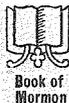


THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

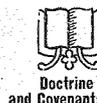
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



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



Volume 64

Lamoni, Iowa, January 3, 1917

Number 1

EDITORIAL

GOD IS MARSHALING HIS ARMY

Many a heart has been stirred by the song which begins with the above words. Our most militant peace advocates fall in line, catch the step and march on as we continue: "—for the rescue of his truth." Everybody can join the words as we proceed: "He is calling now to battle, both the aged and the youth." There is an onward movement in the tune and the words that inspires our courage in the "conflict with the world."

At this season, when the new calendars are in their places, new diaries have been started, and liberal resolutions resolved, we may be permitted to take a little inventory of our standing and the possibilities before us.

Last year is history, written large and indelibly. History is valuable; it is our safeguard; it is our incentive. What has been done, what has been written, what has been promised, make up our observation tower from which to view the world.

Yet, like the seaman in his "crow's nest," our eyes are constantly strained toward the horizon of the future. The past clears our vision and quickens our perception. We see on every side most astounding spectacles: Millions of men in bloody conflict, famine and disease, storm and earthquake, fuel famine, high prices, and threatened industrial turmoil. Truly men's hearts are beginning to fail them for fear of the things that are coming on the earth.

Could any one of us of his own ability unravel the tangled skeins of human events? Would the combined power of any half-dozen of us do it?

We won't need to. A greater power will see to that. Then, when they are disentangled, the threads of all hues be given us to weave into a beautiful fabric. It is not for us to worry about the culmination of these bewildering conditions about us, but it remains our duty to prepare for our part in the establishment of the Lord's forces so they will come out victorious.

The new "forward movement" which has now gained sufficient momentum to make itself felt throughout the church is evidently a God-inspired move in that direction. We think so because men's hearts are in it.

It's a common sight at our great university centers to see thousands gathered together for intellectual training. To excel in business or ethical pursuits one must study, and organized, well-directed study is the kind that produces the most uniformly good results.

To look around us, then, and see our people gathering in classes of from ten to several hundred, that they may become more efficient soldiers in the army of the Lord is not surprising to us. But there is more than the surface might indicate. No selfish ambitions incite this. It is not for an increase in salary nor for social advantage that these gather regularly and study faithfully. Those who instruct do so at a sacrifice of time and energy with no pecuniary recompense.

There is nothing spectacular in seeing these things; neither is there anything spectacular in the laborious training of the raw recruits for the armies of the world. Yet the training and preparation are essential.

This movement is not confined to the larger centers but is noticeable everywhere. Many a missionary is pursuing courses of study by correspondence that will polish and shape him to be a more efficient servant in God's work. And they are succeeding. Many an unobtrusive worker isolated and away from God's people is studying and preparing for better and more effectual service. Thousands of church books and other literature are going out to unpretentious libraries in the homes of humble Saints.

Truly an army is being raised up—an army of consecrated workers, wherein the humblest and most obscure touch shoulders with these in most responsible positions. We admit that it is a small army

while God desires his forces to become very great—

Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us be subject unto her laws.—Doctrine and Covenants 102: 9.

—yet our ideas of greatness may not be God's. Gideon assembled thirty-two thousand soldiers to defend Israel, yet the Lord cut the number down to three hundred. Mere numbers mean nothing, as mere size expresses but little.

Of course this "forward movement" is only incidental. The rising of the pointer on the steam gauge on the boiler is only incidental, but it indicates what is going on inside.

The prophecies indicate in no uncertain manner that God's people will be gathered to central regions. We have in mind especially Doctrine and Covenants 46: 12-15, which should be read in connection with this thought. To what shall they gather?

Is it enough for those who desire to come, to prepare the way before them? We are pleased—and we know God is—when those who gather into the "regions round about" make proper financial and spiritual preparation beforehand. But it is a mutual affair—they have as much right to expect a similar preparation of us.

It is but a natural result that those who are centrally and conveniently located should have certain distinctive advantages. It is also natural that those so situated should have greater responsibilities. We cannot have the privileges without the consequent responsibilities.

It is folly for us to expect our leaders to carry all the load. While their successes and their failures assume greater magnitude than ours, by our *own* works we stand or fall.

Our leaders need help—they must have it, else they will not be leaders. To direct or correlate the efforts of one or two in addition to our own may require little additional effort or time, but to counsel and advise, cheer and assist from a hundred to a thousand makes a man a Moses in the wilderness, and others must be called to his assistance to hold up his hands and sustain lest the enemy prevail and we all perish.

Dear reader, when the God-appointed men in charge of the interests of the flock strain their eyes looking for suitable ones to do this or that, whether it be easy or difficult, how often must they turn away in sorrow as they check our names as unavailable?

It is not sufficient that we have abilities—they must be available. Our assets must be available, else they are like the hidden talent.

Soil experts tell us there are thousands of tons of

potash in the soils of the western prairies which the growing vegetation needs, but it is unavailable because the soil is sour. Wrong methods of crop rotation have made the soil acid and locked up these available elements to a large extent. They tell us to apply lime to sweeten and humus to lighten and the stores of potash will become available and be assimilated by the growing crops.

We are confident that a liberal application of God's Holy Spirit to our unavailable abilities will unlock sufficient stores of energies to rejuvenate our branches and communities and families. A whole army of God's people moving forward as a working unit will indeed be "very great" and its banners "terrible" to the enemies of righteousness.

Possibly we may be willing but unqualified; or we may, as suggested above, have ability but lack the disposition. Either condition may be corrected if we will.

To hope and pray for strong leaders to point out the way and help us all work together is commendable, but the greatest executive must have liberal support. The engines on our automobiles are in front and furnish power, but the gasoline is behind them and the body must carry the load. We want great power in our engines but there must be relative strength throughout the machine or the power will only be destructive.

The need was never greater for the marshaling of God's army than it is now. Opportunity not only knocks at our door but has its foot through the opening. It will enter, either to succor and save or accusingly condemn.

The conflicts of this army are with the world—peaceable and bloodless, yet none the less real. There is no age limit, but both the aged and the young, as well as the middle aged, have their place in its ranks.

The warring nations of Europe are urging and even compelling certain economies on the plea that to indulge in extravagances is aiding the enemy. No doubt they are right.

God has plead with us and warned us that yielding to unnatural appetites, and habits and passions destroys our usefulness and aids our common enemy—the Devil. We know he is right.

We have the resources for our present needs were they but conserved and utilized. When we use what we have we will be given more.

There is no better time than now for us to take a personal survey of ourselves, and then when the bugle call to duty sounds again, respond as we never have before.

Pleasure's siren call is more seductive; once in its clutches it is difficult to escape, yet it can be done—it *must* be.

Personal ease and comfort are insidious influences

that hamper thousands—yet a soldier must enter the trenches and their filth regardless of his personal preferences.

When millions of men are willing to sacrifice comforts of life—even life itself—for preservation of an earthly government, should not we do as much or more if need be to aid in the marshaling of God's army that his kingdom may triumph? The New Year has great possibilities for us.

E. D. MOORE.

NOTICE TO THE SAINTS

We greatly regret to announce to the Saints at large that Brother Elbert A. Smith has been compelled, because of ill health, to leave Lamoni for rest and recuperation. His advisers have directed that he cease all church and editorial work as the first essential toward securing the necessary rest.

Brother Elbert's ceaseless literary activity and his work as a church officer have overtaxed his supply of strength; and we therefore request the cooperation of the Saints in furnishing that rest by refraining from addressing letters to him. All matters pertaining to *HERALD* or *Autumn Leaves* editorial affairs please direct care of Herald Publishing House, and address all Presidency matters to President Frederick M. Smith, Box 255, Independence, Missouri.

There is no need for alarm over Brother Elbert's condition, but the deleterious effects of overwork require care and time to remove. Let us give our brother full opportunity to recover his strength.

FREDERICK M. SMITH,
President of the Church.

A. CARMICHAEL,
Manager Herald Publishing House.

THE NEW "ENSIGN"

The current number of the *Ensign* shows some decided changes in style and make-up. It is now in journal size and has sixteen pages instead of eight as before. The paper is much more attractive in appearance as well as being more convenient to read and to keep on file.

This is the first issue in the New Year and the *Ensign* publishes greetings from the leading officials of the church. Sentiments of faith and optimism are reflected from the pens of men who are in vital touch with church progress, and words of commendation and advice are heard from the officers who have the active direction of church affairs. It will be a very interesting number to read and to preserve.

The *Ensign* for the year will be aggressively missionary. The *Ensign* conceives that as its particular mission, and it has enlisted the aid of men who are acquainted with missionary needs. Only an affirmative gospel will be preached and there is enough material on hand now to assure the readers that the *Ensign* for 1917 will be crowded full of good things.

"A sermon a week" will be the policy of the *Ensign*, and next week it will begin by publishing a sermon of Bishop James Keir; that to be followed in succession by sermons from Doctor Joseph Luff, Elders S. S. Smith, Warren E. Peak, Wardell Christy, and others who are men well known to the church.

Another interesting feature of the *Ensign* for 1917 will be its news columns. The *Ensign* has correspondents in all of the stakes and large branches, and will specialize on local news. There will be no better way to keep in touch with the progress of the church than by reading the *Ensign* news.

Despite soaring paper prices, the subscription rate for the *Ensign* remains the same: one dollar a year. Order either from the Herald or *Ensign* publishing houses.

NOTES AND COMMENTS

The General Church Directory

We call special attention to the directory printed on page 23. This has been and will be printed occasionally that no one may fail to reach the proper ones in any department of church work.

Yuletide at Philadelphia

The editors are in receipt of a pretty announcement in which a program of their Christmas festivities is listed. We note that "The Messiah" was rendered by the North Philadelphia Choral Society, with some talented assistants. Three travelogues of the Old World by Mr. Augustine Dwyer, M. A., are features on various evenings, one before and two after Christmas. A series of meetings is announced to begin January 7, and continue a week. Elder Ward L. Christy "in a series of important addresses on the principles of the gospel of Jesus Christ," is the way they say it.

To Exclude Liquor Ads from Mails

The board of temperance, prohibition and public morals of the Methodist Episcopal Church are carrying on a campaign to exclude all liquor advertising from the mails except when addressed to licensed liquor dealers. The bill before Congress to that effect should be supported. This method is extensively employed to extend the sale of their wares; telephone directories are copied, and one whisky house

even tried to sell its lists to the Keeley Company, saying, "Our customers are your future patients." By this method the foul breath of the saloon penetrates to the inmost vitals of the home.

The Church of England Challenged

We are in receipt of a booklet by Elder P. M. Hanson from Sydney, New South Wales. In it he mentions especially an attack made by the Church of England representatives upon our organization, outlining some of their methods and denying some of their charges. He presents our epitome of faith, gives a brief statement concerning the true origin of the Church of England, and closes with a set of propositions for public debate. They are the usual church propositions, and "hold good until accepted, or public apology is offered for the misrepresentation of Latter Day Saints and their religion; and is intended to apply not only to the Church of England, but to any other religious denomination whose representatives attack the Church of Jesus Christ."

Like Some People's Religion

There is a painter of the impressionist" school now confined in a lunatic asylum. To all persons who visit his studio he says: "Look here, this is the latest masterpiece of my composition."

They look, and see nothing but an expanse of bare canvas. They ask: "What does that represent?"

"Why, that represents the passage of the Israelites through the Red Sea."

"Beg pardon, but where is the sea?"

"It has been driven back."

"And where are the Israelites?"

"They have crossed over."

"And the Egyptians?"

"Will be here directly. That's the sort of painting I like—simple, suggestive, and unpretentious."

From Independence

Sister Horton's letter from Independence Stake arrived too late for use entire, but we note her statement that no services are being held for a period of two weeks, and longer if necessary, on account of the smallpox epidemic. The Battery C Boys arrived at their homes in Independence on December 23, in good health. She says the Saints feel keenly the lack of devotional gathering, but they appreciate the opportunities for uplift in the excellent messages contained in the HERALD and *Ensign* and other publications. She concludes: "May we treasure well all the good that comes to us through the varied experiences of life, and be thankful for the little blessings of every day." The latest development of the situation is that meetings may be held by fumigating before and after meetings.

Satisfaction in Printing

We have in times past known dissatisfaction expressed by customers of this publishing house from the fact that certain work done here has been submitted to local printers who have given estimates below the original charge. We wish to point out for the benefit of our readers that this method is a most unfair one. Trade journals are constantly giving concrete examples of the unfairness of this method and we have had personal occasion to know that it is decidedly to the disadvantage of our own or any other publishing house to judge them upon estimates of this character. It is a mistake which not only applies to our church publishing interests, but to the commercial world everywhere. There come to this office numerous letterheads and samples of various kinds of printing, and among them we note extremely poor work. Some should never have been accepted from the printer, containing as they did some of the most glaring errors. In job printing of any character quality is a prime consideration and should never be overlooked. There are many important phases to be considered. An intelligent conception of your ideas is required. There must be a clean, well-arranged page. There should be skillful attention to the presswork. The cost of the work is indeed a feature, but is not the only one and should be considered only in relation to the finished product and its effect. The work put out from this office is carefully done and the price as low as it is possible to do such work. In making comparisons, be sure you are not unfair.

HYMNS AND POEMS

Selected and Original

Only a Grain of Sand

Only a grain of sand on the ocean's myriad strand;
 Only a pebble amid the countless grains of sand;
 Only a shrub on the mountain high and wide;
 Only a leaf from the giant oak—the forest's pride,
 Only a drop in the ocean, one drop in the briny deep;
 Only a moment of time in the space of eternity's sleep:
 The like as you and I.

Only a star in the trackless waste of space;
 Only a sunbeam in the sun's perpetual race;
 Only a mite of oxygen in the great ethereal dome;
 Only a chip of rock from the earth's quarry stone;
 Only a thought amid the wandering meteors above;
 Only a memory on blurred pages of childhood love;
 The like as you and I.

Only a man among the billions of men to-day;
 Only a copper in the mint from which we pay;
 Only a breath in the moments and years of life;
 Only a wink in the panoramic view of the strife;
 Only a wish on motor wings of fleeting time;
 Only a bullet's hiss on the banks of the Rhine;
 The like as you and I. —*The Medical World.*

ORIGINAL ARTICLES

THE BURNING OF BABYLON--No. 2

BY E. E. LONG

DISSATISFIED COMMUNICANTS WITHDRAW

Acting on the convictions expressed in the foregoing utterances, a number of dissatisfied communicants have withdrawn from the several churches and, avoiding "controversial methods," are endeavoring to "interpret the mind of Christ." The following will give the reader a general idea of the scope and design of this movement:

The movement which has taken shape in the formation of The Fellowship of Reconciliation, originating in the coming together of men and women belonging to various Christian communions who are profoundly dissatisfied with the *confused utterances* of the *Christian churches* concerning the present war and war generally. To them it appears that there has been a *general failure to interpret the mind of Christ at this time*, and that this failure entails a *very serious menace to the future of the kingdom of God*, both in this country and throughout the world. They are persuaded that no war, however justifiable on prevailing standards, can ever be justified from the Christian standpoint.

Though they find themselves at variance with many of their fellow Christians, they desire to proclaim their conviction in a spirit of humility, honor and love, to exercise forbearance in argument, to *guard against the danger of controversial methods*, believing that they are but few out of many, both in this land and others, who are seeking to know and act upon the truth at this time.

A group of about one hundred and thirty persons who share this conviction and who are prepared to devote some time and energy towards making an effective witness to it at the present time met at Cambridge during the last four days of 1914. Without wishing to bind themselves to any exact form of words, they recorded their general agreement on the following points:

(1) That love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen, that it is the only power by which evil can be overcome, and the only sufficient basis of human society.

(2) That, in order to establish a world-order based on love, it is incumbent upon those who believe in this principle to accept it fully, both for themselves and in their relation with others, and to take the risks involved in doing so in a world which does not as yet accept it.

(3) That, therefore, as Christians, we are forbidden to wage war; and that our loyalty to our country, to humanity, to the church universal and to Jesus Christ our Lord and Master, calls us instead to a life-service for the enthronement of love in personal, social, commercial and national life.

(4) That the power, wisdom and love of God stretch far beyond the limits of our present experience, and that he is ever waiting to break into human life in new and larger ways.

(5) That since God manifests himself in the world through men and women, *we offer ourselves to him* for his redemptive

purpose, *to be used by him in whatever way he may reveal to us.*

While the above principles fairly represent the views of those who met at Cambridge, and may be taken as indicating the ideals which animate the members of the fellowship, it should be clearly stated that they are not put forward as a full and final statement, nor is it expected that only those who can accept every word in them are to be included in the fellowship. What is desired is not a common creed but *one spirit animating a living body.* Christ and Peace, pp. 104-106. (Italics mine.—E. E. L.)

A careful reading of the foregoing "principles" reminds one of a similar movement nearly two centuries ago when "a company of men having the form and seeking the power of godliness," met at Oxford, and Methodism was born. They, too, were "profoundly dissatisfied" with the "confused utterances" of church leaders, and then, as now, they sought to "interpret the mind of Christ" without the help of a "supernatural revelation." They read the same "apocalyptic utterances" concerning the coming kingdom, and saw "an extraordinary divine work" attending the glorious consummation, and Charles Wesley wrote:

Almighty God of love
Set up the attracting sign,
And summons whom thou dost approve
For messengers divine.
From favored Abram's seed
The new apostles choose,
In isles and continents to spread
The soul-reviving news.

But when that "supernatural revelation" was given and the "extraordinary divine work" was begun it was promptly rejected by that "company of men," and the "power" attending it was declared to be "of the Devil." They continued in their own "narrow way," giving expression to the "confused utterances" against which men now find it necessary to protest, until to-day, in the whirlpool of destruction, they are paying the price of their folly. Will this latter company learn the lesson? We are informed that the "Fellowship" movement already has more than four thousand adherents, and that it is rapidly spreading over America.

Has it ever occurred to the minds of these good and well-meaning people that the "coming of the kingdom" was to be preceded by a "supernatural revelation"? "Behold, the Bridegroom cometh," was to be proclaimed in advance of his appearing, and the message was to be accompanied by "great upheavals in the natural order." We are not left to the uncertainty of "apocalyptic utterances" with regards to the matter, valuable though they are in

assisting us to "interpret the mind of Christ." Some of those apocalyptic utterances, by the way, have become conspicuously plain since the outbreak of the war, as we shall see farther along.

Since the churches are being shot to pieces, and the creeds blown to atoms, and since the "false philosophy," held responsible for the catastrophe which has overtaken humanity, is being consumed in the fiery furnace; and since it is being recognized on every hand that a terrible mistake has been made somewhere along the line, would it not be the part of sincere judgment for the scourged Christians to halt long enough to inquire; "Can it be true that the message delivered to the world by Joseph Smith was of God after all?" Is it possible that a mistake was made by hastily denouncing the only proclamation of modern times that claimed to be a "supernatural revelation" from God? Is it drawing too heavily on their weakened faith to suggest that possibly the "Pearl of Great Price" may be found where they least expect it?

But instantly we mention the name, Joseph Smith, the popular mind reverts to Utah and the vision is dimmed by that dark apostasy, and no good thing can be seen in "Mormonism." In the spirit of brotherly good will we plead for a reasonable share of attention without prejudice that we may declare ourselves in the light of modern events.

THE SECOND COMING

Before we undertake to sustain our position by direct testimony, we wish to offer some collateral evidence from the Scriptures which has apparently been overlooked by Christians generally.

The early Christians understood the second coming of the Lord to be a grand, glorious, and personal reality. Nor did the Savior ever disabuse their mind of such a hope. He did, however, seek to impress them with the fact that it was a long way off. He said: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19: 11-13.) This parable was given especially to correct the idea that the kingdom was to "immediately appear." The expression, "into a far country," indicates a long journey which would require time to go and come. Later, when asked by the disciples regarding the matter, he simply replied: "It is not for you to know." (Acts 1: 7.) It was enough for them to know that, "If I go away I will come again." Their immediate concern was to be, not with reference to his return so much as it was with a faithful prosecution of the work assigned them. "But," he added, "ye shall receive power, after that the Holy Ghost is come upon you," which, he said, would guide them into "all truth." Once the Comforter was received they began to understand the nature of his far-off journey. So we read:

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child and they shall not escape.—1 Thessalonians 5: 1-3.

We have been hearing a good deal about "Peace and safety" of late but the "sudden destruction" came so unexpected that they had to adjourn a "peace conference," and flee for their lives, and the only hope of escape now is the echo of their despairing cry. Reverend C. E. Jefferson so pathetically describes the situation that I cannot resist the temptation to digress and insert it here. He says:

When the word came that war was at last inevitable, some of us who have studied recent European history most carefully, and who knew best what such a war as this would involve, felt our strength going from us. We sat down horrified, stunned and dazed. Some of us could scarcely sleep. It was all so needless, so foolish, so inexcusable, so crazy, that the soul cried out, "It cannot be, it must not be!" This feeling of horror was then swallowed up by the sense of helplessness, sheer, absolute, agonizing helplessness. There was no deliverance to be found in any quarter. We turned to the right and there was no deliverer there; to the left and he was not there. We went forward in search of some one strong enough to stay the plague, but we could not find him; we went backward and he was not there. There was no tribunal on the earth with authority that was adequate. There was no potentate in church or state strong enough to lay on the wild-dashing nations a restraining hand. There at The Hague stood the beautiful palace of peace, its gates closed and its oracles dumb. Beautiful white blossom of the world's hope, all shriveled in the hot breath of the coming storm! We turned to the heavens and there was no help there. God's arm seemed to be shortened so that he could not save, his ear seemed to be dull so that he could not hear. It is an awful experience to stand face to face with a world-wide calamity and feel that man cannot save and that God himself is impotent.—The Cause of the War, pp. 55-58.

Had this man and his fellow ministers who now bewail the burning of Babylon studied the prophecies in connection with recent European history, they might have seen the handwriting on the wall: "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Our hearts bleed in sympathy with hapless victims of the terrible holocaust, but of Babylon herself it is written: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." (Revelation 18: 20.)

Continuing his instructions relative to the Lord's return, the Apostle Paul says:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thessalonians 2: 1-3.

The foregoing clearly indicates that considerable time would be necessary for the consummation of the divine purpose, while John, beholding the events of unborn time for generations to come, portrays the fact that the church of God, by amalgamation with the world, would become a mighty power, proud, arrogant and wicked, saying in her heart, "I sit a queen, and am no widow, and shall see no sorrow" (Revelation 18:7), but it is written:

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.—Revelation 18:8-10.

Who, but the ones blinded by the false philosophy and "confused utterances of the Christian Churches," can fail to see in the numerous and heartrending lamentations of those who write, the literal application of the prophecy to the present situation? There can be no question now as to the identity of the modern church with "that great city Babylon." "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Revelation 17:18.) And that is not all. In chapter sixteen of Revelation we read of seven angels, all having "vials of the wrath of God" which they were commanded to pour out on the earth. Six of them emptied the contents of their vials on various objects of a local character, while the last one poured out his vial into the air, indicating a universal application, after which it is said:

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.—Revelations 16:18, 19.

It is generally accepted that earthquakes in prophecy have reference to upheavals in the natural order. Such is the position assumed by one of the writers aforementioned. See *Christ and Peace*, page 64. The earthquake referred to above was to be without precedent, and of the same event Daniel wrote:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.—Daniel 12:1.

THE SIGNS OF HIS COMING

But we are not left to apocalyptic ambiguity. The Lord has spoken with a positiveness, so clear

and definite, that no one need mistake his meaning. When asked by the disciples what would be the sign of his coming, and the end of the world, he answered, in part:

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24:4-14.

DECEIVERS WILL ABOUND

The first sentence of this remarkable forecast is a warning—deceivers will abound. And that, too, among those who profess to teach his gospel. "Many," he said, "shall come in my name." Those deceivers were to be professed Christians who would teach a false philosophy and blind the people by their confused utterances. The multiplicity of conflicting dogmas of Christendom that contradict the doctrine of Christ, the numerous charges and countercharges of false teaching in pulpits and schools, the voluntary confessions, "we have been blinded," the fact that the wrath of God in unprecedented fury is scourging the great city, these all bear testimony to the fact that the Lord's prediction has now come to pass. Men and women everywhere are declaring, "we have been deceived," while iniquity has multiplied in a thousand forms, and, "they shall hate one another," is attested by the "illimitable, unspeakable hatred and bitterness this war is engendering," (*The Last War*, p. 14.), while twenty million starving non-combatants in Poland, Serbia, Belgium, and Armenia describe the "distress on earth with perplexity." (Luke 21:27.)

"And this gospel of the kingdom shall be preached in all the world." "This gospel," remember, does not mean that system of false philosophy which has dominated the world and led to the present calamity. That many would be deceived indicates a popular philosophy by which they would be led astray. On the other hand, "this gospel," it seems, would be decidedly unpopular from the fact that "you shall be hated." "You," of the prophecy, beyond all question, has reference to those who would preach "this gospel of the kingdom." Why should God's people be hated in this Christian age? For the very simple reason that when they were about the Father's busi-

ness, preaching "this gospel," they would condemn the popular false philosophy taught by the Christian churches. As a natural consequence, the enmity of the false teachers would be aroused and they, to protect themselves, would prejudice the minds of the masses against the servants of God. This is an important truth that the modern world has overlooked. Why, the preaching of "this gospel" was to be one of the signs of the times, and did not John describe the same scene when he wrote:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Revelation 14: 6-8.

WHAT DOES IT MEAN?

Does this angel with the gospel earthly bound mean a supernatural revelation? If not, what does it mean? Who can tell? The circumstances of his coming is so closely allied to the preaching of "this gospel" as stated by the Savior that the two references must be one and the same event. The angel, of course, would not take the gospel to the nations in person, but according to past precedent, he would commit it to some one of God's selection among men through whom it would be committed to others. It will not do to say that it signified some spontaneous movement of human origin. Under such conditions one man could lay claim to as much authority as another, and precisely the condition that exists now would obtain—confusion and disorder.

Modern Christianity has steadfastly denied and repudiated supernatural revelation, and that of itself would preclude the heavenly visitor coming to any of them. If, for instance, he should come to the English Church, would the others accept it? If he came to the Church of Rome, would Protestantism receive it? To recognize Rome would be a denial of Protestantism, and to commit the heavenly oracles to the Church of England would be a repudiation of all others, etc., and since it is being so frankly and universally admitted that a false philosophy has dominated and led the whole modern institution to destruction, is it too much to suggest the probability of the heavenly courier passing them all by and committing the oracles to some one in no way connected with the modern church? And if he did would they not despise the one so favored? And is not this idea clearly suggested in the teaching of the Christ when he said, "you shall be hated of all nations?" It was so then, and it may be so now. Jesus told

the leaders of the Jewish church that they had made the word of God "of none effect through your traditions" (Mark 7: 13), and it is declared that the modern church, by a "false philosophy and numerous confused utterances," has blinded the people to the truth. The fate of sectarian Judaism may be the destiny of apostate Christianity. In this connection, the following language is significant:

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire—Matthew 3: 10.

Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.—Matthew 15: 13, 14.

It was the fire of a terrible war that uprooted and consumed the sectarian "plants" of Judaism. The fire of a terrible war is playing havoc with sectarian Christianity, and the "great city" is doomed.

CHARACTER OF APOSTATE CHRISTIANITY

Elder Daniel Macgregor has so graphically portrayed the character of the modern church that I take the liberty to present it here. He says:

The times of the reformation were utterly unripe for a restoration. It was an age of universal struggle, intermingled with the decrees of murder and assassination. Burning and branding was the religion of the masses. Everybody had religion! aye, oozing out at every pore! What would they not do for "our church"! The sword and the saber were the foremost evangelists; and the minister, to be qualified, must needs make a study of the arts of execution and explosion. They preached the blood of Jesus, and they shed the blood of man. They proclaimed a hell hereafter, and kindled its fires here. With fagot and fork, thumbscrew and rack, altars were erected and painted with the blood of their victims. Darkened by dismal doctrine, they illuminated their intelligence with the fire of human sacrifice. It was war to the knife, and knife to the hilt. When weary of slaughtering each other they turned and fought among themselves. The Lutherans persecuted the Zwinglians, and the Church of England raged against the Nonconformists. The Covenanters of Scotland were hunted to death by their southern neighbors, and Calvin cremated Servetus. Of the treatment accorded to Baptists, the Puritans, and the Quakers at the hands of their Protestant brethren, the pen is powerless to picture; and the Jews suffered of them all. Who, then, would presume that out of the impoverished soil of this barren, rockbound, volcanic Christianity, the seed of the restoration would grow? Impossible! It could not germinate in such an uncongenial climate. Rome and the reformation were too aged in the vices of bloodcurdling exploits to give birth to a kingdom of peace.—Marvelous Work and a Wonder, pp. 81, 82.

It is also written: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—Revelation 18: 24.

(To be continued.)

The man who wears his religion as a cloak soon wears his religion out.—*Christian Herald*.

OBJECTIONS TO THE BOOK OF MORMON ANSWERED BY ITS OWN EVIDENCE--Part 2

BY T. J. SMITH

Our task in this article will be to answer this objection, "Where is the reason or necessity of Mormon, the great Nephite general, shifting his army all the way from Central America up to the State of New York, when all the fighting, hitherto, had been in the former country and vicinity?" And further, to show where his bold and well-planned strategy failed.

NORTH AMERICA THICKLY SETTLED

But before entering upon this task, we wish to establish in the mind of the reader the fact that the part of North America known as the United States was quite thickly inhabited by the Nephite people. The Book of Mormon contains many evidences to sustain that fact, and we will, briefly, note a few of the most prominent ones.

The whole of the continent of North America was known to the Nephites as the "Land Northward," and the reader should bear this fact in mind.

In Alma 30: 5 it is stated that a company of fifty-four hundred men with their wives and children departed out of the land of Zarahemla, into the land northward; following this statement is another, (6: 12) that several shiploads of emigrants departed from the western coast and sailed northward; and in the thirty-eighth year (of the judges) many people went into the land northward. Helaman informs us (2: 3, 4) an exceedingly great many went forth and did travel into the land northward.

Note the fact "an exceeding great distance," in such a vast country would reach far beyond Central America or southern Mexico. This colony "spread into all parts of the land," except those parts which had been left desolate by the Jaredites.

And they did multiply and spread and did go forth from the land southward to the land northward, and did spread, insomuch that they began to cover the face of the whole earth, from the sea south to the sea north and from the sea west to the sea east.

From the present location of the land and seas, here described, it is believed and asserted by many, that this description can alone apply to Central America or southern Mexico. But it should be noted that this account was written some years before that great and terrible upheaval of the earth, at the time of Christ's crucifixion, when the "whole face of the land was changed" and "deformed." When "lands were engulfed, mountains fell, cities were sunk, waters came up over the land and earthquakes convulsed the earth." So it seems to the writer, like

extreme folly to apply the account here given, by Helaman, to the present lay of the land and seas, for no one can tell just what changes took place at that terrible event. He tells us, however, in 4: 24, that they began to multiply and spread until they did cover the whole face of the land, both north and south, from the sea west to the sea east, so no changes which might have occurred could affect the fact that all the land northward was occupied.

There could not be a better description of the great treeless plains of the Mississippi Valley than is given by Helaman in 2: 1-12.

We could readily refer to many other statements in the book to the fact that many of the Nephites, and also Lamanites, went into the land northward, but those given, we trust, will suffice.

EVIDENCES OF NEPHITE OCCUPATION

We wish now to give some of the evidences that they did occupy here in the United States to a great extent.

Professor Baldwin in his *Ancient America*, in describing the great ruins of cities in our southwestern States, Colorado, New Mexico, and Arizona, says of some of them that they were built upon foundations of an older and more substantial civilization. This is identically the same method pursued by the Nephites in Central America and Mexico, that is, building upon foundations left by the Jaredites.

That they were scattered, to a certain extent, all over the length and breadth of the land is evident from the fact that Hebrew relics have been found in all parts of the land.

We will mention several of these, not giving any more than what they were and the place of their finding.

Near Pittsfield, Massachusetts, two pieces of raw-hide sewed and glued firmly together, containing parchment on which were quotations from the Old Testament Scriptures in Hebrew. A stone slab with the Ten Commandments, in Hebrew, upon it, near Newark, Ohio. Four more stones with Hebrew writing upon them, near the same place. Embalmed bodies, after the Egyptian custom, found in a cave in Kentucky. Six brass plates fastened together with rings, similar to those of the Book of Mormon, found in Illinois. Brass rings, with Hebrew writing upon them, at Marietta, Ohio. Twenty-five bodies entombed in same manner as those of the Egyptians, Manchester, Ohio. Plates found by Reverend S. D. Peet, with similar characters to those of the Book of Mormon, in Illinois. Coin found in Tennessee with "shekel of Israel" on one side and "Jerusalem the holy," on the other.

These evidences could be readily multiplied indefinitely by visiting our institutes and museums scat-

tered over the country; but those given will suffice to show that this country had been occupied to quite a large extent by the Nephite people.

MORMON'S ARMY

We will now turn to the case of General Mormon and his army.

After the great and destructive battle at the city Jordan, where the Nephites were almost completely annihilated in A. D. 380, he moved northward, gathering up the remnant of his fleeing people, followed closely by the victorious Lamanites.

While thus engaged he writes an epistle to the Lamanite king asking a cessation of hostilities until he had time to gather his people to a hill in the land of Cumorah and there he would give him battle. This request was granted and the Nephites marched forth to the land of Cumorah, followed, no doubt, by the Lamanites. The very language used here would indicate that it was a long way off, for it has such a far-away sound. It could not have been a land lying contiguous to that of Central America, or southern Mexico, for had that been the case it would, undoubtedly, have been mentioned before, at some time or other; but this was the first time it had been mentioned. In the vicissitudes of the war in Central America and surrounding country many other lands were mentioned; the land Bountiful, the land Desolation, the land of Joshen, the land of Shem, the land Antum, David and Joshua; all these, but no mention of the land of Cumorah.

Mormon asked the armistice of the Lamanite king that he might have advantage over them in that land.

In starting out on this long march there were two very important propositions confronted him at this juncture. If the hill he desired to gather to was in Central America or southern Mexico, he would be under the necessity of sending gathering agents all over the northern part of Mexico and the vast regions of the United States to collect the people together (which any normal man can see would be the next thing to an impossibility), march them two thousand and three thousand miles south to be slaughtered by their enemies.

The objection may be raised here that these northern countries were not so heavily populated as supposed, and that it would be no great undertaking to collect them together and march them south. Well, be that as it may, the Jaredites were under identically the same condition, and they were swarming in untold thousands all over these countries mentioned. So, what about the task of gathering them up to a single man and marching them all the way down into Central America?

If the hill to be reached was in New York State, this would be the other proposition: To march for-

ward (the Lamanites following up behind), gather in all the people with all they possessed, as had been their custom for years, until they reached their destination. There could not possibly have been a more effectual method of gathering the people together, than the above.

Mormon asked the armistice that he might get advantage over the Lamanites in that land. The important question will arise here, What could be the advantage to him in shifting his army to that far-off land? We have already seen what an advantage it was to him in gathering his people together, and we can plainly see two more, one very important.

1. They could have the advantage of those formidable fortifications abandoned by the Jaredites, as they, undoubtedly, were acquainted with the nature of the country in that region, having had the history of that people translated from the twenty-four plates of Ether by King Mosiah II.

2. The greatest and most important advantage it would be to Mormon, consisted in throwing the Lamanites so far away from any means of subsistence. By moving northward through the country and gleaning it of everything of an edible nature, as the Nephites had done in the case of the Gadianon robbers (Nephi 2: 40-58), the Lamanites would be compelled to get their provisions from the far south or squeeze it out of the country after the Nephites had thoroughly gleaned it; and, no doubt, Mormon calculated they could not successfully do either. Now, right here we believe is where he "missed his reckoning," right here his bold and well planned strategy failed. The four years armistice expired, the fatal day of slaughter dawned, and behold! the Lamanites were on hand in untold thousands; and ere the setting sun touched the crown of the western hills, and his departing rays had lifted from over the fog and foam of the great Niagara Falls, two hundred and thirty thousand Nephite warriors with their women and little ones had "bitten the dust."

The vital question now comes up; how did the Lamanites support themselves the four years the Nephites were gathering together. You can never give a better or more reasonable explanation of the origin of those immense, strange and wonderful shell heaps, so abundantly scattered over the southern part of the United States.

Historians tell us they are, undoubtedly of human origin, consisting of oyster and mussel shells, mixed with the bones of deer, antelope, elk, and those of many wild fowls. That these shell banks were made by the Indians, is proven by the fact that there are Indians to-day who gather on the Gulf Coast and live for a season upon oysters and mussels.

So the origin of those vast and wonderful shell heaps, which have for centuries puzzled the heads

and ingenuity of our wisest men, is here revealed by the simple history given in the Book of Mormon; and we believe, should be sufficient to lift all doubt of its divine inspiration from the minds of all fair and unprejudiced people; and not only this, but it should be sufficient to locate definitely that noted hill, where both the Nephite and Jaredite nations met their final end; that hill, where two of the bloodiest and most destructive battles known in the annals of the human family were fought, that hill upon whose summit and surrounding country molder the ashes of millions of men, women and children, that hill, in whose silent

bosom, guarded, no doubt by angelic vigilance, repose the sacred records of these fallen nations; which records are yet to come forth in the due time of the Lord, when the true history and long shrouded mysteries which have so long hung over those stupendous ruins so abundantly scattered throughout our land will be revealed and proclaimed from the housetops.

So we say, in conclusion, all hail to the Book of Mormon and its divine inspiration, and honor and praise to the one who gave it.

(Concluded.)

OF GENERAL INTEREST

THE REFLEX INFLUENCE OF KINDNESS TO ANIMALS UPON INDIANS

One half of the town in which my father labored as a missionary was burned by Indians. From these "bronzed stoics of the woods" on the warpath, I have heard the bloodcurdling "wa-hoo," the voice rising through an octave from the beginning of the first syllable to the ending of the last. It is awakening, electrifying, hair lifting. Repeatedly have I been startled on looking up from the table to see an Indian brave staring in at the window. Such terror was struck into my soul, that, as I sit here, I can close my eyes and still see the wearer of the eagle's feathers. When deep and just opprobrium is cast upon Indian traders I have to remember that I have been one of them. Officers of the court have committed Indians to me to be in my care. Only last winter I traveled throughout the day, alone in their company. I recite this, as an indication that I know Indians. They have lacked for generations the qualities that are developed through the care of animals. They have always made war against them.

When the buffalo failed, and the Government prevented starvation by issuing rations of beef, the wild Indian preferred to have the creatures turned loose that he might run them over a precipice or shoot them when in rapid motion. The business of raising cattle and horses and sheep develops the element most needed in the Indian's composition. Besides stimulating his love of property, the work interests the whole family. The squaws, accustomed to work, render efficient aid in many ways, and the papooses cannot help developing a fondness for the young of the herd. On approaching an Indian tepee or shack, if one finds any young animal that stands in the relation of a pet to any member of an Indian family, a person has the right to assume that the work of civ-

ilization has begun. When the Indian becomes a stock raiser he puts himself into personal relations with the law, and I hail with joy and with new hope a business which enables the Indian to sever tribal relations and stand as an independent citizen before the law. The statute respecting identification of cattle protects the interests of the Indian and adds to the value of his creatures and to his security.

Isolation on a reservation is no longer desirable for the Indian, who has been neither a citizen nor a foreigner. Individual ownership is to him both an incentive and a restraint. We are done with Indians, our problem is with citizens. On the occasion of one of my visits to an Indian school, a rabbit darted out of the bushes and was espied by the Indian youngsters and the schoolroom was vacated instantly except by the teacher. The school was afoot in track of the rabbit. A motion to adjourn seemed always in order. In a common school, with children of both white and copper-colored parents present, the young Indians seemed to learn most from the conduct of their associates.

A visit to such a school by Mary's far-famed little lamb, and the relation which is said to have existed between Mary and the lamb, would be to papooses a kindergarten lesson, looking towards civilization, which either education or religion would find it difficult to surpass.—*Our Dumb Animals*, October, 1916.

A CURIOUS CONTRAST

But little attention has been paid to the news dispatches announcing the safe arrival of Congressman O. D. Bleakly in Washington by aeroplane. He left Philadelphia last Monday at 2 o'clock and at 5.15 he landed safely at the National Capital.

What could be more suggestive of the tremendous

change marked by this event than that Congressman Bleakly will collect mileage for this journey on the basis figured for horseback riding, in days hardly beyond the memory of men now living?

How many of those who read this news dispatch will stop to consider that members of the house elected a few weeks ago will not take their seats until March next, and that the president elected a few weeks ago will not begin his new term until March next, because in those early days the horseback rider, leaving home immediately upon election must have several months for travel.

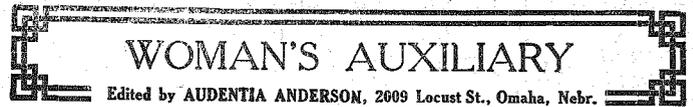
The most serious objection offered to the Louisiana Purchase and to the admission of States beyond the Mississippi was that members of Congress setting out from the Pacific Slope could not arrive in Washington during the term for which they had been elected.

There is a hint in the horseback mileage Congressman Bleakly will draw for his aeroplane journey how slowly we change our forms, no matter how swiftly we may change in all the material relations of life.

It is surprising what sanctity we attach to so many of the old rules of conduct and to the old ways of doing things, when we are changing the actual conditions they govern every hour. We are almost as slow to change in one way as we are ready to change in the other. We hold back with unaccountable tenacity, just as we are rushing ahead with almost foolhardy daring.

The chances are that every member of Congress will be traveling to and from Washington in aeroplanes before there will be any change in the horseback mileage of the old days. In fact, we may never see any change in the mileage rate allowed to members of Congress. And we may never bring our elections any nearer to the time of taking office than they were when men rode for many weeks through the unbroken wilderness to reach the seat of government.—*Des Moines Register*.

I was going home one winter's evening with my little maiden at my side, when she looked up into the sky and said: "Father, I am going to count the stars." "Very well," said I, "do." And soon I heard her whispering to herself: "Two hundred and twenty-one, two hundred and twenty-two, two hundred and twenty-three"; and then she stopped and sighed: "Oh dear! I had no idea there were so many!" Like that little maiden, I have often tried to count my mercies; but right soon have I had to say: "I had no idea they were so many!"—Reverend Mark Guy Pearse.



The Glad New Year of Opportunity

The door of the good New Year has swung open for us. On its threshold we pause a moment with bated breaths, as our minds leap forward and try to penetrate the uncertainty and mystery ahead, and picture what we may encounter as we pass in and through the unknown territory.

Of this, however, we may feel no uncertainty, viz, that the year will be filled with opportunities for loving service. On every hand, and during every one of the three hundred and sixty-five days, we will be presented with golden opportunity which we should seize and make our own, and rechristen "Privilege."

We should so *joy* in the performance of loving and consecrated duty, that it becomes glorified to us and changed as by magic into a thing of beauty and great preciousness.

Whatever of grief or disappointment 1917 may have in store for us, be sure that it has blessings in trust, also—so rich and varied and abundant that we can but accept them with a sense of unworthiness. They are blessings, too, which are best in life—most worth while—the things that are eternal in their nature—truth, affection, faith, peace and the joy of loving service.

AUDENTIA ANDERSON.

Notice to Woman's Auxiliary Locals

The relief and service work of the Woman's Auxiliary and affiliated societies is or should be so closely allied to the work of the church officers that close harmony and cooperation is desired and essential to our final success, as is so clearly stated in our Year Book. The executive committee of the Woman's Auxiliary, with Sister Cochran of Saint Joseph, Missouri, our general relief and service superintendent, and other sisters who have had long experience as relief and service workers, have been trying to work out to present in due time with the approval of the general church authorities some detailed suggestions as to the formulation of a program for work along the lines of such activities, which will enable the various locals to effect the necessary changes in their activities where such changes might be necessary.

We therefore suggest that the various locals refrain for the present from attempting any radical changes in their work in this department, but go ahead along the old lines of activity and await the formulation of a program which will meet the approval of all concerned. We encourage careful study of the problems of relief and service work as outlined in the Year Book with a view to better preparation for enlarging activities when the general plan is decided upon. Locals should, therefore, await instructions from the general executive before making radical changes. All of these matters: an address from our Presiding Bishop to the women, suggestions from the President of the church, and a document formulated by the above-mentioned committee though as yet in purely suggestive form, are in the hands of the president of the auxiliary, but official routine details prevent the presentation of this matter for the present. We expect, however, to have something definite for publication in the immediate future.

Your sister,
MRS. FREDERICK M. SMITH.

Croswell, Michigan

The Woman's Auxiliary was organized here in the month of June, with about twenty-four enrolled on the book.

Each sister pays a tax of ten cents a month and by so doing they always have a little money on hand. And as the little band of Saints here are building a basement under the church the sisters have been a great help. They have made a payment of one hundred dollars and are still raising money.

The ladies pay their monthly tax, and piece quilts, quilt and tie comforters, whenever work comes their way.

December 16, 1916.

MRS. LEWIS E. GRICE,
Press Chairman.

Independence, Missouri

At a recent meeting of the Woman's Auxiliary of Independence, Bishop McGuire addressed the women on the need of coordinating with the bishopric in our relief and service work. This work comes under the immediate direction of the Bishop and we can attain success only by working under his direction in a systematic manner.

These Sunday meetings are held the first Lord's Day in the month and under the direction of the general president, Mrs. Frederick M. Smith, and have taken the form of lectures, by specialists on the subjects they cover in their efforts.

Doctor F. M. Smith has given us some splendid talks on Zion conditions. Miss Anne Gilday of Kansas City, who is an instructor in the manual training high school, and a member of the welfare board gave us a lecture on "Women's work."

Among the many good things she said, she told how she had lived much and traveled much and so had more chance to see the problems of women. Here are some of the extracts from her lecture:

"In the dawn of life God created man to do the highest work, but the intellectual power of man was incomplete, and a spark in human life came into being: Woman. Her influence begins from the time when all we know is to cry, and continues through life. The dawn of intelligence came to Greece when the individual was recognized. Some meaning other than that of servitude. The spirit of freedom prevailed and the need of woman's work was recognized. Man realizes that the woman he wants and needs is one who can stand beside him. Aspasia said to Pericles, 'Build that which will live when the conquests of Alexander will be forgotten.' And as a result great temples and statues came into existence.

"Man has built continents and continents has he bridged, but when woman created a son there was a better and grander constructive force with the babe. Out of the maternal body that housed that soul comes that which molds the state: Men.

"The best you owe to your mother, who picks up the tangled threads and marches on. She has self-abnegation because God made her so and if she has not that she is not a woman. Keeper of the fire on the hearthstone, a light in the window.

"A message came to the world, 'Peace on earth.' In His coming he dignified woman. He put motherhood above all other masterpieces.

"Raphael's Sistine Madonna breathes, I am the mother of God. It was to Raphael, to dream that he was inspired to put on canvas a new message of motherhood and womankind, who has a wonderful, supernatural power of adaptation to service. It is the atmosphere that adjusts.

"Menial servitude? She has done it all, and nobly through the struggle she gives that beautiful spirituality.

"Time changes, and woe be to the one who does not keep up. The traditions must be preserved that mother is the one supreme head of the home. Train the children up in sympathy to one another. Home is the unifying force. Education is not simply going to school. Woman can conserve and understand.

"Laws of men are all in regard to property rights, so women must work, for human life must be protected as supreme. Her vote would go to the man who stood for the child labor law. Interest aside from selfish spirit of the hour will be the spirit of the nation.

"Life is his who sinks himself in the greatest service. Laws for sanitation, pure food, etc., were made because of the selfishness of man."

Miss Della Braidwood, the superintendent of the young woman's department has plans for a day nursery in the dining hall, Sunday mornings to take care of the babies so the burdened mothers can be able to attend the preaching services free from care.

A call was made for all girls from fifteen to thirty-five years of age. Fifty responded, and among them were five trained nurses. Arrangements were made to have two of the older girls, and two of the younger girls and one trained nurse each Sunday to take care of the babies and more will help if there be need for them.

Thursday and Friday, December 7, 8, the Laurel Club, who are noted for their ingenuity in arranging pleasant surprises, gave a "Bazaar of Nations" at the dining hall. Each nation was housed in a booth, and the national ideals were represented in the decorations. The west side was devoted to Italy, Holland, Hawaii, Ireland and Japan. On the east side was Uncle Sam's dominion, occupying as much space as the other five nations. Here were to be found a big stock of merchandise, produce, staple articles of food, pastries, bread, cake and delicious homemade candies. Flags were much in evidence and the decorations were of course, red, white and blue. Each nation showed its loyalty by its national flag.

The Italian section was presided over by four of Rome's daughters, and southern fruits were displayed to the best advantage. One of the Neopolitan beauties sang the songs of Italy and in fancy we could hear the gondoliers singing as they floated down the streets of Venice.

Next we viewed Holland, and the aprons and caps for sale. The center of attraction was a Dutch Christmas tree one of our brothers made thirty years ago for his children. At the top was a canopy that opened out like a fan and at the end of each stick hung a silver star. The lining underneath was in gold to represent the rays of the sun. When the candles were lighted the air produced by the heat stirred the top and kept the stars moving around the tree. On the ground were sheep with the shepherds attending them; all significant of the birth of Christ. Quite a wonderful creation.

Hawaii greeted one with her "Alohae" of welcome. Here were shells from the Pacific Ocean, beads of various kinds, coconuts and palms.

The shamrock was much in evidence in Ireland and "The harp that hung in Tara's hall" was to be seen on the pennants that were placed on the background. Here were the embroidered linens, aprons, and laces that are so dear to the feminine heart. The chatelaines who presided showed their loyalty by the wearin' o' the green.

An excellent idea of the perfection of the art of embroidery was to be seen in the dress of the Japanese maidens. Here were ceramics, hand-painted china, pictures and those things that delight an artist's eye.

Two pretty maidens gave Hawaiian airs on the ukelele.

The strains from "Kathleen Mavourneen" and "Where the

River Shannon Flows" were wafted on the air coming from Ireland.

Each country contributed music, even Uncle Sam. A big Rhode Island cockerel lifted up his voice and said "Hoo, ho, hoo-oo, here's the goods for you-o-o." An Oyster supper was served with all the fixin's, especially ice cream.

These capable women who are bearing a large part in assuming financial burdens for various activities seem to have as an inspiration the "I Will" spirit which assures them of success in all of their work.

The Patronesses of the Sanitarium are looking after its needs and have been making doctor's robes, ether gowns, sheets, etc.

The Mutual Helpers have been working under the direction of the stake bishopric, and provided many families with clothing.

The work of our aid society has taken the prize at the Independence fair every year for some time, and they have done much work that has been sent them from other places because their work was of the best.

The annual election of officers of the Independence local of the Women's Auxiliary was held December 14, 1916. The result was as follows: Mrs. Florence McNichols, president; Mrs. Madge Knowlton, vice president; Mrs. Altha Deam, secretary; Mrs. Madge Siegfried, treasurer; Mrs. B. C. Smith, historian.

In this general movement of the women toward Zion conditions, what is the attitude of our women? Are any doing picket duty?

One sister said to another; "How does Mrs. Brown stand on the suffrage question?"

"She is doing picket duty."

"Doing picket duty, what for, suffrage?"

"Oh, no! She's on the fence."

ALTHA R. DEAM,

Press Chairman, Independence Stake.

INDEPENDENCE, MISSOURI, December 15, 1916.

NEWS FROM BRANCHES

Third Saint Joseph

Our Religio is doing good work. Increase in attendance is noticeable. Our Sunday school session December 10 was well attended. The election of officers was a special feature of the morning. An increase in attendance is noticeable and very encouraging.

There has been a Sunday school organized in Elwood, Kansas, of late, under the supervision of W. O. Webb.

Brother Ford, our district president, was with us December 17 for the day, and we enjoyed his sermons, morning and evening. Prayer service in the evening was much enjoyed by all present, a goodly portion of the Holy Spirit being made manifest.

We are nearing the close of the Old Year, and we look back on our lives and see many failures and things that "might have been." But we can also see many battles to be won, and feel the spirit of inspiration urging us on to higher ground, and greater victories in the coming New Year.

MRS. A. N. BROWN.

Perry, Iowa

It having been quite a little season since the Perry Branch has been represented through your columns, we are moved to chronicle our progress for the benefit of those of your readers, who may be interested in this part of the moral vineyard.

Since our last communication, we have welcomed twelve new members by baptism, ten within the last few weeks, and the outlook is encouraging for others to follow in the near future. Several are earnestly investigating, and we are encouraged to look ever "Upward and Onward."

An Oriole circle has lately been organized and much interest among the young girls is resulting. Special services for the younger members of the church are being held of late, and plans are being worked out for an organization for the boys, with a view to guiding the energies and activities of the youth of the branch into wise and profitable channels.

We have a goodly number of boys and girls just approaching the adolescent period and the need of supervised entertainment is felt. It is time we gave some serious thought to this phase of our duty in the church. Heretofore, the young people among us, with a few exceptions, were but children, but we are forced to admit that our little ones are fast growing into young men and women. We cannot ignore the fact that youth naturally craves and should have some diversion. Whether they shall be encouraged to find an outlet for the natural tendency of youth to seek companionship and pleasure within the quiet harbor of the church's supervision or be left to "drift out on the rocks" of worldly pleasures is a matter for our prayerful consideration. We are open to suggestions for a solution to this question in small branches, to the end that all may go onward and upward and be useful instruments in his hands.

Our Sunday school is wide-awake and doing good work, likewise the Religio. Good programs add much to the interest.

The auxiliary has two active departments, the aid and the home and child welfare, but with the new year's work, we hope to organize the departments in accordance with the Year Book.

Brother J. L. Parker conducted a series of tent meetings during the later part of September, and while the results were not all that we hoped for, no blame could be attached to Brother Parker's efforts. The weather conditions were very unfavorable, being cold and rainy. A number of new faces were seen each evening and we hope for a good interest when next a tent meeting is thought advisable.

We have besides Brother Parker, such valiant soldiers as Brother C. E. Harpe, O. Salisbury, E. E. Long, J. C. Crabb, Charles Nirk, Brother Bye and Brother Sedden with us to edify and instruct. An especial treat was the visit of Brother A. Carmichael. The Saints certainly received much needed instruction along his line of work, from the three discourses he gave on Sunday, September 3.

We are hopefully and prayerfully biding the complete organization of our branch officers, and trust that in his own due time, we will be blessed with a full quorum of officers. Too much work is now devolving on those in charge and we hope and pray that soon the burden will be divided by the Lord calling others to occupy in the capacity of teacher and deacon.

Yours in the one faith,

ESTELLE F. TAYLOR,

Branch Correspondent.

Independence Stake

In the midst of war they talk of peace, and some one has truly said the patriotism of peace is the most inviting and satisfying patriotism for mankind. The angel pronounced that message ages ago, "Peace on earth, good will to man." Blessed message! May we as Saints in the midst of the vexations and afflictions of life, cherish the message, and keep and forever preserve our place among the peaceful peoples of the earth.

To one whose thoughts are drawn towards better conditions in Zion there is something appealing in what is presented as a "new business ideal" urged by some of the radical business leaders of the world, that ideal is concerning Kansas City. They say "growing as it is as an industrial and financial center, it should also become the center of spiritual ideals." Brother Walter Smith in a late sermon said, "This church needs the soul of love." "The world is longing to help the man who will put soul into his work."

Many subjects for thought crowd upon the mind. We think of what Brother Fry stated in his sermon last Sunday morning, and while he quoted many passages from the Doctrine and Covenants in his instructions to the Saints, and referred to the new cultural movement going on, he said, "These means are being employed by the church that we may attain to greater heights, that these attainments thus far have brought to our souls an increase of joy, and we are coming to a better discernment of things that are, that we may not be led away from the faith we have espoused."

The world, too, seems to be appealing for help in many directions, and in right ways. For instance, the prison reform, and nation-wide prohibition. And now comes trooping along, universal military training, according to the adage "in time of peace, prepare for war." And last, though not least, the peace league.

There is plenty of reading matter all around us, and we hear of excellent sermons going on both at home and abroad. Last Sunday night Brother Walter instructed the Saints at the Stone Church, Brother Jenkins and A. H. Mills those who met at Walnut Park, W. D. Bullard and Brother Christie at Enoch Hill, and Brother H. W. Gould in the morning at the Second Branch.

The sisters are assisting in the work of this last-mentioned branch, and at their late fair and dinner realized one hundred dollars, which goes to their church fund.

A few of the brethren are home to spend the holidays and we note with pleasure that when our missionaries return on such visits, they are always conspicuous by their presence in some of the adult classes of the Sunday school. Our attendance last Sunday was only 774; and, as the board of health has issued an order and request for all persons to refrain from attending public gatherings of any nature, on account of the smallpox epidemic here, there will be no meetings of any kind at the church until we are further notified. There are at present twenty-five cases.

On last Sunday morning, December 17, J. J. Vickrey passed away. He was a pioneer in the work here, having been connected with the branch since 1878, and also Sister T. N. Smith's funeral was held here, and her remains were laid to rest in Mound Grove Cemetery, December 20. She was the mother of nine children.

The prayer meeting of Sunday afternoon, Brother F. M. presiding, will not soon be forgotten. It was an occasion when the Spirit flowed from heart to heart, and the Saints rejoiced as the prayers and testimonies were given in praise and gratitude for his abundant blessings, in whom our souls trust with an abiding confidence. ABBIE A. HORTON.

NEWS FROM MISSIONS

Southern Ohio District

The work of the Southern Ohio District is progressing. The laborer of the vineyard feels encouraged, and we feel like "going forward."

After spending a very pleasant time at the reunion at Creola, Ohio, in August, the writer, with Brother Harnish went to Vales Mills and after laboring together for about ten days the writer left Brother Harnish there to continue the work, and went to Wellston, where he labored for about ten days, enjoying the work very much. This was about the most spiritual series of meetings the writer held this year. All seemed to enjoy it very much. Brother H. E. Moler had just preceded the writer with a series of meetings and baptized four, and we came along and watered the plants. The writer then went to Wilkesville and held a ten-day meeting, occupying in the Presbyterian church four nights. Was treated very kindly and had a good hearing, but as some objected to our using it any longer we got the use of a hall. Two were baptized. Both are splendid young men. One, a Brother K. C. Harder, is now attending Athens College, and he is quite a bright young man. His grandfather is a missionary in the church. The pastor of the Presbyterian church gave us the best compliment I ever heard any of their ministers give our people. He told the people the difference between us and the Utah people and said he had some very good friends in the Latter Day Saint Church.

The writer again returned to Wellston and together with Brother W. H. Kelley held a week's meeting and one was baptized. I enjoyed my work with Brother Kelley very much, and enjoyed hearing him tell of his experiences in Utah.

I then spent a few weeks at Ironton, but was not able to do much, as the Saints are scattered, and men are working at night. I also preached a few nights at the Pine church, where Brother Harnish held about a three weeks meeting. From there I went to Limerick and preached there for one month in the Saints' church with splendid interest and good attention. While there Brother Kelley also stopped off and preached a few nights for us. One was baptized and others are quite interested. After stopping a few nights at Pine, Piketon, Omega and Wellston, I came to Middletown on the 24th of November, and W. H. Kelley and I began a series of meetings on the 26th, continuing for two weeks, and enjoyed our work together very much. The attendance was fair and the interest quite good. Brother Kelley has been devoting most of his time to this branch since entering the district in May, and he has done a good work here. They have a fine Sunday school and Religio here. Brother Francis May is in charge of the Sunday school, and Sister A. C. Skeen of the Religio, and both are earnest workers.

Sunday, December 10, was a great day with the Middletown Saints, as Brother Griffiths was with us and dedicated the church. After enjoying a splendid session of the Sunday school, the dedicatory service was held at 11 a. m. The writer was in charge. Brother Griffiths preached the dedicatory sermon and also offered the dedicatory prayer. The service was a very spiritual one, and all seemed to enjoy it. Brother Griffiths brought out many beautiful thoughts and showed the need, while dedicating the church, for each one

to dedicate himself and showed that "to him that worketh is the reward."

Quite a number of the Saints from Dayton and Amanda spent the day with us, and as the Saints brought their baskets well filled with good things to eat, they all retired to the basement after they had enjoyed the spiritual feast, and also partook of the splendid dinner that was prepared.

At 2.30 p. m., L. F. P. Curry, of Dayton, Ohio, was the speaker. The sermon was enjoyed very much by all, and the Saints are anxious for Brother Curry to return and talk to them again.

I spoke at 7.30 p. m., with good liberty, my subject being, "Is water baptism essential to salvation?" using a chart to illustrate. Brother Kelley and the writer closed their meetings on the night of December 12.

Brother E. D. Finken, of Oak Harbor, Ohio, and the writer then held a few meetings at Amanda. Sunday, December 17, Brother Kelley preached morning and night at Middletown, and his sermons were very good. Brother Kelley left for Independence, Missouri, to-day to spend the holidays. The Saints here hated to see him leave.

Brother Finken and I will leave for Marshall, Ohio, in the morning. Have enjoyed my work very much during the past year and have been blessed with good health for which I feel thankful to God. May we all so occupy that we may please the Father in heaven.

Wishing all a Merry Christmas and a Happy New Year,
I am, as ever,

In gospel bonds,

J. G. HALB.

LETTER DEPARTMENT

Conditions Bad in Palestine

A letter reached me to-day from a friend in Palestine, some items of which I feel very sure would be of interest to the Saints. The letter was dated November 8, 1916.

She begins by saying, "I have hesitated about writing to you until I could assure you of Mr. Jenkins' convalescence, and am glad to say that I can do so now, as he is making satisfactory progress towards regaining his health and strength. It has been an exceedingly anxious time for Mrs. Jenkins, as you can understand, but she has spared nothing, certainly not her own strength for his benefit.

"We are all well, I am glad to say, and have much to be thankful for on this account, for many, many, people are ill in this city, and there are sad blanks in many homes.

"The rain is late this year, too, and this is another reason for the alarming increase of sickness and fevers of various kinds. To-day we have had a good shower, and this afternoon and this evening quite a hurricane, and so very cold.

"But the poor people now! It is really terrible to see the suffering in the streets and bazaars, and all around. My husband is quite right in saying that people are falling off like leaves from the trees, and now we have very few doctors indeed and very, very few medicines.

"I remember when our paraffin (kerosene) was finished. How I dreaded what would happen, and how I should possibly manage with charcoal for cooking. (They haven't stoves like ours, but use small clay stoves resembling flower pots.) But here I am managing to keep a small fire in for several days without using much charcoal either, and I am also writing to you by two little sessamide oil lights. Matches are nearly five cents a box now.

"To-day after a good deal of difficulty and calling several times at the shop, I managed to get a kind of molasses made out of locust beans. We use a little instead of sugar, which is now an impossible luxury. Of course one can live very well without sugar, and we are only too thankful to be able to get bread at such times as these."

She also made mention of the fact that Doctor Glazebrook, the American consul at Jerusalem, had gone to Jaffa to meet a ship that had just arrived with money supplies.

There certainly can be no doubt of the intense suffering in Palestine, to-day. When conditions are normal the suffering of the poor is appalling in the city of Jerusalem, and seems to be the first thing to meet the eyes of the visitor.

Your sister in Christ,

EDNA HOWLAND KOEHLER.

SARGENTVILLE, MAINE, December 21, 1916.

A News Letter from London

We so seldom see a letter in your columns from London, the great metropolis of the world, and thinking so many of the Saints and friends I know on the other side of the ocean would like to know of how church work is going on and how things are moving in this busy part of the world, I will write a few items of what is transpiring.

Our church work is going on slowly but surely, and we feel glad to report that a better condition is obtaining among the saints. A desire to be more active and improve the time is very noticeable, both spiritually and temporally. The longer I remain in England and become acquainted with the Saints in the surrounding branches I feel that God has a people here in the spirit of the work who are longing and praying to see the work revive and rekindle in the hearts of those who once were active but have become dormant and discouraged, yet I believe the awakening time is at hand when the Saints will hasten to redeem the time that remains, for surely there are some more honest-hearted people to be gathered out of this vast multitude of God's creatures. The primitive gospel is being thought of and sought after, a desire to get back to original apostolic faith, as taught by Christ and the apostles seems to be moving upon the minds of some. They are discovering and awakening to the fact that there has been a wandering away spoken of in Malachi 3:7, a going away from God's ordinances, setting aside the principles taught in the former days. I believe the message we have to bear would be listened to with much interest, if it had only come through and was proclaimed by some noted theologian of the day who had graduated through the universities of education, with a title to his name, the message might have been hailed with delight and received joyfully, but claiming to be sent as Joseph Smith was, called to be a prophet of God sent by divine revelation, with a warning to the world, is more than they are prepared to receive, but the condition of the world to-day is evident that such a message is necessary, and this restored gospel is just what fills the demand, to regenerate the world. The prophetic statement made in Malachi 1:1: "Behold, I will send my messenger, and he will prepare the way before me," is now in fulfillment. What a glorious message of peace to the world, sent to prepare a people to meet their God. Surely if the ministry of Christ's church will press forward with faith and courage, a rich harvest of souls is awaiting them.

This great worldwide war, is causing people to think, as they never thought before, and empty forms of godliness will cease to satisfy, as we sometimes sing, "Brother, all things round are calling, with united voice be strong, though the wrongs of earth be galling, they must lose their strength

ere long." May all respond to the call, not only the ministry, but may the membership make the task easier for the ministry, by their faithful cooperation, and with Christ the king of glory in the lead, what a wave of gospel light may spread over this grief-stricken world.

I am thankful to say the brethren and sisters at a distance don't forget to call on us when business brings them to the city. Among those who have been to stay over Sunday, are Brother and Sister Meredith, Brother W. Armstrong, who preached for us. Brother and Sister Meredith made an effort to secure a suitable place for a meetinghouse, but the building they had in view at that time was taken. We hope they will come again and have better luck next time. Brother Schofield and Brother Jones have also been here, and Brother and Sister Judd from Enfield have refreshed us by their presence, Brother Judd reviving the Saints by his stirring sermons, and last but not least Brother U. W. Greene came with his smiling face and congenial company. It seemed like a refreshing breeze from America had blown our way, and for about two weeks he sojourned with us, preaching at 58 Ickburgh Road, and at Enfield where the district conference was held on November 18 and 19. There we received some good, inspiring sermons and sound counsel that will be a lasting benefit to all, but alas, as is always the case the wind changed and he drifted away from us, and how we wished our missionaries could stay with us for a few months, at least, but we quite believe that Brother Greene will return to the English Mission again when on his return to Jerusalem. When we realized he was going again to our American shores we could hardly but wish we were going along, as the visitation of Zeppelins is not a very pleasant experience to look forward to, however we must abide our time.

Now we are alone again, yet not alone, as we have our faithful Brother Worth who was left in charge and he is always at his post and also Brother Goullee and Brother Newton as coworkers. By their assistance the work seems to be brightening and interest on the increase. Sad to say some of our ministry have been called to arms and other lines of service for their country. A few of the presiding officials have been exempted. Sometimes we grow weary for the return of Brother May from Independence, he having been requested to remain there in church interests since the April Conference. We look for him each week. However we have nothing to complain of as our real wants are supplied, for which we are thankful, and also that we are spiritually comforted as well as temporally and the promise has been given that we will be protected through the great tribulations that follow in the path of war.

I am also blessed in having my daughter, Pearl, with her two little boys, with me during Brother May's absence, and she is trying to fill her place in a musical way among the few that take interest in the music.

Unless we can procure a hall or a public meeting place by the coming summer, I shall feel inclined to return to our own land for no great amount of good can be accomplished with only a private room to meet in. My prayer is that the church may see the necessity of assisting in this matter. The public must be shown that we are the antipolygamist Latter Day Saints that always remained true to the original tenets, and are a separate organization, never having followed the Utah body. When this is fully and publicly shown we may hope for greater success. Trusting the time may speedily come that our church may come from under this shadow that has been hovering over us so long and praying that the principles of this latter-day work may yet be lifted and the righteousness of God revealed in this gospel, and its pro-

phetic warning to the world be sounded to the farthest corners of the earth is the prayer of your sister in Christ,

MRS. R. MAY.

LONDON, ENGLAND, Upper Clapton Road, 58 Ickburgh Road.

The "Herald" a Source of Comfort and Joy

I hasten to inclose herewith my check in the amount of \$3.50 with which kindly renew my subscription to the HERALD for another year and also my subscription to the *Autumn Leaves*, and for the remaining dollar please mail me *The Journal of American History*, volume X, No. 3, in which is contained the excellent article written in defense of the Latter-day work by Brother Heman C. Smith, mentioned in the HERALD of December 6.

I find my HERALD an invaluable source of comfort and joy, and as a brother expressed himself in a recent article, it certainly in a "white-winged messenger of peace" to our home, and since it finds us somewhat isolated from church privileges, it has become our weekly recruiting station—preaching service, Sunday school, prayer meeting, and Religio, the absence of which are quite nicely made up for with the SAINTS' HERALD as a weekly caller. I certainly am heartily in accord with the thought that the SAINTS' HERALD should be in the home of every Latter Day Saint family, and pray the time may speedily come when its circulation may be widely increased.

While it is not our ambition to throw any bouquets, we certainly do wish to commend the editors of the HERALD for the clear, concise way in which the Current Events department is conducted, which enables us as Saints to very easily dispense with such weekly papers as we subscribe to for information on current affairs, thus enabling us the more easily to obey the injunction "Behold, now it is called to-day. (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

I am trusting very much that my order will not be too late to get one of the *Journals*, for I feel this is an addition to our library which we need very much, for while a very large percentage of our citizens of this Northwest are generally indifferent to religion, nevertheless we occasionally find an individual who gets rather "obstreperous" in his efforts to expose the so-called fallacies of this latter-day work, and just such an article as Brother Smith has written for us will come in quite conveniently.

Ever praying for Zion's redemption, I am,

Your brother in gospel bonds,

OKANOGAN, WASHINGTON.

D. S. MCDOLE.

Concerning the Return of the Jews

I have a clipping from the *Ensign* of April 10, 1916, giving the interpretation of a tongue by Elder J. W. Wight, the last part of which reads as follows:

"Out of the midst of war, of the awful carnage, now taking place, there will result that condition that will prepare the way for the return of the remnant of my people, Israel, to the land of their possession, long since given unto their father, Abraham; so that—all in all—the power manifested by my Spirit will be made manifest in the world, especially among my people to a greater extent than ever before. So, I say unto you, my people, be faithful: Thus saith the Spirit. Amen."

This prophetic tongue was given at the General Conference,

Independence, Missouri, April 7, 1916.

From *The Rural Weekly*, April 13, 1916, volume 12, number 16, published at Saint Paul, Minnesota, I copy the following:

"YEARN FOR PALESTINE

London, April 12.—Palestine's restoration as an independent Jewish state is considered a possibility by leading Hebrews in England. The European Jewish organization is affiliated with the Jewish congress in America.

"The war's end, they point out, must bring enormous transfers of territory and it is of this shake-up that the Jews intend to take advantage. At the meeting of the powers' representatives to arrange peace terms, the Jews must see that they are consulted, as Lucien Wolf, the author puts it, and he urges them to 'work together with eventually a Jewish state in Palestine.'

"From *The American-Jewish Year Book*, recently published, we take the following interesting statistics. Hebrew population of our large cities, New York, 990,000, Chicago, 215,000; Philadelphia, 160,000; Boston, 65,000, and so on down to San Francisco, with 28,000. The estimated number of Jews in the United States is 2,500,000, and throughout the world, 13,500,000. No other center in the world contains so many Jews as New York.

"The three general organizations of Jews in respect to religion are the Reformed, Orthodox and Conservatives, and they have respectively 46, 120 and 207 rabbis of organized congregations. It will be seen that the Conservatives have as many rabbis as the Reformed and the Orthodox both together have. It is estimated that 121 rabbis do not belong to any of the three conferences. From the above, it appears therefor, that the whole American population of Jews have but 494 rabbis. Many provisional congregations hold services on holidays only, and are served by educated Jews who are not ordained, and who, during the rest of the year, are business and professional laymen.

"The year book shows a great increase in the growth of the Zionist movement. In the last six months thirty new general organizations have been formed, and because of the war the whole number has doubled. Less than two years ago the shekel payers numbered 14,000. Last June there were 36,000, and it is estimated that by next June there will be 120,000."

From the *Chicago Herald* of April 19, 1916:

"JEWISH NATIONAL AIR TO BE SUNG AT THIS MEETING

"The Jewish national air will be sung at the annual spring meeting of the Chicago Jewish committee for Palestine welfare, to be held in Fullerton Hall of the Art Institute on April 27.

"This song is said to be known to the majority of the Americans and even to many Jews, these being unaware that there is a Jewish national air corresponding to 'The Star-Spangled Banner' and 'Hail, Columbia.' . . . The words of the Hebrew national air are as follows:

'HATIKVA

(The Hope)

'As long as a spark of Judaism
Glow within the heart's inmost depth,
As long as the eye turns Eastward its yearning glance
So long is our hope not a forlorn one.
That old, old hope of returning
To the home of our Fathers,
To the city where David dwelt,
There to be a free nation in our own land,
The land of Zion and Jerusalem.'

GEORGE B. HALL.

CRESTON, IOWA, 24 Myrtle Street.

Are We Ready for Strong Meat?

Dear brothers and sisters in the true faith, the thoughts I wish to express here have been in my mind so often of late that I feel impressed to try to give them to others. I do not intend making long arguments to prove what I may say, but will give a few quotations from the Scriptures, and leave the reader to judge as to whether the thoughts given are in harmony with the word.

Let me call attention to the exact wording of a law of the church which, in substance, is familiar to the majority, if not all the Saints. It reads:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

Notice the great promise contained in the last clause of the above quotation, that, while in the first place we are seeking healing of the body, in sending for the elders, God at the same time graciously forgives our sins, should we have committed any.

In Doctrine and Covenants 42: 2 we read:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die, they die unto me, and if they live, they shall live unto me. . . . And it shall come to pass that those that die in me shall not taste of death for it shall be sweet unto them."

In the following verse we find that if we have faith in God to be healed, and are not appointed unto death, we shall be healed, but if we lack that faith, but believe, we shall have power to become God's sons.

How great and far-reaching are these promises! Words fail to half express their wonderful scope! Healing of the body from sickness; or if that be denied to one who believes, then still he is promised power to become a child of God; forgiveness of sins that may have been committed since baptism; the sting and fear of death removed, so that death shall be sweet. Oh, this beautiful ordinance of the gospel. Why should we resort to physicians for that which our Father offers "without money and without price." If our time has come to pass to the beyond there is no physician who can heal.

Sometimes the all-wise Father has some purpose to be accomplished for us by our own suffering. Would any Saint really desire to be healed if he could know that his heavenly Father saw best to withhold that blessing from him for a time, in order that a greater blessing might be given? We cannot doubt God's power to heal, or to see that our needs are looked after while we are unable to provide for ourselves. What can be the reason then that it is a common thing for the Saints to call for the physician when sickness comes?

Oh, sisters, brothers, do we give ourselves time to think what a restful privilege this is to leave ourselves entirely in the divine hands where no mistake can possibly be made in our treatment? Can we treat lightly such a privilege, and turn to the human hand for help because Father sees best not to yield to our wishes, and heal us or our loved ones immediately? Have we such fear of suffering, of death even, that we grow frantic at the thought, and, forgetting the fact that if we love God, all our experiences shall work for our good,

we turn away from the One who stands with hand outstretched to lift us nearer to him, and reach for the blessing that pertains to the physical part of our being?

Health unquestionably is a great boon, but often the loss of it for a time brings a greater one. This is hard for us to understand because God's ways are not like our ways; we are so prone to seek present ease and pleasure. We cannot accurately see the result of things. God can, and as he looks away into the future he knows exactly what sort of treatment will be necessary to purge away the dross that cumpers the pure gold in all of us, and without the removal of which, we cannot be fitted to enter the home where our Father dwells.

If even our Savior who was without sin, was made perfect through suffering (Hebrews 2:10; 5:8), can we reach perfection in some other way?

I do not mean to give the impression that when we are overtaken with sickness we should just let ourselves go without making an effort to help ourselves. No, indeed! We are to do the best we can; look to diet, ventilation, cleanliness (it is good to keep a watchful eye to these points before sickness comes). Don't rush the elders there for every slight ailment which nature will make right if given a chance, but if the ailment take a serious turn, then it is our right to call upon God for help in his own good and perfect way. Send for the elders, and when they have done their part, leave the rest in the hands of Him who doeth all things well, calm in the assurance that he will not forget that we are suffering, or permit more to come upon us than we are able to bear—that is, if we really do leave ourselves in his care. If there is the feeling in us that if the symptoms get alarming, or the pain too great to be borne, we will be obliged to send for the doctor, I truly believe we forfeit our right to the divine intervention. God can work only according to his own laws; if we go contrary to them we "have no promise."

Does this seem hard, dear Saints? Yes, it does seem so, because we cannot understand now, as we surely shall some time. Paul says in Hebrews 12:11, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Ah, yes, "afterward"; hard and "grievous" to be borne now, but afterward we surely shall reap the benefit of what we have endured patiently here. As one of our elders once said in a sermon: "When we reach the beyond, and can look back over our lives here and see the purposes of God fulfilled in the experiences we have passed through, we shall bless his name for things that *made our very hearts bleed* while we were passing through them."

Oh, dear friends, let us not forget that oftentimes the hour of pain or grief is as it were, a time of "sitting in heavenly places," when a loving Father speaks to the ear of our spirits, and we are truly "taught from on high," thus being drawn nearer to the divine than we could have been without such time of trial.

Your sister in the struggle for submission,

CLARA M. FRICK.

From Here and There

An observing missionary makes this comment: If your "Word to Contributors" in the HERALD of December 13 had added a caution against ordinary letters and other commonplace matters being sent to both HERALD and *Ensign* you would have done well. Some special matter should be in both, but not ordinary contributions which crowd out something better.

We agree with the statement, and pass it along with the suggestion that so far as possible we do seek to avoid these duplications. If our contributors would kindly observe this we believe it would be helpful to all concerned.

MALLARD, IOWA, December 14, 1916.

Editors Herald: You will perhaps pardon me for writing a few lines for the benefit of the HERALD readers, as I am interested in their welfare, and the development and triumph of the work of God, and the salvation of souls. I have found much that is good and glorious in the religion of Jesus Christ, and his church is the only true and authorized standard bearer of that religion which Jesus Christ taught by the authority of the Father, and it is that truth which Jesus died to establish, and it is sufficient to save every creature in all the world.

There are some things in the church which are peculiarly beneficial to all who will hear and obey, but especially is this true of the Saints. Some years ago the writer was in attendance at a social service held at the home of Brother Nathan Hayes, Cherokee, Iowa, when about twenty members, young and old and middle-aged were present, and this was about all the members that then belonged to that branch. This was one of the meetings which is long remembered by those who were in attendance. The good Spirit was present, and seemed to be enjoyed by all. All took part in the singing, every member present prayed, and all testified to the goodness of God to them, and they spoke of the evidences which had been given to them of the truthfulness and power of the work of God, in which they were engaged. The Lord spoke encouragingly to them through the manifestations of the Spirit. Thus all members received a goodly portion of spiritual meat and drink, which strengthened their faith, brightened their hope, and enabled them to see the path of duty more clearly than ever before, or so it seemed to the writer.

It seems wise that the Lord should have placed in his church a class of officers whose duty requires them to "see that the church meet together often, and also see that all the members do their duty." When this work is carefully and wisely done, it keeps the members alive and spiritual, and under such conditions the church thrives and grows, and when the members meet to worship God, there activity and efficacy is manifest, and a spiritual feast is enjoyed, confidence is begotten and continues because of that true fellowship manifest among the disciples of Christ.

Paul's long experience as a minister of the church of Jesus Christ enabled him to understand the importance of such meetings, and for that purpose he wrote to advise and encourage the Hebrew Saints, as follows: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The longer one absents himself from the regular services of the church the more unfruitful he becomes, the mind becomes darkened, or is apt to, he loses interest in the church and its work, and if such a course is continued long enough the Spirit becomes grieved, is withdrawn, and the individual is left to himself. "If therefore the light that is in thee be darkness, how great is that darkness."

When one is sick for weeks and months, and the digestion is so impaired that the individual cannot take the necessary nourishment, the body shrinks and weakens so that he can neither stand, walk, work, or even sit up. Should an attempt be made to do either, the head is dizzy and the one making such an attempt falls to the floor like a helpless infant. Who

knows better than one who has had such an experience? Under such conditions much love and kindness and much patience are necessary; and the patient "should be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy," if they have not faith to be healed.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed. Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12: 12-14.

The inward man, or soul, is very much like the outward man so much so at least that if it does not receive a proper amount of spiritual food and drink it, too, weakens and shrinks, becomes inactive, unfruitful, cannot work because the Spirit does not help, "And if you have not faith, hope and charity, you can do nothing." Indeed, such a one is spiritually sick, and needs the physician and a good, faithful nurse, the proper restoratives, and the necessary amount of mild, spiritual food. The ministers of the church are the authorized physicians, including the teacher; and every Saint should be willing to serve as a nurse, whenever an opportunity affords, or when requested to do so by proper authority.

"Blessed are the peacemakers," says the blessed Master. And in such cases the true Saint has the "Balm of Gilead," which if properly administered will effect a cure, and all will be well. How could any other condition obtain when professedly at least every Saint is a peacemaker?

Is it not true that a people who have in their possession the light and truth and authority of the restored gospel ought to be up and doing? Of all lights that shine on the spiritual horizon, theirs should be the brightest. And they should be the most industrious and persevering people under the shining sun. No opportunity for doing good should be permitted to pass by without being improved. Some things should be done for the work's sake, because it is of God, and contains the conditions of salvation sufficient to save the entire world, if it is but believed and obeyed by every creature.

Our religious neighbors are busy, watchful, and persevering, and they turn every stone that it is possible for them to move. They are converting and leading men and women into their churches who would make good members of the true church of Jesus Christ, and worthy Christians, if we could but lead them in the way of salvation. Shall we fail to do so because of the inactivity and negligence of some of our membership? We ought not to permit such a thing to occur, and it would not so happen, if every Saint who has been warned would warn his neighbor. Surely, Saints cannot afford to go to sleep without oil in their vessels, and their lamps trimmed and burning, when the bridegroom is so near. Awake and sing, and shout hosanna, all ye Saints of his!

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, sayeth the Lord of hosts, in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi 3: 16, 17.

"Sweet bonds, that unite all the children of peace,
And thrice precious Jesus, whose love cannot cease;
Though oft from thy teachings in folly I roam,
I hope to behold thee in glory at home."

"For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children,

then heirs of God, and joint heirs with Christ; if it so be that we suffer with him, that we may be also glorified together."—Romans 8: 14-17.

Waiting, watching, and laboring for the victory, I remain,
Yours in bonds,
CHARLES E. BUTTERWORTH.

PERRY, IOWA, December 14, 1916.

Editors Herald: Elder W. A. McDowell, one of our patri-archs, has just left us after a ten-day series of discourses. There are no words in our language to express the gratitude of the Saints in listening to what he had to tell them. Several outsiders came every night. One very new sister gave him a home indeed, and it was a warm and comfortable one. This is so essential; if the stoves won't reach the sleeping room of an elder, some good warm flatirons and blankets are fine. The children wanted to keep him, and some of them put up a lunch for his midnight ride, and wrote him a letter of appreciation. The lunch consisted of frosted cookies and fruit, just what they would buy were they going to do the eating, but Brother McDowell accepted it with all the kindness possible.

One stranger said, "I am tired of all churches, none preach the Bible. I will go to the Saints' church, but even then I wouldn't hear much. I want prophecy and war." But as we stepped in the door who was sitting on the rostrum with Elder McDowell and Brother Hand but E. E. Long. He did the preaching that evening, and one would think he was rained down for the occasion. He took for his text "The last shall be first and the first shall be last," and it took him no time to launch into the sea of prophecy and war, and the stranger was delighted, so he expressed himself on his way home.

Brother McDowell evidenced the fact that his position is an important one. That isn't all—he fits his position and his position fits him. We all want him to return.

Our people were much strengthened by the meetings. We have had several good preachers with us in the last two years. We are now getting ready for a two-week series in January with O. Salisbury in charge. He will prove a boon to Perry when he comes, despite the fact that he has been taken for a baseball manager and a football coach. We have taken no offense at his titles, for we know him for what he is.
NELLIE MARTIN.

GORDON, WASHINGTON, December 17, 1916.

Editors Herald: There are not very many Saints in our community and we have met with a good deal of opposition here, but still with God's help we are striving to carry the good work on.

We have not been in this country long and are trying to make a home here, and we would like to establish the work here, also. We have not been able to procure much literature to help us out yet. I was ordained to the Aaronic priesthood November 19, and am trying to take charge of the work in this place. Would you please write me exactly what the duties of a priest are, as I am not very well posted?
Your brother in gospel bonds,
S. A. DOBSON.

(Tract No. 189, "Duties of Branch Officers," each 5 cents, 10 for 50 cents, is very helpful to those who desire such information. Order of this office or Ensign Publishing House.—EDITORS.)

LAMONI, IOWA, December 18, 1916.

Editors Herald: In connection with the obituaries of Sister Almira Morse and Brother A. S. Cochran, I send account of a notable incident in her life before she and her son Asa and family united with the church in 1867.

Among her friends were Brother and Sister Horace Church, and they had heard and believed the latter-day message some years prior to 1867. Also they talked it to their friends, including Sister Almira Cochran (as she was then). But she would not accept the message nor the doctrines of baptism for the remission of sins, and laying on of hands. When defeated in argument she would leave the room and go away. I remember their telling us about it when Brethren E. C. Briggs, David H. Smith and myself were preaching in Michigan in 1868.

But finally she questioned herself if possibly there was truth in it, seeing that good people like Brother and Sister Church believed it. So she prayed over it and wanted to know the truth. And one night a vivid dream was given to her. She saw in a bright light what seemed a blackboard, only the board was not a board, but appeared as beautiful ebony. And on it in shining letters of gold she read these sentences: "Faith. Repentance. Baptism for the remission of sins. Laying on of hands for the gift of the Holy Ghost. Resurrection of the dead. Eternal judgment." And immediately as she had read it a voice spoke clearly, saying, "This is the way, walk ye in it." Paul says he was not disobedient to the heavenly vision. Neither was she, but when Brother Briggs came she and the Churches and Brother Asa were baptized.

Yours for truth,

H. A. STEBBINS.

BYRON, OKLAHOMA, December 18, 1916.

Editors Herald: A light covering of snow this morning reminds me that winter is here, and also that the year 1916 is nearly gone. Whether we are aware of it or not it is nevertheless a fact that we are just one year nearer the end of our days than we were twelve months ago; and the thing that should here concern us, is, what use have we made of this year just ending? If we have been unwise enough to squander the precious moments of the past year, if we have failed to achieve that which should have been achieved by us in the past, we should here pause a moment and ask ourselves the question: What use am I going to make of the time that day by day is opening to me? The past is gone forever, only as it may linger in our memory, and thus be a guide to us. But past opportunities cannot be recalled. They have passed us by. What the future may have in store we are unable to say, but the present is ours; the opportunities of to-day belong to us; let us be wise and utilize the things at hand so that each succeeding day may find us better fitted for life; better qualified to meet its demands than we have ever been before.

As we approach the coming Yuletide, let us enter into the real spirit of the season, and remember that the greatest Christmas gift the world has ever received was the gift of Christ to the world. Then as we plan for the giving of gifts to our friends, let us once for all time remember that the best and noblest gift we can bestow upon anyone is the gift of a Christlike life and service. Arriving at this conclusion, let us resolve that this Yuletide shall mark an epoch in our lives that tends to prepare us more fully for the Master's service, that through the grace that he supplies we may be able to better serve the race, and hasten the redemption of Zion.

To me the year just closing has been the most pleasant

year I have ever experienced. I have been busy all the time, and in a small measure have succeeded in making the lives of others brighter and better. My hope and prayer is that the year 1917 which is near at hand will find us all willing to do our respective part of the work that will make Zion a reality.

J. E. VANDERWOOD.

WEST BRANCH, MICHIGAN, December 20, 1916.

Editors Herald: It has been a long time since I have written to the HERALD. My field is Northern Michigan. I labored there until fall, when I was called to Bay City to preach a funeral sermon; on my way back I stopped at West Branch, where I formerly resided. I was shown by the Spirit that I was to preach at this place and gave out notice for meetings. The people became interested and urged me to stay, which I did, and have baptized eighteen, all grown people. Some others are interested and are investigating the work. I must return now to Alpena.

A. E. BURR.

LOS ANGELES, CALIFORNIA, December 21, 1916.

Editors Herald: Brother and Sister Pitt just finished a series of meetings which were very successful, as far as they were concerned, the Spirit of God being very much in evidence in the effort they put forth. The Saints and a few outsiders were present each night of preaching service. The bazaar was well attended, as also the lecture, and the stereopticon views, which were very much enjoyed. The meetings closed Sunday last, with fair attendance. Brother Pitt is surely a kind and fatherly man to the Saints, patient, kind, gentle and enduring to the last. Both are proving themselves true Saints indeed.

This makes me remember a dream I had some time ago. I feel impressed to write it. I thought I went to the church at Independence and then I seemed to be here in our little church again, and saw Brother Goodrich giving blessings. I said, "Oh, I did not know Brother Goodrich was a patriarch," and some one said, "Why, yes, he was ordained to that office the last conference."

I thought, Why shouldn't he? He is so patient, kind, gentle and forbearing, and enduring under such trying circumstances, and I awakened.

To me the patriarchs all truly show forth the Christ Spirit. I can see the calling to that office of a number of the ministers who have been sent out here to us to preach and teach God's work. May God continue to bless and keep this arm of his church is my prayer, in Jesus' name.

Dear Saints, come and serve your Savior in his way; put away from you all malice, envy, jealousy, unkindness, anger, and strife; learn to love and help each other in the spread of the gospel. Arise above the petty things of this life, be honest and sincere, refuse not to be a helper, be ye not a leaner. Do not only sing "I'll go where you want me to go, dear Lord," but go where God wants you to go. Do not let the little petty things keep you from doing your duty. Remember it is God to whom you owe your life, and not to mortal man. But to him who gave his only Son that you might be saved. Will you heed the message, or will you go on in your own way, doing things that you know are displeasing to your heavenly Father, and that grieve the Spirit, till like of old, the writing will be seen on the wall: "Thou art weighed in the balances and found wanting." God forbid that this should ever be, is my prayer.

You know God has said he can and will raise up a people who will do his will, if those whom he has already raised up fail. Arise, Saints, arise, and shine, for the coming of the Lord is nearer at hand than many of you think.

May God help us all to sense the importance of the message which will be given shortly, is my prayer, in Jesus' name. Amen.

Your sister,
MINNIE ROCKHOLD.

3316 East Second Street, South.

MISCELLANEOUS DEPARTMENT

The Bishopric

The Saints of the Eastern Michigan District will please take notice that Brother W. A. Blair, of Detroit, Michigan, has been appointed agent for the Eastern Michigan District to succeed Brother W. F. Smith, resigned. We feel to commend Brother Blair to the Saints of the district, feeling assured that in this department of the work he will as ably magnify his calling as did his father, Brother W. W. Blair, in his ministry to the church.

We feel that we should take this opportunity to acknowledge the work of Brother Smith and wish him success in his work as pastor of the Second Detroit Branch.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Pastoral

To the Saints of the Seattle and British Columbia District: We call your attention to the date of our district conference and conventions, February 5 to 7. At the winter conference is held the election of officers and delegates to General Conference. I shall not be eligible for reelection as president of the district, as I am going to leave the district. You are aware that I have occupied this position since the organization of the district. It is with feelings of regret that I sever my association with the Saints of the district, and can say, generally speaking, I have the highest regard for each member, and wish to express my feelings to all by saying I have been treated with every respect due to any man in the office of president of a district. I hope my successor will meet with the same cheerful response to promote the work assigned to each. I ask that you will continue to feel that you have my interest at heart, and give me your moral support wherever I may be.

It will be necessary that I resign as the bishop's agent of the district. I have given this matter a careful consideration. There should be some one who is able and willing to keep the Saints informed of their duties in the law of temporalities. In viewing the matter from various angles I have decided that Brother John Hartnell should be your next bishop's agent, however, you all understand that this is only my opinion; you have a right to whom you will, but I have recommended the brother to the Presiding Bishop, which I think is my prerogative, but will require your ratification as a district.

Please remember that Brother Anderson, missionary in charge, will be present. We meet with the Seattle Branch in their beautiful church, corner First Avenue Northwest, and Kilbourne Street. Take cars No. 23 or 19 going north.

WILLIAM JOHNSON, *President.*

EVERETT, WASHINGTON, Box 448.

Conference Notices

Northwestern Kansas, at Belleville, Kansas, February 12, 13 and 14, 1917. All ministers and branch clerks send reports in early to secretary, J. B. Ansley, Osborne, Kansas. F. E. Taylor, district president, Harlan, Kansas.

Southern Nebraska, at Wilber, Nebraska, January 20, 10 a. m. Attention of priesthood is called to the resolution passed at last conference which is as follows: "That hereafter the president of the branch summarize work done by the priesthood in each branch, forwarding same to district president not later than 10 days prior to the convening of the conference, he to present same to district conference." The branches will please mail their reports promptly. Blanche I. Andrews, 1726 South Twenty-seventh Street, Lincoln Nebraska.

Central Nebraska will convene at Inman February 3 and 4. All are invited, and are requested to bring reports with them. W. M. Self, president.

Northern Wisconsin, February 3 and 4, at Porcupine. Good speakers expected. We hope to see a good representation from the district. S. E. Livingston, president, Arkansaw, Wisconsin; Ivy Fisher, secretary, Chetek, Wisconsin.

Kirtland, at Cleveland, Ohio, February 17 and 18, 1917. Branches are expected to send their reports to the secretary, Thomas Darst, 559 South Broadway, New Philadelphia, Ohio. A. R. Manchester, president.

Fremont, with Hamburg Branch, February 3, 11 a. m. Conventions meet evening preceding as usual, and will hold business session 9 a. m. Saturday. This is an important conference as the delegates to the General Conference are to be appointed and also the annual report of the bishop's agent and the auditing committees report thereon are due. We hope to see a full attendance. T. A. Hougas, president.

New York and Philadelphia, at Saints' church, Park Place and Schenectady Avenue, Brooklyn, on February 10, 1917, and will remain in session the following two days. Reports are due from all the officers and members of the priesthood in the district and from branch presidents and heads of district auxiliaries. Herman N. Schwartz, secretary, 1004 Land Title Building, Philadelphia, Pennsylvania.

Seattle and British Columbia with Seattle Branch, corner First Avenue Northwest and Kilbourne Street, February 5 to 7, 1917. Take cars No. 23 or 19 on First Avenue, going north. William Johnson, president.

Convention Notices

Northern Wisconsin Sunday school and Religio, at Porcupine, February 2. We hope to see each school and local in the district represented. Come and help make an instructive convention. L. Moughton, Religio president, Chetek, Wisconsin; George Lafferty, Religio secretary, Rock Elm; Leroy Colbert, Sunday school superintendent, Chetek; Ivy Fisher, Sunday school secretary, Chetek.

New York Religio, February 3 and 4, 1917, at Buffalo, 7 p. m. Street address will be announced later. Agnes B. Batchelor, secretary, 703 Northumberland Avenue, Buffalo.

Far West Religio, with Alma Branch, near Lexington Junction, Missouri, January 20 and 21, 1917. Local secretaries send reports and delegate credentials promptly to E. J. Armstrong, secretary, Stewartsville, Missouri.

Central Nebraska Sunday school at Inman, February 3, 1917. Bessie Sodersten, secretary.

Quorum Notices

Lamoni Stake quorum of priests will receive blanks for year's report. If any fail to receive, please notify undersigned. We meet with next stake conference in February. James J. Johnson, secretary, Lamoni, Iowa, R. F. D. 3.

Correction

In the first line of the third paragraph of the letter by H. A. Stebbins on "the Lord's prayer," appearing last week, the word *three* should read *these*.

Request for Prayers

Prayers are requested for a devoted and interested woman who has had cancerous growth removed from her breast and which threatens to return. She has faith in the church and desires the prayers of the Saints.

Our Departed Ones

MORSE.—At Lamoni, Iowa, December 11, 1916, Sister Almira Cochran Morse, aged 95 years, 1 month and 11 days. Married George Cochran, in Ohio in 1840. He died in 1863. She married Justus Morse in Michigan in 1873 and came to Decatur County, Iowa, the same year. He died in 1887. She was baptized in Michigan in 1867 by E. C. Briggs. Of 4 children, 3 grew to maturity. Two daughters died before she did and the son died a few hours after her going. Her last years were times of feebleness, but she was a worthy woman and a faithful Saint.

COCHRAN.—At Lamoni, Iowa, December 11, 1916, Asa S. Cochran, aged 73 years, 10 months and 17 days. His health seemed about as usual and he helped care for his mother until she breathed her last at 9.45 a. m. At 12.30 (noon) he had an apoplectic stroke, became unconscious, and at 6.30

p. m. his life went out. Thus mother and son passed to the beyond the same day, a remarkable circumstance, and both so old.

Brother Asa was well known to the church, he having been a member of the general high council for twenty-six years; also was bookkeeper and cashier in the Herald Office for many years. He served as presiding priest of Lamoni Branch from 1876 to 1885, and after his ordination as an elder he was branch president some years. E. C. Briggs baptized him in Michigan in 1867, and he and family moved to Iowa in 1875. He married in 1866 Sister Mabel E. Church, who survives him. Of 9 children born, 4 are living, Frank E. and Wilbur, and Sisters Elbert A. Smith and Ralph Grenawalt. The sudden stroke of death was a severe blow to all. Funeral service of mother and son was held on December 14, R. M. Elvin in charge, John Smith assisting, and sermon by H. A. Stebbins.

BARNHART.—Gladdis Olive Barnhart, born at Boonville, Missouri, January 28, 1898. Moved with her parents to Holden, Missouri, 1906. She was baptized when quite young and lived a faithful life as a child of God. She was highly respected and loved by all who knew her. This fact was well attested by the large audience in attendance at the funeral service. J. W. Layton was in charge of funeral, F. C. Scarcliff made a short talk, and J. W. Paxton delivered the sermon. She leaves mother, brother, sister, and many other relatives and a host of friends to mourn their loss.

ROBERTSON.—Saloma Ann Wood, born December 10, 1830, at Norton, Ohio, died at the home of her daughter, Mrs. William Warner, Allendale, Missouri, December 18, 1916. Married Othniel B. Robertson, December 25, 1853. To them were born 9 children, 6 of whom survive. She was baptized November 14, 1870, at Allendale, by James Thomas, and remained faithful until death. She was loved by all who knew her. Funeral at Saints' church, Allendale, in charge of John Neal, assisted by William Birk. Interment in Allendale Cemetery.

WHITE.—Richard Donald White, born at Atkinson, Missouri, June 27, 1900; died at his home in Joy, Illinois, December 20, 1916, aged 16 years, 6 months, 8 days. He leaves to mourn his departure mother and father, 1 brother Everette, 1 sister, Helen, and four stepsisters. Funeral held at Latter Day Saint church, Joy, Illinois, December 21, 1916, in charge of J. W. Bean; sermon by E. A. Curtis.

CAMPBELL.—Joseph N. Campbell born in Pottawattamie County, Iowa, March 19, 1868, died at his home in Pottawattamie County, Iowa, December 21, 1916. Brother Campbell was baptized when young, his parents and grandparents being Latter Day Saints before him. He held office of priest of the North Star Branch, and was district superintendent of Sunday school association of Pottawattamie District. He had been ill only a few days, and on the morning of the day he died was feeling better and able to go out to do the chores, but on returning he told his companion of a peculiar pain in his arms that seemed to go through his body, and a few minutes later it was observed that he was sinking in death in the chair where he was sitting. Heart failure was the supposed cause. He was honored and respected in his neighborhood. A faithful member of the church. He is survived by wife, 3 children, 3 brothers and 2 sisters. Funeral service in Mount Hope Methodist church, largely attended by sympathizing neighbors and Saints. Sermon by H. N. Hansen, assisted by Joshua Carlile and J. A. Hansen.

WILKINSON.—James Wilkinson, born in England, June 12, 1845, died December 26, 1916. Came to America in 1874, and married Mrs. Louie Kearns, October 1, 1892. To them were born 1 son, 1 daughter. He leaves to mourn, wife, children, and many friends. Services at the home December 27; sermon by D. R. Chambers. Interment in Calhoun Cemetery.

SMITH.—Amanda M. Smith, wife of Elder Thomas N. Smith, born August 4, 1861, at Tunnel Hill, Illinois; died at her home in Independence, Missouri, December 18, 1916. They were married February 21, 1878, and she was baptized into the church at Tunnel Hill, about this time. She was the mother of 12 children, 9 living at her death. She was a good mother, a good wife, and a good Latter Day Saint. "Blessed are the dead which die in the Lord from henceforth, Yea, sayeth the Spirit, that they may rest from their labors; and their works do follow them." Funeral was held at the Stone Church, Independence, December 20, W. A. Smith in charge, sermon by W. M. Aylor.

THE SAINTS' HERALD

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

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General Church Directory

First Presidency: Frederick M. Smith, president, Box 255, Independence, Missouri.

Presiding Bishopric: Benjamin R. McGuire, Independence, Missouri.

Quorum of Twelve: All official quorum matters to John W. Rushton, secretary, 951 West Thirty-fourth Street, Los Angeles, California.

Quorums of Seventy: Official joint quorum matter to J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

Presiding Evangelist: Send requests for copies of blessings, etc., to Frederick A. Smith, 421 South Linden Street, Lamoni, Iowa.

Church Historian: Heman C. Smith, historian, Room 10, 202 North Walnut Street, Lamoni, Iowa.

Church Recorder: Statistical reports of branches, certificates of baptisms and blessings, all membership data, to C. I. Carpenter, recorder, 202 South Walnut Street, Lamoni, Iowa.

Church Secretary: General conference credentials, clergy permits, general licenses, correspondence, etc., to R. S. Salyards, secretary, 718 West Main Street, Lamoni, Iowa.

Old Folks' Homes: (Lamoni) Send remittances, applications for entrance, etc., to R. J. Lambert, secretary-treasurer, 802 West Main Street, Lamoni, Iowa.

Children's Home: Send remittances, applications, etc., to R. J. Lambert, secretary-treasurer, 802 West Main Street, Lamoni, Iowa.

Graceland College: Send remittances, applications for entrance, etc., to J. A. Gunsolley, manager and treasurer, Lamoni, Iowa.

Publishing Houses: Herald Publishing House, 202 North Walnut Street, Lamoni, Iowa; Ensign Publishing House, Independence, Missouri. Order all church books of nearest house. Australian Mission: Standard Publishing House, 65 Nelson Street, Rozelle, New South Wales, Australia. Address all matter for publication in "Saints' Herald" to Editors Herald, Lamoni, Iowa.

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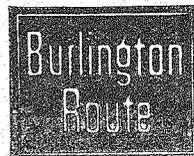
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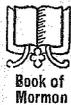


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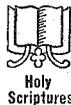
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



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



Volume 64

Lamoni, Iowa, January 10, 1917

Number 2

EDITORIAL

HE THAT ENDURES TO THE END---Part 1

(Sermon by Elbert A. Smith, Sunday evening, August 20, 1916, at Lamoni Stake Reunion. Reported by Winsome L. Smith.)

I desire to read a part of the fifteenth chapter of the second book of Nephi:

And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking: for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written, and esteem them as things of naught. But I, Nephi, have written what I have written; and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry; and I know that the Lord God will consecrate my prayers, for the gain of my people. And the words which I have written in weakness, will he make strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh to Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.—Verses 1-5.

You will note this statement from Nephi, that to endure to the end is life eternal.

And it speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he be of the spirit of the Devil. I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people, and great faith in Christ, that I shall meet many souls spotless at his judgment seat. I have charity for the Jew: I say Jew, because I mean them from whence I came. I also have charity for the Gentiles.—Verses 6-9.

I want to impress on your minds the thought that this is a real man writing these words—one who lived on this western continent centuries before Joseph Smith lived, and who sealed up his testimony, and it comes to us to-night as a warning.

He says:

I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. . . . But behold, for none of these can I hope, except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation. . . . And if ye shall believe in Christ, ye will believe in these words; for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye: for Christ will shew unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness: and I pray the Father in the name of Christ, that many of us, if not all, may be saved in his kingdom, at that great and last day. And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you, as the voice of one crying from the dust.

This record comes to us as it was hidden for ages in the hill we call Cumorah, and we hear the language of this man as one who cries from the dust:

And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day; for what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen.

In connection with the statement that Nephi makes that to endure unto the end is life eternal, I call your attention to the statement that the Master makes in Matthew 24: 13, "But he that shall endure unto the end, the same shall be saved."

Something over fifty years ago when Abraham Lincoln was calling for volunteers to fight for the salvation of this Nation, there were thousands of men all over the country who gladly responded to his call. There was a great deal of enthusiasm; there were bands playing and flags were flying; speeches were made, and there was a great deal of patriotism in the air. There were thousands of individuals who responded to the call, and they

marched away down South with a great deal of enthusiasm, thinking that in a very short time they would be victorious.

What a different scene years later when Abraham Lincoln reviewed the Grand Army of the Republic in the city of Washington, and the soldiers who had survived that great conflict came marching through the streets to be inspected by him. That was an army of veterans who did not need to boast about the things that they had done, because they had been victorious; but there were thousands and thousands who had started out with such enthusiasm who were not in that army. Many of them had been killed during the war. Many had been wounded. Many had been taken prisoners; and worst of all, there were many who had grown tired of the conflict and had deserted.

We sometimes borrow the figures of speech that are applied to war, and apply them to the work in which we are engaged. We take our figures of speech from the battle field, we speak about the warfare in which we are engaged, and we have sanction for this in the word of God, because Jesus himself says in one place, "I came not to bring peace on the earth, but the sword." And the Apostle Paul says, "I have fought the good fight, I have kept the faith, I have finished my course." And so we frequently borrow these expressions from the field of actual warfare and apply them to the cause in which we are engaged.

I heard it said that when a good brother was appointed to a certain field that his wife said, "We feel like we can afford to take five years and see whether or not we can make it a success." But I call your attention to the fact that God has not called us for one year or two years, or for five years. We have all for life enlisted, as we sing in the hymn, and there must be no furlough granted.

But we are reminded that just as there are dangers in actual warfare, so are there dangers in the conflict in which we are engaged. We start out with a great deal of enthusiasm. We get chockful of it at these meetings annually. When Brother Garver got up here this morning and talked he had us all ready to plunge into this warfare with all our strength. But how will it be when finally the army of the Lord, the army of King Emmanuel shall pass through the streets of the new Jerusalem and be inspected by Christ, or to change the figure of speech, in the language of Nephi, when we meet him face to face before the bar of God? Will it not then be discovered that many have been killed in this conflict, that many have been wounded by the adversary, that many have been taken prisoners, and alas, that some have grown tired of the conflict and have laid down their arms and have absconded from the army of the Lord? I am afraid that that will be the case,

but Jesus says: "He that endures to the end, the same shall be saved."

When we speak of being destroyed in this conflict, or taken captive, I realize of course that the language is wholly figurative. But I do not want you to get the idea that it is not very real and very forceful because it is figurative. I believe that those wounds that are received in the army of the Lord sometimes in our conflict with the Devil, are very serious, more so than anything in the shape of wounds that may be received on the battle field in Flanders, though the slaughter of men there may be terrible. And by the way, in actual warfare the wounds are not all inflicted by carnal weapons; but sometimes the defeat is moral. A great many of the British soldiers landed, or disembarked at a certain port in France. All of these soldiers before they left England had been inspected and had been pronounced sound from a medical standpoint, but inside of two weeks from the time when they landed, ten per cent of them were disabled and incapacitated because of diseases that they had received in their persons due to indulgences in vice while in camp in that port. That is, they were down and out before they had ever fired a gun. And one of the generals said that he felt worse over those men than he did over the ones who went into the field and were killed in honorable conflict.

I mention these things simply that I may impress it on your mind that this language, though figurative, has a very literal meaning. And as we look around us and keep our eyes open, we are reminded of the fact that from time to time our brothers and our sisters are falling away.

I remember when I was a little boy, how one of the aged elders of the church used to come and visit us in our home in northern Iowa, and we thought a great deal of the elders in those days, possibly because we did not have so many of them as you have now. And I had formed a very high opinion in my heart of this aged brother. He went away, and a little later the SAINTS' HERALD came to our home bearing the tidings that he had been silenced and taken out of the field because of transgression. And I shall never forget the wound that my heart received on that occasion. It was a new experience to me. I was learning the lesson that we must not trust too much in the arm of flesh. God grant that no man in this assembly shall ever betray the confidence of any other young man as that man betrayed my confidence, and God help me that I may never betray the confidence of any who have confidence in me, as he did to me on that occasion.

WE MUST FINISH OUR WORK

The Master realized the danger that there was that humanity might be overcome, and he took occasion several times to warn us very carefully, that

having begun the work we must continue in it. For instance in Luke 14, beginning with the 28th verse:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

If there is anything ridiculous it is to see a house standing by the side of the road half done and abandoned by the man who started to build it. Everyone who passes by sees in it an object of ridicule. Now we know if we stop to think of it, that it is a sort of a tragedy, because it means that the man has either met with misfortune, or else there was something wrong in his mental make-up that led him to start a work that he was never able to accomplish, and who put all his resources into the foundation and into the first story perhaps.

(To be concluded.)

PRESIDENT SMITH TO CALIFORNIA

President Elbert A. Smith, concerning whose illness notice was given in the HERALD of January 3, accompanied by his wife and little son, Lynn Elbert, has gone to California, where in the quiet of seclusion and amid scenes he has known and loved in former years, it is hoped he may realize a speedy recovery. President Frederick M. Smith accompanied the party, and with his able direction Brother Smith will be located under the best environment possible.

Letter from Sister Smith, en route, conveys to us the information that our beloved Brother Elbert already shows signs of improvement. That he may continue to regain his strength, and be soon restored to health and to the church, will be the prayer of all.

NOTES AND COMMENTS

Enormous Loss by Earthquake

On the 6th dispatches from Tokio, Japan, reported an earthquake on the island of Formosa which resulted in a loss of three hundred lives, and a thousand houses were wrecked.

Disagree Over Negro Problem

The joint committee on unification of the Methodist Episcopal Churches and the Methodist Episcopal Church, South, recently adjourned till June 27, after failing to agree on the disposition of the Negro Methodists.

Great Battle in Mexico

Villa and his bandits have again attacked Chi-

huahua and been defeated with a loss of 1,500 dead. One of his chief generals, Martin Lopez, is among the slain, and Villa is in flight, pursued by Carranza troops.

Send in Your Offering

In this number the Presiding Bishop suggests prompt remittance of all Christmas offerings to insure publication. Every year some are too late to have their contribution listed with the others. It seems this might easily be avoided.

To Prevent Gambling on Elections

If a proposed bill formulated by a senate committee is favored by the Washington lawmakers it will be a felony to place election bets and no individual will be allowed to contribute more than five thousand dollars to campaign funds.

A Revival of Spiritualism in England

Sir Oliver Lodge has written a book which tells of the communications from his son who was killed in battle over a year ago. The English press gives considerable attention to it and chronicles an unusual revival of the belief in communication of departed spirits with the living.

Military Training in Chicago Schools

It has been decided to adopt the Wyoming plan of military training, previously mentioned in these columns, for the pupils of Chicago schools. An army officer has been placed in charge, and the system will soon be in operation. Those having objections to the plan may prevent their children from participation.

Allies Reject German Peace Proposal

The entente allies have formally refused to negotiate peace terms until Germany makes definite proposals upon which they may act. They argue that the proposal in its present form appears to be a war maneuver. The reply was signed by the ten Governments who are opposed to the four central powers in Europe.

European War

The Teuton troops have cleared Dobrudja of Rumanian and Russian defenders, while Braila, the most important commercial city in Rumania has fallen into their hands. The Russians seem to have begun a big drive in central Rumania, on a fifteen mile front. Navigation on the Danube River as far as this place from the heart of Germany is in German control, while Rumanian and Russian shipping is excluded. Little of general interest is reported from other parts of the war area.

\$4,000,000 Raised for Pensions

The late Protestant Episcopal convention decided to raise \$5,000,000 for a church pension fund for clergymen and their dependent families. It is now reported that all but a million of this has been raised, and the other will likely be subscribed by March 1. It is intended to provide a minimum pension of \$600 to the clergyman who voluntarily retires at the age of sixty-eight, with a maximum of half his former salary.

Argentine Military System a Pattern

It is announced that the system in use by this progressive South American sister Republic is to be a model for the universal service bill being drafted by a committee of the Army staff. If this is made law, it will keep half a million men under training, with two and a half million trained reservists subject to call. The Argentine plan is compulsory for all citizens from their twentieth to their fortieth year. With the "preparedness" sentiment prevailing, there seems to be no doubt that this bill will be indorsed by Congress in some form.

The "Unspeakable" Book of Mormon

A writer in the *Presbyterian Banner* classifies the Book of Mormon as "unspeakable," which is conclusive evidence that he hasn't read it or been in touch with anyone who has.

We have on our shelves as complete a set of anti-"Mormon" books as is ordinarily found, and the authors of them fail to find any traces of immorality or anything to make it "unspeakable."

Possibly this person had in mind Paul's definition of the word. In 2 Corinthians 12: 4 he says he was "caught up into paradise and heard unspeakable words."

A Chinese Viewpoint

In the neighborhood of Shanghai, we are told by the San Francisco *Argonaut*, an English sailor on his way to the foreigner's burial ground to lay a wreath on the grave of a former comrade, met an intelligent looking native carrying a pot of rice. "Hello, John!" he hailed, "where are you going with that 'ere?" "I takee put on glave—glave of my flien," said the Chinaman. "Ho! ho!" laughed the sailor, "and when do you expect your friend to come up and eat it?" "All time samee your flien' come up and smellee your flowers," replied John.—*Current Opinion*.

The "Messiah" at Kansas City

An audience of twelve thousand assembled at Convention Hall in Kansas City on the evening of December 29 to hear Handel's "Messiah," the great oratorio which has stirred so many hearts.

The Independence choir, composed of about one

hundred and sixty of our members, under the direction of Mrs. George H. Hulmes, assisted the Kansas City Symphony Chorus in the rendition, and were given special mention by all the newspaper accounts. One paper asserted that it was the greatest musical concert ever given in Kansas City.

The musical critic of one of the Kansas City papers gives Sister Wallace N. Robinson credit for "the outstanding feature of the evening" in the great soprano solo part.

The admission was free, and the event advertised as a Christmas gift to the people.

It is indeed gratifying to record this signal success of our singers as representatives of a people who in this community years ago were cruelly persecuted and driven from their homes. Our singers deserve especial commendation for their part in this and other excellent features.

The Journal of History

The January *Journal of History* contains an article entitled "Mormons" by Alexander Majors who, when a young man, participated with the Independence mob in driving the Saints from Jackson County, Missouri.

Though his prejudice is evidently against the Saints, he speaks highly of them as citizens. It is a valuable article to be in the hands of church defenders.

Other articles are: Letters from George Miller, once presiding bishop of the church, containing matter not generally known to our readers.

"Pioneer trails across Iowa" by the Editor, which contains some items not generally known about the migrations of the Latter Day Saints and connecting some other events not clearly understood.

The series of Presidents of Seventy contains the biography of Francis M. Sheehy by James F. Mintun and the autobiography of Hyrum O. Smith revealing some of the activities of these well-known representatives.

Elder Duncan Campbell, local historian of the Lamoni Stake, continues his interesting relation of early events in the territory covered by the stake then known as Decatur District.

It is contemplated to introduce many subjects in the near future of thrilling interest which have been brought to light by much research, and which will not be found elsewhere, but the board will need stronger financial support than has been given for the resources are not equaling the cost of production.

It is important that the *Journal* should continue, for through it we get before historical societies and in historical circles as we can in no other way. We also get the benefit of the research of the best scholars of the age through our exchanges with other historical periodicals.

ORIGINAL ARTICLES

OUR 1917 CHRISTMAS OFFERING

At the time of writing this article we do not know the amount of the 1916 Christmas offering, but one thing we do know and that is, that it could be \$90,000.00 with just a little effort on the part of every Sunday school scholar.

The Herald Office prints 45,000 *Quarterlies*, which indicates that there are that number actively interested in Sunday school study. Now if each one of those pupils will resolve that during 1917 he or she will earn, save or contribute not less than \$2, and as much more as possible, the Bishopric will be able to pay the total church debt in about three years, and thus save the \$12,000 a year that we are now paying for interest.

We want all parents to present this matter to their children and let them see that the children of the church have the power and can pay the church debt. Help them plan how they can earn their part, and during the year we will give suggestions each month to assist them. Write to me and give me your ideas, so that I can pass them on to others.

Spring will soon be here. Children on farms can be given a few hens to set, and let them have the increase to help the Lord's work. Impress upon their little minds for whom they are working. Onions pay a good return—from a small piece of ground a quarter of an acre will yield from \$40 to \$75. Pop corn pays well. Give them a small strawberry patch to look after. Do not wait until the year is gone, but begin now and work with the children.

One sister suggests that we "gather up the fragments." Make up your mind to save every copper penny that falls into your hands to go toward this 1917 Christmas offering. You will never miss it and you will be surprised at the amount saved at the end of the year.

We trust that Sunday school officers and teachers will actively cooperate with the Bishopric in keeping this before every member of the Sunday school and church, that by a united effort we shall accomplish results that will surprise ourselves and please the Lord.

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be

essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

Watch for a letter in the *Stepping Stones* for January 16 from Louise Haas, twelve years old. She and her younger brother and sisters earned \$25.39 as their 1916 Christmas offering.

Yours in gospel service,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

MARRIAGE AND THE RELATIONSHIP OF THE SEXES

The relation of the sexes has been one of the questions about which there has been much of error represented, and a great amount of wickedness has grown out of the unwillingness of mankind to be subject to the order of the divine.

The relation of the sexes was appointed by the Creator as it should have been had there not been any sin; and as it should be after that sin entered into the world; then as it should be in the church during the time of mortality. Marriage is the civil order established by governments, and approved by the God of nations, and like the Almighty was from the time it was instituted the same, and was always to remain the same. The principle upon which the relation of the sexes and the rite of marriage was established is clearly set forth in the history of the spiritual creation before man appeared in the earth; "And I, God, created man in mine own image, in the image of mine only Begotten created I him; male and female created I them." Divinity has in this act set his seal upon the relationship of the sexes as that of one male and one female. The object of this relationship was, to "be fruitful, and multiply, and replenish the earth, and subdue it."

When man was placed upon the earth to tabernacle in flesh, this same principle was carried out by the creative act, the history of which I give. After man was a living soul and placed in the garden to dress and keep it, and had been given instruction in regard to the trees in the garden, of what he should eat and what he should not eat, then the Lord said, "It is not good that the man should be alone; I will make an helpmeet for him." Then after Adam

had given names "to all cattle, and to the fowl of the air, and to every beast of the field. . . there was found no helpmeet for him."

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: and she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.—Genesis 2: 15-24.

This last verse is by the Son of God ascribed to having been said by the one "who made man at the beginning," as evidence is given in Matthew 19:4-6. Christ concludes from this that "they are no more twain, but one flesh."

It should be remembered that this was the relationship affixed by the Creator and acknowledged by Adam before that sin entered into the world. This relationship fixes the two as one in everything that pertains to the flesh, and their relationship therein, so that in all social, civil and religious associations they should be as one, but all that relates strictly to the flesh in the conditions through which the earth should be replenished and the race should be multiplied, as well as subdued, they should be one, for as Christ says they are "no more twain, but one flesh."

A change occurred after sin entered. A curse was placed upon the woman that still remains and will remain till the curse is taken away.

And unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.—Genesis 3: 16.

I think that all will be free to admit that the curse is yet upon the race, and that the woman as well as the man is subject and should be subject to the conditions here announced by the God of heaven, "and he shall rule over thee." It must be remembered that this is a curse, yet while it is, it was in the wisdom of God the best relationship that it was possible for him to give to the husband and the wife while under the curse that they might fulfill duties while thus associated. To rule over the woman the man has the greater responsibility, yet should assume it in the spirit in which God intended that he should rule, in the spirit of love, and for the full purpose of protection to the woman while she was fulfilling her duties and enduring the added sorrow and conception, and at the same time the woman should accept of the decision of the loving Father as that to which she should humbly submit, and patiently endure, not assuming the responsibility that God had placed upon the man, but remaining one flesh, should act as his helpmeet, with the ruling over in the hands of the man in a further sense than it would have

been had it not been for the transgression, from which she shall be delivered in a certain way as stated by Paul in Timothy 2: 15.

Because man has not fulfilled his part in ruling over the woman in righteousness, this condition pronounced by the Father has become galling and means have been sought by which the woman shall assume some part of the ruling, and in many instances to the neglect of the more important duties assigned by which she shall be redeemed from the transgression. But to those in the church, having a belief that "all things work together for good to them that love God," there will be no desire to assume a position outside of that in which God in his love has placed them, and thus make the mistake that many outside of Christ, who know not the love of God have assumed, that is, that man has no rights that do not belong to woman in ruling, in social or governmental affairs. God having placed this duty upon man, he should seek from the One who placed that responsibility there how to rule in righteousness, and not try to shirk that responsibility by placing it upon the woman already burdened with that which will redeem her from the transgression. Trying to assume conditions that are not appointed of God only adds to the complications, and never has and never will give relief, for God's ways that he has ordained are the best.

Some of the human race have assumed that God's appointments have not been equal, so they have instituted that one man to fulfill his full obligations should have more than one wife, that the earth might be replenished with the creature man, and the proper multiplication should occur. It might be thought unrighteous by some for me to assume that such have as much right to that position as that others have to assume that woman should enter into the realm of the husband and bear^d the responsibility of ruling that the earth might be subdued, or brought subject with all her children to the highest will of heaven in the mortal state. But to transgress one part of the ways of the Lord is no nearer right than to transgress any other part, for to transgress the least command will bring its legitimate loss. It is only when we do what the Lord has said that he is bound to bless, but if we do not in accord to what he has said, we have no promise.

The relationship of the husband and wife in the church is by inspiration fixed in the Scriptures, "For the husband is the head of the wife, even as Christ is the head of the church." (Ephesians 5: 23.) The relationship of Christ with the church has not changed, neither has the relationship of the husband with the wife changed with those who are members of the church. Since this is the relationship to be borne, the instruction following, that is; "Hus-

bands, love your wives, even as Christ loved the church, and gave himself for it," and "so ought men to love their wives as their own bodies. He that loveth his wife loveth himself" should be observed. They are one flesh, and while the husband should occupy his position in faithfulness, so the wife should humbly assume her position, "Wives, submit yourselves unto your own husbands, as unto the Lord."

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything."—Ephesians 5: 22-28.

To-day this is one of the things that is perplexing the religious and political world, and has affected some who are in the church. These positions are not willingly assumed by either the husband or the wife. I am quite well assured that had the man fully assumed his responsibilities that there would have been no thought, save it would have been by the more wicked part of humanity, on the part of the woman to want to rule, but she would have felt quite content in her own duties and felt that they were quite enough. Man has not even been willing for the woman to occupy her position unmolested. The church has the freedom to say whether she shall be governed by the Christ, for when He gives instruction the church can say whether she will be governed by it or not, but if she is not she must take the consequences, and if man does not rule as the head as Christ would rule the church he must take the consequences and all that relates to him, wife and children are subject to the consequences, because they are his. The family is a unit in the mind of God, "one flesh." Growing out of this unit higher or a more enlarged governments grow, and the effectiveness of such larger governments among men is predicated upon how the unit is governed, and how submissive to the God of nations the unit is.

Conditions to be enjoyed in the redeemed state cannot be assumed with safety and propriety in the state now existing under the curse, and this has been the mistake of many in a political sense; they have assumed that there was need of no divine directions being given to which the governed should be subject but that the governed should be the governing power. The heart of man is not right in the carnal state, and not until the nature has been changed from the conditions under the curse to that when the curse is taken away can we assume the right of kings and priests with propriety.

Marriage is a civil right, but is and should be subject to the divine principle, one woman and one man, through which the earth should be peopled. The home is a divine institution, and it, too, must be subject to the divine principle, and the relations appointed by divinity must be observed to bring about his purposes. So governments when following the

divine principles, and the hearts of the people being moved towards those principles by righteousness will bring to the people governed the highest possibilities of governments under the curse, and assist in the establishment of that government of which the King of kings shall be the ruler.

Our duties are that man, woman, family and church should occupy the proper relationship as appointed of God under the conditions while earthly governments exist, or while the curse remains, so that we may the sooner be relieved in God's own way from the curse, and as a church should teach others both by example as well as precept what these relationships are, and our willingness to be submissive thereto, and the wisdom and patience exhibited is enduring subject thereto. In this we can demonstrate the virtue of God's appointments, though they may not always appear to our carnal nature just and right.

J. F. MINTUN.

THE BURNING OF BABYLON--No. 3

BY E. E. LONG

THE ANGEL'S MESSAGE RECEIVED

It will be appropriate at this juncture to consider the direct question, Did Joseph Smith receive a revelation from God? If he did, the "condemnation" of the modern church is greater than they anticipate.

During the progress of a union revival meeting held by the Methodists, Baptists, and Presbyterians in the spring of 1820, Joseph Smith, then a young man in his teens, was exercised as to his spiritual condition. There being considerable strife and tumult, he was puzzled as to which church to join, so he went to the Methodist minister for advice. He was told to read his Bible and pray. No more wholesome advice could have been given at the time. But why read the Bible unless he was prepared to believe its teachings? And why pray if no answer from God was to be expected? Acting on the advice given, and while reading the Bible, he came across this: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.) In the simplicity of his soul he believed it meant just what it said, and he betook himself to the solitude of a near-by forest and engaged in prayer.

While thus calling upon the Lord he says two heavenly personages appeared to him. He was told to join none of those churches for they were all wrong, and their creeds were an abomination in the sight of God. Of course he was alone, and his testimony is not supported by eyewitnesses. So was Zacharias alone in the temple when Gabriel appeared to him. Mary was alone when the same angel con-

versed with her, and Moses was alone when the angel appeared to him in the burning bush. So of Daniel, John, and many others of Bible fame whose testimony is not supported by eyewitnesses. Yet Christians accept all these without question. But instantly Joseph Smith announced a similar visit to himself it was denounced as "all of the Devil." It is so easy to say, "all of the Devil." The Pharisees said the same thing to Jesus. In fact it is an old stereotyped phrase of those who oppose the truth. But, it is argued, Joseph had a dream in which Mary's testimony was confirmed. Angels appeared to the shepherds, and others were moved on by the Spirit to testify, etc. So of this latter message. Men and women of undisputed character and veracity gave confirmatory testimony, besides, there were a number of public manifestations of a supernatural power.

But Joseph Smith did have eyewitnesses. On May 15, 1829, Joseph Smith and Oliver Cowdery together affirm that an angel of God appeared to them and, confirming former communications, laid his hands on them and ordained them to the Aaronic priesthood. Of this event Joseph Smith wrote:

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, and we were baptized and ordained under the hand of the messenger.—Church History, vol. 1, pp. 34, 35.

EYEWITNESSES TESTIFY

Of the same circumstances Oliver Cowdery wrote to his friend, W. W. Phelps, from Norton, Medina

County, Ohio, September 7, 1834, in part as follows:

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the redeemer spoke peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men, were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the blaze of day; yea, more, above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature. Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired. 'Twas the voice of the angel from glory; 'twas a message from the Most High. And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty. Where was room for doubt? Nowhere; uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled forever.

But, dear brother, think, for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said: "Upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit. Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.—Cowdery Letters, pp. 3, 4.

Do the foregoing testimonies read like deliberate fabrications? Does either of them bear the earmarks of a premeditated fraud? If so, when can we ever depend on human testimony? The witnesses died with their testimony on their lips, and they have never been impeached. No more solemn, straightforward testimony can be found anywhere. It re-

quires less credulity to accept it than it does blind stupidity to reject it.

In addition to the foregoing we have the testimony of David Whitmer and Martin Harris that on another occasion they saw and conversed with an holy angel in company with Mr. Smith. Oliver Cowdery was present also. Cowdery, Whitmer, and Harris died reaffirming that testimony. And that is not all. Scores of persons whose word would not be questioned on any other matter, assure us that they received knowledge by dream, vision, and angelic visitation that the message presented by Joseph Smith was true. What shall be done with this cloud of witnesses? Shall their testimony be cast aside as unworthy of consideration? If so, what does human testimony amount to?

REMARKABLE PREDICTIONS

Joseph Smith left on record some startling predictions which must be taken into account. If the rule found in Deuteronomy 18:22 may be followed with safety, then the fact that Mr. Smith's prophecies are having a literal fulfillment is a point in his favor that cannot be set aside with a sneer. They are either true or false.

As a religious reformer he stood alone. His message was not only a protest against the sins of the church of Rome, but a repudiation of modern Christianity as a whole. According to his numerous prophetic utterances, the long period of Gentile misrule was nearing an end in a bloody catastrophe and Europe's gory baptism is a striking confirmation of his prophetic foresight. In 1830 he predicted that "great destructions await the wicked," and "desolations upon Babylon." (Doctrine and Covenants 32: 2; 34: 3; 36: 12, 13.)

The Book of Doctrine and Covenants, containing Mr. Smith's revelations, was first published in 1835, several copies of which are still in existence. It is divided into sections and paragraphs. From section sixty-three the following excerpt is taken:

Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you; yea, verily, I say, Hear the word of him whose anger is kindled against the wicked and rebellious, who willet to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he pleases, and is able to cast the soul down to hell. Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, Let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.—Doctrine and Covenants 63: 1, 2.

That the present war came on the nations as a whirlwind has already been stated by many who have written on the subject. The war clouds had been gathering with increasing blackness for some time. But while the nations were consoling themselves that peace was at last assured, the storm burst forth in all its tragic fury. It was the calm before the storm.

More remarkable still is the following:

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.—Doctrine and Covenants 85: 25.

(To be continued.)

THE ASSOCIATES OF THE YOUNG—No. 2

[This article is one of a series by various writers on this subject. Other numbers will appear occasionally. —EDITORS.]

That any normal person is going to live in any community without forming association with some one, is not to be expected. To shut oneself from the social atmosphere in which one lives, is not the natural way of living. On the contrary, all of us make friends, more or less, among whatever people circumstances throw us. This is especially true of the young. And we would not have it otherwise; for just as soon as a person shuts himself up from the rest of the world, just that soon his road begins to narrow and he eventually finds himself in a rut over the edges of which he views the rest of mankind with suspicion and jealousy. He has made himself a social hermit—and God did not intend that man should be a hermit.

If a person is going to be of any service in the world, he must mingle with his fellow creatures; learn to give and take, and, most of all, find the place where he can do the greatest good, and then fit *himself* into that position instead of expecting the *place* to be made entirely to fit him.

In forming friendships and associations, the parties concerned must have some mutual interests between them; they must have something that will allow them to meet upon common ground. The scope of this common interest determines how strong the friendship may become. Many of the young people of the church will appreciate what it means when we speak of the association of the Latter Day Saints young men and women among the young people who are not believers in our beautiful gospel of these lat-

ter days. Our young people are often thrown into places where their associates are all, or nearly all nonmembers. The writer happens to be one of these young people.

Among these associates, the Latter Day Saint young man or woman makes many friends because there is, oftentimes, much of common interest between them. He or she enters into their social affairs to a greater or less degree, and really enjoys the pleasant associations. Yet who is there, under similar conditions, that has not, at times, felt a great barrier between him and his most intimate associates? Who is there that, at times, has not had things arise that seemed to throw a damper upon his friendly associations for a while? and when the damper was lifted, who is there that has not, at times, found some of his friendships crippled or severed?

It is natural for us all to wish to be frank and open to those associates whom we choose to call friends; but what young member has not seen the time when he would love to converse upon the themes of the gospel, with his outsider friend, as one friend should be able to talk to another? and who has not had the experience of having to be continually on the defensive, whenever the gospel theme was mentioned to his associates, merely because there was not that mutual ground of understanding and love for the gospel between them? Of course, this is all well and good at times, for it certainly strengthens the young person by teaching him to be able to take care of himself under any and all circumstances. But where this sort of thing is experienced all the while, the individual is very apt to develop a one-sided growth, or to give up the fight entirely.

How vast a difference is experienced, however, when this young person has the privilege of associating with other young people who believe in the same everlasting gospel; who have the same hopes and fears; the same belief and faith in the God who made heaven and earth and all the firmament, yet who is not so unapproachable but that the most lowly of earth's human creatures may approach him and call him Father! The associates of the young do have a great influence upon the young. I will be a different person because of having met Brother B— than I would have been if I had never known him. You will be a different person by your having come into contact with that certain friend of yours than you would if you had never met him. Your friend will be a different sort of an individual in his daily life than he would have been had he never known you. Whether your friend will be better or worse by having met you, will depend upon the standard of character you maintain in your associating with him, and vice versa. The individual not only exerts an influence upon society, but society, in turn, wields

an influence upon the individual. This is largely determined by the kind of society in which the individual finds himself. The action and reaction is greater with the young, as everyone knows, because their lives and characters are yet in the making.

If a young person is thrown among wicked, indifferent, or worldly associates, it is bound to leave its mark in some way or other. It is not necessarily true that the young person will become polluted, but his moral and spiritual advancement will be retarded just as sure as can be, and he will thus not be able to grow and develop as he otherwise should have been able to do.

On the other hand, where the young people of the church are able to associate together—those who are interested in the gospel, some are not, we are sorry to find—and help one another by the right kind of influence, there is going to be a greater moral and spiritual development.

In conclusion I wish to add, as a matter of personal interest, that at the last General Conference the writer had the privilege of associating with the young people of the church in a way that he had never had before. It was a wonderful inspiration to see the vast spiritual superiority of the young people of the church over the young people outside the church.

Then let us be alert, young Saints, whether we chance to be upon the frontier or live among other Latter Day Saints, and let our light and influence so shine among men that when the final reckoning shall come we shall be proud to say, each of us, "I have done my best." We are taught by the Master that we should be able to be *in* the world but not *of* the world. It is hard, sometimes, for us who have to come in contact with the world every day, to live up to this teaching in the fullest extent; for even though we strive as we might, there is sure to be felt that reaction, at times.

It then becomes necessary, lest we fall, to call upon our Father in humble prayer, not necessarily that he might remove the obstacles from our way, but that he will give us strength to *overcome*. To him that *overcometh* a crown of everlasting life is promised.

AMOS YATES.

The method, the quality, and the results of preaching, together with the endurance (by the people), the action for time, and reaction for eternity, all hinge largely upon the preacher's aim.

The Holy Spirit speaking through crude illiteracy may be vital unto salvation, but scholarly embellishments applied with divine unction double the distance. Salvation may run with you in search of souls.—James E. Yates.

OF GENERAL INTEREST

INCAS AS IDEAL RULERS

Writing in the *National Geographic Magazine*, O. F. Cook, botanist of the National Geographic Society-Yale University Expedition to Peru in 1915, and of the Bureau of Plant Industry of the Department of Agriculture, pays a high tribute to the wonderful civilization of the Incas whose amazing irrigation projects and "staircase" farms on the mountain slopes enabled them to develop such food plants as the potato.

In substantiation of his claim that the Inca agricultural system was not only the most complete form of social organization of which we have any record, but that it also gave the most adequate adjustment of the human relations that lead to continual conflict and confusion in other forms of society, Mr. Cook quotes the following from the will of the Spanish conqueror Marcio Serra, who died in Cuzco, Peru, in 1589:

The said Yncas governed in such a way that in all the land neither a thief nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods and mines and all kinds of property were so divided that each man knew what belonged to him, and there were no lawsuits. The Yncas were feared, obeyed, and respected by their subjects, as a race very capable of governing; but we took away their land, and placed it under the crown of Spain, and made them subjects.

We have destroyed this people by our bad examples. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house, left it open, only placing a little stick across the door as the sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves, and when they saw we had thieves amongst us they despised us.

PROHIBITION IN 1920

"A saloonless nation in 1920" was a year or so ago the slogan of only a small number of consecrated prohibition workers of the country, then admired for their "faith" in their cause, but not for their political discernment. So-called temperance people said "It is a pretty sentiment, but it can't be done." The liquor interests laughed at the "poor fanatics" as merely dreamers of dreams.

On November 8, 9 and 10, a nation read in the news and editorial columns of the daily press that prohibition had won a remarkable victory, and that "A saloonless nation in 1920" has become a certainty. This time it was not the brave assertion of the "poor

fanatics," but the positive prediction of seasoned political observers and the admission of erstwhile liquor-favoring editors who could not misinterpret the ballots of the nation on November 7.

Meanwhile, the Prohibition Party, the Anti-Saloon League, the W. C. T. U., and the other agencies for the abolition of the saloon are going cheerfully forward with their plans, not even letting up from their consecrated endeavors to say "I told you so!" —Prohibition Press Bureau.

LURE OF "SPIRIT" MANIFESTATIONS

It is strange that there can be such a wide variance of belief on the subject of "spirits." Matters within the realm of the physical are comparatively easy to prove or disprove, but when we take up the "spirit" phenomena, we get into deep water at once.

Science has scoffed at spirit rappings, slate writing and other well-known manifestations, but in recent years many hard-headed scientists have investigated this field and have been forced to admit that there were powers in evidence there which could not be explained on any rational or materialistic basis. British scientists have advanced in these investigations further than ours have, and when such eminent men as Sir Oliver Lodge, Sir William Crookes and Professor A. R. Wallace testify their acceptance of these things, it will not do to ignore them entirely. In Italy we find Lombroso and in France Flammarion giving us the same verdict—and these too are men of world-wide fame as scientific investigators.

Several years ago we received a book by Doctor I. K. Funk, of the well-known publishing firm of Funk & Wagnalls. After a long investigation he confirmed what other skeptical observers had reported—namely that there is certainly something occult and abnormal in what are popularly known as "spirit" doings, and that they cannot be accounted for by any theory of subconscious intelligence, telepathy or trickery. Of course everyone knows that in popular "spiritualistic" exhibitions, such as seances conducted for pay, etc., there is more or less fakery mixed up with perhaps some genuine powers, but after all this fakery is admitted, there are still many startling facts which baffle a "common-sense" explanation.

Persons who have developed mediumistic powers are usually of a highly sensitive and abnormal type. It appears that the "spirits"—as we call them for

the want of a more definite term—gradually get control or possession of the medium, who thus becomes the “open door” by which these “spirits” enter into communication with the physical world. The medium goes into a passive state during which his will remains in abeyance, and the controlling “spirit” uses him as an agent. Often thus the medium will tell things which he has no possible way of knowing by his own physical powers, and even speaks languages of which in his normal mind he is totally ignorant.

The scientific investigators beforementioned, and many others, have reached the same conclusion—namely, that the “spirit” phenomena are the result of intelligences which are outside and independent of the medium. But as to the nature of these agencies, none of them ventures an opinion.

They do not believe that they are actually the spirits of the dead. Flammarion tells us that forty years of investigation has convinced him that they are not. He admits that “no satisfactory identification of them has been made”; all he does is to conclude that they exist.

Here we have a parallel to the force we call electricity. This force has always existed, and under proper control it can perform wonders; we have to admit its existence, but the greatest scientist in the world doesn't know what it is. Until it was got under control and the laws governing it were learned, it was a malignant force—manifesting itself in the form of lightning, and anyway it is something which cannot be safely fooled with.

People who are ardent believers in spiritism and who are in frequent communication with the “spirit world” do not seem to get any very satisfactory information from these intelligences, whatever they are. The communications are usually of a trivial and useless nature, and they are often totally misleading and untrue.

The “spirits” seem to be unconscionable liars, for they state one thing as true in France and a diametrically opposite thing as true in the United States. In Turkey they tell the inquirer that polygamy is right and in England they denounce it as diabolical. In Germany they assert that the Teutons are to win in the war and in Italy they say the allies are to win. And so it goes.

Even the Bible recognizes the existence of spirits, and it warns people not to be deceived by the lying ones. Doctor Funk came to this sober conclusion: “It is a terribly dangerous mistake to think that there are no evil spirits. There are hosts of them.” And he admits that they often control the medium to his injury and the injury of others.

Some of the investigators think that these spirits are a distinct race of beings, normally invisible to

our sight, existing on a lower plane than man, lacking man's moral sense but excelling him in craftiness. These “spirits,” or whatever they are, seem to possess a fiendish desire to mislead and mystify those whose confidence they can worm their way into. This view of the case brings to mind the “demons” of earlier days. In Bible times it was the universal belief that there were evil spirits or lesser devils which sought to gain possession of human beings, and we find Jesus “casting out devils.”

A valuable pamphlet on the subject of “Spiritualistic phenomena” by J. G. Raupert of Buffalo has just appeared. The author, who is not a spiritist but who took part in the investigations of the British Psychological Research Society says it is time for the world to admit that these “spirit” forces do exist, and that everybody ought to be warned against them.

No relations can be had with them, he says, without great physical, mental and moral injury. These “spirits,” he says, which are not human but which have a way of mimicking human traits, use every cunning deceit in order to gain the ascendancy over a human being. At first they proclaim lofty sentiments, in order to make a good impression and win confidence, but later they do their best to demoralize and corrupt their victims who do not realize the danger until it is too late.

All this sounds more like the superstition of the Dark Ages than twentieth century hard sense, but the subject is worth serious thought. Most people pooh-pooh the idea of “spirits,” but if these forces exist, as so many worthy witnesses testify, it is foolish and dangerous to try to ignore them. A much better course would be for more of our leading minds to investigate the doings of these “spirits” so that mankind in general might have more definite knowledge about them and learn to avoid their influence if it is baneful, and profit by it if it is benignant.—*The Pathfinder*, November 11, 1916.

CLEAN STORIES

The Rotary Club of Louisville, Kentucky, recently adopted the following resolution:

Resolved, That no story, stunt or joke is proper or fit to be placed before any Rotarian or any gathering of Rotarians which would not be perfectly fit and proper before such Rotarians if each one were accompanied by his mother, wife or daughter.

Good. The Rotarians are to be congratulated. There are plenty of clean stories to illustrate every truth worth illustrating. It is time to abolish the vulgar story. It is increasingly offensive and never safe. Even if there are no ladies within hearing, there may be gentlemen present.—*The Commoner*, November, 1916.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"As a City Set on a Hill"

News has reached our desk of many scenes of successful endeavors during the holiday season among the musicians of our church. Many wide-awake branches have had their cantatas, their musical programs, and their fine services of song, in commemoration of the birth and mission of the Christ among men. This is as it should be, and is a very encouraging sign that the spirituality we recognize in the gospel of music is making its impress felt upon the minds and the hearts of our people. We often rejoice that we as a church have received such especial sanction from on high, in the enjoyment of this form of art; not only have we been permitted to use and enjoy it, but we have been urged, commanded, admonished, times repeatedly, to cultivate and esteem this heaven-given blessing. The far-reaching reasons for this command to us, we are too finite to comprehend, but that we, as obedient hearers and doers of this same word, are beginning to sense in some measure its benefit to ourselves and its efficacy in attracting others to us, may be deduced from the ever increasing stream of endeavor in musical activity which is engaging the attention of our people.

In Philadelphia, our church chorister, despite an accident to his foot which might have seriously handicapped a less enthusiastic leader, conducted a rendition of the "Messiah" at the Christmas season, which, with the introduction of the orchestral feature new to the work there, proved to be a most inspirational affair, if we are to judge by the reports which reach us.

Our Independence choir has been winning considerable notice of a very flattering and conspicuous kind, through its assisting the Kansas City Symphony Chorus to sing the "Messiah" in Convention Hall of that city. This chorus is under the direction of Mr. Earl Rosenberg, who has been very lavish in his praise of the work of our Independence choir in this instance, and in appreciation of the fine work in drilling and interpretation which has been done by its director, Sister George H. Hulmes. None knows better than "ye editor" what effort and sacrifice and consecration has marked the work of the sister just mentioned, who, with a family of young children to care for, might most easily have been discouraged and given up the work of conducting and training a large choir in such difficult work as this oratorio, in addition to the constant effort required for the regular anthem work of the Sabbath services. Therefore it is with joy and gratification we learn of the well-merited praise and appreciation which has come to Sister Hulmes, from this man of music who is most competent to judge. The Independence choir, to the number of one hundred and sixty members, helped very materially in swelling the fine chorus of praise which, assisted by the soloists (among whom was our talented Sister W. N. Robinson) and forty players from the Kansas City Symphony Orchestra, went up to the Lord of Hosts on the evening of December 29. In connection with this, it is very interesting to us to know that on the evening before, in the Stone Church, under direction of its own leader, our choir gave the oratorio by itself, with Brother Paul Craig as one of the soloists.

Speaking of Brother Craig, it is with pleasure we note his splendid efforts at Lamoni since the opening of the college year. He has a large class of vocal pupils, a male quartet to train, and one or two classes in musical history, but besides

these duties, he has managed to stir up a very general interest in music in the town. Combining the forces of the church choir, the college chorus, and community singers from Lamoni and vicinity, he has one of the most enthusiastic choruses imaginable, and through his steady efforts, the rendition of the "Messiah" again for our next General Conference is made possible and assured.

Equally gratifying it is to note the steady growth of the orchestral work in Lamoni, under the consecrated service of Brother J. H. Anthony. Taking the boys and girls of different ages and in the study of different instruments at differing times, and working with one or another of the sections daily, with general and combined work at intervals, he is building up a really efficient band of "players upon instruments of brass and wood and string" which must be heard next April, to be fully appreciated.

AUDENTIA ANDERSON.

The General Conference Series

"Holy Father, Hear my Cry"	Lucien G. Chaffin.
"I am Alpha and Omega"	J. Stainer
"Fierce Was the Wild Billow"	T. Tertius Noble
*"I Will Lay Me Down in Peace"	Henry Gadsby
"Be Not Afraid" Elijah	Mendelssohn
"Deep River" an arrangement by	Harry Burleigh
*"We March, We March to Victory"	Joseph Barnby
*"The Radiant Morn Hath Passed Away"	H. H. Woodward
*"Sun Shall Be No More Thy Light"	H. H. Woodward
*"Angel Voices Ever Singing"	W. H. Neidlinger
*"O, Pray for the Peace of Jerusalem"	Jas. C. Knox
*"Hear my Cry, O God"	Geo. Francis Morse
"Fight the Good Fight"	R. M. Stults

Anthems with the indication (*) are not difficult and are suitable for the average chorus choir.

The above is the music selected for rendition at General Conference by the combined choirs. The bulletins outlining the most direct way of securing same at the lowest possible cost are in the hands of your district or stake choristers, who have same ready for distribution, or can be procured from the national director, A. N. Hoxie, 173 Madison Avenue, New York City.

Owing to the short space of time, we urge that you get into immediate touch with these series and properly study and learn them, in order that acceptable service can be given at the General Conference.

The choir movement is finding new inspiration and greater possibilities than ever before. The term "service" is being better understood. Many, feeling that our success is based upon individual consecration, are bending every effort to enlarge this work by study and application. Large community efforts are being realized and many souls are being reached through the medium of good music. Our orchestral department is awakening a new interest and it looks now as if the band movement will soon take its proper place in our endeavor.

The culmination of this year's efforts at the General Conference, Lamoni, Iowa, marks our fifth anniversary of combined work. They have been five years of steady awakening. To-day we feel the magnificent power that accompanies the coordinating of our working forces. The spirit of helpfulness is pervading the entire church and ere long we shall detect the note of triumph that will resound and intermingle with the songs of joyfulness.

Singers of Israel and they who play upon the instrument,

listen again to our great call and bend with unflagging interest to our work of consecration.

A good way to begin is to immediately investigate the possibilities of the conference series in your local and district.

Sincerely,
ALBERT N. HOXIE.

The Combined Choir

(Read by Mrs. May Skinner, at musical institute held in Independence, Missouri, last April.)

Is the district choir a practical and beneficial thing?

When I was asked to write this paper I suggested to Sister Anderson that she ask some one who had been successful along this line, as in my stake work I had not as yet reached that point.

In looking over the program I notice you have a paper from one of the districts that has been very successful in obtaining a combined district choir, so have thought perhaps I might mention some of the difficulties I have met and also how we are preparing for the combined choir, which is our goal; so I might better head my paper thus—

PREPAREDNESS

In our stake we have only two choirs that are located in cities or towns, and that have been able to do any anthem work. The others are all of rural branches and very inconvenient to visit. These rural choirs have been organized within the last year, and only a very few of the members have made music a study along any line.

In all lines of work we believe it better to begin at the bottom and climb up step by step, and to prepare ourselves for greater things than to try to do the work seniors are doing when we are only beginners.

Our effort has been along this line:

First: To visit each branch and try to inspire in our young people the desire to prepare themselves for better service and to heed the advice given to us in the Doctrine and Covenants to cultivate the gift of music and song, and also let not the old forget the gladness of their youth.

Second: That an organized choir is the first step to preparedness. Regular rehearsals and more unity among the singers.

We have found it necessary to explain why we can do better work by having an organized choir, and first learn to be able to sing the hymns than to try anthems, etc. We have noticed in many of our branches that this has been their greatest need, to learn to sing the hymns and be more efficient in leading the congregational singing. Until they can do this they are not ready to do anthem work.

It has been necessary to give especial instructions to choristers and organists how to lead and play the hymns, and I might say they have shown a willingness to accept advice and suggestions along this line. I have met with these branches many times and assisted along this line and have felt the Spirit of the Lord in confirming my work.

At present our greatest difficulty is the vast difference in efficiency among our different choirs. While we have two or three that are able to do anthem work, yet, as I have said, the others are only learning to sing the hymns and have not been able to take up anthem work.

In order to prepare for and make the combined choir a success, we feel that each choir needs the personal help of the district chorister and it is necessary to meet with each choir

in the district and give instructions on the music to be used in their united musical effort—the combined choir.

This has demanded more time and means than we have been able to devote the past year. And here is another difficulty: Before the district chorister can do what his work demands, there should be some way provided to meet his expenses, so that when his presence is needed at any of the branches, he may not be hindered for lack of funds or conveyance.

Many times in the past year I have been needed at different points, yet I have not been able to go on account of no conveyance. I believe as has been suggested by some of our missionaries that the work of district choristers is a missionary work and very important, and that the district should provide some way to meet their expenses, that their work may not be hindered.

The musical work of the district is far-reaching. It not only means better choir work but better service in every line of work, the Sunday school, Religio, and social meetings, all demand much of the chorister's time.

The district or combined choir is and will be a beneficial thing. It gives us an incentive to work and as I have said before a goal. And from our experience at our reunions when the singers from over the district have met together in song service, we know the effect is uplifting and stirs within us a desire to climb higher and become more efficient.

We are hoping to overcome these difficulties this year and that we may by study and work soon be able to have a combined choir in our stake.

We have thought for a long time we should have in every district an organization of the musical workers, to meet at each reunion or conference and have regular institute work, so that all would feel a more personal interest in building up the music work in every line in the district and prepare ourselves for more efficient service to the church.

A Vision of Service

There is, among the poems of Longfellow, the story of "Robert of Sicily," built upon the legend of a medieval king who learned that his power depended on its use in serving his people. There is, in the New Testament, the story of a King of kings, who taught by his own acts that no life can be as great and noble as that spent in the service of the Lord.

Service has been the ideal of the choir movement—service to the Lord and to his people. Almost five years have passed since the movement was launched and for almost five years it has been held steadily in this course, to utilize most effectively the God-given talent of song in his service and in aiding the music lovers of the church to a greater usefulness to him. You who have kept in touch with the movement can best judge what has been accomplished—what left undone—but we who have been intrusted with the supervision of the musical work, realize and realize keenly the task that still remains to be accomplished.

For the choir movement will not have achieved its aim until every singer in the church has awakened to a realization of its possibilities, of its opportunities—until every district, every branch, every member feels its stimulus and its inspiration—until working in concert and in unison, the singers raise their voices to spread the glad message of joy and salvation. We are planning for the time when every branch shall have its loyal band of earnest and faithful singers, eager to enroll as servants of the Lord and improve themselves for his service; for the time when all the choirs in

the district will cooperate, aiding and encouraging each other; when all the singers throughout the church will work together as a mighty army in the warfare for the Lord.

For the choir movement would serve in every branch, with every member. It would send its inspiration with every missionary who bears forth the message of Christ, it would gladden every heart that loves the word of God.

For service has been the ideal of the choir movement—service to the Lord and to his people. Already the Presidency of the church and the general chorister have appointed an assistant in each district to aid the workers and supervise the work. We offer the local choirs an opportunity to increase their usefulness; we offer the members an opportunity to improve themselves. We would instill in them a deeper love for music; we would deepen their spiritual desires. We would keep in constant touch with each loyal band, we would keep informed of its progress and of its needs, so that we might aid it in its difficulties and inspire it in its task.

And this is our hope and our aim—to coordinate all the musical forces in the church, to instill in the hearts of the singers a deeper desire to serve the Lord and to inspire many with joy and gladness and the truth of the gospel of Christ.

HERMAN N. SCHWARTZ.

Important Announcement

It has been decided to again render "The Messiah" at the General Conference this year and a cordial and urgent invitation is extended to all those who are capable of performing this work to be in attendance at the conference and assist us in rendering this great tribute of praise to the King of kings.

We hope to be able to announce definitely the dates of these performances in the next issue of The Staff. A. N. H.

Tell It O'er and O'er Again

(New Words to Old Music.)

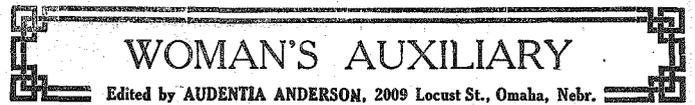
Tell it o'er and o'er again
God's divine, appointed plan.
That brings salvation free to man;
Tell it o'er and o'er again.

Faith in God you must obtain,
Repent; from evil deeds refrain;
Be baptized in Jesus' name,
Beneath the wave, to rise again.

By one and all it may be read,
Through the laying of hands upon your head,
For the Holy Ghost, you may be led,
Into all truth, the Savior said.

His power will raise you from the dead,
All earthly cares and worries fled;
Rich glories then you'll find instead
If "well done" of you may be said.

GERTRUDE WALKER.



Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"Whatsoever Ye Do, Do All to the Glory of God"

With the prospect of a building devoted to the needs of our organized women at Independence, and the indications of corresponding activity among our women all through the church, our new year starts out with much enthusiasm and promise of even greater advancement during its progress than we made in its predecessor. At that, 1916 will long serve as a landmark upon the plain of our development both as a church and as an organized auxiliary; we have not only outlined, but we have accomplished, and that is one very encouraging feature about our work. More has been done in the way of opening the eyes of our women to the very great possibilities for real service which are lying at their very feet than perhaps many may realize. Those locals which have not already taken up many of the new lines of study and development, are beginning to sense the desirability of such action, and they will not long lag behind.

Too, along with this awakening, we think has gone hand in hand, a broader perception of the spiritual meaning there is to it—the sense that nothing is trivial in its ultimate results, and that even the most humble of our efforts, the smallest of our services as wives, mothers, sisters, Saints, has a value eternal in its nature. The kiss of love which we bestow however lightly upon the brow of a child we are learning is but typical in its nature—typical of a feeling which is patterned after that wonderful power which causes the Creator of a universe to yearn over the creatures he has made; and as we perceive this, does it not make us desire all the more rightly to interpret the feelings we have towards our children, and endeavor to exercise our love in the manner that God reveals his towards us? The humble tasks of the household, looked at with large and intelligent vision, become but expressions of the greatest impulses the human race knows, that of homemaking. True it has great variety of form, but essentially it is the same, whether it finds expression in the slovenly throwing of a carelessly prepared meal upon a plain deal table, or is served with daintiness and precision by some thoughtful "high priestess" of the culinary rites of man, who has deemed her work worthy of intelligent study, nicety of planning, and care in execution. Can any woman fail to feel, as she becomes aware of the real responsibility of these things, that she, too, must get in the rapidly growing army of Saints who recognize that every day and every hour their work is a work unto God, and therefore should be performed in a manner worthy of him to whom it is offered? Study, thought, preparation, are the watchwords of the hour, and well may we all follow the splendid example being set for us at the center places of the church.

The Woman's building at Independence should externalize to us many things we have consciously or unconsciously felt this past year. It stands for the forward movement of our women, for their desire the more fully to enter upon their rightful inheritance as helpers, in certain well-defined fields, to those whom God has called to oversee the upbuilding of Zion. It stands for the broadening viewpoints of our women, who are learning to reach out and grasp and assimilate much food that is offered them, to which they were blind before. It will stand for lectures, for classes, for service, for the helping hand extended with ready warmth to lonely girls and worthy women. It will spell "opportunity," and "privilege," and "development" for our sisters at the center place, and we should all feel a keen personal interest

It is a mistake to pick out any particular kind of work and call it drudgery. Any work in which one does not delight is drudgery. It is not the nature of the work, but the attitude of the worker, that makes a drudge.—Ambition.

in it, to the extent of passing on encouragement, both in the form of the needed money and the favorable word and comment.

May God aid, prosper and bless his handmaidens in every worthy undertaking and may the results fully demonstrate that they are living up very fully to the opportunity he is giving them!

AUDENTIA ANDERSON.

How May We Improve the Spiritual Condition in the Home?

This subject is one of vital importance to us as a people, touching as it does the lives of individuals and through them the life of the church. It seems a topic worthy the careful consideration of the priesthood, those who have been specially called and ordained to teach us spiritual things. However, when we reflect that woman makes the home, and that instruction or knowledge pertaining to the home—whatever its nature or source—rests with her to make it practical and to apply it, it may not seem unfit for the women to take into consideration the spiritual uplift of the home.

In these days of stress and strain of varied activities and diversions, when there is more love for pleasure than for righteousness, it behooves us to look carefully at our home life and make an effort to tone it up and inject into it that which will give a renewal of spiritual life, thus making it as the Lord intended it should be, symbolic of the great family of God.

There are different phases of home life such as sanitation, nutrition, temperament, economic conditions, etc., all of which together make the atmosphere of home. Physical growth is more perfect under favorable conditions. It is equally true that the spiritual condition of the home is influenced immeasurably by the environments of home. Love of God with all that it implies is the foundation of spiritual growth. God will not dwell in unholy temples. Those who would teach spiritual things must have sat at the Master's feet. We cannot teach what we have not learned, we cannot impart to others what we ourselves do not know. We cannot inspire in others what we have not felt. There is a possibility of cultivating what Thoreau calls "Our upland fields." We all no doubt are impressed from time to time that we *could* come up higher and there comes to us the desire to so order our homes that God's Spirit may dwell with us. How shall we do this? Perhaps the first step for us as mothers might be to refresh our pure minds by reading what the books, particularly the Doctrine and Covenants, say about child training. It is not necessary, I am sure, to give quotations, we all remember some of those pertaining to this subject. "Bring up the child in the nurture and admonition of the Lord." "Spare the rod and spoil the child," "So teach the child that he become a fit subject for baptism at eight years of age," "Teach the child to walk uprightly before the Lord." As we read we may notice incidentally, some of the penalties attached for nonperformance of duty.

Having become fully imbued with the idea that as home makers a responsibility rests upon us and remembering that Nephi says God gives no commandment unto man that he does not help him fulfill, we may then fortify ourselves for the task. Daily secret prayer alone with God, contemplation of his wonderful love and power as shown in his creation, from the tiniest forms of animal and plant life to the wonders of the heavens above, a knowledge of God's dealings with people of different ages. The mother to be a true teacher must grow in spirituality and a knowledge of the truth. That which she has so freely received, she may freely give. She

needs a book on nature study, or a knowledge of nature, a plot of ground where things grow, a mother's magazine, not *The New Woman*, *Needlecraft*, *Good Housekeeping*, *Latest Fashions*, or *The Suffragette*, but a mother's magazine such as, *American Motherhood*, (Cooperstown, New York), or David C. Cook's (Chicago) *Mother's Magazine* in which mother's problems are discussed. She needs a book on child nature (A Study of Child Nature, by Elizabeth Harrison, Book Supply Company, Chicago, is very good) that she may understand more fully the greatest of all God's creations, a little child, thus enabling her to unfold to a life of beauty and usefulness instead of cramping and warping the souls given into her care. With the insight which comes from such study there will be less misunderstanding and fewer what Elizabeth Harrison calls "great and painful gaps" between parent and child.

It would be a fruitless effort to say to the child, "Love God" and would bring about no communion of soul with the "Great Spirit." Children learn reverence through seeing the love and power of God demonstrated in the growing plant, the blooming flower in fruit and grain, in the possibility in both plant and animal life to reproduce its kind, in the wise provision made for the sustenance of the creatures of his care. To get this they must go to the source, to mother nature herself. Children should be acquainted with field and forest if possible, a plot of ground where things grow, at least a tin can in which seeds can be planted and attention be called to the wonderful ways of God. Thus may we prepare the soil for the seeds of spirituality. In fact I am not sure but they have already been planted, and are unfolding into leaf and flower and now need proper nourishment and care.

There are other testimonies of infinite love and power than those visible to the natural eye. The child has *seen* but now he needs to *feel* God's power through the spiritual senses. Spirituality is communion of soul with the Infinite. Can we train him to feel the breath of the Spirit, to hear the still, small voice, to see the height above to which with longing hearts we hope to climb?

The Lord has commanded that we meet together often; he has promised to meet with us and in compliance with this we receive food for the soul. He has also admonished us to meet together often in the family, to erect the family altar and to remember at all times to return thanks to our heavenly Father. The time given to family worship may be made interesting and enjoyable. It is well to impress upon the mind the need of regularity in this service, that God is pleased with us when we do this, that he has promised blessings to those who do the things that please him and that when the world is in turmoil and unrest, we may be at peace with God's watchcare over us, if we abide in him and trust him. It is not best to make the time wearisome by reading the Bible from Genesis to Revelation without comment and then start over again. Use a copy of Charles Foster's Bible storybook (The Story of the Bible, Book Supply Company, Chicago), in which the old Bible stories are told in an interesting way that will appeal to children. We need a Book of Mormon storybook to be used in the same way. The testimonies of the past may be connected with those of the present by reading books published by the church, such as, The Two-Story Book, Juvenile History, Joseph Luff's Autobiography, Peter Bosten, Joe Pine, and others; also letters from the *HERALD* and *Ensign*, and extracts from the Doctrine and Covenants.

It is more interesting and profitable if parents and children talk together about what is read. Children should be taught in early childhood to pray. Irregularity in family worship

and in returning thanks to God will soon effect the spirituality of the home.

Duty is a word children do not like to hear. Let us say sometimes, instead, Come children it is time for prayer and we must not neglect it. God has been good to us and we still need his blessings.

The mother should arrange to give herself for a half hour or more each evening to her children. Definite plans should be made which all understand for each evening when the mother works, reads, or plays with the children, one evening each week being given to reading such books as mentioned above. Mother and child thus come in close touch and in sympathy with each other. It is impossible to measure the influence for good of hours thus passed. An influence that may prove an anchorage through young manhood and womanhood.

We should not leave all the good we get from the church services inside the walls of the church. Have a way at home of talking about the sermon, the testimonies, the music—and about the preacher, too. We need to be on the watch for opportunities to develop spirituality. Take occasion to read from Doctrine and Covenants the duties of priest and teacher. When they call up to know if it will be convenient for them to visit at your home, *make* it convenient, express your pleasure in having them come, have all members of the family present, and if you have been in line of duty, the Spirit's presence will be felt and it will be a season of peace and spiritual enjoyment. Young people are very busy with school work and other things and may show a sort of indifference to spiritual things but if they have been properly trained they *know* their duty, they expect us to see that they *do* it, and, more important still, they know we have failed in *our* duty if we do not look after the spirituality of the home. Let us not fail them in this their hour of greatest need. Oh, mothers and fathers, I appeal to you now after you have kept your boy and girl near to you until this trying period do not lose your hold and leave them alone during this time of stress and uncertainty, but go with them, help them to an understanding of life, hold them for themselves and for God.

It may take careful, prayerful, cheerful, persistent effort and often insistence.

It is a mother's *business* to train to citizenship in the kingdom of God and like any business *man* to make a success she must "stay on the job." The law of the land gives parents twenty-one years to make citizens of the United States. Shall we take any less time to train for service in the Father's kingdom?

Let us as mothers in the home sense the need of constant watchfulness. Let us put forth every effort possible to create an atmosphere in the home conducive to spirituality and encourage ourselves with the thought that the Lord is with us when we are feeding the lambs of the fold. Perfection in any line comes through patient, persistent effort. Let me say again, we *grow* in spirituality. Paul says "until we come unto the measure of the stature of the fullness of Christ." We will not, daily, see the fruits of our efforts but if we train aright, the results are sure and as the years come and go the fruits of the Spirit are manifest. Is it not worth all the sacrifice of those things that are drawing us away from the home? It seems to me there can no greater joy come to the mother's soul than that feeling of peace with God which comes when she sees the fruits of her efforts in the lives of her children. No matter how great the sacrifice that must be made, the fads, and fancies, and fashions of this world are as naught compared to the joy that comes to her soul. This is our mission as mothers. Let us qualify as

best we can and with the aid of the Holy Spirit, do our *best*. We need trained mothers. God speed the day when our young people are trained for parenthood.

MRS. C. J. HUNT.

THE CHILDREN'S HOME

Edited by HEMAN C. SMITH and CALLIE B. STEBBINS, Lamoni, Iowa

Children's Home Items

The holidays have brought blessing and good cheer to our department. The Saints and friends have remembered us loyally and liberally, so we have met current expenses, paid a small deficit and commence the new year with a small balance, not enough to last us very long, but enough to make us feel hopeful and very grateful.

We think the supporters of this important institution have done nobly for the year, to meet all expenses, when we consider the large extra expense occasioned by the sickness and contagion which visited us.

This result has not been attained however, without special effort and sacrifice upon the part of many. Our correspondence has been very comforting and full of hopeful cheer. Permit us here to present two instances from among the many.

The following is from Moorhead, Iowa, and speaks for itself:

"Seeing an appeal in the Children's Home column for assistance toward providing a musical instrument for the use of the children, it appealed to me, and being teacher of a class of girls from ten to thirteen years of age, I suggested to them that we hold a candy and tag day, the proceeds to go to the home towards the piano fund. We appointed Saturday, December 2, and asked the Lord to prosper us, and though failure was prophesied for us we did well I think, for a small place, so are able to send you a draft for \$12.75, the amount we cleared, will also send one of the tags used. The girls of the winners' class of the Religio are as follows: Pearl Wilson, 13; Dorothy Cohrt, 13; Helen McDonald, 12; Halycon Cohrt, 11; Elma Kestersen, 11; Fern Wilson, 11; Hazel Moore, 11; Ennice Pratt, 10; Alta Bell, 10. We all join in hoping that the fund will grow and it will not be long until they can have music in the home.

"As ever, your sister,

"CORA B. COHRT."

This piano fund is still limited and hence we must await our time to purchase, for our rules will not permit us to go in debt. With such loyal efforts as indicated in the above we must soon have our end accomplished. One firm offers to sell any piano we want at cost.

The following letter to which we invite especial attention is from Brooklyn, New York. The sacrifice indicated can only come from devoted, sincere and consecrated minds of pure childhood which older people could profitably emulate.

"As treasurer of the Brooklyn Sunday school, I am authorized to send you this check amounting to \$17.25, as a Christmas gift to the children of the home.

"The greater portion of this fund represents a sacrifice, inasmuch as the children have voted to do without candy in order to share Christmas with their friends at Lamoni.

"They believe this is the right way to commemorate the truest kind of Christmas spirit, and wish it to be used in a way that will best meet the children's needs.

"With Christmas greetings to you all, we are all as children in Christ.

"THE BROOKLYN SUNDAY SCHOOL,
"by Pearl K. Hartshorn."

No further offers have been received regarding the proposition made by some brethren at the Logan reunion to have one hundred persons, each guarantee twenty-five dollars annually to the support of the home. This would supply the demands of the home and save the necessity of constantly soliciting aid, and these parties could either pay the amount themselves or get help from friends.

Brother and Sister Goode are faithfully doing their part in the home, while our merchants and others are contributing liberally to supplying demands and furnishing Christmas cheer. This applies not only to Lamoni but many other places as the above letters indicate.

NEWS FROM BRANCHES

Independence, Missouri

It is now three days since Christmas and we have been enjoying delightful weather. The holiday spirit of giving is still alive, and as we go along, we find this world with all its evils has much good in it, after all. The great thinkers and broad-minded men and women are furnishing means of mental enjoyment, and the Saints, also, are holding out inducements for an increase of true happiness while reaching out to newer fields of high endeavor.

The kind of work they will soon engage in will do away with the idea of monotonous drudgery, because soul is put into it, and there will be at hand divine aid, and power given to perform. The short-hour day is working out good in every way, and more time is given to promote efficiency, and creative labor. They say the great problems of our day and time are sound economic thinking, sound views on business affairs, and better understanding generally.

This wonderful educational movement the Saints are so deeply interested in is interesting everybody in the neighborhood. A cops' college, with a chief of police as instructor, is to be established they tell us, in Berkeley, California, and provision is made for lectures, and a curriculum embracing chemistry, biology, criminal psychology, sanitation and hygiene.

Brother Walter addressed the Sunday school December 31, and he is just as good a teacher in school as a pastor in the church. He instructed us to get our lesson in the head, and our work in the heart, and not depend altogether on the *Quarterly*. The school is an evangelizing agency, and we must have lots of normal teachers, and have a training school. "Specialization" is the watchword.

We have quite a number of specialists already, preparing for work in the culture hall of the Saints. Sister J. W. Peterson, who last year proved to be efficient as a teacher for nurse-training, has graduated in civil service work; and on January 5 will receive a diploma from the school of hygiene, food, and sanitation, as a competent sanitary city inspector. Another sister, our courageous and energetic Mrs. A. L. Yingling, at a better babies' contest here, December 28, was one of the judges. Scores of right-minded, noble, consecrated, business women of our sewing department of the auxiliary are toiling for the benefit of this glorious work.

The Laurel Club cleared at their bazaar held in the church hall December 8, about three hundred dollars; and they have raised about seven hundred the past year. By way of helping the missionary work, one class in the Sunday school, Mrs. Pender's, has already collected over sixty dollars for the

Christmas Offering, this year. The Sunday school work is progressing throughout the stake. Our officers here are Brethren C. F. Davis and Albert Knowlton, Sister Mary Steele, and Brethren M. H. Siegfried and Earl F. Audet, with Mrs. W. Madison as normal superintendent. Brother E. C. Harrington is conductor of the children's eleven o'clock Sunday morning services, and Sisters W. W. Smith and E. S. McNichols are doing fine work in developing talent of storytelling and vocal music for the program in this junior work of the church.

The speakers for December 31, in the Walnut Park, East Independence, Enoch Hill, and the Second Branch churches were Elders Harry Smith, J. J. Boswell, E. T. Atwell, W. O. Skinner, W. D. Bullard, J. E. Vanderwood, and Joseph Smith and William Aylor, morning and evening respectively. Brother J. F. Curtis preached an excellent sermon Sunday morning at the Stone Church.

The Christmas entertainment at the church December 31, with the vocal and instrumental numbers by the children attracted a large congregation from all parts of the stake; but the great concert of the oratorio "Messiah," rendered by the choir both at the church on the 28th, and at Convention Hall December 29, were the great events of the season, and elicited comments of praise from all quarters.

ABBIE A. HORTON.

Lamoni, Iowa

One of the recent developments at this place is a change of the sacrament hour from 2.30 p. m. to 10.45 a. m. on the first Sunday of each month. This will immediately follow the Sunday school, and the children and young people will be especially urged to stay for the service.

At 2.30 on this day hereafter all the priesthood will assemble as a body to consider any subjects or suggestions of joint interest, after which they will separate for definite quorum work. There will be no afternoon prayer meetings on this day.

It is urged that the Saints adopt the custom of fasting from the morning meal on the sacrament Sunday, that the Spirit of God may be unhampered in its operations.

The Sunday school attendance is averaging about five hundred, though the whooping cough has made an appreciable falling off in the beginner and primary departments. It was because of this that the Christmas program was given by the older people, as was mentioned in the *HERALD*. The Christmas Offering has been increased to \$560.19.

The stake presidency, composed of J. F. Garver, E. J. Giles, and Paul N. Craig, have been reelected as the presidency of the branch for the coming year. The branch membership is now 1,763, about 500 of these being on the scattered list.

A committee on beautifying the church building and grounds has been authorized and the carrying out of some of the ideas proposed will greatly add to the beauty of the Lord's house.

The stake bishopric, associated with the branch deacons, will have charge of the arrangements for General Conference delegates and visitors.

DELBERT.

The Saints of Toledo have moved into their new church on Waverly, just off Dorr Street. Time of meeting has been changed as follows: Sunday—Sunday school, 9.45 a. m.; Religio, 6 p. m.; preaching 11 a. m. and 7.30 p. m.; prayer service 7.30 Wednesday evening. President, Willard Hettrick, 1709 Detroit Street.

LETTER DEPARTMENT

From the Far-Off Southland

Notwithstanding the upheaving effect of the war upon society, politics, and industry, encouraging reports come from various parts of this mission concerning church work. Being so far from the seat of war the effects accompanying the conflict of arms are not so noticeably in evidence here as in many of the belligerent countries, yet there is much that we see and know that brings home the meaning of war.

The European conflict has grown to dimensions that almost threaten the collapse of civilization. The world is in agony. Latter Day Saints gathering from the parable of the fig tree confidence to interpret the signs of the times, should be able to see that we are living in the generation when the signs of the coming of Christ and the end of the world (destruction of the wicked) are being fulfilled. The idea of a world crisis developing before the second coming of Christ is set forth in the Holy Scriptures by nearly all of the prophets.

Daniel, in interpreting Nebuchadnezzar's dream of the image, spoke of nations coming to naught, and of the kingdom of God extending over the earth. (Daniel 2: 35-44.) Jeremiah prophetically declares, "The Lord hath a controversy with the nations," and "will give them that are wicked to the sword." (Jeremiah 25: 31-33.) Isaiah says he "heard from the Lord God of hosts a consumption, even determined upon the whole earth," and he also declared: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isaiah 28: 22; 13: 9-12.)

Christ mentions as signs of his coming that "nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places," and "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; mens' hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." (Matthew 24: 7; Luke 21: 25-27.)

These references associated with the prophecies contained in the Book of Mormon and Doctrine and Covenants, relating to the same events, provide a light of such clearness that no one need walk in darkness.

Among the important crises of the past are those affecting the antediluvians, Jews, and pre-Columbian peoples of America. All felt the displeasure of God for the same thing: God has not changed—his march through the centuries is straight. The true worship of God, moral purity, happiness, and well-being go hand in hand.

Can the Gentiles go on proudly announcing that they have not heard directly from God for nineteen centuries, rejecting Christ and the fullness of his truth, selecting their own

forms of religion until churches exist in multitudinous numbers, indulging in unbelief of the powers of heaven, loving pleasures more than God, crowding out the sacred meaning of life with lightness of character—can they do this and not involve themselves in controversy with God?

Perhaps lying at the bottom of the cause of the European war is the influence of Babylon which was to affect all nations: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Revelation 14: 8.)

The mainsprings of life are affected by religious belief.

It is interesting to note that more than 300,000,000 members of the "Holy Catholic Church," which consists of the Roman Catholic, Greco-Russian, and Anglican branches, are represented in the nations involved in the world's awful war. Catholic countries are overrunning and destroying other Catholic countries. Millions of men are marching to the strains of martial music. The loss is not confined to the dead on the battlefield, but extends to those who return with broken constitutions, the result of exposure, inhaling noxious gases, etc., to the widows, and to the orphans. With the daily expenditure of scores of millions in money, the debt has reached a magnitude that bewilders the mind.

The redemptive force of civilization is not within itself; besides education, the drama, good theories of municipal government, culture, science, and philosophy, Christ, the Savior of the world, is needed in enthronement in the hearts of men. Salvation is from above. Men's redemptive forces have failed, and will fail to the extent that Jesus Christ, the representative of the true life for humanity, is not accepted.

As to the results of the war; it is to be hoped that governments will change, and absolutism pass away, thus opening the way for the fulfillment of our Lord's words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.)

Since the restoration of the gospel in these latter days, Latter Day Saints have been looking forward to the gathering of the Jews to the land of their forefathers. It should not be a surprise if before long the land of Palestine goes to the Jews; at least liberty therein be enjoyed by the Jews to work out their ideals, under the protectorate of a liberty-loving nation.

The following passages from the Bible are enlightening:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24.

"The remnant of them shall return: the consumption decreed shall overflow with righteousness."—Isaiah 10: 22.

"And I will cause the captivity of Judah and the captivity of Israel to return, and I will build them, as at the first."—Jeremiah 33: 7.

The past month I have been in different parts of the Northern New South Wales District, answering attacks publicly launched against the church by a minister of the Church of England—in nearly every town is a school of arts which can be secured for public meetings, and in these places—after tracts have been generally distributed through the towns by some of our young missionaries, my replies have been made. Good is resulting from the opposition, as the public mind has been stirred to activity and prepared for a word of defense from our side.

On October 27 after a severe sickness of about three weeks, Sister Catherine Wright, of Tuncurry, New South Wales, well known to many in this mission, and by all the missionaries in America who have labored in Australia, departed from this life. Interment was in the Tuncurry Ceme-

tery where she was laid to rest at the side of her beloved husband who preceded her in death about six years ago. The door of their home was ever open wide to all of the ministry. The large number present at the funeral attested the high esteem in which she was held by the community. She died in full hope of glorious resurrection. The funeral sermon was by the writer, assisted by Elder Robert Taylor.

A mission conference will be held in Sydney, the latter part of next month, immediately following the conference of the Southern New South Wales District. There will probably be a large attendance, and a good time is expected.

With the passing of time the church and its work remain as precious to me as when in youth there came to me a knowledge of God in the church; my desire is to work while it is day, and trust that in rendering an account of my stewardship finally I may do so unfalteringly.

My mission address is 65 Nelson Street, Rozelle, New South Wales.

Best wishes to all,

PAUL M. HANSON.

TAREE, NEW SOUTH WALES, November 25, 1916.

Effects of the War on Australia

Since last writing Australia has been in the throes of a national crisis deciding by referenda of the people whether compulsory military service overseas should or should not become law. It already is law for home service, and under the provisions of the latter act men of military age were compulsorily enrolled and encamped in anticipation of a "yes" majority at the polls.

Their anticipations were not realized, for the people turned the proposition down and now the proclamation has been withdrawn, the men released, and a new start is to be made with the voluntary system.

The voting was as follows: No, 1,146,198; Yes, 1,084,918. No, majority 61,280, out of a total on the roll of 2,782,709.

Our young men of military age, many of them serving as officers of branches of the church all over the country, have been quite agitated in facing the prospect of having to leave their divine service and being forced to go to the European "shambles" to do that against which their souls revolt.

We are now relieved of that tension, and those who were forced into camp are being released after one month's training which has already cost this small community one million pounds sterling. Those who voted "no" have been stigmatized by the prime minister and his supporters as "Pro-Germans," "Disloyalists," "I. W. W.," and other opprobrious epithets too numerous and unsavory to mention here. The position now in Australia is a unique one, and one hardly knows what may come next.

Among the ones who voted no were cabinet ministers and members of both state and federal parliaments, especially senators, mostly labor representatives. The prime minister was in a minority in his own constituency, West Sydney, by about four to one. It is a question now who is to govern, the "no" side or the "yes" side; in the meantime recruiting is dead and the Old Country is calling for reinforcements. Judging by the vote, there must be a large party in Australia in favor of peace, and personally I think it will help allay that bitterness which keeps the conflict raging.

In the early stages of the great world war it seemed as though the work of the church would be adversely affected, but as the excitement has worn off and the awfulness of the world's confusion wherein such is even possible, has entered the minds of the people they have turned more to serious thinking concerning the fulfillment of prophecy. In

Melbourne, at least, we can say that this is so, and this is perhaps the best year of our history for baptisms, about seventeen having joined during the last eight months. Those churches which have preached war and recruiting have either driven their men out of the church or into the trenches. The position of neutrality taken by the Catholic pulpit is practically the same as maintained by ourselves. We leave it entirely to the individual, as a citizen; if he decides to go we say "God speed you," if he stays at home we like it better.

One spirit which this war is fostering is the gathering spirit. We are all beginning to visualize the need of Zion as a refuge from the perils and trials of the world. It is causing a longing for her redemption to enter every breast in which the hope has been planted. Seemingly the world is facing conditions of danger of which it has hitherto known little. In Australia we have lived as it were in luxury, but the future looks bad. Debt is piling up apace and domestic discord politically and industrially is rampant and increasing. We are now in the midst of a coal miners' strike and shipping is being held up, train service curtailed, unemployed increasing, and industry paralyzed. Were Australia to suffer one of her periodical droughts in connection with the war aftermath it would be a good place to say good-by to. My mind has never dwelt so much on the gathering to Zion as now, and though I know haste in such matters should not be manifest, yet I pray that the time may speedily come when the Saints may be permitted to dwell together in a condition of love and equality to which holy men of all ages have looked.

Faithfully yours,

J. H. N. JONES.

RICHMOND, VICTORIA, AUSTRALIA, November 14, 1916.

From Here and There

Sister Ruby Scogin, of Carney, Alabama, assures us of her appreciation of the church publications and testifies of God's goodness to her and her relatives and friends.

In a recent letter Brother E. Glenn Sager, of Fint, Michigan, fears that he gave the impression that the good work being done in the east side of that city was by himself. He wishes to correct that impression by saying that it was his intention to indicate that Elder E. M. Orton is the man, and that through his efforts good interest and attendance are resulting.

Brother Charles A. Morton, president of the Kingston, Missouri, Branch, tells us that Kingston is still on the map and trying to keep the camp fire burning. There have been several baptisms during the year and others have a better understanding of the church and its work. Brother Roberts of the missionary force, has been holding a series of meetings there for about two weeks, greatly encouraging the Saints.

Brother William Cummings says he recently visited New York and Boston and enjoyed the association of the Saints very much. He says it is very hard to find our church meeting places, especially in Boston, and suggests that the addresses of each meeting place in the larger cities should be printed in the church papers. This has been done to some extent in the past, but it takes a great deal of space in the aggregate. Brother S. A. Burgess, the pastor at Boston, very carefully explained not long ago how to reach the Boston church.

Writing from Richmond, Missouri, Brother Thomas Graham says the letters and testimonies in the HERALD are very much enjoyed by himself. They have a small Sunday school, with prayer meetings and praying services well attended at that place, and the Saints are coming up higher under the leadership of a worthy branch president.

Mrs. Jennie Adams, of Central Lake, Michigan, states that she went to Kalamazoo recently to see her husband, who is very low. There is no branch at that place and she hopes an elder may be able to visit her. She desires the prayers of the Saints.

From Salt Lake City, Brother A. V. Closson writes under date of December 26: "We are having real winter here with snow from two to six feet deep. We had a nice Christmas program and tree in the church the night of the 22d, with a good attendance. In fact, all the seats were full. One party remarked that we must have had a resurrection of the work here. We organized a Religio society a short time ago, with twenty-three members and others say they will join. We are also having a pretty good attendance at the other meetings, so we ought to feel encouraged. Brother J. W. Rushton was here the first part of this month and gave us a number of good sermons. Brethren Booker and McKim were with us at the Christmas entertainment. Brother John Hall has gone to Chicago on a visit, and we all miss him at the services."

MISCELLANEOUS DEPARTMENT

Conference Minutes

ALABAMA.—At Flat Rock, December 9 and 10, district presidency and James Davis presiding. Bishop's agent's book audited and found correct. Pleasant Hill Branch reported. Treasurer's report read and accepted by adding 36 cents to treasury fund. Adjourned to meet with Pleasant Hill Branch, March 4 and 5, 1917. W. H. Drake, assistant secretary.

HOLDEN STAKE.—Knobnoster, Missouri, December 9 and 10, 1916; presided over by D. J. Krahl and his counselor, F. A. McWethy. Reports from the presidency, bishopric, several high priests, First Quorums of elders, priests and teachers, stake chorister and the auxiliaries. A. C. Moler appointed director of stake orchestral department. Reunion committee reported August 10 to 20 as time chosen for holding stake reunion of 1917—place not yet selected. A. C. Moler, Heman O. Petre and Frank W. Perry were ordained to the office of priest; Willard L. Hartnell counselor to president first quorum of priests; C. Morgan to office of deacon; J. E. Nicoll to office of teacher and Benjamin D. Andes to office of elder. Adjourned as per previous resolution. Anna M. Fender, secretary.

Convention Minutes

ALABAMA.—Sunday school, at Flat Rock, Alabama, Lena Wiggins elected secretary pro tem, Emma Patrick, cradle roll superintendent. Superintendent authorized to call on each school in district to make a liberal donation for purchasing program literature with. Secretary was requested to ask each officer to report to next convention, and also state what they were expected to report. Adjourned to meet March 2, 1917, at Pleasant Hill. W. H. Drake, superintendent.

Christmas Offering

Individuals and Sunday schools contributing to the Christmas offering will please notice that remittances should reach this office not later than February 15 in order to insure publication in the *Blue Stepping Stones*.

Sunday school superintendents and branch presidents will

kindly call this notice to the attention of the membership of their schools and congregations.

BENJAMIN R. MCGUIRE, *Presiding Bishop*.

The Bishopric

Please publish the following correction to the 1915 bishop's report. The following names should have appeared among the published receipts of W. F. Smith, agent, Eastern Michigan District: Ethel Morgan, \$16.00; W. T. Morgan, \$6.00

BENJAMIN R. MCGUIRE.

Meetings of Quorum of Twelve

To the Members of the Quorum of Twelve: In consultation the undersigned have agreed to issue call for the Quorum of Twelve to meet at Independence, Missouri, March 20, at 10 a. m., for the purpose of beginning quorum work for the conference in April following. The first session will be held at the office of the First Presidency. The Twelve will be notified in due season when a permanent meeting place for the quorum has been secured for the session.

Your servants,
FREDERICK M. SMITH,
President of the Church.
GOMER T. GRIFFITHS,
President of Quorum of Twelve.

Notice of Release

This is to notify all concerned, that Elder Otto Fetting has been released from missionary appointment by his request.

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

INDEPENDENCE, MISSOURI, January 5, 1917.

Conference Notices

Florida, at local, Alabama, February 3 and 4, 1917, 10 a. m. We hope Brother Russell can be with us. D. M. Rudd, president.

Northeastern Nebraska, at Saints' church, Omaha, February 3 and 4. Carl T. Self, president; Odessa Carter Jensen, secretary, Blair, Nebraska.

Central Texas, with the Philadelphia Branch, near Marlin, Texas, February 3, at 10 a. m. All reports to C. M. Mitchell, Caldwell, Texas, Route 3. All coming by rail will be met at Marlin, Texas, the 2d. B. F. Spicer, president.

Eastern Oklahoma, February 3 and 4, at Winthrop, Arkansas. Conventions day previous. Send all branch reports, petitions, etc., one week before the above date, to J. E. Kelsey, secretary, Wilburton, Oklahoma.

Northwestern Ohio, February 10 and 11, at Toledo, Ohio. Meeting place is on Waverly Street just off Dorr Street. Take Dorr Street car. For any information write Mrs. D. C. Morgan, 1408 Collingwood.

Pittsburgh, at Wellsburg, West Virginia, February 24 and 25. Election of officers and delegates to General Conference. Notice received to rescind rule silencing officers failing to report for one year. Emma Lockard, secretary, 622 Sickles Street, Pittsburgh, Pennsylvania.

Massachusetts, at Providence, Rhode Island, February 3 and 4, at 3 p. m. Election of officers, delegates to General Conference. Reports, statistical, historical, ministerial and all the auxiliary reports should be in the clerk's hands not later than January 25. W. A. Sinclair, 166 Pearl Street, Winter Hill Branch, Boston, Massachusetts.

Southwestern Texas, with First San Antonio Branch, evening of February 2; business on the 3d. Carl F. Wheeler, secretary; E. L. Henson, president.

Northern California, Saints' Chapel, Northeast corner Spencer Avenue and Grant Street, San Jose, California, February 17, 10 a. m. Send reports and credentials promptly to J. A. Lawn, Hollister, California.

Southern Wisconsin, February 3 and 4, at Beloit, Wisconsin. We expect missionary in charge, J. F. Curtis, to be with us. Branches should have statistical reports in hands of district secretary prior to opening of conference. We especially request all persons holding priesthood of any order to have a report in at this conference, blanks for this purpose can be had at the Herald Office. B. C. Flint, district president; Mrs. Audrey Dutton, secretary, Evansville, Wisconsin.

Southern Missouri, with the Springfield Branch, February 3 and 4, at the church on Dale Street, just west of Kellet Avenue. Special business relating to the missionary and local branches of the ministry. All reports should be sent to the secretary a few days before conference. Those who intend to be there who are not acquainted in the city, should write the district president, H. Sparling, 2002 Kilham Street, Springfield, Missouri, for information. Benjamin Pearson, secretary, Tigris, Missouri.

Southern Ohio, at Columbus, First Columbus Branch, corner of Tompkins Street and Medary Avenue, February 3 and 4. Branch officers have statistical reports approved and sent to secretary as soon as possible. All branch officers please give your reports to your branch president and assist him to have his report in on time. All members of the priesthood not branch officers please make your reports on the blanks for same and mail to either H. E. Moler, Creola, Ohio, president of district, or Charles E. Rebert, secretary, box 422, Dayton, Ohio. Send all statistical reports to Charles E. Rebert, secretary.

Lamoni Stake, at Lamoni, February 3, beginning with a prayer service at 9.00 a. m. Business at 10.00 a. m. All branches which have not already done so should send statistical report for six months ending December 31, 1916 to the undersigned by January 25. All local quorums in the stake should send reports of labor done by their members, and all seventies, and high priests having labored in the stake send ministerial report to stake secretary by above date. This is the annual business session of the stake at which officers are elected, also delegates to the coming General Conference appointed, so every branch should be represented. C. I. Carpenter, secretary.

Northeastern Kansas, with Atchison Branch, February 3, 10 a. m. Election of officers, choosing of delegates to General Conference, and other important business. Have statistical branch reports in the hands of district clerk one week prior to convening of conference. "All ministers of the district not under General Conference appointment are to report to each regular conference in writing, said report to be forwarded to the secretary one week prior to the convening of conference." Branch officers are requested to comply with rule 9 which says, "The branches of the district are requested to take up a collection and send it to the treasurer previous to each conference, to defray the expense of the district." Samuel Twombly, president; William Twombly, acting secretary.

Seattle and British Columbia, at Seattle, Washington, February 3 and 4, 10 a. m. Religio and Sunday school will hold conventions on the 2d, convening at 10 a. m. and 2 p. m. respectively. Church at First Avenue N. W., and Kilbourne Street. Take Fremont-Ballard car or West Woodland car on First Avenue, down town, which is near the boats and depots. Both cars pass church. All ministry both of the local and missionary forces, including district officers and branch presidents having labored under district supervision subsequent to July 1 up to and including December 31, are requested to forward reports to undersigned not later than January 20. Please do not overlook this. All branch presidents should send a spiritual report signed by himself and secretary, which should include the work of all branch officers. Branch clerks will include in their statistical reports all changes for past 6 months ending December 31, blanks for which will be mailed them. Peter Anderson, minister in charge, is expected to be present. Seattle Saints have their church newly seated and are amply capacitated and prepared to care for all. Election of officers will be of importance. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle.

Convention Notices

Southern Nebraska Sunday school at Wilbur, January 18 and 19. Henrietta Keller, secretary, Eustis, Nebraska.

Northeastern Kansas Religio at Atchison, February 2, 2 p. m. Mrs. J. A. Lukens, secretary, 520 North Eighth Street, Atchison, Kansas.

Pottawattamie Sunday school and Religio, January 16. Joint literary and musical program evening of January 15. Ruth Timm, secretary, 914 East Pierce Street, Council Bluffs, Iowa.

Southern Ohio Sunday school and Religio, at North Columbus Chapel, Tompkins Street and Medary Avenue. Imogene Clark, secretary Sunday school; Hazel B. Campbell, secretary Religio.

Northeastern Illinois Sunday school, at 6600 Honore Street, Chicago, January 26, 1917, 4 p. m. Please have reports and credentials in on time. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Far West Sunday school with Alma Sunday school, near Lexington Junction, Missouri, January 20 and 21. All who go Friday evening should go to Lexington Junction, and the ones who go Saturday morning will be met at Richmond. J. L. Bear, superintendent; Mrs. R. E. Fisher, secretary.

Florida Sunday school, with Local Sunday School at Local, Alabama, February 2, 10.30 a. m. Prayer meeting 10.30 a. m. Round table, talks, extemporaneous speeches and library work in afternoon, in charge of James Cooper and C. J. Clark. Entertainment in evening by district and local Sunday school. All going by rail will go to Atmore, Alabama, and change to Deep Water Route, out to Local. Mrs. Bessie Clark, superintendent; Helen Jernigan, secretary.

Quorum Notices

Southern Michigan quorum of elders will meet January 20 and 21 at 1713 Cooper Street, Jackson, Michigan. Take Cooper Street car to end of line and come back two buildings. Those arriving on steam road may get the Cooper Street car at northwest corner of Union Depot. Those arriving via electric may get it anywhere on Main Street. W. L. Bennett, acting secretary, 1107 Sixteenth Street, Detroit, Michigan.

Sermon by Doctor Joseph Luff

Next week's *Ensign* will contain a sermon preached by Doctor Joseph Luff at the Stone Church in Independence on December 3. Attention is called to this sermon because for many years Doctor Luff has been a powerful preacher of the gospel and thousands have enjoyed reading his sermons and articles.

This sermon will be of particular interest to the Saints. It is intense, deep, and is searching in its analysis of spirituality. The story of Peter in the crucial period of his life is told with dramatic power; it develops a new conception of his character. The vision or apprehension of Christ is the subject, and a reading of the sermon cannot but establish the reader more firmly on the rock of truth. A copy of the *Ensign* containing this sermon will be mailed to anyone free upon request.

Correction

The notice of appointment of Wesley Alldread, in the *HERALD* of December 20 should have been signed by Alvin R. Ellis, instead of Arthur R. Ellis as it was printed.

Requests for Prayers

A sister whose hearing is nearly gone requests the Saints to pray for her, that her hearing may be regained. She has been administered to many times, and knows that her hearing can be restored only through prayer.

Mrs. Effie M. Smith, of Bennett, Nebraska, requests the prayers of the Saints that she may regain her health and strength and be enabled to properly care for her children. She desires that those who feel so inclined will fast and pray for her recovery at the next sacrament meeting.

Our Departed Ones

DONALDSON.—Napoleon B. Donaldson, born in Fremont County, Iowa, March 6, 1865; died September 3, 1916, near Rivertal, Iowa. Baptized August 27, 1884, by Henry Kemp. Funeral by W. E. Haden, assisted by N. L. Mortimore.

STEPHENS.—Artie L. Stephens, born at Euclid, Oklahoma, September 23, 1905; died December 4, 1916. Baptized October 24, 1914. Artie was a lovely, bright girl, and well prepared for the change after 4 months of sickness and patient waiting. Funeral service at the home of her parents,

Brother and Sister George L. Stephens, of Euclid; Elder J. W. Jackson in charge, sermon by J. C. Chrestensen.

LEWIS.—Martha Lewis, wife of Baxter Lewis, born May, 1871, in what is known now as Latimore County, Oklahoma, known then as the Choctaw Territory; died at Fanshaw, Oklahoma, December 22, 1916. She was baptized August 29, 1904. She had her many trials, but was good and kind to all that knew her, and lived faithful to the gospel until the end. She leaves husband and 4 children, and a host of friends to mourn their loss. Funeral by E. A. Erwin.

JAMES.—Alice James, daughter of Brother and Sister E. W. Grim, of Canton, Illinois, was born September 4, 1870, in Orion Township, near Canton. She was baptized October 3, 1899. After a long illness she died at Mary Thompson Hospital, Chicago, Illinois, where she had been for the last ten months of her earthly life. She leaves to mourn, husband, 1 son, father, 1 brother, 1 sister besides a host of friends. Interment in Greenwood Cemetery, Canton.

BRADFIELD.—At Lamoni, Iowa, December 28, 1916, Sister Maria, aged 78 years, 2 months and 28 days. Born in Berkshire, England in 1838. Married Charles Bradfield in 1859. They came to America in 1861. Went to Utah but found the Reorganized Church and came to Council Bluffs in 1871. Brother Bradfield died in 1915. Their son Frank, and one adopted daughter, Sister May Bergerson, are living. Sister Bradfield was a faithful Saint and worker. Funeral service in charge of R. M. Elvin, sermon by H. A. Stebbins.

DOBBS.—Sister Lovina Dobbs, born July 5, 1835, in Belmont County, Ohio; died December 18, 1916, at her home in West Virginia. She married Amos Dobbs, June 1, 1854. To them were born 11 children, 5 preceding her. Six children survive her, also 1 brother and 1 sister. Baptized November 22, 1865, and lived a faithful and steadfast life until the end. And her testimony brings bright hopes that her spirit now rests in the paradise of God. Laid to rest in the Nauvoo Cemetery, Glen Easton, West Virginia. Funeral sermon by James Craig.

CUMMINGS.—Ebenezer V. Cummings, born December 31, 1880, near Derby, Indiana; died December 27, 1916, near Hatfield, Missouri. United with the church November 16, 1910, being baptized by John F. Garver. Married to Anna M. Thompson, September 4, 1907. He leaves to mourn wife, 2 children, mother, and many other relatives and friends. Funeral at Lone Rock Church, sermon by L. G. Holloway, burial in Lone Rock Cemetery. He was respected by all who knew him as a man of sterling integrity, honest in all his dealings. A good man has gone to a well-earned reward.

SIMMONS.—W. W. Simmons, born December 8, 1854, at Bellview, Richmond County, Ohio; died January 3, 1917, at Lees Summit, Missouri. Married Miss Mary Ann Williams at Walker, Missouri, 1884. To them were born 8 children. Two sons have preceded him. Wife, 1 son, 5 daughters survive him, Mrs. Rosa Cook, of Independence, Missouri, Mrs. Daisy Coulter, Lees Summit, Missouri, Mrs. Jennie Garret, of Kansas City, Mrs. Josie Louderback, of Oklahoma, Mrs. Mary Essig, of Hickman Mills, Missouri, and Hubert Simmons, Lees Summit, Missouri. Funeral by George Jenkins, interment in Lees Summit cemetery.

HOLLANDSWORTH.—Benjamin F. Hollandsworth born January 22, 1876, in Gasconade County, Missouri; died December 20, 1916, at a hospital in Saint Louis, Missouri, from the effects of an operation performed on a lower limb for cancer of the bone. He never regained consciousness. He was baptized in 1905 by A. M. Baker, and was an honest, upright man, respected by all who knew him. His body was brought to his late home near Eldridge, Missouri, and laid to rest December 23. He leaves to mourn, wife, 5 children, also parents, Brother and Sister Marion Hollandsworth, of Lebanon, Missouri, 5 brothers and 2 sisters.

TROTTER.—Leroy Trotter was born near Cameron, Missouri, July 31, 1859 and died December 29, 1916. He married Miss Lillie M. Adams, May 15, 1888. To this union were born 8 children; one of whom died in infancy. The others are Olien L., William C., Carl, Clara, Lillie, Bonnie and Leroy, all of Cameron. The wife departed this life in 1908 and he was afterward married to Mrs. Emma Haywood, who survives him. He also leaves two sisters, Mrs. Emma Drown, of Holden, and Mrs. Angie Dwyer, of Cameron, to mourn their loss. He united with the church on July 13, 1890, in which he remained until his death. He was a kind and loving

father and husband, and his departure is deeply felt by his family and a host of friends. Services at Cameron in charge of I. McCord, sermon by William Lewis to a large audience; was laid to rest in the Cameron Cemetery.

NORRIS.—Alice Norris, born August 18, 1848, in Tyldrley, Lancashire, England; died at the home of her son James Norris, in Kewanee, Illinois, December 28, 1916, aged 68 years, 4 months, 10 days. She came to Kewanee in 1865 where she has since made her home except for one year and six months she lived in Sandwich, Illinois. Married Henry Norris November 4, 1869. To them were born 5 sons, 1 daughter. The daughter died on December 24, 1882. She was baptized November 17, 1867, at Kewanee, by Thomas France, confirmed by J. D. Jones. She lived a pure, Christian life, a very devoted member of the church, always attending services when able to do so. She was loved and respected by all who knew her. She leaves to mourn their loss, a faithful husband, 5 sons, 6 grandchildren, 1 brother and 1 sister, also other relatives and many friends. Funeral at the church where there was a large gathering. Sermon by W. A. McDowell.

How to Read

"Words are only push buttons calling up a whole set of associations and contexts which vary in each individual," says Mr. J. B. Kerfoot, the literary editor of *Life*, in his book, *How to Read*, which has been published recently by Houghton Mifflin Company. We wonder what assistance the following picturesque words, written to Mr. Kerfoot about his book, called up. They are so undeniably part and parcel of the moving picture world, that it is not surprising to learn that they were penned by one of the foremost producers of the silent drama in this country. He says in part:

"Thank you for *How to Read*. Saturated with the literature of the subject I want to put myself on record as saying that your book is wonderful. It is the first new thing said in centuries. I wish every student in the land would read it, and thereby make books familiar companions and friends whose magical words would open life's treasuries as did the 'Sesame' of Ali Baba. I think Macaulay himself would have read more wisely and with more fascination had he had the Kerfoot idea. Perhaps he did have it, for he loved books passionately and they made him happy all his days. Thank you, Mr. Kerfoot."

Book Reviews

GOD'S MINUTE.—A book of 365 daily prayers—60 seconds long—arranged in calendar form—a prayer to a page, with a verse of scripture at the top of the page on encouragement to worship. The prayers were written expressly for this book by 365 of the most eminent evangelical clergymen and laymen in the English-speaking world. Cloth, 384 pages, price, 35 cents net. The Vir Publishing Company, 200 North Fifteenth Street, Philadelphia, Pennsylvania.

The idea of the book was suggested by the thought that so many Christian people offer as an excuse for not having family devotions, that they haven't time. This spiritual contribution to the Christian world's literature proves that only a minute daily devoted to the worship of God can be made an inspiring one to begin the duties of the day.

Among the contributors to the book are Wilfred T. Grenfell, Professor W. H. Griffith Thomas, Reverends John Clifford, F. B. Meyer, Washington Gladden, Hugh Black, Timothy Stone, Bishop Quayle, Russell H. Conwell, David J. A. L. Burrell, Hoyt M. Dobbs, Ira Landrith, Floyd W. Tomkins, Bishop Woodcock, Maud Ballington Booth, President E. Y. Mullins and many others eminent in the evangelical religious world. The first edition of 21,000 copies was sold in advance of publication. The publishers have made the book possible of the widest circulation by the modest price at which it can be purchased.

Faced by a paper famine and with rising prices on everything used in the business, the publishers of the *HERALD* should have your support. By keeping up your subscription and encouraging your friends in the gospel to do likewise you can help stem the tide.

THE SAINTS' HERALD

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Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.

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Cut out the meat—and in a week your folks will only stop their singing when they have to, to laugh.—*The Medical World.*

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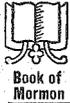


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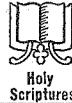
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



Volume 64

Lamoni, Iowa, January 17, 1917

Number 3

EDITORIAL

HE THAT ENDURES TO THE END--Part 2

(Sermon by Elbert A. Smith, Sunday evening, August 20, 1916, at the Lamoni Stake reunion. Reported by Winsome L. Smith.)

COUNTING THE COST

This sermon is intended to fit onto those we had in the morning and the evening. We heard about the foundation this afternoon, and the building, and now the Master tells us that before we begin to build we ought to count the cost. Now we as a people, have started to build up Zion. I wonder if we have counted the cost, or will we be the laughing stock of the world? We have started to build a stake of Zion here at Lamoni. As the brother said here this morning that where we have a strong assembly of Saints organized in the right form it is called a stake of Zion, because it is designed to support Zion just as these stakes and cords out here support this tabernacle, and as Zion is the tabernacle of God here, the stakes of Zion will support Zion.

We have driven four stakes, one at Lamoni, and one at Independence, and one at Kansas City, and one at Holden, and the day will come probably when we will have stake territory from Saint Louis to Des Moines, and so these will support Zion. But have we counted the cost when we have started out to build here in Lamoni, and are we willing to go ahead and finish the work that we have begun? Now there can be but one answer to that question, that is, from a sane standpoint.

LOOKING BACK FORBIDDEN

On another occasion the Master said, "No man having put his hand to the plow and looking back, is fit for the kingdom of God."

Now that may seem harsh to say that the man who starts out in this work and then looks back is not fit for the kingdom of God, but it simply means that the man who begins a job and then grows tired of it and turns his back on it is not fit to do that job,

and you know that without being told it. But we have forgotten it sometimes, and so the Master finds it necessary to remind us of that fact.

In this connection, too, I want to call your attention to something that appears in the sixth chapter of John. Jesus on that occasion had been teaching the people, and some of them were offended at the doctrine that he taught, just as the people are when we go out and preach the doctrine as we understand it. They go with us pretty well until we begin to unfold to them the doctrine of the church, and then they will not follow us any further. And so the statement is made, "From that time many of his disciples went back, and walked with him no more. And he turned and said unto the twelve, Will ye also go away? Then Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life." Why, where could they go but to him? He had the words of eternal life right there with him. "Thou hast the words of eternal life."

I call your attention to two thoughts that appear in this little incident; the statement is made that many of them turned back and followed him no more. Can you tell me the name of an individual who turned back and ceased to follow Jesus? Why, there was not a single one of them that is known, they simply went down into obscurity. But those who remained with him we have their names on record. They wrought a work that transformed the world in many places. Their names are inscribed in imperishable records that will await them to their glory in the day of judgment. But those others simply went down and out, and that is all there was to it.

It has been my experience to note that when individuals have turned their backs on this great latter-day work that they have simply gone down and out. There may be a twofold reason for that; the first that the individual as a rule who turns back over a trivial matter has not very much force, anyway, and he will never make his mark either in the church or

out of it. And the other reason is that some individuals of considerable force in the church, under the influence of the Spirit of God, when they have turned and gone out of the church and have lost the Spirit of God, they have lost their power, and they have simply fallen away.

There are a great many people in the world who are trying to make converts from our people. They think we have the people deluded, and that they can work a wonderful work if they can take some one away from us. But I never knew a man who left this church and went up to higher grounds morally. I challenge anyone to name a single individual who ever left this people and was lifted to higher grounds morally by those who took him away. But on the other hand, there are many who have gone down.

Peter spoke very wisely when he said, "Lord, to whom shall we go, thou hast the words of eternal life." No man can afford to leave this church and turn his back on it, because as sure as he does he will go down morally, and he will lose spiritual power, but he who goes ahead and endures to the end, the promise is, the same shall be saved.

IS IT POSSIBLE TO FALL AWAY?

I might perhaps have asked the question right on the start: "Is it possible for a man to fall away?" Under the old Calvinistic doctrine it was not considered that a man could fall away. It was that men from the beginning were foreordained or predestined to be saved or lost, either to go to hell or heaven and nothing that he could ever do would make any difference. The distressing feature of it was that a man would never know until he was gone whether or not he was going to hell or heaven. He might waste a great deal of good hard work. He might give heed to the ordinance to take care of the poor, to visit the orphan and the widow, and at the last moment find out that he was foreordained to hell and it did not make any difference at all what he might do.

I heard of a man who said that after he embraced the Calvinistic creed that he never smiled again, but I presume that a great many people get some comfort out of it, because the good, pious people all believe that they are foreordained to be saved, and that the majority of humanity are foreordained to be lost. I read not long ago where a theological library was sold in one of the eastern cities, and it is said that there were five shelves filled with fat volumes on hell, and five little thin, emaciated volumes on heaven. Now think of the joy that the people used to get reading those five shelves of books on hell and thinking about what was going to happen to some of their neighbors who were not foreordained to be saved!

But humanity has repudiated that creed, repudi-

ated it by the way since the day when the angel told Joseph Smith that the creeds of the day were wrong, and that was one of the creeds. Possibly you and I have sometimes made a mistake along that line; we have gone to the other extreme, not believing in foreordination, and have thought that when we are baptized that was the end of the matter. Why, did not Jesus say, "Ye who believe and are baptized shall be saved"? Why, get baptized, and that is all there is to do; it is all fixed up, and if you are baptized you shall be saved,—and some people actually go on that theory. As soon as their names are on the church record their concern seems to be ended.

WHO SHALL BE SAVED?

But it is impossible for God himself to encompass all truth in a single sentence, and when Jesus Christ said, "He that believeth and is baptized shall be saved," he made that statement with the understanding that it had previously been qualified in the statement, "He that endures to the end shall be saved." So we put the two together, "He that believeth and is baptized and endures to the end, the same shall be saved." And that is right in harmony with the doctrine that Nephi lays down for our consideration.

Paul himself expressed a little fear lest he having been saved, others would be shipwrecked. He exhorted them to work out their salvation with fear and trembling, and in the Hebrew letter he says that if an individual who has received the Holy Ghost and has tasted of heavenly things shall then fall away, it is impossible to renew him in repentance. Well, then, an individual may receive the Holy Ghost and taste of heavenly things, and then fall away so that he cannot be renewed again to repentance.

Well we may ask ourselves, Why is it that God permits an individual to fall away? Why doesn't he arrange it so that they cannot fall? And our answer is that Jesus Christ when he was here said to his followers, "I am not going to call you servants any longer, I am going to call you friends." I might compel a servant to walk with me along the road, but I could not compel a friend to go with me. My friend goes with me because he wants to go with me. And God doesn't want anybody to go with him who *has* to, but rather those who *want* to go. And so we have no confidence in the idea that some people have, that they have reached a stage where they *cannot* commit sin, but we have the utmost respect for the individual who reaches a plane where he *will not* commit sin.

That is the kind of men that God wants to serve him in the services that he assigns to us here below.

How then shall we endure to the end? We can endure only by careful study, and consideration, and preparation. We can endure only by constant

prayer; the Master said, "Pray always," and we should not only pray for ourselves, but we should pray for one another. "Let us pray for one another," as we sing, "for the day is fading fast." Sometimes we get our greatest strength when we are down on our knees forgetting all about ourselves and praying for some one else.

When I was down in Kansas City in Central Church at the organization of the stake, a good brother came to me and said, "Brother Smith, I pray for the men of the church every night." He said, "I mention your name among others, every night in the year." Well, it came over me with a great deal of force to think that there was some one in Kansas City praying for me every night in the year that I might stand, but I am persuaded that whatever blessing I received from that prayer, that brother got a greater blessing than I will ever get, or anyone else for whom he prays.

I believe that if God is with us that we can prevail, for in Romans 8 the statement is made:

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The apostle is speaking of those who have the love of God, and he says there is nothing conceivable that can separate them from that love. If anything ever separates you and me from the love of God it will be ourselves voluntarily permitting it to have power over us that it could not otherwise have. We cannot place the blame on some one else. We cannot place the blame on the Devil, or on our environment, or on circumstances, but on ourselves. And when we stand before the judgment bar of God, as Nephi says, we must give our answer.

May the blessing of God be with us that we may endure to the end, and meet Nephi on that occasion with a clear conscience and a clean record, is my prayer.

(Concluded.)

NOTES AND COMMENTS

Elbert A. Smith Located in West

The latest word from Brother Elbert is that he is comfortably located with his wife and family and that his condition is somewhat improved. President Frederick M. Smith was to leave for his home in Independence about the 10th.

Wheat Highest Since 1865

When the German peace note recently appeared prices on foodstuffs took a tumble, but since then they have recovered and are able to break records right and left. Wheat has been selling for over \$2

a bushel and corn over \$1. Provisions have advanced sharply. We may get accustomed to it after a while, like the horse that learned to live on shavings—by the time he got to doing well he died.

Lamoni News

The change of the sacrament hour to 10.45 on the first Sunday resulted in an unusually large attendance and a good meeting was enjoyed. The Sunday school is buying a piano for the lower room. Nine old people have died in the past month, all members but one. Charles Graham was recently chosen by the town council to fill out the unexpired term of J. F. Jones who resigned.

Senate Favors Prohibition in District of Columbia

The Sheppard bill, which prohibits the sale of liquor in the District of Columbia, was passed by the Senate on the 9th, by a vote of 55 to 32. An amendment to submit the matter to a referendum vote in the district had been defeated by a tie vote. It is expected it will pass in the House if it can be brought to vote. Party lines were disregarded. On the 11th the Senate passed a bill prohibiting liquor advertising from going through the mails when in violation of the laws of the State.

Liquor Law Upheld by Supreme Court

The Supreme Court of the United States handed down a decision on the 8th which makes constitutional the Webb-Kenyon law which provides that dry States may now prohibit the possession, receipt, sale and use of intoxicating liquor, unhampered by the agencies of inter-state commerce.

The following from the majority opinion of the court is of special interest:

That the West Virginia law, beside prohibiting the manufacture and sale of all intoxicants except as to that which is permitted for medical, sacramental and manufacturing purposes, also forbids all transportation of liquor and all receipt and possession of liquor transported in the State whether originating in or outside of the State, and, although it does not prohibit personal use, puts serious restrictions upon the power to obtain for such use.

The European War

The big guns have been active all along the line in the west, and minor attacks here and there seem to have given the allies an occasional trench. The Balkan situation still seems to favor the Teutons. Some activity is reported in Mesopotamia with little definite results. The entente allies have replied to the peace proposals of Germany, outlining in detail their terms. Briefly stated, they desire: 1. Restoration of Belgium, Serbia, and Montenegro, with indemnities. 2. Evacuation of all invaded territory, with repara-

(Continued on page 70.)

ORIGINAL ARTICLES

AN EDUCATED MINISTRY

This is an age of education and, there is none who feels so keenly the need of it so much as the unfortunate, uneducated person! I speak from experience. I have heard of some who maintain that all the minister has to do is to live a good, Christian life, take no thought of what he will say, that the Spirit will bring all that is necessary to be spoken to his mind. While it is true that the Spirit can bring to the speaker food for those who are seeking for truth, it is also true that "God helps those who try to help themselves"—minister as well as the farmer or historian. It is just as consistent for the historian to say, "Lord, I am now ready to make a record of all thou shalt bring to my mind," and make no effort to obtain the needed material, as it is for the minister to enter the stand, wholly depending upon the Lord to furnish all that is to be spoken, without any effort on his part.

I have observed that the minister who is educated, humble, studious and prayerful, has inspiration, is more proficient in presenting the gospel than the one lacking in education, though he may have inspiration. It stands to reason that the better equipped the minister is, intellectually, and educationally the more efficient he is in his ministerial work, if in the Spirit of his calling.

It makes little difference what the trade, business, or branch of learning, in mechanical labor, or intellectual effort, the educated man is always superior to the common laborer. One who is in the habit of applying his powers in the right way will carry system into any occupation, and it will help him as much to handle a rope as to write a poem.—F. M. Crawford.

THE QUALIFICATIONS OF THE MINISTRY

What are they? Let the Lord answer:

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, [educated or uneducated] except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11: 4.

ONE DANGER THAT CONFRONTS THE MINISTRY

is that a greater effort is put forth to obtain education than inspiration and depend too much upon the former. It is a common thing for the minister to have his notes, while some have the entire manuscript of the sermon and depend upon the same in presenting the subject.

THE COMMAND TO THE MINISTRY

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit; [not manuscripts] and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye *shall not teach*.—Doctrine and Covenants 42: 5.

Verily I say unto you, He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and if it be by some other way, it be not of God.—Doctrine and Covenants 50: 5.

From the above we learn that the ministry of Christ is sent out to preach the truth by the spirit of truth, which is promised by the prayer of faith; and, if preached by some other way, it is not of God. "But," says one, "I believe it is advisable to arrange the subject under various heads; have some order in the presentation of the matter in hand, by having notes to refer to, and in that way the matter is kept before the mind." Yes, it is wise to have order in presenting the truth and to do what we can to help the memory, but, if we have not the Spirit we are commanded not to teach, notes or no notes. The mistake made is that the minister enters the pulpit, depends mostly upon his manuscript or notes; if he receives the Spirit he will not need to be confined to the notes, but if he does not, he can still keep the subject matter before the audience and feed them with the dead letter, but it is the Spirit that maketh alive and evidently that is why the command was given, not to teach if we do not have the Spirit. Twenty minutes of spiritual talk is better than one hour from notes, manuscript or charts, minus the Holy Spirit. "Billy" Sunday said, "We need to depend more upon the Holy Spirit and less upon our libraries, if we would preach so that those who hear us will also hear the voice of God in our message."

The late William Dean Howells, in commenting on the greatest needs of Wales, says, "There never was so much preaching, but what about the effect? The preaching they say is able, masterly, interesting and instructive, but with little unction accompanying it." The world and the church do not lack for education, but in my judgment, the most essential part, inspiration, is not as earnestly sought for among the ministry as it should be.

There ought not to be objections to the person called to the ministry because of his lack of education; the lack of education in those who are not re-

sponsible for their misfortune is not a barrier to the reception of the Holy Spirit, while the lack of humility and faith in God and his word by the college graduate and also the uneducated, is a barrier. While education is necessary and of much value, that which is most essential, I fear, is lost sight of, viz, the Holy Spirit. If the minister depends upon his own ability in preaching the gospel, a serious mistake will be made, educated or uneducated; but upon the other hand if he comes, like Paul, meek and humble, trusting in God, good will be done. Paul says:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.—1 Corinthians 2: 1-5.

Paul knew there was danger in trusting too much in his own wisdom, notwithstanding he was highly educated. Everyone who has enjoyed the Holy Spirit sees his insignificance as he never has before, and this creates within him a hunger for knowledge and ability "to be a workman that needeth not to be ashamed." If he is deficient in grammar, limited in education, the love he has for the truth prompts him to do all that is in his power to obtain the necessary knowledge that will qualify him to be a worthy and efficient minister for Christ. This is one reason why the Lord has called so many from the humble walks in life to be his ministers.

Brother Charles Derry expressed the condition of many called to the ministry, who became able representatives; in his hymn found in the Saints' Harp, page 615, third and fourth verses, he says,

We come from bench and anvil,
From merchant's desk and plow,
Yet not with learning trameled,
Our help alone art Thou;
We seek not for vainglory,
Nor yet for sordid gold;
Thy love shall be our story
Which angels' tongues have told.

Clothe us with thy pure wisdom
And gird us with thy truth,
To labor in thy kingdom,
May none despise our youth;
Thy Spirit we rely on,
Else, would our work be vain;
To bring back bleeding Zion,
Or gather in thy grain.

There are some who favor the idea of not ordaining any to the ministry unless they have obtained a certain amount of education. I am aware that in the various churches of Christendom, no one shall

be ordained unless he has passed favorably the examinations in their respective institutions of learning, and with all of their education, they have not yet come to the "unity of the faith," but in fulfillment of the words of the apostle, "ever learning and never able to come to the knowledge of the truth," (2 Timothy 3-7.) which is strong evidence that education alone is not sufficient to carry on the Lord's work nor to make the minister proficient in his calling.

THE CLASS OF MINISTERS NEEDED

are those who are meek, humble, rich in faith, prayerful, clothed with charity, anxious to magnify his calling for the good of the work and to the honor and glory of God. Such a minister will be spiritual and will, as Paul says, "Understand the things of God by the Spirit of God," and if limited in education, he will grow in knowledge, wisdom, become a power for good and shall speak as one having authority. Upon the other hand, the minister who depends upon human wisdom and education will not understand the things of God; he will not be a safe leader to follow; he may be highly educated, speak excellent grammar, versed in Hebrew, Greek, Latin and a polished speaker in all as well as in the English language. All of the educated do not feel the need of inspiration nor seek for it, *but all inspired men reach out for education*, try to store the mind with knowledge, strive to become efficient in the service of the Master.

No person can effectually preach the gospel of Jesus Christ, be he ever so talented and educated, without the help of the Holy Spirit. I have read with interest the excellent article in the HERALD, August 16, 1916, under the head of "Education and inspiration" by Laura Harrington, also in the HERALD of January 19, 1916, from the pen of our educated and talented sister Louise Palfrey Sheldon (and we can add, spiritual), under the head of "Personality in music." We have some rich, valuable thoughts based upon her personal experience and observations; the contrast is brought out so clearly in the singing, reading and preaching with and without the Spirit. Truly, we need education, but more especially, inspiration, for how true the experience of Sister Louise, that with the Spirit she enjoyed writing and listening to spiritual songs and sermons, but in the absence of the Spirit all was flat, tame and only ordinary. The Lord said, long ago:

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55: 8, 9.

If Jesus had consulted man when he was about to

organize his church, he would have been advised to choose as his ministers men of national fame, highly educated, the priests, rabbis, doctors and lawyers; but he chose men from the humble walks in life, the majority of whom were unlearned and inexperienced in the ministry. He said to some of them, "Come, follow me; I will make you fishers of men." Notice the term, "I will make you fishers of men"; they might have said, "Lord, we are ignorant, unlearned; the scribes and doctors will make light of our efforts; we have not the ability to preach to the learned"; but, Jesus said, "I will make you fishers of men," for, (he might have added) "As you have made a success as fishers, competent to bring from the water fish, (food) for man, you shall become able to feed man with the bread of life. I will help and qualify you." They went forth in the power of the Holy Spirit, confounding the wisdom of the wise, healing the sick, casting out evil spirits, commanding the lame to walk.

We read in Acts 4:13; "Now when they, [high priests] saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them, that they had been with Jesus." No better teacher or instructor can we find! The same Jesus lives to-day and is calling men to labor in his vineyard, the learned and the unlearned, and what he did for others of his ministry, under similar conditions and circumstances he will do and is doing for them to-day.

In the restoration of the gospel, the Lord chose one inexperienced, not a member of any church, limited in education. Through this uneducated young man, the Book of Mormon was translated, the church was organized in harmony with the New Testament, in organization, doctrines, gifts and blessings; gave the revelations as found in the Book of Covenants, and gave to the church the Inspired Version of the Bible. All have the approval of God, the stamp of inspiration upon the same. All of the above was brought forth in a period of six years, 1829 to 1835; the young man, Joseph Smith, was only twenty-four years of age when he finished translating the Book of Mormon; twenty-five when the Church was organized in 1830, and twenty-eight years of age when he finished the manuscript to the Inspired Version in June, 1833. Truly a marvelous work and a wonder was done in a few years, which will stand as a strong testimony against all who will reject it. Had all the above been done by a man who was highly educated, versed in Hebrew, Greek and Latin, it might appear that God had nothing to do in the matter.

One fact worthy of mention is, that during the time the above work was done, Joseph had not obtained the benefits of school education, though he did

some years later, for at the time of his death in 1844 he was a Hebrew scholar. The bringing forth of the work mentioned under the circumstances is strong evidence that the Lord does not have to *depend on men of learning* to bring about his purpose or to carry on his work.

Some have wondered why the Lord did not choose Oliver Cowdery, Sidney Rigdon or other men of learning to carry on his work. Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21.) All along the ages, when the Lord has undertaken to do a work, poor, unwise man has wondered why the Lord did not do differently. One writer has said, that one reason God created man last, instead of first was so he would not dictate how the work of creation should be done. In Isaiah 24:5, we read: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Some men are natural dictators and critics, guilty of taking exceptions to what the Lord has done and taught, and some are guilty of what Isaiah said, and the only reason why the sun, moon and stars have not been changed is because they are beyond man's reach and power.

Not many years ago, a brother was ordained to the office of seventy. A certain elder found fault. I asked why he objected. He answered: "He cannot preach; it is a mistake to place him in that quorum." I reminded him that all were not able speakers when first entering the active ministry. Some who were babes in education and experience have been called and ordained and have become able ministers, some of whom are holding prominent positions in the church now; and, at one time, he and two other elders said all they could say in less than thirty minutes. Later, one of those three was ordained to the quorum of the Twelve, the second to the Order of Evangelists and the other became a faithful, proficient minister, a member of a quorum of seventy.

While beginners in the ministry make grammatical errors and mispronounce words that grind hard on the ears of the college students and graduates, who may not be as interested in the gospel message as they are in grammar and oratorical abilities, yet the abundance of the harvest does not depend as much upon the eloquence of the speaker as upon the honesty of the hearers; the most eloquent minister of the church may preach, but if the people are not hungering for spiritual food, there will be no harvest. On the other hand, the minister with trembling knees, and stammering tongue and mispronounced words sows the seed in good soil, the har-

vest is satisfactory. A brother remarked that he always liked to hear a certain brother preach, notwithstanding his broken language and imperfect grammar, for he brought out good points. It was the kernel of the nut this brother wanted, not the shell; others were satisfied with the shell; oratory and thunder.

In conclusion let me say, seek for education, but fast and pray much for inspiration and preach the gospel in plainness and simplicity, with an eye single to the honor and glory of God and to the salvation of honest souls, and if you have not the Spirit, do not wear out the patience of the audience with your notes, manuscript, charts and repetition.

WILLIAM LEWIS.

THE USE OF ART IN THE CHURCH—No. 2

[The following is one of a series of brief articles on this subject, written by some of our members who are especially interested in this phase of our work. Other articles will appear from time to time.—EDITORS.]

I have your request for an article on some phase of the subject, "A better use of art in the church," but in my endeavor to respond I shall disregard the word *better* in the title, because that implies a knowledge on my part of the extent to which art is now being made use of in the church, a knowledge which, owing to twenty-two years isolation from the church, I possess to a very limited extent indeed, except as it has been manifested through illustration of the church publications.

You have opened for consideration a very broad subject, and one which I am glad to see seems to be attracting more interest on the part of the church membership than formerly.

I hold that in a sense we are all of us artists, for to some is given the power to produce beautiful effects in architecture, in painting, in sculpture, in poetry, in music, and the various other lines of endeavor, and to others is given the power to appreciate what has been produced; and while the appreciator may not be able to produce the object of his appreciation, yet if upon beholding, or reading, or hearing, his heart thrills with the same emotions that inspired the producer, then there is established a bond of sympathy that makes them, in a sense, one.

I cannot refrain from quoting here from an essay on the subject of fine arts written by George William Eggers, professor of graphic arts in the Chicago Teachers' College. He says in defining the difference between fine arts and useful arts:

Man shudders with the cold and rain, or suffers from the sun's heat, and builds a roof and four walls within which to live. He has produced a work of useful art—the useful art

of architecture. His house expresses the need of protection from the elements by tacitly meeting that need. But suppose he makes his roof project, so that a deep shadow will fall upon the walls when the sun shines, and that he makes the chimneys large, so that the house will not only be, but *seem* to be a place of shelter and warmth; and suppose that his columns be made broad at the base and lightened with decorations at their tops so that they seem to *prefer* to stand on end, as they do, and support the roof that is above them; then the house does more than simply withstand the elements, it goes so far as to *celebrate its triumph over them*. This is the *fine art* of architecture as a form of emotional expression—a language of the feelings. This theme of triumph, it may be observed, has been sung, not in this art alone, but in every form of fine art. From the first aboriginal song and dance down to the days of the Sousa March, triumph has found expression in the fine art of *music*. In the days of the Romans and before and since, it has been celebrated in the fine art of *sculpture*. In the days of the Egyptians, as in our own, the theme has been voiced through the fine art of *painting*; and in all times the fine art of *poetry* has made it the burden of its lay. So the common ground of the fine arts is the expression of the emotions.

Then it seems to me that the use of art in the church, whether in architecture, music, poetry or pictures, should be such as would express the religious or spiritual emotions of the people thereof; should be uplifting and broadening in its tendency. The church has been admonished to "come up higher," which to my mind means to dwell upon a higher plane than the world; to come out from and be better than the world.

In order that the church as a body may do this, it is imperative that each individual member of the church should live continually from day to day with this thought in mind, so that there may be a perceptible difference for the better between the members of the church and the people of the world. It follows, then, that their art work, as well as all other work, should be of a higher order, more ennobling and uplifting in its character, than such work in the world.

Is it not possible that in time there might be developed within the church a school of art in all its important branches as enumerated by Professor Eggers, whose tendency shall be ever upward, ever ennobling and refining; not only to the artists engaged in it, but to the appreciators both in and out of the church as well, so that all who come in contact with it might be the better for that contact? I do not mean by school, a place where all such branches shall be taught, necessarily, but rather that all engaged in any form of art might labor with the thought that they were engaged not only in making a reputation for themselves, but also for the church of which they are members. And what grander theme for inspiration could they have than the church militant here on earth, striving against the powers of darkness, never surrendering, ever strug-

gling, onward and upward, until at last they join forces with the church triumphant up above?

After all, the chief value of anything in this line lies in the appeal which it makes to one's æsthetic taste; or in other words, to the train of thoughts which it sets up in one's mind. Take, for instance, a landscape wherein the artist has depicted a cluster of houses in the foreground nestling snugly in a little valley surrounded by high mountains. We admire the manner in which he has handled his subject; we note the hazy atmosphere which surrounds the lofty peaks in the distant background; the reflection of the trees and houses in the little stretch of water that flows by the town; the admirable treatment of the foliage, etc.

Some of us after doing all this will probably pass on and think we have rendered due and sufficient homage at the shrine of art. But it seems to me if we go no further we have missed the chief value of all such works, for as I stated before they are chiefly valuable for the train of thoughts which they inspire. So after having admired all the fine points in the picture, if instead of passing on we remain a while longer and just think, we are liable to get more good out of it, for it must be conceded there is more in a good picture or in a good book than just what the eyes see. And the thought which comes to me in viewing such a composition is the fine art of King David long ago when he sat in his palace and beheld the landscape, and lifted up his song in these words:

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.

Quoting again from Professor Eggers:

Fine art may well be defined as a species of universal language. The joy, pain, devotion, scorn, patriotism, defeat or triumph which the poet felt who wrote the sonnet is felt again by the person who reads the sonnet. Fine art in other words, means a doing or acting, not on the part of the artist alone, but on the part of the appreciator as well. . . . Arthur B. Davies says: "When I paint a wave I *am* that wave." True. And it is quite as true that when you look at his painting of the wave *you* are that wave. When he sweeps his brush up over the canvas, he feels himself doing just what the wave is doing—he becomes as he says a sort of conscious wave; when you sweep your eye over the lines where his brush has led, you, too, become a sort of acting, conscious wave.

This gives us an idea of the power for good or evil which we may wield by our art, for the real success of our endeavors, taken in connection with the purpose of the existence of the church, must be measured by the extent to which we may help our appreciators in their struggle, rather than by the mere technique of our rendition.

Here then is a problem for the student of psy-

chology to think about—the extent to which the general public may be influenced by the various forms of fine art with which they may be surrounded. It is a fact that is generally recognized that the personal characteristics of individuals and even of whole nations may be affected by the trend of philosophy, of art and literature extant among them. How imperatively necessary it is, therefore, that all our efforts in whatever line of fine art we undertake shall be for the development of the true Christian character, with its gentleness and refinement; with its regard for the rights of others; with its doctrine of "whatsoever ye would that men should do for you."

Professor Eggers says:

Fine art, it is true, does not appear to minister to any of the primal needs of food, raiment or shelter. We cannot here discuss the question as to whether or not man has any real needs other than these three, which, to be sure, he shares with all the higher animals. True it is, however, that the oldest relics of man's handiwork that have come down to us are examples of his fine art, and true it is that he has never ceased to paint and sing nor to admire and listen even to this day.

And we might carry this thought a little further and say that the theme that has given him his grandest inspirations has been religion.

May the church militant move on and its members never cease to paint and sing to the glory of Christ the leader, or to admire and listen for the prompting of the still small voice of the Spirit until the great Critic shall pass judgment upon our endeavors.

WILLIS W. KEARNEY.

THE BURNING OF BABYLON—No. 4

BY E. E. LONG

THE TESTIMONY CONFIRMED

John Haynes Holms, writing in *The Christian Work* for September 23, says:

The vast armaments of our time are evidences not of security but of fear. Ship is added to ship, fortress to fortress, army corps to army corps—and still the fear grows, until at last in a very madness of mutual apprehension, the great war bursts upon the world.

Since the foregoing revelation was given, earthquakes and tidal waves have been frequent and appalling, and disastrous in results. During the past half century there have been 130,000 earthquake shocks recorded, distributed as follows: Italy 27,672, Japan 27,502, Greece and adjacent islands 10,306, South America 8,080, Mexico 5,586, Asia Minor, Sicily and the Pacific coasts of the United States about 4,400 each. The *Chicago Blade* for January 19, 1907, published a list of "historic catastrophes," too lengthy for insertion here, which shows that

more than 200,000 people have been killed by earthquakes since 1851, while thousands more have perished from the same cause since that list was published. Disastrous storms and floods have likewise exacted a heavy toll since 1835; more than 28,000 people having lost their lives and over \$500,000,000 in property destroyed.

In 1837 Mr. Smith gave another revelation to the world in which he said in part:

Verily, verily, I say unto you, Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth,—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord.—Doctrine and Covenants 105:9.

Say what we may about Joseph Smith as a prophet of God, the predicted scourge is on the world in the full measure of its awful results, and everywhere one goes the voice of "lamentation, mourning, and weeping," is heard. He said it would come because the people would reject the message God commanded him to deliver. Strange as it may appear, men today, in the face of the stern, cold facts, will sneer at the mention of "Joseph Smith." "Ye shall be hated of all men," has a strange meaning to those of us who realize its import.

The cause of the war may be attributed to militarism, but it and other surface evils are merely the results of a primary cause. Mr. Peter Ainslie touched the keynote when he said: "Our ignoration of the fundamentals in the religion of Christ has kept the church unspiritual, weak and impotent." (Christ or Napoleon, p. 61.) The fundamental principles of the doctrine of Christ as found recorded in Hebrews 6:1, 2, Joseph Smith taught in full, while the church Mr. Ainslie represents, along with others, has continued to ignore them, and now, that disaster has overtaken them, they make confession without repentance. They continue the "ignoration" of those same "fundamental principles" knowing full well that they are "all under condemnation." It was just such "ignoration" of the fundamentals that made a supernatural restoration necessary, and Joseph Smith was fundamentally right.

CHRISTIANS SHUT THEIR EYES TO THE TRUTH

In an editorial in *The Christian Work* for July 29, 1916, Doctor Frederick Lynch says: "It was only the other day that a clergyman deliberately remarked to us that the teachings of Jesus were not meant for our age. Certainly a great many so-called Christians in our age shut their eyes to them." Now, in all candor, why should Doctor Lynch criticize a fellow minister for shutting his eyes to the teachings of Jesus when he himself is *particeps criminis*?

John 3:5, Mark 16:16, Acts 2:38; 22:16, Romans 6:3-5, and numerous other scriptures show clearly that Jesus and his apostles taught baptism by immersion for the remission of sins, but Doctor Lynch does not believe that doctrine was meant for our age. Jesus taught, by precept and example, the laying on of hands for blessing little children (Matthew 19:13-15; Mark 10:13-16), but Doctor Lynch and his associates shut their eyes to such plain teaching of the Master and add insult to injury by sprinkling the sinless babe and calling it baptism. Evidently they think the blessing of children as exemplified by the Savior was not meant for our age. The liberty that allows Doctor Lynch et al., to ignore baptism for the remission of sins gives license to another to shut his eyes to the Sermon on the Mount. And when one man can set aside the laying on of hands as a fundamental principle of the doctrine of Christ another man may with equal liberty relegate the "brotherhood of man" to a past age. Who among all the clergy of the churches, who are giving expression to the varied "confused utterances," can consistently throw the first stone?

Mr. Ainslie says the church has become "unspiritual, weak, and impotent" by ignoring the fundamentals in the religion of Christ. With him and his "brotherhood," baptism by immersion for the remission of sins is one of the fundamentals, and indispensable, while Doctor Lynch shuts his eyes to it, and both ignore the laying on of hands. These men are leaders among leaders, and molders of modern thought. The church can get no nearer to Christ than her leaders.

Acting under the impulse of the inspiration which he possessed, whatever may be said as to its source, Joseph Smith wrote the following as the word of the Lord:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come; for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—Doctrine and Covenants 1:3.

When the leaders of the church charge one another with ignoring the fundamentals and shutting their eyes to the teaching of Jesus, they tacitly admit that Joseph Smith told the truth when he said

they had "strayed from mine ordinances." That they are in the dark is fully attested by current events, and frankly admitted by those who write. The Protestants who for centuries have branded the church of Rome as the "Mother of harlots" are now looking to her for assistance in the hour of peril, while she, herself, is burning to the water's edge with no one seeking her relief. Reverend C. F. Aked, writing in *The Christian Work* for October 14, 1916, under the heading, "Wanted—A Revival," says in part:

The churches have not obeyed Christ because they have not sufficiently believed in Christ. They have been sure of the big battalions, but doubtful of the Lord who promised to be with them even to the end of the ages. They have ranged themselves on the side of a rampant militarism, blessed the war flags of the nations, and urged the mad war millions of the earth to "fight to a finish." In England the official representative of the national church comes to a meeting and says that he is there to justify the war with Germany "in the name of my Master, the Prince of Peace"—he uses those very words. In Germany the greatest of all living theologians, from whom every preacher in the world, capable of learning has learned something, denounces England as a traitor to civilization, and the clergy call upon the god of battles to aid in her destruction. In this country the pulpit has been scarcely less militarist than the daily newspaper, and one can, with difficulty, distinguish the preacher of the gospel from the apostle of the big stick. And yet we believe in the church! We must believe in the church! It must stand as the pillar and ground of the truth. The gates of hell shall not prevail against it. It is made up of men and women just like us—it is made up of us! We bring our imperfections and failures into it. But all the same the church remains the most convenient instrument to our hands, the best yet devised, for establishing the kingdom of heaven upon earth. Only the church has missed her way. And our country has missed her way. (Italics mine.)

Precisely so. And because the pilot shut his eyes to the teaching of the chart. Engaged with their numerous and varied plans of conquest, they failed to observe that the ship was gradually drifting from her course until, in the midst of a sudden storm, they find themselves on the rocks with a broken rudder. The heavens are overcast with blackness and in the darkness of the night they cannot see to read chart or compass, while the deafening roar of the deadly breakers grows louder as the proud and mighty vessel approaches her doom. "We *must* believe in the church," we hear the officers say, and with a hope akin to fanaticism, the unfortunate and bewildered sailors cling to the ill-fated ship, save for here and there a few maddened by fear who plunge overboard and cling to pieces of wreckage. A striking illustration of the thought in mind comes from Louisville, Kentucky. The following is from *The Courier-Journal* for October 2, 1916:

With a sermon teeming with bitter denunciation of modern churches, the Reverend Doctor W. W. Horner, who recently resigned the pastorate of the Twenty-second and Wal-

nut Street Baptist congregation, launched a movement for the establishment of a pure church and the unity of all believers in Jesus Christ" at the Masonic Theater at 2:30 o'clock yesterday afternoon. The sermon was the first of four weekly addresses which, according to Doctor Horner, will culminate in the organization of a "pure" congregation. The words, *Baptist, Methodist, Presbyterian, Christian* and the like were not Bible names for churches, Doctor Horner said. Some churches, he asserted, brazenly retain multitudes of dead beats, libertines and other human leeches in their membership, and some religious cults, insofar as Christianity is concerned, "have been dead so long that they have quit smelling bad.

Many of the one hundred and eighty-six denominations Doctor Horner denounces started in like manner. Of course he disavows any intention of founding a "new church." So did the others. Thomas and Alexander Campbell left the Presbyterians for precisely the same reasons that Doctor Horner assigns for his action, and repeatedly declared they would not be the founders of a new sect. But they have two thriving ones to their credit to-day. Roger Williams left the Church of England for similar reasons, but, like all the others, the work he begun has "gone astray from the cross." And this "pure" church that is now being formed by Doctor Horner will travel the same route, and come to the same end.

Another "pastor," Reverend W. K. Guthrie of the First Presbyterian Church of San Francisco, addressing the Traveler's Aid Society September 27, said that the "whole organized Christian church has failed in its mission." Joseph Smith was right when he declared "the churches are all wrong, and their creeds an abomination in the sight of God." He was right when he pronounced the word of the Lord, "they have strayed from mine ordinances," and these men who to-day are decrying the modern church and "burning her with fire" will not accept the message Joseph Smith gave to the world, though their every action confirms his testimony. That the world needs just such a message is fittingly declared by Doctor Horner in these words:

When the Christian world is broken up into one hundred and eighty-six different sects, every one of which claims to be the only true church; when these same so-called churches spring up out of hair-splitting and hair pulling discussions over such momentous questions as to whether or not the church shall have an organ, or fiddle or any other devilish (?) musical instrument, as if a violin, the master of all musical expression, which caught an echo from the heavenly music, and gave it out to a weary, broken-hearted world, could do any harm; when a modern religious sect is built around the ridiculous tenet that all the men shall wear long whiskers and the women long faces; when for the sake of sentiment Christian people will cling to such names as Baptist, Methodist, Presbyterian and Christian, none of which are Bible names, the world needs something.—*Louisville Courier-Journal*, October 2, 1916.

(To be continued.)

OF GENERAL INTEREST

WAR RESTRICTIONS IN ENGLAND

War with its burdens has brought in its train in all the affected nations many restrictions upon individual liberties and personal taste; nowhere more so than England, that land of individualism. Here is an interesting summary of the prohibitions which war has compelled:

One must not

Talk about naval or military operations in a restaurant railway carriage or any other place.

Repeat any official report of battle incidents and projects you may hear.

Say anything to make any person believe you are connected with any government department.

Say anything which might cast aspersions upon the forces of the allies or prejudice their good relations with neutral powers.

Spread any report of a Zeppelin scare.

Ask either soldiers or sailors anything about the disposition of units or ships.

Ask, especially if you are a woman, any officer to tell you something about the war "which the public does not know."

Write to people living in special military areas asking questions about military or naval matters, or send information from such areas about them.

Use a cipher code in sending letters to a neutral country.

Possess any cipher code which could be so used.

Send a letter abroad containing any matter written in invisible ink.

Receive letters and telegrams for a fee, unless you acquaint the police.

Attempt to give letters to members of the crew of a vessel about to sail for a neutral country, or to any country.

Receive any letter from outside the United Kingdom without notifying the authorities.

Write to anyone, either in this or in a neutral country, giving information about enemy submarines or airships.

Post any newspaper to a neutral country except through an authorized agent.

Walk about camps, defensive works, controlled factory, ship or office used for the service of the country.

Enter a special military area without the permission of the commandant. Sheerness, Dover, Newhaven and Scotland, north of the Caledonian Canal, are examples of special military areas.

Trespass on railways or loiter near railway arches.

Collect any information as to the condition of any of the ships.

Enter any government works without a permit.

Walk over or in trenches constructed by the military.

Wear a war work badge when not authorized to do so by official permit, or wear it after it has been recalled.

Wear any naval or military uniform when not entitled to do so.

Purchase any clothing or equipment from any soldier or sailor.

Show films, still pictures, or produce stage plays prejudicing discipline in any army.

Photograph, draw or paint any picture of the coast or within so many miles of it as specified locally.

Buy any drawings, photographs or silhouettes of ships of the navy.

Send any post card upon which are pictures of the ships.

Buy prismatic binoculars, portable terrestrial telescopes and prismatic compasses, unless you obtain an official permit.

Use a flashlight as a signal.

Fly a kite which is capable of being used as a means of signalling.

Give a display of fireworks except by permission of the naval or military authorities.

Send up a fire balloon.

Allow a bonfire, even of garden refuse, after five p. m.

Ride on or drive any vehicle after dark that has not a rear red light, as well as a front white light. Perambulators are vehicles.

Raise blinds or remove shades from lights.

Allow any ray of light to escape from any window of your house after five p. m.

Shop after 8 p. m. on all days except Saturday, when the hour limit is 9.

Buy refreshments at a railway station buffet after 8 p. m. unless you consume them then and there.

If selling sugar make it a condition that the purchaser shall buy tea.

Act in a manner prejudicial to the public safety or the defense of the realm.

Shoot or capture any carrier or homing pigeon.

Neglect to report the finding of a bomb dropped from enemy aircraft.

Sell firearms of any kind without a proper permit to do so.

Sell, buy or give cocaine or opium.

Melt down bronzed, silver or gold coin.

Refuse to show your registration card to any person authorized to look at it.

Ring bells or allow outside clocks to strike after 5 o'clock at night.

Have possession of any document the publication of which would be forbidden.

RULES FOR INTOXICANTS

Procure intoxicants other than between 12 and 2.30 and 6.30 and 9.30 on week days, or from 1 to 3 and from 6 to 9 on Sundays.

Buy intoxicants to take away after 8.30 p. m. on week days, and 8 p. m. on Sundays.

Buy spirits on Saturdays or Sundays for home drinking. On other days only from 12 to 12.30.

Buy less than a bottle of any spirits.

Buy a flask of spirits at any railway refreshment rooms.

Give or offer any soldier or sailor in or going to a port of embarkation any intoxicant.

Sell or give alcoholic liquors to soldiers and sailors in hospital garb.

Pay for any intoxicating liquor for another person on licensed premises.—*Montreal Weekly Witness.*

TWO PSYCHOLOGISTS

The announcement of a Boston psychic that the spirit of Hugo Muensterberg has communicated with her from the other world and assured her that spirits can converse with their friends on earth makes it evident that things go by contraries in the hereafter, just as they do in this existence.

Hugo Muensterberg and William James were contemporary psychologists, both connected with Harvard University. Muensterberg was a thorough materialist, while James went so far beyond mere faith in immortality as to believe in the ability of a spirit to communicate with the people alive in the flesh.

When James died, he left behind him a solemn promise to send a message from the spirit world within three years. The three years have passed and a couple more have gone by, but no one has heard a word from him.

It is strange that Professor Muensterberg, disbeliever in spirits, should get into communication with the earth less than a week after his funeral. The message he sends, furthermore, is something of a disappointment, for he merely says that he has proof of his ability to talk to his friends. Professor Muensterberg was so strongly given to imparting solid and detailed information about concrete matters, in terms understandable to the laity, that it is strange he said not a word about the world in which he now lives.—*Des Moines Register*, January 3, 1917.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"Martha, Martha, Thou Art Careful and Troubled About Many Things"

In these days when the prices of the necessities of life are soaring beyond that which we have known for many years, the questions which confront us as housekeepers and caretakers are not few nor lightly to be solved. If Martha, from the days of olden simplicity, could be transferred to the modern home, methinks she might indeed have cause to be "careful and troubled about many things!" To meet the problems which are before the wage earner and the wage spender conjointly, in a manner which shall prove wise and satisfactory to both, would trouble anyone. In homes where there is "plenty and to spare" the pinch may not be felt so severely; but we all know that the mass of our church people, as the mass of our country's people, cannot be counted in this list; and in the majority of homes, strict observance of the principles of economy and wise decisions regarding food, home, dress, or adornment should be considered necessary.

In the light of these facts, our women cannot do better than to study carefully, as they may never have felt so keenly obliged to do in the past, the real science of the household. To view it as a science, as a work worthy of the very best brains and talents and efforts of any wife and mother, is surely commendable, and is the only course showing an intelligent appreciation of the situation as it exists to-day. Let us thoughtfully begin our questions right at home. Do we have upon our tables food that has only value which corresponds to that of the adornments of our person? Do we have knickknacks, choice fruits out of season, tasting (as used to be facetiously remarked about the first imported strawberries of the season) more of the money they represent than the sunshine and showers they have imbibed? Do we order carelessly and indiscriminately from our grocer or butcher without first taking a thoughtful inventory of our larder and its possibilities? Do we "run bills" and neglect to examine accounts or check up errors? Do we have a set of authorized scales in our kitchen by which we may determine whether or not we get what we pay for? Have we dropped into the habit of ordering over the phone, trusting to some uninterested party to make our selection of food for us?

And concerning the matter of dress, have we confounded clothing with adornment? Do we pay \$2.50 for a school dress for our little girl, which we could make at home for 75 cents worth of material and a few hours loving work? Do we pay \$3 for goods for a dress and then put \$10 worth of "trimming" upon it? Do we feel, because Mrs. So-and-So's little girl has beautiful and expensive trimming upon her clothes, that our own little daughter cannot be sweetly and sensibly clothed without similar expense? Do we buy sheer and flimsy materials, because it is the style, and then find we must replace the garment after two or three times wearing?

In the matter of our homes, do we buy bric-a-brac, delicate vases, "ornamentals" gilt articles, gaudy pictures, expensive sofa pillows, or any of these so-called "furnishings" which become in our homes but burdens,—things to dust, clean, and care for daily?

Do we think we must have the expensive, modern apartments where the work is mostly done for us, and for which we must pay out a goodly sum of money every month? Have we forgotten the blessings of the out-of-doors, the sunshine, and contact with the soil, which can never come with stuffy

C. Shoes, hose.

III Styles suitable for church and social affairs.

A. }
B. } See II.
C. }

IV. Study relative amounts of food elements in various foods.

Charts showing food composition, United States Department of Agriculture, Office of Experiment Stations.

V. Economical substitutes.

VI. Shopping—what to select and how.

VII. Balanced rations (use own menus as example).

ORGANIZATION FOR WORK

Adults.—Select a leader or chairman, assign topics and readings to later be reported orally or in written form. Hold open discussions involving home experiences, have talks and papers by recognized outside authority (a teacher, a successful restaurant manager, etc.)

Children.—Organize small classes for practice in private kitchens, or talk over the principles of food and the application of heat to each class, and then practice at home, make reports of home work, hold contests and exhibits, invite neighbor children to join, secure outsiders as judges in contests, invite suggestions.

SOURCES OF HELPS

Public libraries, Government bulletins, current papers and magazines.

Under style consider economy as well as fads, color combinations, quality, texture, and garments of the proper kind for the occasion.

Silk hose and silk dresses with "flower" hats belong to the social costume and should never be used for school purposes, etc. Avoid fads, choose what is becoming and continue to do so, though your choice may not be the popular style.

SOURCES OF HELP

Books in public libraries, pictures, magazines, etc.

Organize classes as for cooking, particularly to discuss the questions presented, ask outsiders in your communities to give talks.

The text by Dorothy Quigley as indicated in the auxiliary Year Book is a most excellent suggestive text to use as a reference—one copy to a local is enough.

BERTHA L. MADER.

NEWS FROM BRANCHES

Independence Stake

January 3 was set apart by the aid society for the day of their annual dinner, and it was a very pleasant occasion. There were about fifty present. The sisters have done some very excellent quilting the last year and have been enabled to pay sixteen dollars tithing, also reserved twenty-five dollars for their savings fund and with over two hundred dollars as the proceeds of the year's work, besides much relief work.

Last Sunday was sacrament day and there was a large congregation present in both rooms. The usually interesting young people's prayer meeting was held in the early morning, and in the afternoon there were three meetings held: the old folks' prayer service, the Woman's Auxiliary and the research scripture class, the time of which was occupied by Bishop McGuire very profitably in an address mostly concerning the woman's building shortly to be opened in the

interest of woman's work in the church. Brother McGuire also spoke at length on improved conditions in the homes of the Saints and of the object and aims of the organization. He also referred to the financial affairs of the church, and of the debt he spoke most impressively and urged a movement among the young people with a view to relieve the situation.

Bishop Keir presented some very practical ideas in regard to the home, and a number of others occupied with speeches, which, taken altogether, made a very profitable and interesting service.

ABBIE A. HORTON.

NEWS FROM MISSIONS

Oregon

It has been some time since I have contributed anything to your pages, so I have decided to write. I was busy in the vicinity of Bandon and Myrtle Point during the time of the late General Conference. I continued in that part of my field until the Myrtle Point reunion which was in the early part of July. Just before the convening of the reunion Elder R. F. Slye came up from southern California to join me in missionary labor. We had a good time together at Bridge, Brewster Valley, and Pleasant Hill before the reunion. During the latter we had the genial presence of Elder J. W. Rushton. This was much enjoyed, as were also his counsel and sermons. His labors were also very agreeable to the non-members. All we have to do at Myrtle Point is to say "Rushton" and everybody sits up and takes notice. The reunion was fairly good, but not quite up to the standard of last year.

After reunion Elder Slye and I took the district tent out to Roseburg to do mission work. We stopped for a few days at Camas Valley where we held some very interesting meetings and met with some opposition. We found Brethren Solomon Culver and Sheridan Croy and their families doing all they could to hold the fort.

We held meetings in the tent at Roseburg the whole of August and the most of September. The attendance was small and the interest ordinary but we believe the work was put on a better basis than before. The town was entirely new, there having been no preaching done there except a few sermons preached by Elders Holt and Chase nearly twenty years ago. We had two families of Saints, those of Brethren O. A. Currie and B. H. Laird who did all they could for the work. Not long after our meetings Brother and Sister Currie and their children moved to Lamoni, which was his boyhood home. Sister Slye and Brother Slye's little girls were also present. Sister Slye did good service in the musical line, for which we were thankful. The writer knew her as a little girl when a missionary in California sixteen years ago. She has grown up to be such a woman as she promised to be when very young.

Brother and Sister Slye returned to Myrtle Point while I remained in Roseburg and held services in the Eagle Hall on Sundays until the end of November. During the weeks I preached in outlying country districts. My meetings at the hall were attended by about the same number of people that came to the tent meetings. We attracted some new hearers after going to the hall and lost some of those who had attended our tent services. Roseburg is, on the average, a hard town to work. Only about twenty-five per cent of the people go to church. Myrtle Creek, which is about seventeen miles south, appeared even worse. The population professes religion, for the most part, and yet takes no real interest. One

Sunday I was there when I was off duty. I meant to do some preaching but did not succeed in getting a place. I went to the Christian church for Sunday school and Christian Endeavor, to the Methodist for the morning sermon and to the Presbyterian for the night sermon. It so happened that Reverend G. Bettes, the "cowboy preacher," was the speaker at the last-named place. I met him in Indiana over twenty years ago. He was glad to see me and was very courteous. After hearing him I listened to the latter part of the Baptist minister's discourse. The Methodist preacher had an audience of twenty-five, Bettes eighteen, and the Baptist fifteen, and yet the town has a population of seven hundred. The Christian church had no preaching service. The audience was about the same as the Methodist attendance.

Recently the ministers and professors of Eugene initiated a church census of Lane County—of which Eugene is county seat—and found that only thirteen per cent of the country people are church members. Eugene is the university town and is noted for its respectability and Christianity. The papers published the report and asked the ministers, "What are you going to do about it?" When I took notice that our church had shrunk in its missionary operations on the Pacific Slope, especially in California, I took it for granted that the other churches had been going ahead. I soon discovered that I was mistaken. Although they have more preachers than we, yet the number is not out of proportion to the number of their churches. The result is the cities and larger towns have absorbed practically all of their preachers. The rural regions have to put up with very poor preachers, or have none. Sometimes there is none for them, good, bad, or indifferent. The church which can solve this country church question will reap a great harvest. The Adventists appear to be doing better than others.

The sphere of our influence out west has decreased instead of increased. It looks as if there would have to be a change in methods in order to do effective country work. Either because of decreasing interest among the people or neglect by the churches they appear to have lost the disposition to entertain ministers as they did in the olden days. In consequence a well-equipped tent or a gospel wagon appears to be the best way of reaching them with our work or any other religious or reform message. Very large efforts may be made by means of large, substantial buildings, but for any ordinary effort in cities or towns the tent is preferable. Having the wagon for use for a home, in the country districts, it will be comparatively easy to get schoolhouses, etc., to preach in. We are past the time when it was wise to send out "tramp preachers." At least two should go together now, and one or both of them should be musical, which will greatly add to the popularity and effectiveness of the work. It is still better if the wives of the two missionaries are along. They can, especially if they are musical or conversational, or both, add greatly to the prospects of success, and besides, their presence decreases the suspicion as to "Mormonism" and "polygamy."

After my visit to Myrtle Creek I went out into the country and held meetings in the Dyer Schoolhouse. Held forth for two weeks. Had good attendance and interest. The audience ranged from twenty-five to a hundred. It is needless to say I had my best audience when I used the stereopticon. I use it some everywhere. The people there are mixed, some Methodists, some Presbyterians, and some Advent Christians, and more members of the Christian Church. I made application for the use of the Myrtle Creek Christian church but up to the time I left there had received no decision. I am sure my preaching at Dyer will help me in relation to this application, for several members of the Christian Church heard me. One, a Mr. Newton, is a prominent man among them. He said

he could, to use his own words, "put it over" for me. I made my home with Mr. John B. Bowman and his most excellent family. They are Methodists. I visited with members of the Christian and Advent Christian Churches. We have but one member in that locality, Miss Prudence Hauser. She was baptized by Elder M. H. Cook in eastern Oregon. She and her parents were absent in that part of the State when I was in their neighborhood.

From the Myrtle Creek country I came to Portland for the holidays. The Quorum of Twelve will please take notice that I am out of my field, but I am going back soon as Brother Rushton says so. In the meantime I am holding a series of meetings at this place. The new year is beginning with a heavy snowstorm.

We have suffered a great deal by our neglect of the places opened up and worked years ago. Myrtle Creek is one of these places. Elder J. C. Clapp did some good work there as much as thirty years ago. A Mr. Hall, the richest man in the town, reputed to be worth near a hundred thousand dollars, is nominally a member of the church. He told me, however, that he does not now consider himself a member. This is not surprising when we consider how long the work there has been neglected. He has a good reputation but is generally known as a worshiper of the "almighty dollar." "There are others," both in and out of the church.

With prayers for the success of the work everywhere, I am
Your brother in gospel bonds,
ALMA C. BARMORE.

HOOD RIVER, OREGON, January 1, 1917.

LETTER DEPARTMENT

Up in the "Thumb"

The fading tints in memory's picture of the past is revived, and every touch of time's pencil seems to augment their power and heighten their import.

The bell of time has pealed several chimes in our ears since we contributed a "wee dotty dimple" to your columns. This epistolary retirement was not because a strong and ruling faculty for continuance had strangely departed, neither for the emptiness of the life's experiences in the great school of this thrilling age; but, for the fact that we are prone to depreciate our own efforts—minimize the oasis in the desert of our own lives—and increase, unto magnification, the bright spots in other gardens, we all could appear to better advantage. Some of us qualify to the above.

Since my associations began with the Saints of the Eastern Michigan District I have been deeply impressed with their standard of action, the operation of which is productive of excellence, and so winsome to society. But it must be remembered, if our idea of saintly obligation is right, every exertion for distinction not clearly within the pale of righteousness, must fail in securing the permanent benefit.

No compromise of principle to popular customs, or isms, can be discerned in this standard. From our viewpoint, this is a pleasant and creditable reflection on the strong priesthood of the district. From some cause, activity is in the air, the spirit of "move along" is in the ranks; the centripetal of right, seems to be determined to pierce the armor plate of the centrifugal of wrong, and prosperity and strength stream out like banners from the emporiums of commerce. The "Thumb" is not distinct from the *hand*, but it is very much mobilized, and to us, facile princeps. Hence, the index

finger points the earnest seeker to the New Testament gates—love, peace, “good will to men.”

The two-day meetings of the Eastern District were anniversaries of joy, and large assemblage. Some experiences graven by the gentle spirit were monitors pointing to the golden dome of possibility, and more enduring than those impressed by the sculptor's art, bidding us to climb the heights—away from bondage to freedom's cloudless sky. At Marlette a superb gathering presided over by the district presidency were merged into one spirit which infused thoughts deeper, vaster, more impetuous than hitherto experienced. A new passion arose, a new love, more individualized, more concentrated, and it occupied the heart. Things were looked on with a scrutiny that would fain penetrate the mysteries of their cause, and consequences. Every hour was a devoted and busy one—even the dinner and supper hours.

We moved on to Caseville alone, where we met our genial and able young brother, Elder Carr, whose vocation from a business standpoint takes him to Flint, amid the industrial hum of automobile machinery. We spent an enjoyable ten days at Caseville, occupying the new church, and were greeted by very fair attendance. Moving along in company with Elder McIntosh, president of Caseville Branch, we attended the church opening at Uby. A beautiful season of clear weather was on. Here was a mammoth crowd, and if the “autos” were never made to serve the cause before they did here. Rank after rank were parked in profusion, and, I thought, sometimes in confusion. Here were “Uncle John”—Patriarch Bailey—Elders Grice and Davis, district presidents, with Elders Hawn, Smith, et al. Three tables extending across the lower auditorium groaned with the supply of more than epicurean dainties.

The Sunday morning social service was blessed with divine recognition. Light was flung down, as in showers from on high, upon an earnest people as assembled from near and from far. The gifts of tongues and interpretation and prophecy were present, and the longing prayer for the heavenly presence was realized, and the brother who had been so sacrificing, and zealous in the construction of the church building was called to the office of teacher. The attendance was so great the townspeople, not of the church, assisted in the care of visitors. I was assigned to the home of a Presbyterian—Scotch, by the way, with no discount on the nationality, nor the man—with whom we conversed freely, on the topic of religion. Their goodness would not allow them to take a cent of money for our care.

We preached Saturday evening and Sunday afternoon at four o'clock. Elder Hawn occupied the two o'clock hour. Baptism was administered after Elder Hawn's sermon. At five-thirty p. m. we boarded an auto owned by Brother Brooks and sped away to Brown City, a distance of thirty miles. Here we began a series of services Monday evening, continuing over the following Sunday. Fine audiences attending. The branch has for its presiding officer Elder John O. Weaver, brother to missionary Richard D. Weaver, and “Ted” and “Jim.” Somehow the preaching strain runs through this family, as well as a large current of hospitality. They are certainly “weaving” out good fabric for the community, with strong warp and woof.

From Brown City we attended Coldwater conference, with no audible articulation. Could not speak aloud, no time for music, or preaching. Could be abused all others chose to give, but could not defend myself—with my voice. When able, November found me at Port Huron, where Brother Otto Fetting, the redoubtable little warrior for the cause, scattered hand bills announcing a temperance effort at the church for us, the night of the 5th, subject, “The social

plague; the home against the saloon; State-wide prohibition; the people's duty.” The house was packed. The walls were decorated with significant charts. Special music under the direction of Elder W. J. Smith. I was satisfied. Guess the audience was.

Following this, Brother Fetting scattered another series of posters announcing special gospel lectures. The people did indeed manifest an interest. Elder W. J. Smith baptized three the first Sunday. Elder Fetting baptized two the last Sunday, when a message reached me in the afternoon announcing the death of my wife's father, D. V. Kelley, a Civil War veteran. Leaving Port Huron Monday morning, I soon joined my family at noon, and shared the shadow and sorrow: Grandpa Kelley was a good, clean man, honest as the blue vault studded with stars, and has gone to a good reward.

Hastily making preparation I came to this city of 80,000 people with its clang and din, its breakneck speed, and began a series of “Bible lectures.” An announcement card, through the *Flint Journal* for two days' run, cost eight dollars, but Flint Saints believe in sacrificing a little money for the Lord's work, and could you have seen the packed building nightly, and on the Sunday evening as many turned away as were inside (as we were informed), Mr. Editor, the price fades into nothingness.

The Flint Branch numbers more than three hundred members, and two missions are in prosperous condition. Brother Ralph A. Harder is presiding. He is only twenty-four years old. To see him, is to know him, to know him is to love him. The banner borne to the breeze by the Flint Branch is clean and bright.

Thanksgiving Day was enjoyably spent. Prayer service in the morning was well attended, and a fine spirit prevailed. In the evening another large audience crowded the church. Baptism was administered in the lower auditorium at about six forty-five, and at the opening service confirmation was administered in the upper room preceded by entrancing music. One rendition was a violin solo entitled “The angels' serenade,” by Brother Everheart, accompanied by piano. A sweet stillness pervaded. One could almost believe the messenger was near. The subject for the evening was: “The model republic, the strongest ground for a thanksgiving American people.” Light came with the investigation, and it is intended to publish the same in the *Flint Journal*, as a stenographer was present every evening.

Good, earnest workers are at Flint. The church is a busy center just now. Preparations going on for Christmas entertainment. A cantata “The crowning of Christmas” will be rendered by a band of children, supported by orchestra. It is planned to give a series of archæological lectures in connection with the Book of Mormon after the holidays. The usual persecution abetted by the popular clergy and public lecturers has been waged against the Saints of this district as that of others, but herein is the strength of the adopted standard made manifest. The words: “Resist not evil” should be understood in the light of those which follow. There is all the difference in the world between taking a blow upon one cheek and turning the other also. Christ nor the apostles taught a spineless doctrine. To turn the other cheek is to turn the tables on the smiter, and vanquish him by revealing him to himself. Turning the other cheek is both a strategy and victory. Submitting is negative and turning the other cheek is positive as to attitude. It declares both principle and policy. To do so, disarms an assailant, knocks the weapon from his hand by paralyzing it, so to speak. It lets him know that you know just what a fool he is making of himself. This conduct is the coolest courage as well as

masterful courtesy. Turning the other cheek virtually says, "Yes, I am willing to fight, but I will chose my own weapons, and my own field, and they shall be moral; with them I shall overcome both myself and you. Jesus carried out this principle straight and clean." "Overcome evil" with the more active and powerful principle of "good." It lead him to Calvary where he seemed to suffer defeat, but where he won such victory as has made the cross the accepted symbol of moral triumph in all succeeding centuries. The spirit of victory through the invincible might of love and good will—divested of selfishness—can be caught from the Christ. The words, "Be not overcome of evil, but overcome evil with good," is not *tame, inert, inaction*, but resistance of evil by *means of the greater power of good*. To me, here lies the secret of that amazing conquest in history—the triumph of Christianity over imperial Rome for a brief period. It will give the latter-day cause triumph over the combinations of wrong in our day. So might it be.

Hopefully, your brother,

December 8, 1916.

S. W. L. SCOTT.

Sees Only Good in Chair of Religious Education

I wish to acknowledge my change of heart after the first shock of that "electric"—or I believe they call it a chair of theology—whatever it may be I frankly admit the shock of that chair has really done me some good by stimulating the gray matter into dynamic thought.

The first thought of that chair brought gloomy visions of the old hobgoblin of heresy hunting and theological hair-splitting, but as the current of unbiased reflection began to flow I began to see visions of helpfulness. As I now understand it, this chair is nothing more than a systematic study, in the hands of competent tutors, of the standard books of the church together with comparative theology, calculated to unify or solidify the best opinions of the church upon the vital questions pertaining to the divine economy. Am I right, Mr. Editor, or am I still suffering from the shock of that chair?

Are not the ministry of this church very much indebted to the studious efforts of others for much of the information they now possess? I know that had it not been for the books written by such brethren as G. T. Griffiths, Etzenhouser, Luff, Evans and I. M. Smith and others, some of the younger ministry would be a great deal more handicapped than we are. To their efforts we owe much of our education. And yet General Conference, by a small majority had the hardihood to forbid the ministry to write books by which any profit came to them, thus greatly lessening the incentive to write such books as might be helpful to the oncoming ministry. Why could not a chair in Graceland perform this important function?

Are we not, in a meager degree at least, doing the same thing as this chair in Graceland proposes to do, when we meet in our Sunday schools and Religio to study the word of God? Do we not look to those better informed to impart their knowledge to those of lesser advantages? Is it more harm to do such work through a chair in Graceland than the above-named auxiliaries?

When we speak of an educated ministry does it not chiefly mean that education we secure by the study of all "good books" which God himself has recommended? Education has a broader meaning than that wrapped up in the textbooks of our public institutions of learning. That being true, then why should I have been shocked by that "chair" whose whole duty is to help me in a systematic study of those "good books"

and to impart to me in concrete form some of the accumulated wisdom of trained minds? The only reason I can now assign is that good intention of this "chair" was short-circuited by prejudice and lack of confidence.

I am one of the uneducated ministry and for twenty-two years have been butting my head against obstacles by reason of this ever since. I hope some way will be worked out to prepare the young for their work and not have such great handicaps as I have had. While I have been reasonably successful in my work, notwithstanding this, how much more good I might have done did I not have to spend so much energy in meeting the exigencies surcharged by reason of lack of education. Eternity alone can tell.

F. J. EBELING.

News From New Zealand

[The following is a combination of a personal letter to the Editor and one to the HERALD. Both are interesting, so we eliminate the repetitions and present them in this form.—EDITORS.]

DUNEDIN, NEW ZEALAND, November 22, 1916.

The above address will stand for some time, we hope, and if you would mention it in the HERALD it might help me get my mail in the future. Have been getting mail addressed to several places in New Zealand and think I have missed some of it altogether. I came down to Dunedin September 28, and preached my first sermon here Sunday evening, September 29. Since then I have preached eighteen sermons, in the streets, in the Clubhouse Hall in Morey Place, Dunedin and in the homes of the Saints. We hold a meeting at the house of one of the Saints each Wednesday evening, in the hall on Sunday evenings and preach in the streets when and where we feel led to do so. . . .

Most of our preaching is done on the streets. People get very excited at times, then they quarrel among themselves. Some want to interrupt us and not give us a hearing, while others take up our side and insist on "British fair play." One or two fellows tried to raise the crowd against us (they were "United Brethren"); they told the people we were Mormons and that we were not teaching all we believed and practiced. This was a hint and suggestion for the people to call out "Mormon" and "polygamy." But we answered them and the men who accused us walked quickly away, not stopping to hear our reply. I could have thanked them for their visit to the fountain that night, for it gave us a good opportunity to explain the difference between ourselves and the Utah Mormons.

There are three Mormon elders, new arrivals, here in the city now. They are two young men who do not know much about their own church, but that their grandmother said thus and so, etc. The third one is a little older and has heard more than the others, but he is not so careful about the use of the truth as the others. As R. C. Evans says, he "perambulates about the suburbs of veracity and economizes with the truth." He quotes history readily to suit himself when there is no place to find the reference.

I had a "go" with them, as the New Zealander calls it, the other day. We spent three hours here at my place and reviewed differences and I succeeded in drawing the young men over on our side against his brother several times, but I fear it will do no good, for the older one will only pull the wool over his eyes again when they are alone. I shall have to meet them here constantly all along the line. They are determined that we shall not get a footing here, and I am determined that we shall tell their people the difference when

the opportunity affords, though they bring all the demons in hades to fight against me. But I am not going to make a specialty of fighting them all the time, that would simply divert my attention from preaching our side of it.

There were a couple of the United Brethren there and they demanded the stand to reply to Brother Hall's argument on baptism. We gave way to them and they each took a shot at baptism, and Brother Hall replied. They had evaded the question entirely and served the old trick of reading just far enough to suit themselves and stopping there, only to be exposed when replied to. They never stopped to hear the reply, for they knew their trick would be exposed and did not want to be there to stand the brunt of it. . . .

We are paying war prices for everything we get out here. Old potatoes are \$1.80 a bushel, and very poor at that, and the new potatoes are \$4.80 a bushel. Kerosene is 30 cents a gallon when bought by the 10-gallon case. Apples, onions, various fruits are 12 cents a pound. Beef sausages are 10 cents a pound. Hamburger steak, which is called mincemeat here, is 15 cents a pound, which is reasonable in these times. Head lettuce is 4 cents a head. Other garden truck is accordingly. Shoes are about twice the price they are in America. Ripe tomatoes are 16 cents a pound. We pass them up. Milk is 10 cents a quart, and bread 8 cents a 2-pound loaf. Reasonable.

Dunedin is a Scotch settlement, 50,000, population. The weather does not get warm enough here to ripen tomatoes outside. They really do not have much real good growing weather. No extremely cold weather in winter, but no really warm growing weather in summer. No corn here except in the inland towns where it warms up a little in summer.

Cabbage and potatoes, wheat, oats, and rye, etc., do well. Sheep are numerous, cattle also. New Zealand puts out great quantities of wool, frozen meat, butter, game and poultry, also coal. They have a rich deposit of iron here, but have not done anything with it up to the present.

We have rented a small house, three rooms, lavatory and washroom. It is rather old but we have made it quite comfortable and have promise of improvements soon. We got it at a reasonable rate and hope to be able to keep it while I am away to other towns so the wife will have a home by herself. This is the first time we have kept house since we have been married. Always lived in with others or lived a camp life. Our rent comes to 24 cents a day. This is the very lowest we can get.

Everybody talks war and everyone asks you "Why don't you go to the front?" But few people ask the banker why he does not give all his money to the cause.

132 Bay View Road.

H. W. SAVAGE.

From Here and There

Joseph H. Wagar of Outlook, Montana, says he would like to have the elders call on Alex Skaggs, of Mount Sherman, Kentucky. The family is interested in the gospel.

Brother W. E. Peak has been transferred from the Kewanee District to the Northeastern Kansas District for the balance of the conference year and mail addressed to Atchison, general delivery, will reach him.

Elder O. Salisbury, president of Des Moines District, is out on a tour of several weeks, holding a series of meetings at the various branches in the district. He is accompanied by Brother Gerrit Juergens, who conducts the singing and makes it a special feature of the services. Excellent results are reported so far.

In Omaha the personal visit to the homes of the people by the pastor and others brings an excellent attendance and interest. Omaha isn't telling us much about it, but be assured they are alive to their opportunities.

J. F. Gunsolley of Lamoni, sends in some objections to statements in the series of articles recently concluded by T. J. Smith, on the Book of Mormon. He says he will write an article on the subject, so we hold his contribution till it arrives.

Brother A. G. Miller who has been working at Greenville, South Carolina, says the work at that place is in real need of at least one hundred men. He has been informed that about twenty of the Mormons in that community have quit their faith since our work was introduced last summer. A number are especially interested in our work, and as has been previously reported, some have been baptized.

A branch has been organized at Long Beach, California, where a mission has been conducted for the past four years under the pastorate of Elder R. T. Cooper, of Los Angeles. The meeting was held December 31, 1916, with J. W. Rush-ton and G. E. Harrington in charge. Forty-one members signified their desire to become affiliated with the new branch, which will be known as the Long Beach Branch. The officers elected were, in part, as follows: W. H. Garrett, president; Claude C. Smith, priest; Miss Nora E. Smith, secretary. The order of services will be: Sunday, preaching at 11 and 7.30, except the first Sunday of the month, which will be communion service. Wednesday evening prayer meetings at 7.30 except the first Wednesday, which will be branch business meeting. Arthur L. D. Steggee was ordained a deacon and elected to serve for the branch. To reach chapel, take East Tenth Street jitney at Pine and Ocean Avenue, get off at Orange Avenue, and walk four blocks north.

NEBRASKA CITY, NEBRASKA, December 18, 1916.

Editors Herald: I am ever thankful that God showeth me the truth, the true and everlasting gospel of Jesus Christ of Latter Day Saints. I was quite young when I first heard it in 1861, in my old country, Denmark, and was rebaptized in 1866, soon after we came to this new country, by Brother R. C. Elvin. So I have most all my life been a member of this church, and know it is God's holy truth, in which I delight more and more each day. I have received many good blessings, and many manifestations all along the way, of its eternal foundation, to have no doubt or fear, nor look for any other, as I know there is none other but one gospel, and one God. It has always been my sunlight, my hope and consolation through the darkness and trials, that I have passed through, and they have been many.

Then the HERALD has been my faithful stand-by and true helper. I have always had it, all these many years, since 1869. I have not been able to do without it, and I know how lost I would feel if I could not get it. The contents of it are good and satisfying food for the soul. All is so true and wholesome.

I take account of a letter of one of my sisters, stating how we could save some money to help the church by doing without certain things that we do not need, and I have thus been able to save some, which I shall gladly give. God knows all things, and I know his promises are true and faithful, and his blessings are sure to follow every effort put forth by any one of his faithful children, to help spread the glorious light of salvation.

My son brought me the December number of the *Ladies' Home Journal*, and in it I found a wonderful picture, "The head of Christ," in colors. It is very lovely and sweet, though sad. I go and look at it often, and think I see my Savior's face. I think many of my sisters would get that paper for the sake of the picture. It is grand.

Yours in gospel bonds,

KEARNEY HILL.

MRS. NICOLINE THOMSON.

HEYBURN, IDAHO, December 21, 1916.

Editors Herald: Many of us come to the *HERALD* when our hearts are too full for words. I read Sister Vida Smith's letter with tears streaming down my cheeks. She speaks of her daughter giving up her life, and then she wasn't permitted to keep the child. Our daughter gave up her life too, and she was our only daughter, as was Jephthah's daughter. I have no one to look to in my declining years. It is over four years since Hazel left us. Yes, it was in cold December. She came to us in December, and it was in December that her life went out for another. There are times when the shadows fall on me as dense as the day she was taken away from us. I have grown older and need her more. I expect Sister Smith will remember Hazel Gill Knisley, as she attended Graceland a short time.

MRS. E. A. GILL.

MILWAUKEE, WISCONSIN, December 24, 1916.

Editors Herald: It may be surprising to some of the Saints that in a city so extremely "wet" as Milwaukee that Saints could be found, but this is nevertheless a fact.

Your writer came to Milwaukee about ten years ago at which time Latter Day Saints of the Reorganized Church were unheard of, at least to your writer's knowledge. Soon after, we succeeded in inducing others to come here because of better laboring possibilities. Steps were immediately taken to organize a Sunday school, which was accomplished by the able assistance of Elder J. O. Dutton, then in our district.

Time went on, bringing its fond anticipations and gloomy disappointments incidental to all organizations of this nature. Others were located in the due process of time (sometimes after months) but as a rule successful. Later, a regular weekly prayer meeting was organized, but nothing further was done, owing to the scattered condition of the Saints here. As time went on and the interest increased, our spiritual wants increased also, and realizing that we should have more of the branch privileges, we took steps to secure the services of an elder or priest to administer sacrament to us at least once each month, as no one here had authority to do so. Chicago being but eight-five miles distant, we secured the services of Elder P. G. Fairbanks, who for a time came once a month and administered sacrament to us.

Thus it will be seen that by a little persistent effort we would overcome quite difficult obstacles. Should this letter come under the observation of anyone similarly situated as we were, remember that not only do "all things come to him who waits," but all privileges come to those who put forth the proper effort, and the personal blessings more than repay such effort.

In the course of time your writer was ordained to the office of priest, and entered at once upon the duties of that office. Our numbers had now grown to the extent that the ordinary room in the average house would not accommodate us, so again a difficult problem confronted us, to secure a place centrally located at a moderate price. This required

some time, and was accomplished about a year ago, when we found a suitable place centrally located for all, reached by a good car line and in a good neighborhood. During the period of ten months that we have occupied our hall we have nearly doubled our membership, and thus far have met all of our obligations and have a nice working balance left each month. Of necessity we have had to make sacrifices to maintain our hall, but our efforts have been amply repaid in the spiritual blessings we have received.

We now hold our Sunday school at 10 a. m., and Religion at 11 a. m. Sundays, and preaching at 8 p. m., Sundays. Prayer meeting is held at 8 p. m., Thursday evening. Owing to our scattered condition no more meetings are held during the week. There are now about thirty active members in the branch, with a fair outside interest. We are allotted a space each week (free of charge) in our local paper to announce the hour of our meetings, and such other notices as we may have. Many have been drawn by the notice in the local paper, both members and nonmembers. We have found that advertising in our local paper pays, as the members and people friendly to our cause have been reached just in that way.

Our Christmas program was held in our hall Saturday evening, December 23, at 8 p. m. Several outside talent volunteered their services in the program, which added greatly to making it a success and one long to be remembered by the Saints and friends in attendance. Christmas bell souvenirs were given to each individual entering the hall. After the entertainment candy in appropriate boxes was distributed to each in attendance, together with a large western apple with the seasons greetings attached. Thus passed into history one of the events that will live brightly in the minds of every child and adult in attendance, and will prove to be the best method of bringing our cause to the attentions of some who could not be otherwise reached.

While all our plans as a whole have not always materialized, we have always been sufficiently rewarded to give us enough incentive for the next attempt. Thus has the work in Milwaukee progressed in the past ten years. Our only object in writing this letter is with the possibility of helping some one laboring under similar conditions, as we are, and inspiring others to a greater activity.

Should anyone reading this letter have friends or relatives in this city, members or not, that you wish called upon, please communicate with the undersigned as soon as possible.

Our meetings (before mentioned) are held in the building occupied by the Hahn Brothers Clothing Company, Grove Street and National Avenue, fourth floor. Take elevator at the National Avenue entrance. All National Avenue cars pass our meeting room entrance.

Ever praying and laboring for the welfare of the cause,
I remain,

786 National Avenue.

Your humble servant,

FRED O. DREYER.

MONTEREY, CALIFORNIA, December 24, 1916.

Editors Herald: Merry Christmas and a Happy New Year! How I long to meet with the Saints this morning in worship. Just any place would be good, but there are of course certain places where I would be especially glad to go among—"The Brick Church on the hill" in Lamoni, the church in Stewartsville, Missouri, the church in Huntsville, the church in Higbee, in Bevier, in fact, in several different places, for I am sure I would see familiar faces in any one of those churches, faces of Saints who have been my friends in bygone years and whom I will never forget.

Being as I am, alone in a big house, my employers having

been away for more than two months, and being compelled to stay here until they return, to prevent thieves from breaking through and taking the things of value which this house contains, I seem to be doomed to spend another Christmas away from my baby boy, this being the third Christmas I have been away from him. Naturally it is unpleasant for me, but I am trying to make the best of the situation. In the words of an old-time friend, I am trying "to live in the present and hope for a better future." Of course I know that there will be a tree and plenty of toys and candy and nuts and all good things in abundance for my baby, and I am sure his heart will be filled with gladness and joy, for he is surrounded by "his own" people, who have his interest at heart. But even that doesn't prevent his mother from having a selfish desire to be there and see him in his happiness. But as the song says, "God will take care of you," so I trust him for all things, and will wait for his mercy and hope that I may be given the privilege of caring for the little one myself, that I may have the pleasure of teaching him the gospel, for in his blessing the promise was given that he will be an influence for good in the church. And now he is among Methodists, and while he will no doubt be taught to be honest and honorable, yet he cannot receive the true gospel from them, for they have not received it in its fullness.

I went to the piano this morning with the Saints' Hymnal and Zion's Praises and entertained myself awhile, and it was while playing the hymns that I was carried back in memory to other days when I have so enjoyed God's spirit—in the different meetings and in the prayer meetings particularly. I do hope that I may yet have the privilege of living among the Saints for I have never found another people who can compare with them, and it is because they have received the Spirit of God and are guided in their daily living by that spirit. It becomes a part of their being.

Ever praying for the welfare of the church, and for the final redemption of Zion, I am,

Your sister in the gospel,
MRS. MARY WALKER LABRANT.

DEWAR, OKLAHOMA, December 27, 1916.

Editors Herald: I thought I would write to let you know how I miss the regular visit of the HERALD. I have received only one copy in nearly three weeks. I have been a constant subscriber since 1901. Part of the time I could only send one dollar. I do not possess any of this world's goods, and am not able to work for wages, as I am seventy-two years old. I am the only Latter Day Saint in this town. I will send the remainder of my subscription as soon as I am able.

Your sister in gospel bonds,
MRS. N. MCNELLIS.

TOLEDO, OHIO, December 29, 1916.

Editors Herald: We are all well and strong in the faith trying to keep our lamps trimmed and burning.

Our church building is completed for the winter. The brethren finished the painting, before our Christmas entertainment. Last Thanksgiving we met in the basement of the new church and had our Thanksgiving dinner. Had a prayer meeting and were blessed with a gift of prophecy, telling us our sacrifice and work were pleasing, and that the Toledo Branch would go on to victory, if not by the Saints here now, by others who would move in.

Your sister in Christ,
1408 Collingwood. MRS. D. C. MORGAN.

NEW WESTMINSTER, BRITISH COLUMBIA,

January 1, 1917.

Editors Herald: For nearly thirty years the writer has been a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and has been a reader and subscriber of the HERALD most of that time. This is my second letter to the HERALD during all that time, although I have made many attempts to write, but my letters have generally found their way into my own waste paper basket, instead of the editor's. In February 1912, I wrote a letter intended for publication, but have kept it until now, and will send it along without revision:

"Appreciation of the SAINTS' HERALD—Here you are again you dear old HERALD. You are a welcome visitor every week. How could we get along without you? Who can tell your worth? Your columns are full of light and intelligence, and you carry joy, faith, hope and comfort to thousands of Saints scattered throughout the world. How eagerly we watch for you every week! What a great mission you are filling! How many happy hours we spend in scanning your pages. Oh ye Saints who are nonsubscribers, how much good you are missing. Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me: subscribe at once: only one dollar and fifty cents a year. Be an up-to-date Latter Day Saint. Every family in the church ought to have the official organ of the church—THE SAINTS' HERALD."

The writer was baptized at London, Ontario, and was for over twenty years a member of that branch; also an officer, having been called and ordained to the office of teacher November 24, 1895. At that call I was told I should yet minister before the Lord in places I had not yet seen. October 21, 1900, I was called and ordained to the office of an elder. In the fall of 1909 I came to this place and found a few families of Saints who had been organized into a branch a few years before.

New Westminster has a population of about fifteen to twenty thousand and is located about twelve miles from Vancouver, which has a population of over one hundred thousand. There were a few families residing there also, and Elder McMullen was one of them. He was the only one holding the priesthood, and was doing his best to keep the work going in both places.

Upon our arrival we brought four more members to the branch, and I was able to relieve Elder McMullen somewhat here, and he was free to look after the work in Vancouver. For years we have had a union meeting each month in Vancouver and New Westminster, alternately, which has been a means of much strength to the Saints. For many years the meetings were held in the homes of the Saints, but now we have halls in both places, and have four elders, one priest, and one deacon, all doing what they can to advance the work.

The writer recently baptized two. The gifts of the Spirit are manifest in our meetings.

Prejudice is very strong against the church here. We have distributed a good many "Church in Court" tracts. We have a good advertising agent here in the person of W. C. Reed, priest of our branch, who never loses an opportunity to explain the gospel. Brother Reed works in the retail store of Brother H. Butterfield and comes in contact with a good many people. He and Elder Robbins also go from house to house with literature on Sundays.

During the past year we have had short visits from Apostle Peter Anderson, Elders William Johnson, Swen Swensen and John Hartnell. Their visits were an uplift to the Saints. At time of writing we learn that Elder R. D. Davis has arrived at Vancouver.

319 Sixth Avenue.

SAMUEL POPE.

LANCASTER, WISCONSIN, January 2, 1917.

Editors Herald: Oh, how I enjoy reading the good letters that come in the HERALD. My heart is made to rejoice and praise God. When I read the letter of Effie J. Denton, I remembered what I thought last week when the neighbors were speaking harsh and unkind things of one another. I thought, "I'll stay at home, and then I'll be sure I can't speak unkind of anyone," and then there came a thought over my mind, "I'd like to be a hermit, away off in some lone and deserted spot." And then came another thought, "No, that wouldn't be right, for Jesus wants no deserting soldiers in his army. He didn't desert his master's colors, but bore them bravely until death, and then he gave his life for us, a ransom for sinners."

May God help us to be awake to our duties and help us to bear another's burdens. Oh, that I may be all the Lord would have me be. We are looking for some of our good brothers soon.

Yours in the one faith,

ISABELL ROUNDS.

SAN BERNARDINO, CALIFORNIA,

January 3, 1917.

Editors Herald: Seven years a member of the church and never a letter of appreciation in all that time! I think I'll start 1917 right by writing. Saints, I love to read your letters that are published in the church papers; they do me good. Missionaries and elders, it gives me strength and increases my faith and spurs me on to greater activity to read of your experiences while out telling of our work and its mission. To those in authority, accept my thanks for sending such men as J. W. Rushton, James E. Kelley, F. M. Sheehy, Paul M. Hanson, James E. Yates, T. W. Williams and many others whose preaching and kindly consideration and humility have encouraged me to keep to the straight and narrow way and to help me keep a firm grip onto that "rod of iron" as Brother Sheehy expresses it.

I cannot forget my new birth that took place in the city of Toronto, Canada, after my attention was called to my duty by the beautiful presentation of the angel's message by Brother Evans in the Majestic Theater. It used to be Saturday night melodrama of the blood and thunder type, then Sunday night in the same place. The latter-day glory—what a contrast. And I soon saw it, and then it was only Sunday night and the seeking after truth. Keep it up, Brother Evans.

Way down here in southern California, where the mighty snow-clad Sierras and San Bernardino mountains whisper to me of God's greatness, lives one who is trying to reward you and all those who are giving their time and talent to open people's eyes to the possibility of the more abundant life by obedience to the gospel by living a true Latter-Day Saint life and doing his part to keep the work moving down here. Brothers, does it not strengthen you and cheer you along life's rugged path to know that your work is not in vain? Does it not spur you on? Does it not lighten your load? I seem to think it does. It's the only pay you get, but to me it seems that the tokens of appreciation that can be given by those that have been made happy to those that have done their part to make them so is about as priceless a gift as one can give. Saints, the best show of appreciation that you can give to those who have invested their all in this work and who are sacrificing in a hundred and one ways, is to show them that you are busy doing something for the work's sake—that you are full of enthusiasm and love for the work. Show them by your efforts and your work that their labor has not been in vain, and they will be able to do a mighty lot more work than is now being done.

But now, Saints, remember that you don't expect young

married couples to exist on love only, so neither can missionaries exist only on your words of appreciation. Don't forget the missionary when he comes to your branch. Be the first one to invite him home, and if some one gets ahead of you, thank God that they did. In my own limited experience since being in the church I have been forced to think of that portion of history which says that the Son of Man had not where to lay his head, and I can safely say that missionaries can tell about the same story. And don't forget his wife and babies if they are in your midst or near by. Remember they like nice things to eat and wear the same as we do and they deserve to have them.

Let me tell you of a little incident that came to my notice. Encamped at our last reunion was a missionary's family and one little tot was having lunch in one of the brothers' tents and tomatoes were put upon the table. The San Bernardino children liberally covered their portion of tomatoes with sugar and the other little tots made the exclamation that mother would not let them put sugar on theirs because sugar was high and she couldn't afford to buy it. Just fancy, here is a brother giving up his time and giving his talent to educate us and his dear little children had to be conscious of the fact that they could not have the things the ordinary church members enjoyed. Let us help to make their sacrifices less. Don't let them be forgotten.

Seven years in the church! I wonder if I have benefited by being a member. Has the church benefited by having my name enrolled on the records? You ask yourself this question and meditate over it. If you are a worker and a doer of the word there is a surplus to the credit of both. If you are just a member only, you had better get busy. Sifting time's coming, maybe it's here. Better watch your step. Remember, we are marching to Zion. It's a long way and will take a long time. Don't get the idea that you are just going to flop in. You are going to march in and marching takes some effort and practice. Better get busy if you are not in line or in step. And you are not in line if you are not busy doing something. How I appreciate the sermons of Brother Rushton and T. W. Williams! How they have opened my eyes to the fact that I must be a worker. Saints, the fact remains that by believing the work is true and obeying the letter of the law is not the ticket of admission to the city of refuge. That entitles us to the possibility of getting there, but we have got to work for that "ticket" to get in. Let's all be workers. Let's all be 1917 boosters.

Now, being assistant superintendent of Sunday school and president of the Religio here, I feel the need of bright ideas to make those departments alive and interesting, and if anyone is the proprietor of such ideas that will help me in my work, I would be glad to hear of them. And if any branch treasurer has any good method which enables him to keep the branch treasury in good shape, I can assure him he would help to make my work lighter by letting me know of it. I sure believe in cooperation, whether we live in Maine or California.

FRED HOGGEN.

ELK MILLS, MARYLAND, January 5, 1917.

Editors Herald: The work of the Elk Mills Branch is still progressing. The laborers feel encouraged and we feel like going on and on until we can feel we have earned the blessed words, "well done." Our missionary and wife, Brother and Sister Norris, are doing good work and we feel the Lord's work here shall increase. While there is some prejudice here, yet we know there are some honest ones who will see the light and accept the truth. It requires the Saints to live a careful and prayerful life that we may not be a stumblingblock to any, but that we may be helpers in the Lord's work.

On Sunday evening, December 31, the choir of about twenty-two voices under the leadership of Brother G. Morris, rendered the cantata "The Great Light" to a large audience. We feel our people here are making progress in choir work.

On January 1 and 4 we were indeed blessed in having to lecture for us Brother A. Dwyer, on Palestine. Surely we can say the Lord was with us. We have been blessed many times in having with us such grand and noble men. Thus the great and glorious work moves on and on.

We love the HERALD and the letters from so many who are striving to serve our heavenly Father. May the Lord bless us in this new year that we may keep our lamps bright and clear that others may see our good works and many be gathered in.

In bonds,

E. M. CARTER.

NOTES AND COMMENTS

(Continued from page 51.)

tion. 3. Reorganization of Europe on a stable plan to insure against further disturbances such as the present war. 4. Restitution of all provinces and territories wrested from the allies and liberation of Italians, Slavs, Rumanians and Tchecho Slovaques from foreign domination. 5. Enfranchisement of population "subject to the tyranny of the Turk." 6. Expulsion from Europe of the Ottoman Empire.

Phoenix Papers Report Yates' Sermons

We are pleased to note the liberal space—four to five hundred words each week—given to the sermons of Brother James E. Yates in his home city, Phoenix, Arizona. Extracts are given, and since the brother has an epigrammatic style, it makes a most efficacious method of getting our beliefs before the public.

Disaster on Land and Sea

An Italian vessel was recently submarined off the Albanian coast with a loss of 600 lives. An explosion in a munitions factor at Haskell, New Jersey, destroyed \$16,000,000 worth of property. The *Milwaukee*, a \$4,000,000 United States cruiser, went aground on the northern California coast on the 13th, and it is thought it cannot be floated. So far, it seems no lives were lost. The Japanese cruiser, *Tsukuba* was destroyed by an internal explosion in the harbor of Yokosuka, on the 14th, with a loss of 100 dead or hurt. These in addition to the usual toll of the war in Europe.

Babies May Enter With Dogs

The Master likened a little child to the kingdom of heaven and indicated his pleasure in their association.

In common with the very prevalent custom, the managers of a certain apartment house in the East excluded children but not dogs and other pets. The

latter might enter the front door, but should it be necessary for employees' children to enter, they must use the back entrance where the laundry and garbage were carried in and out.

In an injunction suit, the father of a four-months-old child won out, the court deciding that babies were people, and consequently should have the same privileges as the dogs.

Street Shrines in London

One of the results of the war has been the establishment of street shrines here and there throughout the great city. In these tiny shelters, decorated with a crucifix and bunting, with flowers in vases and pots, the passer-by stops a moment and offers a prayer for the success of the British arms.

In each is a "Roll of Honor," which contains the names of the soldiers and sailors who have entered the service from that particular street, with a special mark for the fallen or wounded and those who have won distinction.

MISCELLANEOUS DEPARTMENT

The Bishopric

To Saints of Saskatchewan District; Greetings: Another year has passed into history, and with it the thoughts come, Have I done my duty? Have I done all I could toward the onward march of this great latter-day work? If we can conscientiously say we have, then surely the peace of God should rest over us, but on the other hand if we feel somewhat guilty, then we should with the incoming year resolve to try to make amends for past by doing better in the future.

The Saints of this district have done well the past year along the financial lines—that is, some of them. We have between four and five hundred Saints in the district. About one quarter of that number have paid tithing. What about the other three quarters? Have we all done our duty? We all know the old passage so well about robbing God in withholding our tithes and offerings, yet we pay very little heed to it.

We sometimes hear Saints say they do not see or hear of the gifts being made manifest as they were in the past. And why? One reason as given in Doctrine and Covenants 70 is that we are not doing our duty in temporal things, therefore there is inequality and the abundance of the manifestation of the Spirit is withheld.

The promise of God is sure, and he has said if we do our part he will open the windows of heaven. What does it mean? Surely not simply to bless us in temporal things. No, but revealing himself to us from heaven, the thing that brings more joy to the heart than all the wealth of earth.

Do we want to be blessed with the Spirit? Yes. Well, then, let us do our part.

We are trying to locate a solicitor in every branch in the district, and we want the Saints to recognize them as their servants for Christ's sake and remember that when we pay our tithes we are the ones who are benefited and not the one who hands out the receipt. Let us be workers together in building up this great latter-day work in this part of the Lord's great vineyard. I want to visit every branch of the district this year if possible, and I believe the way is opening up so that I can move out and do something in the interest of this work. To this end I hope to have the cooperation of all.

I have just sent my annual report to the presiding bishop and I want anyone who sees a mistake in any way to write to me. This report covers eight months, from May 1 to December 31. It will probably be some three or four months before it will appear in the HERALD. Will all presidents of branches take notice that we want a solicitor from each

branch and let me know so that they can be furnished with receipt pads and form for reporting.

JOSHUA DOBSON, *Bishop's Agent.*

DISLEY, SASKATCHEWAN, January 5, 1917.

Church Secretary

Delegate credential blanks, provided for by action of General Conference, have been sent to secretaries of districts, stakes, and branches not in districts, addressed to secretaries when possible to obtain addresses. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1917 to the church secretary, as soon as practicable, that the report of the committee on credentials may be made up and printed before the opening of the conference, as required by conference action. Credentials of delegates appointed by conferences held in the fall or winter should be forwarded without delay, and of those yet to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in stake, district, or branch, and names of its delegates, signed by the president and secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are unnecessary. Please insert "total membership" in all cases; scattered and absent members may be included in the number; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

Any failing to receive blanks will be supplied on application to the undersigned. Credentials should be made upon the official blank, for proper filing and ready reference.

The rules governing "representation" and the "restrictions of delegate voting" will be found in chapter 17 of the Rules of Order, with the exception that such rules have been amended to provide that the basis of representation shall be one delegate for every one hundred members.

Districts should take notice that fractional numbers—less than one hundred—do not entitle them to another delegate.

Branches having a membership of less than one hundred, when not included in districts, are entitled to one delegate.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, January 10, 1917.

Conference Notices

Seattle and British Columbia, February 2, 3, 4; instead of 5, 6, 7, as printed. Notice sent in was wrong.

Northwestern Kansas, at Belleville, Kansas, February 9, 10 and 11, instead of way notice was sent in and printed.

Mobile, at Bay Minette, Alabama, February 3 and 4. Interesting program planned. Important matters pertaining to the district work. Remember branch and ministerial reports. A. E. Warr, president.

Northern Wisconsin, February 9, 10 and 11 instead of February 2, 3 and 4 on account of being on same date as Beloit conference. Brother Curtis will attend both; all take note. S. E. Livingston, Leroy Colbert, presidency.

Western Oklahoma, at Eagle City, February 10 and 11. Sunday school convention in connection, all branches requested to report early. Members of priesthood expected to be present if possible and have reports. Lemuel D. Dyke, secretary.

Northeastern Nebraska, at Omaha, February 3 and 4. Election of officers and delegates to General Conference and other important business. Branches send in reports early. Carl T. Self, president, 3166 Meredith Avenue, Omaha; Odessa Jensen, secretary, Blair.

Northwestern Ohio, February 10 and 11, at Saints' chapel, 1124 Waverly Avenue, Toledo. Come prepared to discuss district's need of a tent. All priesthood should be present. All branches should be represented. Send statistical report not later than the 1st. W. G. Kimball, secretary, 1509 Superior Street, Toledo.

Central Oklahoma, at Terlton, February 17 and 18. Branch officers have reports approved and in on time, using the regular statistical report blanks. All members of priesthood report labors, if possible, using late report blanks. Mail re-

ports to either of undersigned at Terlton, in plenty of time. Joseph Arber, district president, Alice McGeorge, secretary.

Des Moines, at Des Moines, February 10 and 11. President and Mrs. Frederick M. Smith, Bishop B. R. McGuire, and Apostle James A. Gillen are expected to be with us. Members of priesthood make their annual reports through their quorums. Statistical reports should be in before February 1. Bessy Laughlin, secretary, Rhodes, Iowa.

Convention Notices

Northeastern Kansas Sunday school Atchison, February 2. Mrs. Emma Hedrick, Fanning, Kansas.

Southern Nebraska convention February 2 instead of 3, as notice sent in read.

New York Sunday school, Buffalo, February 3 and 4, 7 p. m. William H. Westfield, secretary, 1425 Eighteenth Street, Niagara Falls, New York.

Southern Wisconsin Sunday school, at Beloit, February 2, at 7 p. m. Julia N. Dutton, superintendent, Ervin J. Lenox, secretary.

Central Michigan, at Saginaw, February 10 and 11. An institute of the Religio and Sunday school. We expect Brother Trowbridge will be with us. George E. Burt, president Religio.

Kirtland Sunday school and Religio, joint convention at Cleveland, Ohio, February 16, 10 a. m. sharp. Election of officers and educational work. Special program for evening. Mrs. Louis Gintz, secretary, 219 West South Street, Akron, Ohio.

Northern California Religio and Sunday school, at San Jose, Saints' chapel, corner Spencer Avenue and Grant Street, February 16, 10 a. m. and 2 p. m. Election of officers and other business. Secretaries send credentials before February 14. Mrs. L. Day, secretary, 2557 Grove Street, Oakland, California.

Mobile Sunday school, Bay Minette, Alabama, February 2. Prayer service 9 a. m. A new standard of excellence will be submitted for consideration. Interesting program of institute work arranged. Send delegates with credentials. A. E. Warr, superintendent.

Eastern Michigan Sunday school, at Flint, Michigan, February 17 and 18. Let us make this convention excel all others. Send reports and credentials to Henrietta H. Forbes, 2134 North Bond Street, Saginaw, Michigan. V. D. Schaar, superintendent, Detroit, Michigan.

Quorum Notices

Northeastern Illinois quorum of elders, at Chicago, January 28, during conference. P. G. Fairbanks, secretary, 719 South Tripp Avenue, Chicago.

Our Departed Ones

RUDD.—Abel Harrison Rudd, born near Dow City, Iowa, November 18, 1856; died December 23, 1916. Spent his whole life at this place until March 1, 1915 when he moved with his family to a farm near Yates Center, Kansas. He was a long, patient sufferer from tumors. He was taken to Dow City, his old home among relatives and friends, where he was laid away Christmas Day. He leaves to mourn, a wife, 1 son, H. R. Rudd, 3 daughters, Mrs. L. C. Hatch, Mrs. T. A. Beck, and Gladys, an aged father and mother, 4 brothers and 2 sisters, 2 little granddaughters and a host of friends. Sermon by J. M. Baker of Omaha, Nebraska, to a host of relatives and friends.

CHASE.—Sister Agnes Sasander Chase, born at Bentonsport, Iowa, June 28, 1856; married Asoph Chase January 2, 1870; died at her home in Webster, Montana. She leaves to mourn, husband, 2 brothers and 5 children; Sister Miles, Runkle, Earl, Scott, and Ray of Webster, Montana, and Sister James Carson of Pisgah, Iowa. Funeral from the Latter Day Saint church, George Meggers in charge, sermon by Joseph Lane. Interment in Soldier Valley cemetery.

BEVERAGE.—Herbert Archibald, son of Brother and Sister Orman L. Beverage, was born at Vinalhaven, Maine, March 22, 1915, blessed by U. W. Greene, died January 9, 1917, at Rockland, of pneumonia. Sermon by Archie Begg. Interment in Bay Point cemetery.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.
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This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Cut out the meat—and in a week your folks will only stop their singing when they have to, to laugh.—*The Medical World.*

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HOMES FARMS BUSINESS

Saints desiring to locate in the Lamoni Stake or those within the Stake wishing to change their location will do well to consult the Stake Bishopric as provided in D. C. 128:4. We have for sale and exchange properties of various kinds and are prepared to serve you.

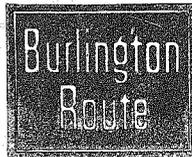
LAMONI STAKE BISHOPRIC

COURT PROCEDURE.—The General Conference of 1908 adopted this manual of court procedure. It greatly simplifies the task of settling church difficulties according to law, and makes such procedure "safe." The blank forms for the guidance of all parties having to do with church courts. They seem to say: "Be legal, be regular." If anywhere the "safety first" motto is applicable to gospel work, it is in the settling of internal difficulties. No. 167, paper\$0.15

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You'll be surprised when you compare the cost with the cost of remaining at home. Think what this will mean to you, when you remember that a life which isn't pleasantly spent isn't well spent.

Before completing your plans let me explain how you may join a Burlington Personally Conducted Excursion (costs no more—just a part of Burlington Service) and send you a folder telling all about the trip—worth reading even if you don't go.

L. F. SILTZ, Ticket Agent.

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, January 24, 1917

Number 4

NEW ASSOCIATE EDITOR

The executive members of the Board of Publication in conference with First Presidency have thought it advisable to place Brother S. A. Burgess as associate editor of the SAINTS' HERALD for the time being, Brother Elbert A. Smith's illness requiring him to drop the editorial pen for awhile. Brother Elbert will still remain as Editor of the HERALD, associated with Brother S. A. Burgess who comes to us direct from his pastorate at Boston, Massachusetts. Our readers may be assured that Brother Burgess will keep the HERALD up to its usual standard of efficiency. He comes to us well qualified intellectually, and what is of more importance, spiritually, for this important work.

FREDERICK M. SMITH, *President*.

A. CARMICHAEL, *Business Manager*.

It is with regret that we are leaving the field at this time to take up temporarily the editorial work. But we are more than glad to be able to relieve the senior editor, Brother Elbert, for a little season of rest, with very strong hope that the course of a few months will find him fully recovered.

Our effort shall be to continue as closely as possible the policy laid down by him.

S. A. BURGESS.

GETTING RESULTS

For we are laborers together with God.—1 Corinthians 3: 9. We then, as workers together with Christ, beseech you also.—2 Corinthians 6: 1.

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

The work of the church is so broad that it includes the work of all of us. It is not a question of more important work or less important work, as the work of each one is a necessity. In one sense *the* work of the church is the missionary work, prose-

lyting for new members, strengthening through the pastoral work those already in the church.

In a sense the institutional work is incidental and for the purpose of assisting in the carrying out of this great purpose, the teaching and preaching of righteousness, and also its practice. In this preaching and teaching we would include not only the discussion of doctrine and theology, but also practical morality.

There comes then the work of seeing that each member does his duty, visiting the house of each member, instructing each one in person, seeing that there is no iniquity in the church, and more than that, seeing that there is also righteousness or right living. The negative is not sufficient.

But however earnestly a teacher may labor to see that each member is present, however earnestly a priest may visit, however able the presiding elder may be, however brilliant the speaker, however excellent may be the service of the choir, yet if the deacon fails in his work and the place of service is not properly prepared, the building suitably warmed, much of the effort of these other men will go for naught.

We know of one man who was acting as janitor of one of our churches. A very cold spell came on. We are quite satisfied that he would have been willing, if he had been an elder, to have gone out to administer to the sick, despite the cold, but here was a crying need that he go and lay hands on the furnace, which he failed to do. The result was the water froze in the furnace and in the pipes. The furnace burst with a few large holes in addition to numerous cracks. Much of the pipe was also destroyed. The church had to use open stoves for the rest of the winter and be under heavy expense, all because he failed to do that very important work of laying hands on the furnace in time.

Again, we have heard men complain: "I was the man who interested these people and then Elder So-and-So came in here and baptized them. It isn't right, I am the man who should have the credit." Now we know of instances, where a minister in charge of a field or part of a field hearing of a good opening has rushed in and done all the baptizing

after the other man had worked there for a month or more and had created a good interest.

Was it wrong? Who can say so? We are vitally concerned with the salvation of souls, the accomplishment of the work by the church. Some men can arouse interest and can explain, but cannot close the contract. The Lord knows what work each man has done. The missionary in charge will often have a much better idea than we may realize. At least he should be able to go back of the formal reports and appreciate the work done by each man. But the vital thing is, Has the work been done? It is of trivial importance who seems to get the credit.

Some men who are splendid hands at baptizing, are unable then to carry the convert further, but drop him as a newborn babe just inside the door of the church. There are men who baptize very few in a year, yet work hard and perform equally important service for the church in the pastoral work and in the branches, feeding the Saints. It would seem to be of possible significance, the statement of Saint Paul that God has set some in the church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." (Ephesians 4: 12.) The perfecting of the Saints, the edifying of the body of Christ, is one of the great tasks before the church to-day.

But the church is also concerned with temporal salvation, with the establishment of Zion, with securing justice here as well as hereafter, with the care of the children of the church, with the care of the aged, with the preparation of our young people for better service, for the preparation also of the written word, to supplement the work of the missionary and of the pastor, to the end that Zion may be redeemed and the pure in heart manifested.

And for these works to be carried on, it requires also the assistance of the man of business and of labor. It requires his energy, it requires his means, it requires the devotion and consecration of himself.

We are workers together with God. Our work may be and often is quite different, our talents are different, but the work is of God. Even this tautology may have its significance in that we must not only work with God, but we must also work together one with another as well as with God. Until we can do so, until we can be one, Zion will never be imposed upon us. It cannot be imposed from without.

Let every man then regard his brother's labor, and let us consider how best we may work together to accomplish the work intrusted to all, so that we as a church may produce the largest possible results in service, in righteousness and in quantity.

S. A. BURGESS.

TWO VETERANS GONE TO REST

On December 11 last, Elder Asa Cochran, who was a member of the High Council for twenty-six years until honorably released at the last conference, who was president of the Lamoni Branch for some years and bookkeeper and cashier in the Herald Office for many years, died at his home in Lamoni. Elder Cochran was also a missionary for several years and a faithful member for nearly fifty years.

On the morning of January 9, 1917, Bishop James Anderson died. Bishop Anderson held the distinction of being the first local bishop appointed in the Reorganized Church, as he was set apart and ordained at the conference of October, 1864, as bishop of the Saint Louis District. The Saint Louis District at that time included all of Missouri and half of Illinois. He continued in that office until 1875, at which time he removed to Decatur County and since that date he has labored in various parts of Decatur County and Kansas City, Kansas, at which place he was president of a branch for a number of years. Bishop Anderson was born in Scotland in 1834. In 1855 he removed with his parents to Utah, but the evils there cut short his stay. So he returned to Saint Louis, where he joined the Reorganized Church and became in February, 1864, a member of the branch just organized at that place. Many members were accepted as members of the Reorganized Church upon their original baptism, thus showing the continuity of the church from 1830 to the present day. Some objection having been raised in regard to the rebaptism of Bishop Anderson, he was accepted as a member of the Reorganized Church on his original baptism by action of General Conference. One by one the stalwarts of the past are being removed from earthly service.

S. A. BURGESS.

DEBATE AT BLOOMSBURG, PENNSYLVANIA

An attack by Reverend C. B. Huffer of the Christian Church at Bloomsburg, Pennsylvania, led to a debate held the first week of the new year between Elder A. B. Phillips and Doctor J. J. Taylor of Lexington, Kentucky. We had the privilege of a long talk with Elder Phillips before the debate, and know that he went into it with the idea of manifesting truth rather than seeking victory. He stated that he enjoyed a point made by his opponent in a debate almost as much as a point scored by himself. But he was very anxious that the truth be manifested, not only as a whole, but in every detail as far as is humanly possible. We learn from him and from the *Democratic Sentinel* that Doctor Taylor conducted himself with the utmost courtesy, and that

good will prevailed between the debaters. This is as it should be, and should lead to the best results when two men canvass an issue with a desire not for an unearned victory but that between them the truth of the matter may be made plain to each other and to the audience.

Elder J. A. Koehler acted as one of the moderators. His account of the debate appears in this issue.

S. A. B.

THE SILENT TREATMENT

Staid old Boston sought the aid of the hurricane revivalist, William Sunday, in combating the liquor forces in that city.

Records were broken in the numbers who "hit the sawdust trail" but the battle brigade marched on. They had only a small majority to begin with, but they knew they must retain that or go out of business. So besides sending out over a million pieces of literature and canvassing every voter in the city, they sent word to every liquor dealer in the city to stay away from Sunday's meetings. That wasn't all; his wife must not go, neither his employee nor his wife. Then the bartenders were to see to it that Sunday's name was not mentioned in the saloons.

The wets won, by an increased majority.

How many of us would not rather meet open opposition a dozen times than the "silent treatment" once? Yet we've all had acquaintance with it. The only solution seems to be for us to be sufficiently studious and receptively alert to the inspirational suggestions that we may intelligently meet the icy-cold blasts of this method. The fiery darts of God's Spirit will sometime relieve the tensivity of the silence; but in the meantime he will use human instruments so far as they will be used. The "silent treatment" is a powerful weapon, but God and his methods are supreme and will finally prevail.

E. D. M.

A CATHOLIC MOVE TOWARD CHURCH UNITY

The head of the Roman Catholic Church, Pope Benedict XV, has decided to appoint a commission of four cardinals, who will devote their time and energies toward the uniting of the hundreds of Christian sects in the world.

The yearnings of the various factions among the sects will be carefully considered, as well as the desire expressed by some of the popular churches for a coordination of interests.

This inquiry will even go further, and investigate the continuity of the ordinations in the Anglican churches as they were received originally from the church of Rome.

One of the basic incentives for this new move seems to be that it is considered that the great world war now in progress is really caused by indifferences in nationality and religion. It is proposed by this method to largely obliterate these differences by instituting a league of nations.

We who stand at a distance and observe will not be surprised if the mother church effects a workable agreement between her offspring and herself. There are certainly many fundamentals upon which they should agree, and blood is thicker than water.

Courageous leaders among the Protestants are shouting from the housetops that the church has failed, meaning, of course, the church as they are acquainted with it. Having the word *failure* so insistently hurled at them, members of the Protestant churches may naturally decide that the protest and consequent Reformation has been in vain and find after all that the organizations that grew out of that movement are too faulty to succeed. The empty husks of human creeds fail to supply the spiritual food demanded by thousands of honest-hearted believers in God, and in their desperation they may possibly grasp at this straw which the pope is offering.

E. D. MOORE.

NOTES AND COMMENTS

Healing by Prayer Exempt

The California supreme court recently upheld the constitutionality of the State law which rigidly requires licenses for all practitioners and eliminates drugless healers who are not registered physicians. The court specifically exempted believers in Christian Science and evidently included others in "those who heal by faith or prayer as a part of their religion."

German Raider on Rampage

Allied shipping on the Atlantic is demoralized, and practically no ships are leaving port on account of the damage done by a German war vessel off the northeastern coast of South America. The damage has been estimated as high as \$20,000,000. The British admit the loss of twenty-three vessels—ten sunk and thirteen captured.

The President Urged to Act on Prohibition

The Anti-Saloon League of New York is urging President Wilson to handle the prohibition question as he did the eight-hour situation, by demanding of Congress immediate action which could secure national prohibition by taxation. They suggest a federal commission to study the effects of such procedure and report on its results.

Munition Explosion Severe

During the week an explosion in a munitions laboratory at Spandau, Prussia, killed ten and injured twenty. On the 19th London was shaken by a severe explosion and this was followed by disastrous fires. The number of dead is not known but an official report says thirty or forty bodies have been removed from the ruins and about a hundred persons seriously injured.

A Deluge of Satan's Missives

The New Republic, a Prohibition weekly, reports that 2,000,000 circular letters were sent out of Minneapolis and Saint Paul by wholesale liquor dealers soliciting Christmas trade. On one day 150,000 such letters went into the prohibition districts of the Northwest.

We may be sure that this proceeding is duplicated in many large cities. No more eloquent argument could be produced in favor of the pending legislation to prevent this method of advertising.

From a Follow-Up Standpoint

A very dignified gentleman, one Mr. Paul, was on his homeward way one night when he stopped by a man who had plainly dined not wisely, but too well.

"Whash your name?" said the inebriated one.

"My name is Paul, sir," replied the gentleman.

The other balanced unsteadily a moment and then questioned thoughtfully:

"Paul? Well, say, Paul, 'jever get an ansher to that Epistle you sent to the Ephesians?"

Son of Sidney Pitt, Senior, Honored

We note with pleasure the choosing on the first ballot by the Iowa Legislature, now in session, of Brother M. P. Pitt as Speaker of the House. It is said that this is the first time in the history of the State any speaker has been chosen on the first ballot, and the recent contest was a strenuous one. On the 11th his father, Elder Sidney Pitt, sr., well known to the church and residing at Logan, Iowa, offered the opening prayer at the morning session, at the invitation of his son.

Why Use the Word "Xmas"

The senseless abbreviating of the word *Christ* by the letter *X* is resented by many thoughtful people. Only recently we noticed an announcement from a business men's organization that they would not tolerate the word *Xmas* for Christmas, it appearing to them as sacrilegious.

We have among our manuscripts, one on the significance of the Bible by a Jew, and throughout he used the word *Xtian* for Christian. Why not the one as well as the other? If either of these are proper, why not *X* for Christ, uniformly.

It is a little thing, perhaps, but worth consideration. The utmost dignity and respect should be given our Savior's name.

Lamoni News Brevities

At the close of the Sunday morning preaching service by Bishop A. Carmichael, Elder J. F. Garver, the branch president, who had been participating in the children's meeting in the lower room was sent for and presented with a valuable set of Bible study and religious research books—sixteen volumes. This was a present from the branch, paid for by popular subscription and in part expresses the respect had for him as pastor of the flock.

Elder J. W. Wight has recently closed a series of sermons, one each Sunday evening, on the Restoration. Elder Heman C. Smith began a similar series on Sunday evening, on the Book of Mormon.

The first of the monthly meetings for children at the morning preaching hour, in the lower room, was a decided success. The attendance was good and the interest excellent. The outlook is bright for the future meetings of this character.

From San Bernardino

As a result of several public addresses the last two years by Elder John W. Rushton on temperance and other topics of public interest, at the request of the mayor of San Bernardino, California, Elder George H. Wixom, an invitation was extended to Elder Rushton by the Business Men's Brotherhood of the Baptist church in that place to address them. Also Brother F. G. Pitt addressed this class on the subject, "The fulfillment of prophecy."

Arrangements were then made for a series of five lectures by Elder Rushton on "Christianity in economics and in its social aspect," which were delivered January 3d to 8th at the technical school. These lectures were under the auspices of the business men of the city. Music was furnished by the choirs of the Baptist, Christian, Catholic and our own church. Splendid interest was manifested throughout, and the expenses met by those who attended.

Elder Rushton also addressed the high school body of over 600 students on January 8. This was his third address to them.

Elder Rushton has also been invited to address the student body of the University of California at Berkeley, and has been privileged to meet the representative men at that institution in a social way. In a personal letter he reports a very interesting and much enjoyed conversation with Doctor William Frederick Bade, who is at present at Harvard University engaged in research work on the Old Testament, along the lines of his recent book, "The Old Testament in the light of to-day."

ORIGINAL ARTICLES

"IN THE BEGINNING GOD"—Part 1

BY H. A. STEBBINS

[It would seem that Elder Stebbins after his many years of faithful service should not need an introduction to any member of the church, as he was assistant editor of the HERALD for four years and a half, general church recorder for thirty-two years, church secretary for twenty-one years, secretary of the quorum of high priests for twenty-one years, for eleven years bookkeeper and secretary for Bishop Rogers, secretary and bookkeeper for five years of the first Order of Enoch, member of the Lamoni Stake council for six years, a member of the Board of Location for the church headquarters and Herald Publishing House, and president of the Decatur County District for eight years, as well as engaged in missionary work for many years and presiding over different branches. But some of his friends have reminded the editor that January 28 is his seventy-third birthday, so we have decided to celebrate by starting this series of four articles from his able pen, and including this brief reminder of his long and faithful service. This series should prove of unusual interest as a discussion of the doctrine of evolution.—EDITORS.]

"In the beginning God." These first four words in the King James Translation of the Holy Scriptures are of great worth. They are indeed of the largest value and importance as a statement of fact about the preexistence and eternity of the Almighty Being who has been known from Adam's time as the God of the patriarchs, prophets, and saints. It is a statement of fact, revealed and given of God to Moses, as I suppose is fully accepted by the great body of Bible believers. And it is fully believed by the people called Latter Day Saints, because to them the fact has been fully substantiated and made plain through a corrected translation of the Scriptures, given by inspiration.

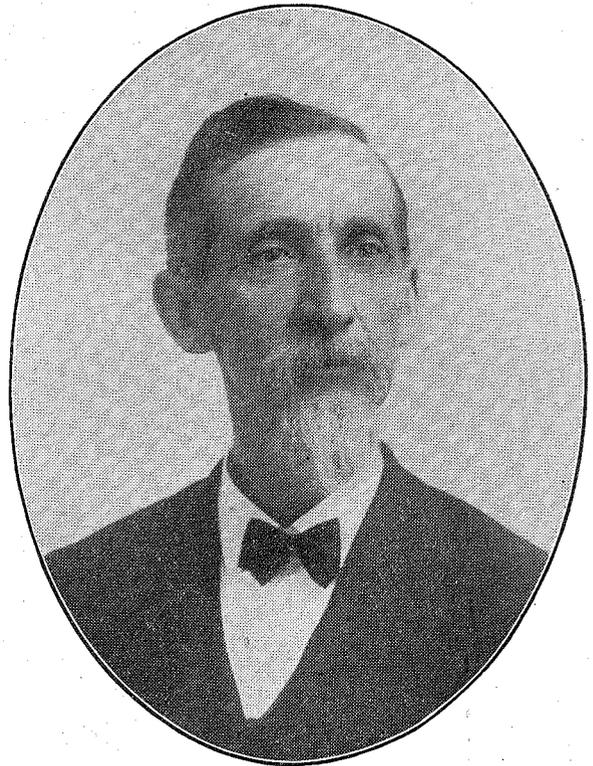
The four words form an assertion as to the existence of an allwise, allpowerful, and omnipresent person, who is thus announced at the beginning of the record as God, even in that mysterious period in eternity before the small globe that we call the earth was brought into form in its course of preparation for men to dwell upon it. The distance and depths back of that period called "the beginning" we do not know, though the common view now is that it must have been unfathomed millions of years ago when the process of the creation of the earth began. The statement in Genesis 1:1 has no reference to any other world (so far as we are aware) of the vast multitude of those seen night after night in the expanse of heaven, which expanse is so wonderfully spread before our vision. The Lord said to Moses, "Worlds without number have I created . . . but only

an account of this earth give I unto you."—Doctrine and Covenants 22:7.

This idea of God, the allwise and almighty One, is attested and confirmed by the Psalmist in one of his highest and noblest flights of inspiration, when he wrote these words, "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge."

"ESSENTIAL UNITY OF AUTHORSHIP"

As to the historical statements from the beginning of Genesis we are informed in the Inspired



ELDER HENRY A. STEBBINS.

Version of the Scriptures, that God gave directly to Moses the account of the creation, as therein corrected and perfected, even to the giving of the exact language that he used when he instructed Moses in person about twenty-five hundred years after Adam and Eve were created. The account of the creation is therefore the first thing written by Moses in the five books which are ascribed to him as the author.

In replying to critics who regard the book of Genesis as being a mixed compilation made up from various documents, Professor J. P. Thompson says that though Moses may have had access to, and may

have used existing materials, such as oral traditions and written documents which were had before his time, yet that such "a law of unity pervades the whole book, in its leading idea and its evident purpose," that this points "to an essential unity of authorship." He also says:

The great thought of the book is to exhibit God in connection with the religious and providential history of mankind; and the evident purpose of the early portion is to lay a foundation in history for that theocracy which was finally developed in Israel.—Man in Genesis and in Geology, p. 12.

A PERSONAL CREATOR

As already stated, the first chapter of Genesis is an assertion of the existence at "the beginning" of a personal Creator, a great First Cause, and what follows makes plain that he, by a succession of acts, wrought marvelous changes in the earth, and that he advanced his work of creation through six periods, the crowning work of which was the placing of man upon the earth to govern its affairs (as intended), and to have dominion over its lesser creatures. The Psalmist wrote that man was made "a little lower than the angels," and was given honor and glory by his creator (Psalm 8: 5), even at the beginning of the race, and so intended for all who were to receive bodies after the form and likeness of God, as stated in Genesis 1: 29 (Inspired Version). Even Christ, the Redeemer, is likewise said by Paul to have been made "a little lower than the angels," that he might work for a time on this lowly plane to save "his brethren" and to take them with him to the higher station which he is preparing for himself and for them, when the earth shall be redeemed and glorified.

Although some scientists deny the existence of a personal God, a living Creator, who by successive acts brought order out of chaos in forming the earth, and then placed the various orders of life thereon, yet it is impossible for unprejudiced minds to see how anyone can reject the evidences that some Master Mind must have planned and must have wrought, under prevailing law, the great works that were accomplished. Otherwise there certainly is "no method in their madness." Their claims are directly contrary to their own realization of common sense, reason, and logic.

CREATION BY EVOLUTION

For instance, I well remember a lecture given in Chicago in 1875 by Mr. B. F. Underwood, who at that time was spoken of as the "Boston iconoclast" (idol smasher). I lived at Plano then, and was president over that district. The lecture was under atheistic auspices and was published in the *Chicago Times*. Mr. Underwood claimed that all forms of life on earth had come by and through evolution from a very low

order at the beginning, and all this without any controlling mind or intelligence. In fact he said plainly that "matter was eternal, force was eternal, and law was eternal," but that there was no Creator, no God from whom came life or force, or law.

He thus ignored the very first demands of reason and common sense, which upon any other topic he and his colleagues would tenaciously stand for, and would hold in contempt any speaker or writer who ignored such plain demands of reason and logic. For life has never been known to spring from, anything but life. No matter how small, or seemingly unimportant the form of life, it must have had an ancestor, something which had life in itself. Men may make of wax or of other substance such exact imitations of the genuine seed, or of birds and animals, that the eye cannot tell the difference, especially as to seeds of plant life, yet no skill or learning has ever been able to make one imitation grow or propagate. There has been at times much talk and discussion in the hope that science will yet learn how to create life by chemical action but all have failed, and all will continue to fail. God, the living and all-powerful Creator, was the originator of life. And evidently the first life of the low order of beings, long before man was created, had a life-giver. Even the original microbe or protoplasm did not come into being without a father.

A LAWGIVER ESSENTIAL

The more striking if not the more remarkable claim by Mr. Underwood was not only that matter, and force, and law are all eternal and self-existent, but that no lawgiver was needed to create the law by which force was set in motion and matter was moved upon; that there was no eternal mind, no controlling will that brought into being any of creation. This was a most absurd and unreasonable claim to be made by an intelligent man. For from childhood to old age every experience of human life has proven and made plain, to Mr. Underwood and to all other people, that all law that has provided for and governed, that has created and set anything in motion, has always originated in the minds of intelligent beings, those having a high order of mental power and of ability to see the necessity for the law, and to provide one; also they had the authority to put it into effect. Shakespeare wrote of the human mind, "There reason sits enthroned, sole monarch of the universal earth." And this is not only true as to the limited fields of man's work but also in the great plan, and the purpose, and the progress of the universe. It is true of God, whose mind, wisdom, and power are unlimited, but who accomplishes through law and order all that he does. As Jesus said, "My Father worketh hitherto, and I work." Their work continues, and is not yet finished.

Before his great audience of so-called philosophical people, and skeptics, atheists, and freethinkers, Mr. Underwood made many other equally unreasonable claims, and his audience cheered him. But I need not rehearse his assertions. However, I made a reply through the columns of the *Times* that same week. Though Mr. Wilbur F. Storey, the editor, was a freethinker, and was counted as among the ungodly, yet he had a very liberal mind and was always willing to publish all sides of a question. Therefore my article was given in full, in its defense of the proposition that the Bible account of the creation is the truth, that all law and all life came from the great Creator and Lawmaker; that he brought into being all things and made and set the laws in motion by and through which the glorious harmony exists that we see around us; both on earth and in the heavens, so far as the eye of man can see, or the most powerful telescope can reveal.

From whence came the one whom we call God we do not know, or whether the law by which he wrought was coexistent with him we are also uninformed; and we do not need to waste our energy of mind or body in trying to find out, or in speculating upon the subject. It will be entirely in vain to do so. As well try to fathom the depths and the extent of the universe with the telescopes of men. All the stargazers have failed and have dropped back to their own standpoint filled with astonishment and wonder at the greatness they have seen; and yet there was no end to the field of vision, no boundary to be even guessed at.

AS SEEN BY A PROPHET

But of himself and his power and his eternity our Creator spoke by the prophets in olden times as follows:

Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God.—Isaiah 44: 6.

I am the Lord, and there is none else, there is no God besides me. . . . I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. . . . For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited: I am the Lord, and there is none else. . . . Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isaiah 45:5, 12, 18, 22.

All that men have to do is to believe in him and to abide by his commandments and it will be well with them, both in time and in eternity. There are sufficient proofs that those who have done so have entered into rest beyond, and have received great reward.

"NATURAL SELECTION"

After the coming of the evolution theory, beginning especially in 1859, when Charles Darwin published his *Origin of Species by Means of Natural Selection*, followed by volumes from Thomas H. Huxley in 1862, Herbert Spencer in 1864-67, and Alfred R. Wallace in 1889; there was quite a large effort by some to get away from God and to teach everywhere that by "natural selection" came all the species of life upon the earth, without any creative intelligence to plan, to direct, and to control their several existences. In order to deny God, and their accountability to him for their lives and their deeds, many thousands, perhaps millions, have accepted the Darwinian theory so far as they comprehend it, even as multitudes accepted and cheered R. G. Ingersoll for his witty speeches before great assemblies, and yet they knew not that while he had some truths as a basis, yet the most of his arguments and assertions were made to win applause and to captivate the people by his eloquent sophistry.

FAIL TO FIND "MISSING LINK"

One great argument for the ascent of man from the lower orders, as from the monkey tribes, has been that the physical construction of the body of man is so much like the higher specimens of the ape family. The only trouble was that the "missing link" had not been found by these scientists or by any others. Darwin spent five years in travels over the globe, beginning with South America, studying geology and all animal and plant life. Also in making similar scientific research, Huxley spent four years, and Wallace over twelve years abroad from England, all in tropical countries, with great zeal seeking for knowledge about all kinds of living creatures, of plants, insects, birds, and beasts, their origin, habits, and continuance of species. But no one has found the "missing link" that is claimed to have at some time connected the simian ancestors and the man.

AN IRRECONCILABLE DIFFERENCE

I have read that Mr. Huxley claimed that the brain of the chimpanzee is so nearly like the brain of man that it proves a remarkable relationship between the two. But it is strange that wise men do not see or admit that the form of the structure does not always decide as to the person, or the intelligence of the person, that dwells therein. Mr. Huxley knew and all others know that there is and always has been an irreconcilable difference between the tenant in the body of a chimpanzee and the tenant mind in the body of the thinking, active, creative, wonderful creature called man.

We may see two houses that are remarkably alike,

very little difference in their form of construction, yet one may be dwelt in by a statesman, a sage, a farseeing, powerful man, and the other house may have as its occupant a burglar, or a murderer, or a witless being who has to be cared for continually. A stranger might say that both the dwellers in those fine houses must be noble and great, but he who knows says there is neither relationship nor similarity in the minds, powers and abilities of the two persons. Therefore whoso is faced by the argument of agreement in structure may well answer that this does not tell the story: the question is, Who lives in the house? If the spirit of man, as God created him in the glory of his (man's) intelligence, dwells in the house, or body, then all the works and powers of that sample of God's creation, after his own likeness, bear witness that he never was related to nor descended from a chimpanzee, or from any other branch or variation of the monkey race. And no matter what tabernacle the spirit of the beast dwells in he can never write letters, publish books, edit newspapers, run railways, construct machinery, invent telegraphs and telephones, erect palaces and temples, or sit as a lawmaker, judge, and ruler over states and nations. He can never occupy as man does, nor grow into the place for which God created man alone to fill, even to be the head over the affairs of earth and to have dominion over the works of God upon the earth. No similarity of bones or of the framing of the body is any prophecy or guide for us to believe that an ape, a monkey or a chimpanzee can possibly attain to the lofty estate unto which man was born and unto which he will yet rise when he casts off his disobedience, his darkness and his fallen condition. But the beast will ever remain a beast, though he will become docile and live in harmony with mankind as declared by the prophets. And probably the beasts will become more intelligent and perhaps more useful to man.

The atheist believer in the evolution of the human race from the lowest forms of prehistoric life claims the grandest and most mighty physical and mental achievements in mortal man, as exceeding everything else. He says that man can plan and invent, also set in motion the most wonderful creations, and that there is no limit to the possibility of his accomplishment; that he can send his voice by the lightning's flame across seas and continents, can even speak around the earth and be heard, that he passes like a divine being (if there were any) whithersoever he will, over the oceans, or on the seas, or under the mighty waters. Yet this same wise man claims that this wonderful brain power and skill, this wisdom and might, all came by descent, or ascent, from an insensate protoplasm or a witless ape, instead of from a supremely intelligent, allwise and allpower-

ful Creator, who speaks of himself as seeing "the end from the beginning and from ancient times the things that are not yet done." (Isaiah 46: 10.)

A FULFILLMENT OF PROPHECY

It makes one think of the Lord speaking to Job about what we now call the telephone where he asked Job as follows:

"Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—Job 38: 35.

In Job's day there was no such thing done, because the Lord's time had not been reached three thousand years ago to reveal the great secrets of earth and air, or how to speak by use of the lightning. But now God's day has come to send forth knowledge, because the great millennium is at hand, and he has begun to reveal the abundance of peace and truth. There is a box on the wall, and, if the lightning is doing its work we hear the bell ring when some one calls. Then we go and say, "Here I am; what do you wish?" The Lord spoke many words to Job that were plain to him, but which Job could not comprehend. In our time Job 38: 34, 35 is made plain. A continued loud noise, like that of cannon in battle, is believed by many to have produced rain at times, and since 1876 business is transacted and conversations had by lightning over the telephone, as a world-wide convenience and blessing.

(To be continued.)

THE COOPERATIVE PLANK OF THE GOSPEL PLATFORM

It seems necessary in order to get a clearer view of the cooperative methods of the early church, and the wonderful advancement of the first three centuries, to read anew the history of Rome. Not, however, as written by popular historians whose contempt for the working classes kept them from mentioning the underworld only when absolutely necessary. But the fragmentary history of the workers, that escaped the wicked hands of vandalism, connected with burial inscriptions, and the epithets, slight remarks, or slurs of popular historians.

Read such history for instance as collected by C. Osborn Ward, translator and librarian, United States Department of Labor, Washington, District of Columbia, who has drawn from two hundred authors. I suggest also that students of Christian sociology forget for a time their respect for the "civilization" of that pagan empire, and substitute the prophetic titles of "great red dragon" and blasphemous "beast" for Rome.

We cannot in the space allowed go into details, but will give the briefest possible history of the re-

lationship sustained between the church and paganism.

The working people of Rome were not Roman citizens. No one who stooped so low as to soil his hands, or occupy his time with work could be a citizen of the empire. It was the business of Rome to place the world under heavy tribute; and either to crucify or enslave all who took up arms against Roman invasion. No citizen was expected to live by the sweat of his brow.

No worker could have voice, or vote, or in any way be represented in the senate, and at times were not numbered in census reports.

The workers in practically every country subjected by Rome were by force of circumstances organized into various industrial unions as early as 700 B. C. These labor unions were practically undisturbed for about six hundred years. They were confronted by cheap slave labor, for it is claimed that at times as many as two thirds of Rome's population were abject slaves.

Conspiracy laws to suppress these unions were secured during the reign of Cæsar. From this time these unions were conducted in secret under the cloak of charitable, religious, and burial organizations which were allowed to exist.

It would seem from all the facts to be obtained that the church in a large degree brought about a federation of these industrial organizations. "The common people heard him gladly." The three thousand added to the church on Pentecost, and the "five thousand men" (and we know not how many women and children) converted by one of Peter's sermons were from the hordes of common working people. "The four thousand men besides women and children" who were fed by the sea after three days fast, and the "five thousand men besides women and children," healed and fed in the desert were common, industrious people, traveling on foot, sheep without a shepherd. In fact the nation of Israel was very largely composed of working people.

Of some of these unions in Rome we read: "The poor fellows, having no religion of their own, denied that honor by the privileged classes who lived upon their labor, . . . were in the habit of borrowing. . . some tutelary deity in whose name to worship. . . when Christianity came, with its new and absolutely democratic religion, and its mutual cooperation more nearly fitted to their case they embraced it in great numbers."

Their borrowed, homemade deities were gladly exchanged for the resurrected Savior whose gospel instead of merely promising relief after death actually furnished it in this life.

Be this as it may. The church soon became a great cooperative industrial organization, holding

all things in common. All things being done by common consent.

We have no known history giving a clear account of the industrial workings of the church, or of any other industrial body or class under the political control of paganism. First, because the haughty historians in those days considered industry too despicable to be noticed. Second, because the Vandals of the fifth century destroyed all such history within their reach.

This much, however, is clearly set forth by the church books. The resurrected Savior, his gospel of democracy, cooperation, and equality were the salient points of the early church.

Competition (the foundation stone of paganism) was reduced to its minimum in the church. Slave labor under the dragon system could not have enough enterprise to compete seriously with the church in the arts and sciences of production. Slaves were largely used to indulge and pamper their high-toned owners, and to amuse the public as gladiators in the theaters, where they butchered each other in great numbers.

The church had little to do with the empire, other than to sell her products. She patronized paganism as little as possible. She practically boycotted pagan courts and theaters. Holding but little if any personal property outside of their homes (Barnabas 14: 16; Acts 4: 34) the members could not be heavily taxed. Producing all the necessities of life, they were in large degree independent of the empire.

God with his army of workers on one side, Satan and his army of persecuting parasites on the other, these words of Jesus were being literally fulfilled: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecution; and in the world to come eternal life," or "who shall not receive manifold more in this present time," etc. For it is written "neither was there any among them that lacked."

Such, dear readers, were the results of gospel cooperation along industrial lines, results that competition never has and never can produce.

Rome's arrogant citizens, too haughty to engage in any kind of industry, producing practically nothing, were the world's greatest parasites. They would have starved to death on the paltry pole tax of their population. It was simply "render unto Cæsar the things that are Cæsar's," which had to be multiplied and handed back to the church again for her products.

Things were made by hand in those days. There were no million-dollar plants run by steam or elec-

tricity. The individual tools were few, simple, and not expensive.

Probably the church tannery "by the seaside" operated by "one Simon a tanner" more nearly resembled a modern plant than any other.

Paganism was entirely dependent upon industrial classes, and as the church rapidly absorbed and consolidated these classes, easily arranging her affairs from time to time to minimize friction with the dragon, soon became mistress of the situation.

Thus was the bull ring put into the nose of the great red dragon, who was cinched down to the snubbing post in no uncertain way. Pagan Rome got down on his knees to the church. The emperor embraced Christianity, and by force of arms compelled all paganism to do likewise.

In this great amalgamation of the gospel with paganism, the church absorbed more of paganism than paganism did of the gospel. Therefore the priesthood "was caught up unto God, and to his throne," and the whole matter given over into the power of the second beast (papal Rome) and the Dark Ages ensued.

From the dawn of time there have been two ideas in the minds of men: One has been democratic cooperation and equality, resulting in "good will among men." The other has been competition, resulting in strife, tyranny, brute force, war.

Competition was the foundation stone of paganism, while the gospel was firmly rooted and grounded in cooperation.

All there is to be found in modern Christianity that in any way savors of competition has been borrowed from the "abomination of desolation," known in history as paganism. Is it any wonder that the Son of God declared in the restoration that all their creeds were an abomination in his sight?

We have history of other periods when cooperative government has successfully held this robber incentive in check. First the Zion of Enoch's day "and all the days of Zion in the days of Enoch were three hundred and sixty and five years." "And there was no poor among them."

In America about 100 B. C. speculation was barred from the means of life by an inflexible price having been legally fixed on the same.

The clearest account we have of the success of gospel cooperation is found in the Book of Nephi, the son of Nephi. It is a history of two hundred years in a nutshell; when two great nations became one under the power of the gospel as established by Jesus in person—a mighty industrial commonwealth where righteousness reigned supreme. Here was Zion in the broadest, fullest sense, not confined to one city as in Enoch's day but covering two populous continents. A few extracts read like this:

The people were all converted unto the Lord, upon all the face of the land . . . and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift . . . they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear . . . in the name of Jesus. . . . And the Lord did prosper them exceedingly, in the land. . . . The people of Nephi did wax strong, and did multiply exceeding fast, and became an exceeding fair and delightful people. . . . And there were no envyings, nor strifes, nor tumults. . . . And surely there could not be a happier people among all the people who had been created. . . . They were blessed and prospered.

We may here catch a glimpse of the work to be done when we talk about the redemption of Zion: An industrial commonwealth to be established reaching from sea to sea and from the Arctic to the Antarctic without one parasite. Are we equal to the task?

Is it not time we ceased our opposition to any movement that is pulling in that direction?

Cooperative industry is as much a part of the gospel as faith, repentance, or baptism. If faith and repentance could exist separately from cooperative industry, without a doubt God would give first prize to industry. But faith without cooperative industry is as much a corpse as faith without charity.

"Wilt thou know oh vain man that faith without works is dead?" And will some one tell us how to repent without renouncing our allegiance to paganism?

"Seek ye first the kingdom of God and his righteousness [of cooperative equality] and all these [good things of both heaven and earth] shall be added unto you."

Coming down to our own day, and viewing the revelations that accompanied and brought forth the restoration, if we discover that more time has been used, more space occupied, and more pains taken to instruct the church how to establish industrial equality than given to any other one lesson, will it change our course a degree or two? Will it awaken us from our unnatural sleep?

The gospel provides for all of a man's needs. Not until we master the faculty of successfully using wind for food, and raiment, and warmth and shelter, will spiritual theoretical Zion suffice. Zion as "the pure in heart," or Zion as a locality never has and never can exist without industrial cooperation.

If the Order of Enoch is properly represented by our late Bishop George H. Hilliard in his article in the bishops' magazine number of *HERALD* for October 25, 1911, page 1011, then what stands in the way of Zion actually existing in our day?

Gospel cooperation has never been known to fail. It succeeded for three hundred and sixty-five years

in the days of Enoch, and quit this wicked earth only when God triumphantly translated the city.

It succeeded for a long time beneath the heaviest pressure this earth has ever known, under the great red dragon, and failed only when paganism was allowed to soak in.

It succeeded for two hundred years from the coming of Christ beneath the full-spread wings of the great American eagle, from the Arctic Ocean to Cape Horn, a third of the circumference of the globe, and failed only when men wanted to experiment with Satan's scheme of competition.

For over eighty years God has urged his people to repent of heathen doctrines and adopt the co-operative plank of his gospel platform. He assures us that its adoption will make the church "independent above all other creatures beneath the celestial world." And that the only force on earth or under the earth powerful enough to prevent its grand success is the unbelief and retarded action of his people.

D. R. BALDWIN.

THE BURNING OF BABYLON--No. 5

BY E. E. LONG

Yes, the world needs something, and that "something" is before them now, but they have gone so far "astray from the cross," and have become so blinded by the "confused utterances" of the many conflicting creeds and doctrines of men that they cannot see it. Disregarding the admonition of God, "be ye not mockers" (Isaiah 28: 22), they sneer at the angel's message and make a man an "offender for a word [Mormon] and turn aside the just for a thing of naught" (Isaiah 28: 21), and have fallen a prey to the "sorceries" of Babylon. (Revelation 18: 23.) The hydra-headed "Christianity" of modern times is not the Christianity of Christ. It is Babylon "the great," the mother of abominations, the "whore of all the earth."

In Revelation 18: 3, 9, 23 we are informed that "Babylon" had "committed fornication with the kings of the earth," and deceived the nations by her "sorceries," for which cause her destruction was decreed. Now, on every hand, it is said the "church" has become worldly, militaristic, so that "one can, with difficulty, distinguish the preacher of the gospel from the apostle of the big stick." No better description of the present situation can be found anywhere than in the book of Revelation, chapter eighteen. Simply substitute the term, "The church," for "Babylon," the "great city," and the vision becomes a reality.

ANOTHER WITNESS TESTIFIES

Another witness, whose testimony has long been rejected, must now be heard. The culmination of

events foretold has established the credibility of the witness and the court rules that his testimony must be admitted. Being duly sworn, the witness takes the stand.

Question by counsel. What is your full name?

Answer. Book of Mormon.

Q. Are you acquainted with the prisoner at the bar, Miss Church?

A. I am.

Q. How long have you known her?

A. Ever since she was born.

Q. What do you know relative to her parentage?

A. The Devil is her father. She was conceived in sin and born in iniquity.

Q. What do you know about her personal character?

A. She is guilty of fornication and murder, and known generally as the "whore of all the earth."

Q. Will you please relate to the court how you know these things to be true?

A. I will:

And it came to pass that he [an angel] said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the Devil. And he said unto me, Behold, there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters.—1 Nephi, 3: 219-226.

Q. When did you first bear testimony to these things?

A. In 1830, A. D.

Q. What else do you know about this woman?

A. The same angel told me this:

And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion, shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it.—1 Nephi 7: 26-31.

I have tried since my first appearance to get this testimony before the nations that they might escape the pending calamity, but this woman has continually prejudiced the people against me so that my word has been discredited. Now that disaster has overtaken the nations, and this woman, who is responsible for their distress, is at last brought to

trial, I am being vindicated. But there is little hope for the misguided people who have trusted to the integrity of this archdeceiver.

Q. Have you any other information bearing on the conduct of this woman?

A. I have:

For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say to the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's. And thus shall everyone say, that hath built up churches, and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, Hearken unto us, and hear ye our precept; for behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. . . . Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be pulled up in their hearts, and shall seek deep to hide their counsels from the Lord; and their work shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride, they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it to be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; woe, woe, woe be unto them, saith the Lord God Almighty, for they shall be thrust down to Hell.—2 Nephi 12: 3-18.

Because they have rejected my testimony, and because of the conditions described above which now exist, it has occurred as I declared in the beginning:

And it came to pass that I beheld the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth. And as there began to be wars, wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spoke unto me, saying, Behold, the wrath of God is upon the mother of harlots.

And further the deponent sayeth not at present.

In the name of consistency, how can men now reject the Book of Mormon testimony which, more than three quarters of a century ago, so minutely and unerringly set out the facts relative to the failure of the "church" as we see it manifest to-day?

IT MAKES A DIFFERENCE WHAT WE BELIEVE

Of course, Reverend Aked, Doctor Lynch and associates are directing the whole force of their terrific

drive at "militarism," which is made a convenient scapegoat for the sins of the church. There is no question but what militarism is responsible in large measure for the fall of Babylon, but the church had to desert her "fundamentals" before she could adopt a military policy. Once they found a reason for ignoring baptism as a saving ordinance, and the laying on of hands as a gospel principle, an excuse was at hand for buckling on the sword for defense. Then the old sectarian argument, as false and deceptive as it is charming and alluring: "It makes no difference what a man believes so long as he is sincere," was heralded far and wide to offset the declaration, "your creeds are all wrong," as announced by Mr. Smith. But that cherished crumb of comfort has, like many other sectarian inventions, been shot to pieces and is now denounced as a delusion. On this point Doctor Lynch in a stirring editorial, "Doctrine and deed," says:

If there is one thing that the outbreak of the present war taught the world it was that it made all the difference in the world what a man believed. Gone forever all that shallow talk to the effect that it mattered not what doctrines a man held, what creed he avowed, what theology he assented to, that action, life, deed, was all that counted and that the deeds were rarely logical consequences of any doctrine behind them. As a matter of fact the one thing this war has revealed, in its outbreak and in its long and awful course is that deeds, actions, in every case, when a great, great test came, were the *immediate* fruits of a widely held, thoroughly elaborated, tenaciously clung to, system of theology or philosophy or article of faith. The one thing written in outstanding letters against the whole background of the conflict is "as a man's faith, so his actions; as a man's doctrine, so his deeds." Consciously or unconsciously a man or a nation acts out a creed when the crisis comes. Deeds spring out of doctrine.—*The Christian Work*, July 29, 1916.

CHURCH ORGANIZATIONS A BARRIER TO UNITY

There is another feature of this "dark apostasy" that is partly to blame for the present crisis, having its origin long before the church adopted a military policy. Theology is not the only bone of contention. Early in the history of the church, and to this day "church organization" was and still is a barrier to unity and progress. For some time there has been considerable said and written about "church unity" in which the Church of England, Christians, Presbyterians, Methodists, Congregationalists, and others have participated. Considerable progress was thought to have been made toward a final union of all the churches when Nolan R. Best, editor of *The Continent* (Presbyterian), threw a bomb and the vibrations of the explosion are still felt. In a trenchant editorial, "Jesus not tied to bishops," for April 6, 1916, he says:

The reason why the Episcopalian Church and the other churches cannot get together is simply because they don't agree on what a church is. This is a cleavage that laymen

hardly ever see. Differences in doctrine that used to be the subject of vehement argument have almost dropped out of people's interest in these days, and with the disappearance of such disputes folks wonder what in the world it is that still holds the denominations apart. They do not realize that all the while there has existed, quite outside the realm of doctrine, a contradiction of views about church organization very much more difficult to reconcile than any dispute over theology. And that difference has not grown less.

The opinion of the churches episcopally organized is that a church cannot be a church of Jesus Christ unless it has bishops to govern it and ordain its ministers—that God is not satisfied with any administration of sacraments in his church unless the man administering them was ordained to his ministerial office by a bishop.

WHO REPRESENTS GOD?

This raises the question of authority, the thing that strikes at the very vitals of sectarianism. Do the bishops of the Episcopal Church hold transmitted authority from the apostles to ordain other ministers? Do the nonconformist churches have "grace" from God to ordain ministers and administer the sacraments? In the very nature of the case, one position or the other is wrong. Both cannot be right, and we think they are all wrong as announced by the angel to Joseph Smith. The Presbyterian says the Episcopalian is wrong and he in turn says the other is wrong. It was just this controversy of who is right and who is wrong that sent Joseph Smith to the forest to ask of God. His answer was sweeping in its effect, setting them all aside as unauthorized of God. The churches are no nearer a solution of the question to-day than when Joseph Smith asked it, and this revival of the controversy by Mr. Best only emphasizes the declaration of Doctor Horner of Louisville that "the world needs something."

As shown elsewhere in this article, Joseph Smith and Oliver Cowdery claimed to have been ordained by an angel from God, giving specific date and circumstances, by which they were authorized to organize the Church of Jesus Christ, not with an "official ministry in three orders of bishops, elders, and deacons," but after the apostolic pattern as found in the New Testament. And, whatever may be said as to their inspiration, it simply has to be acknowledged that they followed the divine model more closely than others, before or since 1830.

DID JESUS ORGANIZE A CHURCH?

Mr. Best says again:

Back of all unwavering Episcopalian minds lies the belief that Jesus Christ, when on earth, deliberately organized a visible church with an unalterable form of official ministry—a ministry in three orders, bishops, elders, and deacons—and in substance, if not in terms, made it known that he would never sanction any association of men professing to be a

church if they departed from the structure of this model society.

That Jesus organized a visible church with an unalterable form of official ministry is a fact, but that it consisted of three orders of bishops, elders, and deacons, is a fallacy. There is nothing plainer in all the New Testament than the fact that he set apostles in the church. Their names are given, with the circumstance of their call and ordination. (Matthew 10:1-5; Luke 6:12-16.) And it is emphatically declared that God "set" them there (1 Corinthians 12:28), while in Ephesians 4:11-14 it is clearly stated just why they were placed there and how long they were to continue. It was by ignoring the plain statements of scripture in this regard that churchmen have gotten themselves in the absurd predicament in which they find themselves at this time, and from which they seem absolutely powerless to extricate themselves. Again it is said, "Now there were in the church that was at Antioch certain prophets and teachers." (Acts 13:1.) And Paul says God "set" them there. The word *set* has a variety of meanings, and among others it means to "fix," "render motionless," "established," "immovable," "firm," etc. The numerous conflicting opinions of modern churchmen as to what the church of Christ is demonstrates the fact over and over that "the world needs something," and that something is revelation from God. There will never be any unity of opinion and concert of action until it is received and men show a willingness to abide in the wisdom of God. "Back to Christ" is a cry we hear on every hand to-day, but they steadfastly block the way with their cherished opinions which has caused all the confusion and led to the present disaster. Will men never learn the lesson that they must first abandon the cause of division before they can come to a unity? Jesus said that the "Comforter" would guide his people into all truth, and the fact that men to-day are being guided in a thousand ways is proof positive that they are not being led by the Spirit of God.

(To be continued.)

Among other marvels our fossil beds reveal the fact that both camels and horses originated in North America. The remains of many widely different species of both animals have been found in numerous localities extending from coast to coast in the United States. Camels and horses, with many species of antelope closely related to still existing forms in Africa, abounded over a large part of this country up to the end of the geological age immediately preceding the present era.—Doctor George Bird Grinnell, in a bulletin issued by the National Geographic Society, January 5, 1917.

OF GENERAL INTEREST

ANTI-SALOON FIGURES

In Pennsylvania, a "wet" State, with about seven and a half million population, there are confined in asylums for the insane over fifteen thousand persons. In New York, another "wet" State, with about nine million inhabitants, over thirty-one thousand persons are confined in asylums. In the nine "dry" States—Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia—with a combined population of about fourteen and a half millions, there are only 17,466 insane people.

These and other figures were recently made public by the Anti-Saloon League of Pennsylvania, which claims that the figures prove that the liquor traffic in Pennsylvania is responsible for a large percentage of insanity and poverty in that State. It is to be noted, however, that New York and Pennsylvania have large urban populations, while the nine "dry" States probably have a much larger proportion of country dwellers. Whether or not these figures actually prove what is claimed, other figures from the same compilation—by Mr. E. H. Cherrington, editor of the "Anti-Saloon Year Book"—are fully as striking.

Mr. Cherrington has divided the States into four groups: the nine "dry" States; the "near-prohibition" States, in each of which more than fifty per cent of the population was under prohibition prior to 1915; the "partially licensed" States, where more than twenty-five but less than fifty per cent of the population were under prohibition; and the "license" States, where less than twenty-five per cent of the people were under prohibition. Since Mr. Cherrington's tables were compiled several States have been added to the "dry" column.

Figured on the basis of population, the number of insane people per 100,000 was as follows: in the dry States, 118.9; in the near-prohibition States, 150; in the partly licensed States, 234; in the wet States, 275.3. The figures alluded to above for Pennsylvania give that State 196.4 per 100,000, while New York has 343.2 per 100,000 population.

Turning to pauperism, Mr. Cherrington finds (all his figures are based on authoritative Government reports) that the number of people in almshouses per 100,000 of population is as follows: in the dry States, 46.5; in the near-prohibition States, 54.4; in the partly licensed States, 123.1; in the wet States, 127. Pennsylvania has 125.3 paupers and New York 132 per 100,000.

The percentage of children of school age enrolled as pupils is 75.6 in the dry States, 69.1 in the near-prohibition States, 72.2 in the partly licensed States, and 68.8 in the wet States. The percentage of children between the ages of fifteen and twenty enrolled in school is as follows: in the dry States, 38.4 per cent; near-prohibition States, 35.5; partly licensed States, 32; licensed States, 26.6 per cent.

With regard to property holding, Mr. Cherrington's report shows the number of homes owned in the various States and the percentage that are owned free and clear. In the dry States the average of free homes is 73.6; in the near-prohibition States, 71.4; in the partly licensed States, 62; in the wet States, 57.9.

Perhaps the almost exact correspondence of these various sets of figures "proves" nothing. But at least it puts the burden of proof on alcohol.—*The Outlook* for October 25, 1916.

READING AND STUDYING THE BIBLE

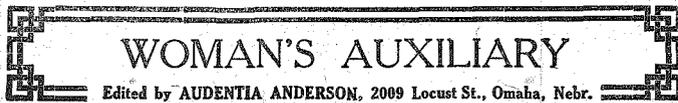
The session of Bible students at Haverford accentuates the fact that the most widely distributed of books is not so wisely and deeply known as—even from the coldly literary point of view—it deserves to be.

A sound and clear style of writing or of speech is more certainly founded upon the intimate perusal of the Bible than upon the study of the secular classics in the Greek or the Roman tongue. Yet pity is bestowed upon Ruskin, for example, because his mother read the whole of the Bible with him, not sparing him the numbering of the tribes, or the laws of the chosen people, or the lengthy genealogies. It is thought an infliction if a few verses are read in the family circle in the morning or the evening.

The daily paper gets a hundred times the attention the sacred text receives. Those who insist that the Bible is ancient history, and therefore of no concern to our day, beg the question. The same principles of human conduct under changed conditions are still operative. The face of the modern man looks out of pages describing Adam or Noah, Samson or Solomon, David or Judas or Paul. One can read of his own gnarled heathen heart in many a chapter.

The test of the Bible is its influence on life. It has been the solace and the stay of the exalted and of the lowly, and there is no ordeal that it does not recognize. If the Bible described the perfect actions of ideal people it would be revered, perhaps, but it

would not be generally read. It has taken hold of mortal consciousness not because of ecclesiastical authority, but because it bears witness to the truth in language of exceeding beauty and poetic imagination.—*The Philadelphia Ledger*.



WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Power of Right Thinking

A number of years ago I read an article in one of the periodicals I was taking at that time, which made a deep impression upon me. It had finally faded from my memory, to some extent, but when I read Brother Walter W. Smith's sermon in the *Ensign* of December 21, entitled, "As a man thinketh," this little story was again brought to my mind, and I send it on to this column with the hope that it will prove as helpful to others as it has to me.

The story ran something like this: A woman, on a visit to some friends, met a lady who was very enthusiastic over the power of concentrated thought, and was explaining its application: This woman smiled bitterly to herself as she thought how useless it would be to try to apply the idea in her own home. Nevertheless, she concluded to make the attempt when she returned home, with the following result. Though many times she had to bite her tongue to keep back the bitter and scathing words, and many times she had to go to the woodshed to fight with herself to gain control, she managed to put her resolve to speak gently, into execution, and it was not long before she began to see a change in her home atmosphere; the children bickered and quarreled less, were more thoughtful of her, and more anxious to help her in the home duties.

The climax came one evening, when her husband came in, in a hurry, and impatiently asked why supper was not ready. Instead of answering him in the same tone, she said, pleasantly, "I am sorry it is late, but I will hurry and get it ready." He caught her by the hand and said, "Martha, you have something which I have not! Will you tell me all about it?" With tears, she told him of her effort to improve the conditions of their home, and of her struggles with herself to overcome her hastiness of speech and temper; and the husband listened with sympathetic appreciation. No one seemed to notice that the supper was still later, and it was a very happy family which finally sat down to that meal amid the softened atmosphere of love, sympathy, and mutual desires to live more in accord with Christian principles.

This little story has helped me at times, and I believe that as our influence goes out into the world around us for good or evil, it would pay us as Saints to set our houses in order—every one of us! Order is heaven's first law, it is said, and it is an order of love. Let us keep our special smiles and good manners for the loved ones that gather nightly around our own firesides, and then they will go from that place with thoughts, feelings and impulses which will bless humanity. A poet has reminded us, that

"We have careful thought for the stranger,
And a smile for the sometime guest;
But oft for our own, the bitter tone!
Yet we love our own the best!"

I have received much help and encouragement from our woman's column, and feel like sending in a helpful thought when I can. If these few lines will help any discouraged

one, they will not have been written in vain. A good thing to remember is

"If you have a kindness shown,
Pass it on;
It was not meant for you alone,
Pass it on!
As we travel down the years,
We can dry another's tears,
'Til in heaven the act appears;
Pass it on!"

SHELLBROOK, SASKATCHEWAN.

EFFIE J. DENTON.

Art in the Home

(Compiled and read by Mrs. B. Loevy at Saint Louis reunion.)

What can I do to make my home more comfortable, more cheerful, and more beautiful? This is the question that is being constantly asked by intelligent men and women in every walk of life, whether that home be a mansion or a single room. The desire for attractively arranged surroundings is growing stronger every year, and because of this increasing interest the problem of interior decoration and furnishing is becoming a matter of more and more importance to everyone.

An inexperienced person might think it an easy thing to make a beautiful home, because the world is so full of beautiful art and manufactures, and if there is money to pay for them it would seem as easy to furnish a house with everything beautiful as to go out in the garden and gather beautiful flowers. But we must remember that the world is also full of ugly things—things false in art, in truth and in beauty—things made to sell—made with only this idea behind them, manufactured on the principle that an artificial fly is made to look something like a true one in order to catch the inexpert and the unwary. It is a curious fact that these false things—made without honesty, without knowledge, without art—have a property of demoralizing the spirit of the home, and that to make it truly beautiful everything in it must be genuine as well as appropriate, and must also fit into some previously considered scheme of use and beauty.

The principles of truth and harmony, which underlie all beauty, may be secured in the most inexpensive cottage as well as in the broadest and most imposing residence.

A home should not be a museum, where one grows exhausted looking at wonderful things. Rather should it have as many beautiful things in it as can be done full justice to, where the feeling of simplicity and restfulness and charm adds to their beauty, and the whole is convincingly right. The fussy house is, luckily, a thing of the past, or fast getting to be so, but we should all help the good cause of true simplicity. It does not debar one from the most beautiful things in the world, but adds dignity and worth to them.

It is not the money that is spent on the rooms that brings about the tasteful arrangements so much to be desired; it is the application of a few simple and well-defined laws, which, when coupled with the good common sense of the average American woman, is the real secret of this complicated and many-sided business.

These laws refer to the color scheme, wall covering, floor covering, lighting, draperies and furnishings.

In deciding on the combination of colors to be used in any room, consider the size of the room, the number of windows, their size, and the point of the compass upon which they

open. Think of the purpose for which the room is to be used, and what mood or atmosphere you wish to create, and think of its relation to the adjoining room. Do not decide upon something that only half-pleases you; the chances are you will have to live with the color you choose for a long time, and there is nothing you can do to a room that will be so hard to overcome if you do not get what you really want.

On the other hand, a really good color scheme will many times save a room that is not pleasing in its arrangement or lighting, and that is not well furnished.

A charming plan is to have different tones of one color used—a scheme running from cream or old ivory through soft yellow and tan to a russet brown would be lovely, especially if the house did not have an oversupply of light. A cool and attractive scheme is from white to soft blue through gray. If different colors are to be used in the different rooms the number of combinations is almost unlimited.

But there must always be the restraining influence of a good color sense in forming the scheme or the result will be disappointing. Dreary rooms can be made cheerful, and too bright and dazzling rooms can be softened by the skillful use of color.

In furnishing the home the matter of appropriateness must not be overlooked, and the whole house should express the spirit of the owner. It should be in absolute keeping with his circumstances. The trouble with many homes is that their furnishings are copied from too grand models and the effect in an average moderate home is unsuitable in every way.

Consideration must be given in the selection of pictures and ornaments so that complete harmony may prevail. Potted plants and cut flowers are a means of decoration that can be both inexpensive and effective.

It is by no means an unimportant thing to create a beautiful and picturesque interior. There is no influence so potent upon life as harmonious surroundings, and to create and possess a home which is harmonious in a simple and inexpensive way is the privilege of all but the wretchedly poor.

In proportion also as these surroundings become more perfect in their art and meaning there is a corresponding elevation in the dweller among them since the best decorations must include many spiritual lessons. It may indeed be used to further vulgar ambitions or pamper bodily weaknesses but truth and beauty are its essentials, and these will have their utterance. A good plan is: Have nothing in your home that you do not know to be useful or believe to be beautiful.

Medical Inspection in the School

(The following is the fifth article in the series Sister Sandy is writing on the welfare of the child. The public is beginning to realize how much depends upon the prevention of illness, and the prevention of contagion, and it strikes at a well-grounded root of the matter when it institutes and exercises constant and intelligent surveillance of the children in the schools of the country.—A. A.)

The term *medical inspection* is not a correct one, for our physicians do not inspect anything medical. The term *physical inspection* is nearer correct for it is the physical body that is under inspection in order that we may have health in the schoolrooms, instead of disease or contagion.

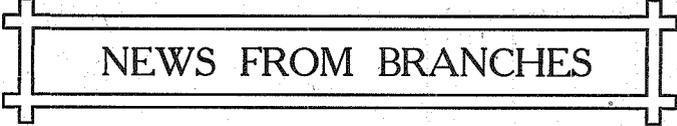
There are some who object to physical inspection, yet they do not object to mental inspection or mental comparison between their child and their neighbor's child. We should be as anxious to know the physical condition of our

children as we are to know the mental or spiritual condition. Through physical inspection in the school, children's contagious diseases can be checked. We have come to know that it is no longer necessary for whooping cough, measles, or chicken pox to infect the whole school. The detection of the disease in its early stage, protects not only the children in the school but those in the home.

The health of the child is very important. Without a sound body there cannot be a sound mind, and our children should have both. When we remedy the physical ills, laziness, idleness and inattention vanish, and we not only help our own child but we better the conditions of those about them. Physical inspection combined with, the lessons on hygiene, that are being taught now in our schools, will mean less uncleanness, better ventilation, purer water and better food.

The results of physical inspection are far-reaching and should not be condemned, but rather we should all work together to bring about ideal conditions for our children.

LULA M. SANDY,
Chairman Child Welfare Department.



NEWS FROM BRANCHES

Independence Stake

On Sunday, January 14, Apostle J. F. Curtis preached a sermon on the different dispensations, and a large congregation listened attentively to his interesting account of the ministry of Noah, Moses, Christ, of the wanderings in the wilderness, the restoration, our times, and the reign of Christ a thousand years. The description by aid of a fine chart, was made very interesting.

There was the usually interesting young people's service in the basement, and Brother A. Dwyer gave an account of his travels in Palestine which proved to be a profitable and instructive lesson afforded the young people present. Our brother, who has but recently become a member of the church, is an excellent speaker, and is filled with zeal and enthusiasm for the latter-day work. He spoke before a fairly good audience at night and will also entertain the Religians at their regular meeting January 19.

The afternoon prayer meeting was well attended and several prayers were offered in behalf of Brother Elbert A. Smith and others who are severely afflicted. Elder W. H. Kelley, who aided in presiding, spoke very impressively of his labors in the ministry, and of his experiences while connected with many of the first elders of the church.

At the close of this service was the usual Bible class under Brother W. W. Smith, and there appears to be a growing interest felt by all who attend. The kindergarten has closed for a season, but the study classes are still being fairly well attended. We hear of this educational work going on in many places, and by many different people not of our faith. The work among the Jews presents some very attractive features.

The principal of the Hebrew gymnasium at Jaffa, the chief institution of learning in Palestine, says the Zionist movement there has resulted in the establishment of forty-four colonies, numbering 15,000 persons. We are looking forward with pleasure to the time when that people will be greatly blessed under the ministry of those whom the Lord will send to gather out the honest in heart and bring them into his kingdom.

Here in Zion the work is progressing and quite a number of late have been moved upon by the Spirit to come and help

in the work here. On January 15, Brother W. H. Kelley held forth to a large audience at Enoch Hill, and at the other branches of the stake the work continues as usual. At the Second Branch, Brethren Parsons and Curtis preached last Sunday to excellent crowds. We are still progressing in interest.

ABBIE A. HORTON.

LETTER DEPARTMENT

Milestones by the Way

In my "Milestones" published November 29, you make me say, "The *corned* stone (of the Bothwell church) was laid some time in July." Now I have heard of corned beef, etc., but I know nothing about "a corned stone." Geologists may be acquainted with that specimen but not I. Corner stone, dear editor, is what I wrote.

In the same letter it says "we have never missed a conference in said district (Eastern Michigan) since we obeyed the gospel in June, 1911." This should be June, 1907. However we believe that we made that mistake so do not blame anyone else; I just wish to correct it.

Said letter was written from the home of Brother Theodore Wismer, near Amherstburg, Ontario, where I was holding forth at that time. We had some grand experiences there. Began preaching Sunday, November 29 and continued for about six weeks. Preached in all thirty-seven sermons and we were surely rewarded for our efforts. We never posted a bill or made a great show in the advertising line but Brother Cecil Wismer took the Ford and went to some of the neighbors and told them about the meetings and asked them to come. The first night we had a fine crowd and the writer retired to his room and asked God to give him a message for the people and wisdom to deliver it in a way that would draw them to Christ. We enjoyed excellent liberty and the people gave us the best of attention. We invited them to come again and bring their friends. The news spread that we were there and the people said one to another, "Come, hear a man that preaches without notes; who only has a common school education, but tells the gospel story with the old-time inspiration back of it and proves every point he makes by the Bible." That was all the advertisement we needed. They come and come again. Rain fell and mud appeared, and oh, such mud! Later on it turned cold, snow came aplenty, then Jack Frost got his brush and pincers out and went to work with a will, but the people came just the same. Some drove six miles.

The Spirit continued with us in power and people were heard to remark that they had never heard anything so beautiful and plain. One lady who had been a Baptist for years remarked: "It makes me sad to think how I have been deceived all these years." I baptized her into the true church.

One young man and his wife who live close by, would not come at first as they were sure that we were "right from Utah" so we announced about a week ahead that we would lecture on the latter-day apostasy and show the difference between us and the Utah people. We had a full house; the young man with the rest. He got interested, kept coming and I baptized both him and his wife.

Just here I want to say that Elder J. H. Tyrrell's one thousand-dollar-reward bill came in for its share of the work and did a great deal to disabuse the people of the erroneous idea that we are affiliated with the Mormons of Utah.

To make a long story short, I baptized fourteen fine people in that neighborhood; ten of them being heads of families.

Others told me they were not just ready but if I would return in the spring they would obey. I hope to go.

In my former letter I spoke of a Mr. Henry Jones whose father was my first candidate for baptism, when I first started out as a "boy" preacher in 1911. Well, I baptized Mr. Henry Jones, his wife, four sons, one daughter, one son-in-law, and 2 daughters-in-law so there are three generations that we have brought into the church.

The Wismer family did all in their power to make the services a success and were kindness personified to the missionary. May God bless them.

We spent each Saturday and part of Sunday in Windsor and Walkerville and thus we could attend the services in the Windsor church on Sunday mornings. On November 19 we attended the anniversary services of the Windsor Branch and we all had a splendid time. A good crowd was there but not as many as would have been had it not been for the opening of the London church the same date.

The Spirit of the Lord was with us to a marked degree and was made manifest in a beautiful gift of prophecy through Elder Samuel Brown. The Windsor Saints were highly commended for their diligence and sacrifice in building the church and were told that if faithful they would have to enlarge it in time so as to accommodate those who would be gathered in. The president of the branch was spoken to and told the Lord had been with him in his labors and would be with him still. It was a beautiful gift and we all rejoiced.

The preaching by Joseph Yager and Samuel Brown was good and enjoyed by all. The writer preached at 11 a. m., the eternal judgment being the theme.

The Windsor Branch, under the leadership of Leslie Brown and his colleagues, Albert Bennett, priest; George Daikens, teacher and H. E. Bennett and L. D. Campbell, deacons, is surely advancing rapidly. The branch is in the best condition we have ever seen it and the Saints all seem eager to do their part. Some of the best Saints we have ever met live there and God is blessing them.

They put a beautiful font in the basement of their church this fall and it was there we baptized the fourteen people from Amherstburg.

The Windsor Saints have been very kind to me in every way. Brother Brown is one branch president who never forgets the needs of the missionary. On November 26 (our birthday) he told the Saints they would take up a collection for us and they raised \$10.30 and at Christmas time they gave us over fifteen dollars in all and we feel to deeply appreciate their acts of kindness.

We always make our home there with Brother H. E. Bennett and his lovely family, and truer friends no one could find. We have been there for weeks at a time and have never yet felt that our welcome had run out. They know just how to make one feel at home and the best they have is always at the disposal of their guests. It is a good place to go.

Saturday, December 30, we went to Port Huron on business and met with the Saints there in their beautiful new church on Sunday. Preached at night to a full house, taking for my subject "Jesus: from the manger to the mount." Enjoyed good liberty and trust some good was done.

The Port Huron Saints have made a herculean effort of late to remove the debt from the church and they have been greatly blessed in their work and have accomplished much. Some time last May, Elder Otto Fetting, the branch president, who holds the mortgage, told the Saints that if they would raise him one thousand dollars by the first of the new year, he would give them a twenty-five dollar oyster supper. The branch divided into two bands with Doctor Robert Brown

as captain of the "Diggers" and Elder Joseph Muir captain of the "Hustlers" and the fight was on. There were some valiant workers on each side and they set to with a will. The diggers dug and the hustlers hustled. They did everything that could be done to raise money; they were up and at work early and late and when the smoke of battle cleared away at the close of the old year, it was discovered that each side had raised over \$550. To be exact, they turned in \$1,161.50 and Brother Fetting had a smile on his face as wide as a Quaker's hat brim! All of the workers are deserving of great praise and they can well feel proud of the feat accomplished.

You have heard of "Jones: he pays the freight," well, this was a case of "Fetting: he buys the oysters." New Year's night we all gathered in the basement of the church and from six to eight supper was served to all who came. No one was turned away and about three hundred people ate oysters and had a fine time. Brother Fetting and his helpers made everyone feel welcome and a smile was on every face.

When everyone had done ample justice to the sumptuous feast, we repaired to the main auditorium where, with Doctor Brown in the chair, a splendid program was rendered. At about ten o'clock a lot of happy hearts wended their way homeward, feeling that they had been well repaid for the strenuous efforts they had put forth during 1916.

While in Port Huron we stayed with Elder and Mrs. Fetting in their beautiful home at 1116 Howard Street. It is our home whenever we are there, and a right royal welcome is always given to the weary missionary who goes that way. Sister Fetting is one of the most self-sacrificing Saints we have ever known and seems to always be happy when she is doing something for some one else. Brother Fetting is kindness personified and if there is any reward for altruism, they will surely come in for a large share.

At this juncture we are holding a series of meetings in the Wabash church. Began here Sunday night, January 7 and had a full house. Will continue as long as interest demands.

Am domiciled at the hospitable home of Brother and Sister W. L. Ross and have every comfort but one; the presence of Sister Weaver. She is at her parental home in Traverse City, Michigan, where she went to spend the holidays.

We are very glad to note the advancement that is being made in every department of church work. This bespeaks, in language eloquent, that the work is onward and God has raised up noble men who will carry the banner of our King to altitudes that have never yet been attained. This is not meant to cast a shadow over the work of noble men who have labored in the past; far from it! Their glory is inviolable, their efforts were commendable and praiseworthy; may the light of eternity shine upon them and may they enjoy their well-earned rest. However, the set time to favor Zion has come! The greater endowment of divine power is being given. The star of hope proclaims the dawning of a brighter day for the church. The work is onward! Let all do their share. Roll on, oh time, roll on, and usher in the glorious reign of peace and rest.

When I read of the classes for study that are being carried on in Independence under the direction of President F. M. Smith, Walter W. Smith and other noble men, my heart yearns to be able to be there and take part that I might become better equipped for the work God has for me to do, but we who are out on the battle front are denied that grand privilege. However there is one school that is open to us all, the school of divine inspiration. The supply of wisdom and knowledge is unlimited and inexhaustible. May the Great Teacher help us to be worthy to enter and learn.

CHATHAM, ONT., Lock Box 196. RICHARD D. WEAVER.

The Taylor-Phillips Debate

A unique debate was held in Bloomsburg, Pennsylvania, January 1 to 6, 1917, between Reverend J. J. Taylor of Lexington, Kentucky, representing "The Church of Christ," commonly known as the Christian Church, and Elder A. B. Phillips of Boston, representing "The Reorganized Church of Jesus Christ of Latter Day Saints." The proposition affirmed by each in turn was that "The church I represent is in harmony with the New Testament in faith, doctrine, organization, and practice." Reverend C. V. Huffer of Bloomsburg, and Elder J. A. Koehler of Philadelphia acted as moderators.

Each disputant devoted himself to the legitimate task set before him. This debate was, therefore, entirely free from those features which so often give rise to ill feeling between the parties represented. 'Twas a pleasure to listen to a debate in which satire, waggery, banter, puns, witty poems, and so on, were not employed by the speakers to gain an undue advantage or to impress the audience with their "smartness." No attack was made upon the character of any religious leader or body of people; neither was the name of Joseph Smith or the Book of Mormon mentioned during the whole debate. Principles, not personalities, were discussed.

Perhaps there are people with forensic tendencies or ambitions who can well afford to take home the lesson taught in this debate. At the close of the debate, the members of the Christian Church were very profuse in their expressions of appreciation of our work and people. The conditions maintained throughout the entire debate were very advantageous; the emotions were not excited, but the intellect was appealed to; and we feel sure that in this six-day debate "The Saints' Church" in Bloomsburg made an "impression" that ordinarily would have taken years to have made. Between three and four hundred people were in attendance nightly.

Here are a few of the positions taken. Mr. Taylor affirmed that the church was not in existence until Pentecost; that "the church" and "the kingdom" are the same thing; that the Christian Church is in harmony with the New Testament because it has elders and deacons, and because it observes the ordinances of "baptism" and the "Lord's supper"; that the name of the church is properly "The Church of Christ"; that repentance and faith are doctrines taught by both his church and the New Testament. He further said that the history of his church was to be found only in the New Testament; that it was immaterial what certain individuals did a hundred years ago; that he was defending the Christian Church of to-day; that the only way to prove that his church (the history of which is in the New Testament) is not in harmony with the New Testament is by reference to the New Testament.

Mr. Phillips replied that Mr. Taylor had not connected his church with the pentecost church; that the Christian Church is a modern institution, and therefore, its history must be found in modern records. The circumstances of the rise of the Christian Church was then read from such books as *The Christian System* and *Hayden's Life of Alexander Campbell*. This was designed to show that the Christian Church had its origin in about the year 1809 to 1812. Therefore, its harmony or inharmony with the New Testament can be ascertained only by comparing the modern account of its rise and development with the things written in the New Testament. But the authenticity of these histories was denied by Mr. Taylor.

Mr. Phillips further said that a counterfeit coin is not detected in its points of agreement, but in its points of disagreement. The following differences were then set forth:

(a) The New Testament teaches that the laying on of hands is an ordinance of the gospel (Hebrews 6:1, 2; Acts 8:17; 9:17; 19:6), but the Christian Church repudiates this rite. (b) The Christian Church has elders and deacons only, whereas the New Testament organization had apostles, prophets, evangelists, pastors, bishops, seventies, elders, and deacons (1 Corinthians 12:28; Ephesians 4:11; 1 Timothy 3:1; et. al.). (c) The New Testament ministry was called of God and set apart by the laying on of hands (Hebrews 5:4; John 15:16; Acts 13:1-4); but God has nothing to do with pointing out the ministry of the Christian Church; and besides Mr. Taylor freely admitted that his ministry had no right to set men apart to the ministry by the laying on of hands. (d) The gifts of the Holy Spirit were realized by the New Testament church in fulfillment of the promises of God (Acts 1:2-8; Mark 16:18; Acts 2:38, 39; 1 Corinthians 12:7-11), but Mr. Taylor contends that there are no present-day abstract manifestations of the Holy Spirit. He has therefore admitted that he is not in harmony with the New Testament and "has really conceded all that I claim."

Mr. Taylor replied that the necessity for the gifts had ceased; that the apostolic office was not continuous; that there was no use to lay on hands for the gifts of the Holy Spirit because it is not given to-day, and no man has power to confer these gifts; that he was willing that any man should demonstrate that miracles could be performed to-day. Mr. Taylor had repeatedly said that "where the Bible speaks we speak, and where the Bible is silent we are silent."

Mr. Phillips replied that man never had the power to perform miracles; that God always attended to that, and that he had the same power to-day; and more than that, he has promised to accompany the preaching of the gospel with all the powers that originally attached to it. The usual scriptures were quoted in support of this. Mr. Phillips then asked Mr. Taylor to read from the Bible where God ever said that these things were to be done away; whereupon Mr. Taylor quoted 1 Corinthians 13:8, and added that Jesus, who was perfect, and the gospel, which was perfect, had already come, therefore these things must have been done away.

In reply, Mr. Phillips added verses 9 to 12 to those quoted by Mr. Taylor, in which it is affirmed that "we prophesy in part" (present tense), and quoted Acts 13:1 and 21:9, 10 to prove that there were prophets in the church after Jesus and the gospel had come. He added that "the prophecies of the book of Revelation were all given at a later date." Mr. Phillips then quoted from Eusebius and Justin Myrtyr, and others, to show that there were prophets and prophecies and the gifts of the gospel in the church after the first century; also that the original twelve apostles were succeeded by others.

The usual discussion concerning the qualifications of an apostle ensued. Mr. Taylor affirmed that one must see Jesus to be an apostle; while Mr. Phillips denied that this was a qualification simply because the first apostles were eyewitnesses of his power. He asked for the Bible proof that this was a necessary qualification, and having named other apostles than the first ones named, asked Mr. Taylor to show where they had seen Jesus.

Considerable time was spent in discussing "The canon of the Scriptures." As usual, Paul was quoted as saying that "from a child thou hast known the Scriptures which are able to make thee wise unto salvation." Mr. Phillips asserting that when this was spoken the New Testament was not in existence as such; neither was a large portion of it written; so that Paul's language must have referred to other books than the New Testament. Documentary proof was furnished to show that the canon had never been authoritatively closed,

and scriptural proof that God ever intended to limit himself was asked for.

Mr. Taylor used only about half of his time on the second proposition. Mr. Phillips was asked to go on as he finished his first affirmative speech, Mr. Taylor stating that he had nothing to say. At this juncture we were careful to ascertain what the intentions of the negative were. They wanted to let the first half hour go by default; to this we agreed. On the second negative speech of the first night, Mr. Taylor stated that Mr. Phillips had made a very nice speech, and that he agreed to many things Mr. Phillips had said, but the trouble was that things did not work out as was claimed. Mr. Taylor then asked Mr. Phillips to furnish him with the names and addresses of living men who were witnesses to miracles or who had performed miracles. This was done on the next evening; whereupon Mr. Taylor told one story about the woman who died, and to whose husband the doctor said, "go right on with the funeral, the woman is dead." But the wife spoke up and said: "I ain't either dead." But the husband said: "Shh! keep quiet Lizzie, the doctor knows." Mr. Phillips reminded Mr. Taylor that his story furnished additional proof of the necessity for divine power in relieving the sick, since the doctors were oftentimes such poor judges that they could not even tell when a person was dead. This was about the only joke told during the whole debate; and it was told in a very nice way, and passed off good-naturedly. Mr. Taylor said he would be glad if God would do things the way he did anciently, but he had failed to discover the evidences of such intentions on God's part thus far.

It goes without saying that this is not the title of what was said; but these are the main points as I see them: A more fraternal feeling in a debate I never witnessed. It seemed clear to some of the Saints that the outcome of the discussion was a disappointment to the Christian peoples; but of course we must allow them the privilege of speaking for themselves on this point. At any rate the Saints were highly pleased with the manner in which Brother Phillips presented the claims of the Reorganized Church. Whether others are pleased or not with the outcome, we cannot say.

J. AUGUST KOEHLER.

PHILADELPHIA, PENNSYLVANIA, January 14, 1917.

From Here and There

Brother J. M. McAninch of Niagara Falls, New York, says the annual business meeting of the branch was the best attended in years and was a very harmonious meeting. Elder William Place was reelected president of the branch. An effort will be made to open the work at the south end of the city and at Chippewa, a near-by town.

Georgia Crocker, Nevada, Missouri, suggests that personal troubles and similar items should be eliminated from the HERALD on account of the work of the good literature committees in distributing the papers to nonmembers. She fears that sometimes the contributors forget that these people may get wrong impressions from some things that are written for the church papers. She would like to get in touch with those who have good suggestions on distribution of church literature.

Anyone near Bellefontaine, Ohio, should get in touch with H. P. Kelley, who has recently moved there. He has moved there for his health. Address general delivery.

EXETER, CALIFORNIA, January 5, 1917.

Editors Herald: We are once more enjoying the privileges of country life in Tulare and Exeter, being at the latter place at the time of writing and where again we feel the inspiration of the beautiful Sierra Nevadas with their snow capped peaks. One who has never seen the mountains cannot picture the beauty of the scene at this place—the sun reflecting upon the mountain top and the beautiful snow sparkling so clean and white, and just underneath on the mountain side the orange trees heavily laden with their luscious fruit.

When last here it was spring, when all were busy caring for the fig trees and the grapevines, but now we are enjoying the result of the season's yielding in having all the delicious figs and raisins we care for. It is the first time I have really cared for figs. Brother Dailey had a successful year, while many lost thousands of dollars worth of raisins in his vicinity, owing to the heavy rains and not being prepared for the emergency in the way of wooden trays. The success of our brother was due to more than one reason. First, the Lord blessed them bountifully, but they all worked and did their part faithfully and promptly and thus received the blessing.

We have been enjoying a rest in this part of the country during the holidays, accepting the invitation extended to come again when we left last spring. This we have looked forward to all year, for the country seems to draw me. It is there I long to be, where one can go out and breathe in the free air and take a few gymnastic exercises as one walks up the road, without the constant fear of many looking on (as in the city) and where one can commune with nature, as it were, and really feel that nearness to the Master we so enjoy. As I write I am in the yard and the oranges, grapefruit and pomegranates are in evidence, and the birds are seemingly as happy as when we were last here, the one hundred and seventy-five Rhode Island Reds and two faithful cows are providing us with luxuries unknown to many in the cities at this time of high prices. All these good things continue to make our holiday a pleasant one.

We spent Christmas with Brother and Sister Damron with whom we enjoyed a genuine Christmas dinner. The little church at Tulare gave a very entertaining program and entertainment in the way of a huge, brilliantly lighted Christmas tree, from which Old Santa himself addressed the little ones.

We have not spent much time in recreation since coming into the California mission, but have kept busy. We attended the Irvington reunion which was a time of rejoicing, the weather being ideal until the closing night when the rain descended with a vengeance, it seemed. Brother Rushton, Elder Pitt and myself left before the service for Los Angeles, where we were to visit the Southern California District reunion at Hermosa Beach. We arrived next day about 9 a. m. and were met at the train by that faithful brother, R. T. Cooper, who is always on hand with his car to wait upon the missionaries. He soon provided us with lunch and we were off to Hermosa, a distance of twenty miles, which proved a delightful ride over some beautiful drives—palms and flowers of various kinds bordering the thoroughfare. We had a very busy but pleasant time at Hermosa and after the close of the reunion and all had departed, Elder Pitt and I remained and took up camp life in the little cottage on the grounds, where we were busy for a week or more at our typewriter finishing up our work. While at Hermosa we had the pleasure of entertaining our cousin, Mary Parks of Kansas, for a few days, and who greatly enjoyed the many dips in the Pacific with us. Must confess however, my fear even yet for the "sharks." You see I cannot forget how numerous they were along the Australian and South Sea Island coasts, and for that reason cannot say that I enjoy

the surf. Finishing our work there, we left for Los Angeles, where we remained a couple of days, preparing for San Diego, where a branch was to be organized by Brother Rushton, and where we remained a week, holding revival services each evening. While there we visited the exposition one day. We stopped with Brother and Sister Harrington while in their city and found them pleasantly located and doing a good work which we trust will bear fruit for their labors.

We next arrived in Santa Ana about September 30, where we commenced meetings and which continued until about October 15. We reached Garden Grove, which is located a short distance from Santa Ana, and commenced meetings at once, continuing ten days with fairly good results. We greatly enjoyed the time spent there for more than one reason—not only the air, but the soil had such an attraction for me that I cultivated a part of Brother Carmichael's field and he assures me he expects good results next year. Before leaving, Brother and Sister Parks drove with us to a beet factory where we were initiated into the process of the converting of the beet, from the time it is shoveled into the chutes and enters the factory, to the time it is converted into brown, granulated, and powdered sugar—which is done in a short space of time, and certainly is a marvelous process.

Our next visit was to Newport Beach, where we spent a few pleasant days, also visiting the members of that place. October 29, Mr. McMillian took us by auto to Long Beach, where meetings were announced to continue a week or more. Meetings closed with good results, and we continued on our way to San Bernardino, which we reached November 12. A series of meetings had been arranged for there, so for a couple of weeks they continued with encouraging results. Brother Wixom, president of the branch and mayor of the city secured a hearing for Elder Pitt before the high school and also the men's bible class of the Baptist Church, with fine interest. Brother Wixom also secured a fine lantern and we gave about thirty or forty of our Palestine views at the close of each service, thus trying to entertain as well as instruct the strangers who came out to hear. While in San Bernardino we did light housekeeping, and were well cared for, many of the Saints and friends showing us every kindness.

We arrived in Los Angeles December 3 and commenced meetings the same evening, continuing over two weeks. A number of the Saints sustained the meetings faithfully and we trust some good was accomplished. While in that city we had two pleasant afternoons with Sister Wallace at her home. This sister is the daughter of the late Bishop I. L. Rogers. We are glad to say she seems to be revived in the work. Thus ended our labors in the southern district, and we are now on our way north to visit the several branches once more before returning east in the spring, as we hope to be present at the General Conference this year—having been absent two years.

We are feeling well and enjoying our work as usual and are very hopeful for the future, for we are glad to say that the work is improving all along the line. The little branch in Tulare seems to be in a prosperous condition under the leadership of Brother Damron and while the heavy rains recently have interfered with the attendance somewhat, yet a goodly number of the membership are in evidence at each service. Brother W. A. Brooner is assisting here at the present time.

Yours in the gospel,

ROSA PARKS PITT.

The great thing is to try to fashion the life after the pattern shown us in the moment of our highest inspiration; to make our highest moment permanent. They are blessed who dream—and do.—Orison Swett Marden, in *Ambition*.

LOVELAND, IOWA, January 4, 1917.

Editors Herald: When I read the lovely letters and testimonies of the sisters it makes me feel that I, too, ought to have a testimony for the Lord. I have taken the HERALD for twenty-eight years. I could not do without it. I have sent for "Joe Pine," the new book by Elder Elbert A. Smith. I love very much to read the church books and papers.

I have been a member of this church for fifty-six years. I was baptized at Mondamin, Harrison County, Iowa, December 20, 1860, by Elders E. C. Briggs and W. W. Blair. Mondamin was then my childhood home. I was a girl of fifteen years. I have never regretted the step I took that day for I know this work is true. I have had many evidences of the truthfulness of the work. Many years ago I was very sick and given up to die, by my physician and friends. But I did not lose faith in God. I told my husband I felt that if I was administered to the lord would heal me. He immediately sent for an elder, I was administered to and I began to get better right along and was soon able to do my work and take care of my family. I could relate many such instances during my life, of the blessings of my heavenly Father and his kind watchcare over me when I have had sickness and deaths in my home, and I have felt if I didn't have help from on high I could not live through my sorrow. I have gone to God in faith and asked him as humbly as I knew how, to help me bear up under my burdens, and I know that without his assistance I could not have lived through all my sorrow. Many years ago when my children were young they had that, then, dread disease, diphtheria. We had six lovely children, two boys and four girls. The oldest boy was fourteen years old. We lost four within two weeks. The two oldest girls were spared; later we buried one of them with typhoid fever. It is needless to say the sorrow and heart pangs we went through over the loss of our darling ones. We had other children in after years, but God called on us to give them up with the exception of one, so that I have two daughters left. I know the Lord is taking good care of my darlings for me. I feel that I am unworthy of God's blessings when I read in the HERALD of how much good the sisters are doing for the church, but I have tried to do the best I could under the circumstances.

I am seventy-one years old. I have been a widow fifteen years. My husband was a faithful member. I have two daughters left, both in the church.

I can sympathize with Sister Vida Smith in her contribution "From the ashes." That's all we mothers have left, the ashes of sweet, sad memories of the dear ones past and gone. After all my sorrow I feel wonderfully blessed, for I have two of the ten children left and near me. It is my desire to live so as to please my heavenly Father and to do right in his sight, so that when I am called I may go to those that have gone before. I ask an interest in the prayers of the Saints.

Yours in the one faith,

LUCINDA WILDING.

SAINT MARIES, IDAHO, January 8, 1917.

Editors Herald: When we came here there never had been a Latter Day Saint sermon preached in Saint Maries, and it was some time before we could find some one we could talk to. But I am glad to say we have found people now that are very eager to hear the true gospel. Most of the people here are Catholics and are very wicked, but are honest at heart.

Elder Newby came and preached for us and baptized five adults who are fine people and will be a great help to the work, if faithful. Two other Catholics were baptized and

there are others near the kingdom if only Elder Newby can come back soon.

I have been a member of the church for eighteen years and never have I seen people more anxious to hear the truth. I think we as Saints should live so as to let our light shine that those to whom we are neighbors will see we are trying to walk in the light of our Savior. I have never written to the paper before but it is not because I have nothing to be thankful for, but I thought that there were so many more that were more able writers I would not take up the space, for the Lord knows the comfort we have received from the dear old HERALD. For some time we have been in Saint Maries and no Saints here but my family, and no one to talk the gospel with, and the HERALD was all we had. But I am praying the Lord will watch over us and that Elder Newby will be sent back here, for I think he will do better here than some one else, for he understands the people. He is just the right man for such a place. This is a mill town—three mills and two box factories here, and lots of people to hear the gospel. We are looking for a time when we will have a branch here. Brother Newby organized a Sunday school while here, and we will try to let our light shine in this little place.

Yours for the advance of the gospel,

STELLA PHILLIPS.

XENIA, OHIO, January 11, 1917.

Editors Herald: There is no church here but we read the HERALD and other church papers and receive much help from them. I am trying to live right and pray for God's help to that end. Perhaps some will remember of seeing a letter from Eklie Miller in the paper sometime ago saying she was severely afflicted. She has been operated upon and is left an invalid; she can't walk and one arm is paralyzed. She has no relatives in the United States, and no home, neither anyone to care for her. She stays next door to me with a widow who has three children to support. She helps care for the two younger children while the mother is working. I am sure some of the Saints would be glad to remember this girl with a card or letter on her birthday, January 26. She reads the HERALD over and over and enjoys everything in it. Address her at Xenia, Ohio, R. F. D. 8.

Yours sincerely,

MRS. T. L. BETTY.

MISCELLANEOUS DEPARTMENT

The Bishopric

All elders who have received blank financial reports for 1916 and have not forwarded the same to this office, will kindly do so by return mail, in order that they might appear in the bishop's 1916 financial report.

If there are any who have not received the blank form upon which to make their report, they will kindly advise this office and the same will be sent immediately.

Your cooperation in this matter is essential to the proper discharge of our duties.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

To Saints of Winnipeg District: As I have left the city of Winnipeg and am located at Dominion City, Manitoba, this will notify all as to present address. And as I have again been sustained by the district to act as bishop's agent for another year, I will be pleased to receive your tithes and offerings sent me at this address until further notice. Thanking you for and praying God's blessing on your efforts to honor his law in this particular, I remain, your brother,
W. I. ARNOLD.

Conference Minutes

NORTH DAKOTA.—At Fargo, December 3, 1916. A good time was had, the gifts being in evidence. Some of the Minnesota Saints attended. Delegates to General Conference: J. E. Wildermuth, William Sparling, J. A. Gillen, Thomas Leitch, Anna Holm. Adjourned to meet at 10 a. m. on Tuesday of reunion. W. Shackow, secretary pro tem.

Conference Notices

Western Colorado, February 17 and 18, at Durango, Colorado. Amos T. Higdon, president; M. L. Schmid, clerk.

Little Sioux, February 3 and 4, at Moorhead, Iowa. Send all branch reports to Mrs. Ada Putnam, Magnolia, Iowa. Amos Berve, president.

Nauvoo, at Burlington, Iowa, February 10, 10 a. m. Branch officers mail reports to secretary before February 1. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Gallands Grove, at Dow City, Iowa, February 10 and 11. Branch clerks have reports in hands of secretary before above date. Wave Cross, secretary, Dow City, Iowa.

Eastern Iowa, at Davenport, March 3 and 4. Mail branch reports to secretary before February 21. Church located on corner of Grand and Oxford Avenues. Those coming notify Branch President W. W. Richards, 1913 Main Street, Davenport, Iowa. Mrs. Cora B. Hart, secretary, 1416 Harrison Street, William Sparling, president.

Convention Notices

Nauvoo Sunday school, at Burlington, Iowa, February 9, at 10 a. m. Mrs. John Laubscher.

Western Colorado Sunday school, at Durango, Colorado, February 16, 2 p. m. M. L. Schmid, superintendent; Gladys Hubbard, secretary.

Gallands Grove, Iowa, Sunday school and Religio, February 9, 9 a. m. Have credentials in by February 1. Floy Holcomb, secretary, Dunlap, Iowa.

Northeastern Nebraska Sunday school and Religio at Omaha, February 2. All cordially invited. Alice Cary Schwartz.

London Religio and Sunday school, at London, Ontario, February 3 and 4. Mamie Duesling, Sunday school secretary, 327 Rectory Street, London, Ontario, Canada.

Northwestern Ohio Sunday school and Religio, February 10, at Saints' chapel, 1124 Waverly Avenue, Toledo, Ohio. All Sunday school workers requested to be present. Mrs. E. L. Ulrich, secretary.

London Religio, February 3 and 4, at Saints' church, Maitland Street. Business session 10 a. m., 3d. Secretaries send reports and credentials to district secretary, George Tomlinson, Saint Marys, Ontario.

Southern Wisconsin Religio, at Beloit, Wisconsin, February 2, 8 a. m. Send reports before this time. Ervin J. Lenox, president, Soldiers Grove, Wisconsin; Sylva Dennis, secretary, 2158 Winnebago Street, Madison, Wisconsin.

Chatham, Religio and Sunday school, February 3 and 4, at Kimball, Ontario. Arrangements have been made to organize a district Woman's Auxiliary. All trains will be met at Courtright. Nellie Hunter, 97 Pitt Street West, Windsor, Ontario.

Sunday schools and Religios of Lamoni Stake, convention at Lamoni, Iowa, February 2. Officers will be elected, also delegates to General Conventions, so all locals and schools should send properly authorized delegates. Send credentials to respective secretaries, at Lamoni, Iowa. R. C. Scott, secretary Sunday school; Mrs. Blanche Carpenter, secretary Religio.

Notice to Priesthood

All ordained men in the New York-Philadelphia District are urgently requested to attend the district conference in Brooklyn, February 10 and 11. The missionary in charge

and other general officials will be present. Some quorum organizations of the priesthood will be effected. This is of the utmost importance. H. N. Schwartz, secretary, 1004 Land Title Building, Philadelphia, Pennsylvania.

Request of district conference: That all the priesthood under branch jurisdiction report to the branch president, upon the universal blanks for same, and the branch president report to the district president, he to report to the district conference, February 3 and 4, 1917. Those not members of branches or under branch jurisdiction to report in like manner to the district president. Also it is the request of the last conference that all branch presidents report in writing the spiritual condition of their respective branches to the district president at the coming conference. This is urged upon the priesthood at this time to help improve the condition of our district. H. E. Moler, president, Creola, Ohio; Charles E. Rebert secretary, Box 422, Dayton, Ohio.

Information Wanted

The following names are recorded on our branch record at Tabor, Iowa, and we desire to learn of their whereabouts. If anyone knows, please write to Roy J. Dunsdon, branch clerk, Tabor, Iowa. The names are: Rachel Collins, Jonathan Collins, Anna Genthry, Joseph Green, Emma Taylor, Sarah Paterson, Samuel Thomas.

Will anyone knowing the address of any of the following scattered members of the Audubon Branch of the Minnesota District please report same to Mrs. Kate M. Martin, Frazee, Minnesota, box 344: Walter Irvin Crane, Edward S. Conway, Sarah E. Masters, Claude Charles Barber, Nancy M. Comstock, Alice Mehan, Sarah Smith, Ina C. Kirkpatrick, Morton Powell, Charles E. Shepherd, Mary E. Shepherd, Leonora J. Morse, Ralph Gobell, Charlotte A. Bartleson, Irenus W. Reed, Gertrude E. Atwater, John C. Honnold, Lillie M. Ballard, Grace L. Lane, Mary Gregory, Lillie M. Lane, Clara Adelina Smith, James S. McDermott, Julia E. McDermott, Joy L. McDermott, Mahlan McDermott, Mary E. Ellsworth, James W. Gregory, Hazel L. McDermott. Most of these names came from the Oak Lake books.

To the Members of the Church Camera Club

Don't forget to send to the secretary, A. H. Knowlton, 701 North Cottage Street, Independence, Missouri, prints from a dozen of your best negatives, to be exhibited at the next General Conference.

To prospective camera purchasers, I would recommend obtaining from any camera supply house, a copy of *The Photo Miniature*, twenty-five cents. February, 1916, edition, which deals with the pocket camera. The fine modern pocket camera is the coming instrument for photographic purposes. An enlargement from a good negative is superior to an original print from a large negative! Buy the pocket camera with the short focus, large aperture, anastigmat lens, and get pictures when it would be impossible to obtain them by an ordinary lens. But get the copy of *The Photo Miniature* and learn of the merits of the latest pocket cameras.

C. EDWARD MILLER.

Our Departed Ones

GRAUMLICH.—Emily Caroline Graumligh born near Springfield, Illinois, 1831; died January 4, 1917, at the home of her daughter, Mrs. George Leaman, San Jose, California. Came to California with her parents in 1850; baptized March 24, 1867, at Petaluma, California, by William Potter. Funeral in charge of C. W. Hawkins; interment in Oak Hill Cemetery, near San Jose.

SPERRY.—Edith B. Sperry, born December 15, 1867, at Tootville, Rock County, Wisconsin; died January 7, 1917, at her home in Evansville, Wisconsin. She was baptized September 20, 1896, at Portor Rock, Wisconsin, by W. A. McDowell. She leaves to mourn, a husband, 1 daughter and many other relatives and friends. Loved and respected by all who knew her. (Sermon by W. A. McDowell, in the Methodist Episcopal church at Evansville, Wisconsin.)

McCoy.—Hiram Allen McCoy, born in Indiana, July 4, 1850; died near Des Moines, Iowa, December 27, 1916, as the result of a paralytic stroke. Baptized about 30 years ago and was active in local church work and missionary work, holding the office of high priest at death. He leaves 2 sons

and 1 daughter to mourn his departure; his wife and 2 children preceding him in death. Funeral services at Saints' chapel, Des Moines, Iowa, by J. F. Mintun.

CROW.—Charlotte G. Crow was born September 15, 1844, in Michigan; died in Rockford, Illinois, August 25, 1916. Baptized June 10, 1913, and all that knew her loved her. Her husband, Calvin Crow, died in the service of his country October 3, 1863. She remained a widow from then to her death, and cared for her two children, Willard W., who died at the age of 12 years, and Mary M. Thompson, who faithfully cared for her mother till the last. Interment in Rockford, Illinois, cemetery. Sermon by J. O. Dutton.

SIMMONS.—Mary Emily Mitchell was born in Shelby County, Indiana, March, 1841. Married Achillis Rogers in 1859 or 1860. Two children were born to this union, both dying in infancy. Her husband died in the War of the Rebellion. Married Thomas Limpus in 1868, to which union were born Frank and Maude. Thomas Limpus died in 1888. She married Joseph Simmons in 1903, who died in 1906. She was baptized in 1894. Died at the home of her son Frank, in Denver, Colorado, from lagrippe. Interment at Grant City, Missouri.

ANDERSON.—Elder James Anderson, born in Glasgow, Scotland, February 10, 1834; died at Lamoni, Iowa, January 9, 1917. Came to America with his parents in 1855; went to Utah but finding the evils there, returned to Saint Louis where he engaged in business. Joined the Reorganized Church in 1864; ordained bishop of Saint Louis District. Went to Pleasanton, Iowa, in 1882, later to Kansas City, then to Lamoni. Of ten children, 6 are living. His aged wife yet lives, also 1 brother and 1 sister. Funeral sermon by H. A. Stebins, assisted by R. M. Elvin.

CHRISTENSON.—At the home of her son-in-law and daughter, Mr. and Mrs. Baker of Sumas, Washington, Sister Mattie K. Christenson passed out at the age of 75 years, after 5 years of invalid life during which she was tenderly cared for by the household. She passed away January 1, 1917, and was laid to rest on the 3d, after a comforting service. A quartet from the Methodist Episcopal choir did the singing. Sermon by J. M. Terry, from Job 5: 26; Psalm 116: 15. She was born in Denmark, came to Iowa 37 years ago and to Washington 17 years ago. Leaves 2 daughters and a son and 14 grandchildren as chief mourners. Funeral largely attended.

HALL.—Asbury Hall was born in northeastern Missouri, October 17, 1842. Reared in the vicinity of Keokuk, and married Miss Reu Emma Hutton, 1867. Moved to southwestern Iowa in 1869. Mrs. Hall died in 1880, leaving 1 daughter, Belle, now Mrs. John Wolford. He married Miss J. Emma Steck in March, 1882. They have resided in this city for the past sixteen years, and have been identified with the best social and religious interests of our city. He is survived by his wife, daughter, 2 grandchildren, and 3 brothers, David of Des Moines, George of Lamoni, and Owen of Council Bluffs. He was a consistent member of the church and was honored and respected by the entire community. Died January 8, 1917. Funeral sermon by R. E. Pratt, assisted by F. W. Simpson of the Methodist Episcopal Church.

KEMP.—George Kemp was born in Devizes, Wiltshire County, England, August 29, 1832. Baptized in his youth and about 1849 emigrated to Utah, thence to California and later, about 1865 to Iowa, and has resided ever since, with the exception of three years in Lamoni, in or near Tabor. Baptized at Sacramento, California, December 8, 1863, by George P. Dykes and ordained an elder the same year. For a time he officiated as counselor to president of third quorum of elders. He was twice married, first to Miss Mary Ann Dunsden by whom seven children were born to him. She died in 1878. In 1886 he was married to Miss Anna Pearl Erikson, who bore him one child. Died December 24, 1916, leaving a widow, 5 children, 12 grandchildren and three great-grandchildren. Funeral from Saints' church at Tabor, Heman C. Smith preaching the sermon.

Brinkhoff.—Frederick William Brinkhoff, born March 14, 1845, at Mendan, Germany; died at his home at Cottage Grove, Wisconsin, January 9, 1917. Married Louise Wellner May 10, 1866. Came to the United States in 1867, remaining with relatives in New York until 1869, when they located on the homestead near Cottage Grove, where they lived until a few years ago, when they located in the village of Cottage Grove. There were born to this union 9 children, 5 of whom

preceded the father, leaving his devoted wife, Henry G. of Madison, Wisconsin, Mrs. Carrie W. Poggemiller of Madison, Wisconsin; Mrs. Clara G. Boutwell of Newark, Delaware, and Milton E. of Cottage Grove, Wisconsin. Baptized by J. O. Dutton, April 26, 1911. He did much for the cause he loved so well. Sermon by J. O. Dutton, assisted by J. W. McKnight. Interment in Hope Cemetery, near Cottage Grove.

WEIR.—John Patrick Weir, born March 15, 1860, at Elkhorn, Wisconsin, died January 4, 1917, at Lamoni, Iowa. He was a son of Patrick and Bridget Weir who came from Ireland in their early married life. When eighteen years old his father died, leaving a large family of children. Young John assumed a large share of the burden, assisting his mother to operate the farm and care for the family with patience and fidelity. When twenty-five years old he came to Iowa, settling at Center Junction where he met, and on October 16, 1890, married Miss Cora E. Thomas. To them was born one child, Amelia B. Reared a Roman Catholic, he united with the Methodist Church after coming to Iowa. With his wife, he was baptized by O. B. Thomas May 23, 1893, remaining faithful to his covenant to the end and died in the hope of a glorious resurrection. He was active in Sunday school work, being assistant superintendent of the eastern Iowa Sunday school association for several years. He moved with his family to Lamoni, Iowa, October 26, 1913, since which time he has been in poor health. He leaves a wife, one daughter, one brother, three sisters and a host of admiring friends to mourn his departure. Funeral services in charge of L. G. Holloway, sermon by E. E. Long. Interment in Rose Hill Cemetery.

HOLCOMB.—Chauncey S. Holcomb, youngest son of O. E. and Sally Holcomb, was born in Ashtabula County, Ohio, August 10, 1844; died at the home of his son, D. A. Holcomb, Gallands Grove, Iowa, January 9, 1917. United in marriage to Sister Mary Menimento Wight, September 17, 1867. To this union 7 children were born. Wife died about 1896, and three children preceded their parents to the paradise of God. Came to Iowa with his parents in 1854, and located at Gallands Grove, where he resided until he came to Dow City, about 1890, where he resided with his sister and her husband, Brother and Sister R. Wight, until a short time before his death, when he made his home with his son, Drayton, at Gallands Grove. Baptized October 14, 1860, and held membership at Gallands Grove until May 23, 1900, when he united with the Dow City Branch, where he held membership until death. Ordained teacher in 1864, and was for some years an active officer of the church. He leaves to mourn: 2 sons, D. A. and Romannan, 2 daughters, Sister John Durkee, Upton, Wyoming, and Sister William Jenkins, Woodbine, Iowa, his eldest brother Zechariah Holcomb, Clay Center, Nebraska, Sister Gideon Hawley, Council Bluffs, Iowa, Sister Alfred Jackson and Sister R. Wight of Dow City, and many other relatives and friends. Funeral at Saints' church, Gallands Grove, by Charles E. Butterworth; interment in the Holcomb Cemetery.

Your Last Chance

Recently we published in these columns an offer of *The Youth's Companion* and *McCall's Magazine*, both for a full year, for only \$2.10, including a McCall Dress Pattern. The high price of paper and ink has obliged *McCall's Magazine* to raise their subscription price February 1 to ten cents a copy and 75 cents a year—so that the offer at the above price must be withdrawn.

Until March 31 our readers have the privilege of ordering both publications for a full year, including the choice of any 15-cent McCall Dress Pattern, for only \$2.10.

The amount of reading, information and entertainment contained in the fifty-two issues of *The Youth's Companion* and the value of twelve monthly fashion numbers of *McCall's* at \$2.10 offer a real bargain to every reader of this paper.

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This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, January 31, 1917

Number 5

EDITORIAL

EFFICIENT COOPERATION

Under the old strictly individualist regime a man claimed the right to run his business as he pleased, and it was thought the cheaper the labor he could hire, the better would be his profits and results. Men, women and children were hired, worked long hours and the last ounce of strength practically taken from them. And if these die, more can be secured. "Business is business." But experience has proven, that a man will actually produce more and better, working eight hours a day rather than twelve and fourteen. There is less waste. The cost per unit of product is less.

The man, who has good home surroundings, sanitary conditions in which to work, who has been trained for his work, actually produces more and better results. So the large corporations have come to establish corporation schools, reading rooms, gymnasiums, have beautified their surroundings and are giving voluntarily in many instances the shorter day. Playgrounds are provided for children and sanitary buildings in which to work.

It is true, that some reactionaries still oppose. It is true that some employers are so poor, that they cannot afford economy. Just as a poor man must pay from fifty to one hundred per cent more for his coal by the bucket, his potatoes by the pound than is paid by the man with sufficient means to buy his coal by the ton, his potatoes by the tens of bushels or the carload. In manufacturing it has been proven, that it does not pay to take the last ounce of strength.

But in the church, we still note this tendency to work a good man to death. Oh! well, the Lord will raise up somebody to take his place. We submit, that this is both bad economy and rather doubtful religion. It is bad economy to work a man to the very last we can get out of him.

We hear frequent comment and question from all over the country, as to what is the matter with President Elbert A. Smith. It may be simply stated.

The trouble is one of environment and some of our methods of work. He was handling his fair share of the work of the Presidency, was editor of the HERALD and *Autumn Leaves* and wrote two books and a number of tracts in little over a year. In addition to this he was attempting to do his chores. With the heavy mental work he was carrying, this extra work meant a real burden.

About Thanksgiving time he, together with his son, tried to move a sidewalk and suffered a severe physical strain. Pain caused him to lose sleep for several nights and was sufficient to complete the effects of overwork. The result is a nervous breakdown. It is natural that this should be accompanied at times with a feeling of discouragement. It is also natural, that he should require rest and quiet for his recovery. But there appears no reason why a real rest should not work a complete recovery. For this we confidently look.

The SAINTS' HERALD has not published his address, because of the request that he be not troubled with correspondence. He needs rest and change as well as climate for his recovery.

When he has recovered, then what? We well remember ten years ago, two years after having suffered a nervous breakdown, a brother spoke to us by the Spirit to the effect, that we were trying to do too much and in danger thereby of becoming disqualified. We called his attention to the fact, that he himself was a leading cause of excessive work.

Of course we have resolved that we are going to be very careful. We will relieve him of past cares. But in fact, will it not be only a short time, until we are again overloading a willing workman?

This case does not stand alone. Six other men have been named to us in the short period of one week, as in danger of suffering a similar collapse. Why will we work a willing man to death?

Then there arises again the question of efficiency. Here was a man, who was better able than any other man in Lamoni to do a certain work. In fact we

may safely say he held a unique position in the church, and is better qualified than anyone else we know to have held the positions he occupied—Counselor to the First Presidency, Editor of the *HERALD*.

There are probably five hundred men in Lamoni who could lay a sidewalk as well, if not better, than he could. Yet such work as this and his chores proved, according to physicians, the final straw. We lose his valuable services to the church for some months, just because some one else did not do this and other detail work for him.

One of the Twelve recently remarked that Enoch, Abraham and others were able to make wonderful development in the knowledge of God, because they had leisure for study and contemplation. To-day we have extraordinary facilities. Would it not pay to give a few, at least, of these men leisure for contemplation for the benefit of the whole body?

During the past year President Frederick M. Smith has been at least once on the verge of collapse. President Elbert A. Smith has suffered the results of an overstrain. Some members of the quorum of Twelve have suffered from overwork.

Certain of the stake officers are even now in danger of collapse, and one at least has been advised by a physician to attempt no chores or heavy physical labor, for if he does so at present, it will mean collapse. He is about his place of business, he is attending to his work, he is not counted by his neighbors among those who are seriously ill, and he is capable of doing some work better than anyone else. It would seem under such circumstances, that he should be saved for the work that he can do best, while others carry on the work equally important and equally vital, which they can do as well or even better than he.

Usually the physical exercise of chores is beneficial. Outdoor work is near nature, and better for every man. But in cases of extreme mental and nervous strain, such is not the case.

We are for democracy and for the common good. We have no plea to make for an aristocracy. That is one serious difficulty in the way. We want these men free to do the work for which they are especially fitted. We do not want an aristocracy.

The men who handle the large matters of the business world, free themselves from details. They leave as much as possible to lieutenants or others to do. Sometimes their secretaries even attend to all personal appointments, secure all transportation and see that papers are prepared when needed. These men provide the executive ability. At times they work under tremendous strain. But when the strain is over, they take a period, ten days, a month or three months' vacation.

But we are not to the place, that we need to do

that. Yet, can we not willingly permit the hands of some of these men to be free for the sake of the common good? It is the work that is accomplished by the church that counts, not what each man may do. It is not a case of "That will be glory for me, glory for me, glory for ME." The church has spent money, individuals have spent money, in making special preparation for service to the body. Many of our men are prepared for a service of a special kind. It means an economic waste, it means an intellectual, yes, a spiritual loss to the church if these men and women are prevented from exercising the talent and preparation given of God.

The work of all is needed. The especial characteristics of each man are needed. In the quorum of Twelve there are men who are splendid proselytizers, men who are extra good at a few things. It is to our interests that they be used there on the firing line. There are men, who are good debaters. There are men who are good organizers, who will baptize few, but who look closely to the perfecting of the Saints. There are men who can meet the learned men of the world on an equal footing, and gain respect for the church. There are men who are prepared to deal with the great problems confronting us—this in the one quorum. Let each man magnify his talents.

We have several men in positions of responsibility in the church and its institutions, who, if they are not worth in a worldly sense over \$2,500 a year to the church, are worth nothing. Some of them should be worth at least \$10,000. By this we mean, that the difference between efficient and inefficient handling of their office means that amount or more to the church, and that those who are engaged in business for the church, if they are not worth that in the market, have not sufficient capacity for their present position.

Now we are not pleading that they should be paid any such salary, nor are they asking such special consideration. Their sacrifice may be more. But we are not especially urging the sacrifice, that they are making for the church. We do urge, that possessing the service of these men, their willing, devoted service, it is bad economy to use them too much of the time on work, which some other men could do. It is a question of results; how can we achieve the utmost possible?

With the right men this means not only a financial saving, not only intellectual conquest, not only the increase of the membership of the church, nor alone the development of the people of the church in an intellectual sense, but it should mean added spiritual power. To the body worn out, the brain exhausted, great revelations are not easy.

We do not hold for an externally imposed reveal-

ment on passivity, as might be made by stamping a design on a piece of wood. The glory of God is intelligence. It should be at the height of our mental and physical power, that there lights upon us, that glory which has shone, not on sea or land, the unspeakable effulgence accompanying communion with eternal God, and in this clear light of intelligence the revelation is tested and approved. Revelation should be to increase our intellectual comprehension of truth.

We are not always ready to recognize individual peculiarities and special abilities. A popular person is often elected in some branch or local to a position, for which neither talent nor training fits him or her. We have seen splendid clerks, with a love for detail, put forward, nominated and elected to executive positions. Then because success is not achieved, we hear criticisms, merely because we have not considered that place for which the man or woman is ideally suited.

To find unfitness is only the lesser part of our problem. Our special task is to answer the question, For what is this man or this woman best qualified, to the end that the body as a whole may produce the best results, both in quantity and in quality?

Several of the sisters have made special preparation for work. They have natural talent, and have studied features for work in the Sunday school, Religion or Woman's Auxiliary. Some are especially prepared to handle courses of study in our study classes, extension institute or in the classes of the Woman's Auxiliary. Some are well qualified to write for the church papers.

But some of them are so situated, because of the family relation to the missionary force, that such help is impossible, unless they can be relieved in part from household duties.

Is it to the best interest of the church that these should be held to manual labor, or would it be real economy if the hands of some of them were freed and they made to feel that their service is so valued that they are free to secure assistance for heavy manual labor, such as washing, ironing, scrubbing floors and the like? It seems to the editor, that it would pay many times, if some of them could be made to feel how their services are and should be valued, and at the same time, means given by which others, who are well fitted for such work, may earn a deserved livelihood.

Again, we are making no plea for an aristocracy. We do not even claim this work as being upon the whole more important. We recognize and appreciate the willingness and the great devotion shown by the wives of our missionaries. We appreciate their willingness to work and their devotion. But we do claim, it is more important that they should do work for which they have had perhaps years of special

training, while others perhaps more able for such work do part of the household labor.

"We are laborers together with God; ye are God's husbandry." How shall we use our inheritance and how employ our talents?

Is it not possible for that spirit to be with us, which is expressed in a poem in the *Autumn Leaves* last December, so that we shall look for the advancement of the work rather than to our individual credit? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the Master, and we should be able to show something of his Spirit. For the work is intrusted to all.

S. A. BURGESS.

ABOUT OUR HERE AND THERE ITEMS

We are finding this department so popular that we would like to extend its scope. As you have no doubt noticed, it is made up of brief items from "here and there" which take up much less room than letters saying the same thing.

While it is not intended to dispense with the letter department, which is so much appreciated, we would like to make it a valuable extension of the personal letter method of telling the news. We hope to receive and expect to publish the usual large number of excellent letters from all over the world, but we realize, as do you, that there are many items of general interest that of themselves are worth while but they are not given to our readers because they are not thought of sufficient interest to justify a letter.

We suggest this: Let every community, or as many in the community as care to, write us often with boiled down items intended to be told in just a paragraph. A postal card message will do—in fact would be preferred for this work.

Try to avoid trifling personalities that would only be of local interest, but if they concern the personal work of some one that many of us know or should know, send it in. We must reserve the right to edit the matter and use our best judgment in cases of duplication, as you would expect us to do. Mention church openings, successful meetings, and anything unusual that pertains to our work.

Let us make the "Here and There" items a mirror to reflect the activities of the church that are of general interest. We do not have the space for long news letters from all the branches but we are confident that we can make this department an unqualified success and especially appropriate for the official publication of the church.

HERALD EDITORS.

Daily deeds decide deathless destiny.—M. M. D.

NOTES AND COMMENTS

President Smith Returns

President Frederick M. Smith returned to Independence January 21, and is very busy in his office.

Senior Editor Improving

The latest news from Brother Elbert Smith is that he is making some improvement—more noticeable than at any previous time during his recent illness. The Saints should realize that any improvement other than a miraculous healing will be slow, but under the circumstances it should be sure and steady, which we are confident will be the case.

Stake Officers' Meeting

A meeting of the stake officers is called at Independence for Tuesday morning, January 30. The stake presidents will meet with the First Presidency. President John F. Garver, Bishop A. Carmichael and R. J. Lambert left Monday morning to be in attendance. It is hoped through these series of meetings to secure greatly increased efficiency in stake work.

Apostle Greene Returns from England

Elder U. W. Greene returned from England on December 23, landing in New York City that evening, and reaching his home in Boston the next day. He reports a rough passage. Nearly all the passengers were seasick, and he was without nourishment for nine days, so he feels the need of a short rest at home. While resting, he is actively engaged in the work in the Eastern Massachusetts District.

The Position of the Allies

There has come recently to our desk a speech by the Right Honorable H. H. Asquith on "A free future for the world," "Censorship and trade," an official publication on "The treatment of the Armenians," and "Foi et Vie," which includes a review of the latest utterances of Chancellor Bethmann-Hollweg. These documents set forth the position of the allies and a defense of the action taken by them towards their enemies and neutral countries. They are of marked interest though our limited space does not permit such a review as has already been made in the secular magazines.

Armenian Horrors Portrayed

The Treatment of the Armenians, Miscellaneous No. 31, 1916, consists of verified letters and documents from eyewitnesses of the sufferings created there by the expulsion of the Armenians from their homes. It is indeed a picture of horror and shows to what barbarity war will bring men. As it would

seem there is no form of cruelty but what has been inflicted upon these unfortunate people. This has been done over the objection not only of neutral representatives but even of individual citizens of the allies of Turkey, though the allied governments have remained silent for politic reason.

Carol Singing by Boston Choir

On Christmas eve, the choir of the Boston church went out carol singing. They visited some fifteen homes including that of U. W. Greene, who had just reached home, singing the old English carols. The occurrence was really picturesque as many other choirs were out and the rule was to place candles burning in the window if they wished the choir singers to call, also to place outside some Christmas decoration. At one place they used red electric globes, and also red fire. Also as the night was cold and no homes were entered before midnight came, the singers were wearing blankets, shawls and other articles of covering which reminded one of the picture of carol singers in old England.

A Commendable Effort

In reporting the work of the year to his quorum, Elder H. H. Hand, president of the branch at Perry, Iowa, says, in part: "I am making a special effort to get the church papers and books into every Latter Day Saint home in the branch." Then, further, he adds: "Working out a plan for systematic distribution of our church literature to nonmembers of the town."

It's wonderful the difference it makes in a branch to have all members thoroughly alive to the progress of the church as it is reflected by the publications. A pastor in the pulpit as well as elsewhere in his efforts, finds in such a situation a most pleasing response to his appeals.

True, it is not the *only* thing necessary to progress, but it is a *big* thing. We are glad so many of our branch presidents are alive to the possibilities in this line and hope to see the day when it will be considered as essential to have the church literature as for a schoolboy to have his books.

"Reviving" the Border Troops

Now we have heard from both sides in the little word-war that has been waging on the Mexican border.

The Baptists and some other denominations were indignant because Major General Funston refused to allow the holding of old-fashioned revival meetings at the camps.

General Funston resents the idea that because a man puts on his country's uniform he is worse than

(Continued on page 117.)

ORIGINAL ARTICLES

ECONOMY

Jesus said unto his disciples, "Gather up the fragments that remain, that nothing be lost." (John 6: 12.)

The Lord intended by the above to teach his disciples a very important lesson. If there ever was a time in the world's history that people need to practice economy it is now.

Economy invested in a home is good seed sown. It embraces within itself nearly all of the great virtues in life. Out of it grow confidence, courage, hope, self-respect, true manhood. It implies industry, prudence, forethought, self-denial. It means better homes and better food, better health, more comfort and enjoyment, less waste and less anxiety. Those who are practicing it are laying a secure foundation for a successful life. Economy is a principle that should not be treated lightly.

One writer says, "Many of us have earnings so small, compared with necessary expenses, that savings toward a home seem impossible. But this is all the more reason for saving. It is all the more reason for making the best and the most of the little we have for our comfort, security and true progress."

We should save of our earnings what can reasonably be spared so there would be something to lean upon when needed. It is too late to make hay when it rains. We must work while the sun shines. Too many neglect to gather up the fragments when there is plenty. It is very difficult to realize fully the value of small sums. If the nickels and dimes spent for personal luxuries were put in a savings bank the year around, it would surprise many what it would amount to. There is a saying, "Many a mickle makes a muckle." This is true of nothing more than nickels and dimes. The high cost of living is teaching many a lesson.

The work of God is designed to teach men the art of right living. When we are so situated and to some extent independent it is a great factor in spiritual life. When we are crowded in our temporal affairs it robs us many times out of our spiritual enjoyment. We should strive to make wisdom our handmaid in all our work. Order and method have much to do in rendering labor less toilsome. One has said, "A man's greatest ornament is his work, and he always consults his dignity by doing it."

President Wilson said in one of his speeches, "The supreme human pleasure, it seems to me, is to do something worth doing the way it ought to be done."

There is a thought in that that we might take home and apply to our everyday life.

A young brother said once to one of his neighbors, "My father did not only give me a home and teach me how to work and make money—but he taught me how to use it." We may all more or less come short to use wisely that which is intrusted to our care.

Although it is the main thing in life, there is a great difference in being industrious and being greedy. The Lord was pleased with that servant that had doubled his talent. We cannot waste our time or means and be pleasing in the sight of God. The Lord has reminded his people again and again that he requires their surplus property, and after that a tenth of their increase annually. (Doctrine and Covenants 106: 1.) It is a wrong idea for anyone to wait until he can pay a large amount at once. The Lord means what he says, he wants it annually, whatever we have to pay, little or much. We should be industrious in our affairs in life, like that servant that had doubled his talent. Otherwise we would have no surplus or tithing to pay.

There is a saying, "Worry is a fire which burns and destroys, but produces no heat." Another writer says, "Where there are no worries there is no inspiration and little activity." We can go to the extreme in anything. But there is not much to that individual that has not worry enough about him to be interested in his affairs in life to make it a success.

When we meet our dear brethren who have left all for Christ's sake to bring the glad message of life and salvation to their fellow men, they meet with many discouragements and no doubt at times to some extent worry about their work. They are thankful for a little help and a word of encouragement. It is too late to put flowers on their graves after they are dead; rather give them a bouquet when alive so they can enjoy it. Responsibility is a principle that may not always be considered for what it means, but there is a consciousness attached to it that must at some time be accounted for.

Brother Joseph said, "The man of ordinary perception must necessarily be in a degree conscious of some measure of responsibility attaching to his existence." There are many things in this world that we might desire to have, such things that we do not necessarily need. Before buying we should stop and think, Can we afford it? Things bought before we are able to pay oftentimes bring trouble. No one is to blame but ourselves. There are enough people

in misery who cannot help it without anyone placing himself in the same condition. What can be avoided need not be endured.

Pride is one of the greatest evils of the day. The Lord has warned his people to be aware of it. It carries with it other evil habits which lead to destruction. It brings chastisement, sorrow, unbelief, carelessness, slothfulness, uncleanness. We can get along without the price of those who look only upon the outward appearance. Sensible, thinking men and women will think more of the ones who are living within their means than the ones who try to appear different from what they really are.

Our heavenly Father is willing to bless his people so they may enjoy life. If they will only submit to his rules of government which are founded in justice and truth, if we expect to have our bodies and minds invigorated we must use moderation in our work, sleeping and eating. It is not enough to look into the perfect law of liberty, but it is the doer of the law that obtains the blessing.

We have before us light and darkness, truth and error, joy and sorrow, each other exist side by side, and open to the choice to every free agent.

One has said, "He who will not take advice gets knowledge when trouble overtakes him."

A. JENSEN.

"IN THE BEGINNING GOD"—Part 2

BY H. A. STEBBINS

A "COMMON PROGENITOR"

From the books I have read I believe that few real scientists have ignored God as the direct Creator, or altogether left him out of their studies and writings. And evidently these have not ignored him from actual enmity. Their idea has been that the law of evolution is sufficient to account for a steady progress from a common progenitor through generations down to man. Whence came the original protoplasm they do not claim to know. Darwin was the leader in ability in the "Darwinian theory," and Huxley, Wallace, and Spencer added to it by their travels and studies.

Professor Huxley frankly admitted the necessity of a preexisting living protoplasm in order to produce life, and he said that for the "origin of this he did not pretend to account," because he had no idea how or by what power it came into being.

Charles Darwin said that he believed that the varieties of life "are all descendants of one common progenitor," but as to how this common progenitor originated he did not claim any knowledge, nor even speculate upon it. He wrote plainly about "life, with its several powers, having been originally breathed

by the Creator into a few forms or into one." Hence he was not an atheist.

Professor J. P. Thompson states in his work as follows:

Mr. Darwin's theory is not that of spontaneous generation, for he maintains that "not only the various domestic races, but the most distinct genera and orders within the same great class, are all descendants of one common progenitor."—Man in Genesis and in Geology, p. 38.

Herbert Spencer wrote as follows:

No form of evolution, organic, or inorganic, can be spontaneous, but in every instance the antecedent forces must be adequate in their qualities.—Man in Genesis and in Geology, p. 81.

Thus we see that these students and authors have been misunderstood to quite a degree. Their chief error was caused by their love for the idea that all life could come from a common progenitor whoever may have created it, instead of accepting the record in Genesis that *God* was the creator of each order and species by itself.

SCIENTISTS RECOGNIZE GOD IN CREATION

But the worshipping wise men are more numerous than the others, and they testify that proofs are many that God created not only the original that they allow, but also that he made all the species that now exist or have existed. Professor Louis Agassiz wrote very clearly of the great systems of life upon earth and then asked,

How could this system have been called into existence if there does not exist One Supreme Intelligence as the author of all things. (Essays, Section Four.)—Man in Genesis and in Geology, p. 40.

Professor J. D. Dana wrote:

The perpetual presence of Mind, infinite in power, wisdom and love, and ever acting, is manifest in the whole history of the past . . . Man, the offspring, not of Nature but of God. Bibliotheca Sacra, January, 1856.—Man in Genesis and in Geology, pp. 43, 47.

Alexander Winchell, professor of geology, zoology, and botany, author of many books and treatises, states as follows:

We have witnessed the progressive development of the physical world, its successive adaptations to its successive populations, and its completion and special preparation for the occupancy of man, and have learned that the whole creation is the product of one eternal intelligent, Master purpose, the coherent result of one Mind. God worked out his all-embracing plans. . . . The geological doctrine is not to deny the unlimited power of Deity, for nothing has done more than geology to unfold and demonstrate that power. . . . Beyond is only God.—Sketches of Creation, pp. 16, 30, and 40.

Hugh Miller, of Edinburgh, a man beloved for the nobility and faithfulness of his life, and one of the most learned of earth, wrote Testimony of the Rocks, Old Red Sandstone, Footprints of the Creator, and other books. In one he quotes, with approval, cer-

tain statements by Professor Louis Agassiz, who, after mentioning the forms of animal life existing before man, as found in the geological strata of the earth, says:

Their connection is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the end toward which all the animal creation has tended from the first appearance of the first Paleozoic fishes.—Testimony of the Rocks, p. 229. Taken from Agassiz' principles of Zoology.

Then Hugh Miller himself says:

The character of man as a fellow worker with his Creator in the material province has still to be considered in the light of geology. Man was the first, and is still the only creature of whom we know anything, who has set himself to carry on and improve the work of the world's original framer. . . . Man in this great department of industry, is what none of his predecessors upon the earth ever were,—a "fellow worker" with the Creator.—Testimony of the Rocks, pp. 235, 238.

From Professor Joseph P. Thompson's valuable book I make the following extracts:

If man was produced by evolution from preexisting organisms, where are the transitional forms? No traces have been found of a creature intermediate between the ape and man, nor a simian tribe so far advanced as to fill the gap. . . . In the thousands of years since men and apes have lived side by side, the ape has made no advance toward the form, the habits, or the intelligence of man.—Man in Genesis and in Geology, pp. 43, 44.

It is not the Bible that traces the origin of man back to the monkey or the trilobite;—this makes him the child of God, created in his image, for his companionship and his glory. True, the Bible represents man as fallen and degraded in character, but this by his own act, because God had made him a being of voluntary powers, which powers he perverted to his own degradation. But, by reason of these very powers, he is capable of recovery and restoration to his original place and destiny. . . . As if to represent himself upon the earth God crowned man with glory and honor and set him over all the works of his hand.—Ibid., p. 48.

Is it true as some physicians affirm, that man is just the latest outcome of nature's efforts at improving upon her own experiments in organic life, the treasured selection of some accidental variety of birth in a chimpanzee family? . . . Quite otherwise would I seek the solution of the problem of life. I find in it three factors, God, Man, and Nature.—Ibid., p. 51.

No gorilla ever took out a patent, or made any improvement upon the condition in which he was born; no man-like ape ever developed out of nature anything beyond what his instinct taught him at the first.—Ibid., p. 61.

"THE FIRST FLESH UPON THE EARTH"

I will now speak of a statement in the Inspired Version of the Scriptures which has caused some comment. Formerly it troubled me, but I believe now that the meaning is plain. It reads: "And man became a living soul, the first flesh upon the earth, the first man also."—Genesis 2: 8.

I presume that this is the correct rendering of

the original, and if so then the history given in the first and second chapters of Genesis refers to and includes *only* the era or period in which Adam was introduced. The two chapters only claim to give account of the era of man as the head of creation, when Adam was placed on the earth in the completeness of the manhood which made him actually the representative of God on this globe, to have charge over the earth, and "over every living thing that moveth upon the earth." (Genesis 1: 30, I. V.) In the prehistoric ages, between the periods of great convulsions and upheavals in the earth, there lived not only the monsters of the land and the sea, whose great bones have been found in our time, but also the mollusks (shell creatures) of the Silurian age, the fishes of the Devonian age, and the later forms of life in the periods following. Of the next period, the Devonian age, Professor Winchell states that "few beings basked in the sun or bathed in the waters of the Carboniferous age." The chief characteristics of this period was the unlimited vegetation and vast forests, from which came the formation of the great coal beds of the earth. I quote again from Professor Alexander Winchell as follows:

Though man was not, except in the conceptions of the Almighty, man was regarded in the preparations of this age, the far-seeing Planner of the universe stored the carboniferous fuel in repositories where it could never perish, and where it could await the uses of the coming race of man. Nor was this even the end of the providential purposes. In a subsequent age those barren rocks and those beds of coal became covered, first with the basis of a soil, and then with the soil itself; so that man when he should come upon the stage, might find an inexhaustible mine of fuel, and a foothold for the products of his farm upon the selfsame acres. . . . There was never another period of the world when the supply of carbon was so great. . . . The same general preparatory movements were to be continued, continued till the finished earth had been elaborated for the reception of man.—Sketches of Creation, pp. 160, 161.

It is said that "the empire of fishes was prolonged through the Carboniferous period," but not much other life, the formation of coal seams and layers of stone being the special purpose of that age. But near its end, when the upheavals and convulsions of nature subsided and greater quiet reigned, there are evidences of reptile life. Later the real Reptilian age came in, when the saurian monsters, megatheriums and mammoths, walked the earth, and sported in its waters for long periods.

The point is that the four ages already spoken of, the Silurian, the Devonian, the Carboniferous, and the Reptilian, are all geologically marked in the strata of the earth as distinct and separate from each other, and that all forms of life perished at the end of each age, and with the beginning of the new ages new species of life, or those with great improvements began, and thus new creatures were provided

for each age. There were periods of overthrow and destruction of life between the periods of growth and progress. This is especially shown by successive layers of coal being covered by successive layers of rock, and then of earth, with trees and other vegetation mixed in, as all coal miners have experienced. In the coal and stone measures of the earth are seen the fossil forms of trilobites, fishes, etc., and petrified tropical trees. The writer remembers seeing those that came from mines in Illinois in 1870-1875.

Professor Winchell wrote the following:

If we are to judge from that which is known rather than from that which is conjectured, we are compelled to conclude that the varied forms of animal life did not come into being by a gradual evolution from the Eozoon (beginning) but as so many original utterances of the skilled Artisan of Creation.—Sketches of Creation, p. 76.

That is a grand statement by an able scholar. And another student of the science of the earth, G. J. Douglas, Duke of Argyle, wrote of the distinct forms of life in the Silurian and the Devonian ages, and he said these words about the two ages:

There is no trace of links or of transitional forms between the great class of mollusks (in the one) and the great class of fishes (in the other). There is no reason to suppose that such forms, if they had existed, could have been destroyed.—Primeval Man, p. 45. Published in 1869.

That is, there was no parentage continuing over from one age by which the animal life of the next age had its beginning. The forms beginning in the next age, even of similar species, were radically different in their construction and powers from those that had existed in the previous age. Professor Winchell says:

Successive extinctions, wrought by the lapse of time, or by violent geological revolutions, (were) followed by successive creations of higher and higher forms.—Sketches of Creation, p. 123.

MAN IN THE FIFTH GREAT AGE

Thus came in the fifth great age called the Mammalian age, with man as its head. According to the Inspired Version this age had as its beginning man, and its highest representative, Adam, as the first flesh upon the earth, which was now prepared for his permanent home.

That celebrated geologist, Hugh Miller, quotes from Professor Agassiz, where he speaks of the proofs found showing continual progress in animal life and of the "increasing resemblance to man," yet he says that "this connection is not the consequence of a direct lineage between the animals of different ages," and that "there is nothing like parental descent connecting them. . . . Nor does man descend from the mammals which preceded him in the Tertiary period." Then follows Agassiz' admirable statements, already quoted from Hugh Miller, that the Creator brought into being, "successively all the

different types of animals which have passed away," with the purpose "to introduce man upon the surface of our globe," and "man is the end toward which all the animal creation has tended from the first." (Sketches of Creation 229.)

Hugh Miller himself wrote:

At length the responsible Lord of Creation, formed in God's own image, is introduced upon the scene. . . . Man is the great creature—worker of the world, its one created being, that taking up the work of the adorable Creator, carries it on . . . and finds a field for his persevering ingenuity and skill in every occupation which his Maker had moved before him.—Testimony of the Rocks, pp. 210, 239.

Some who read this article will remember to have seen in the solid rock of unknown ages, as opened by mining and mountain excavations, those layers of many kinds that were formed long before air-breathing animals like man could possibly have lived upon the earth. All have seen the fossil remains of trilobites of the Silurian age, of the fishes of Devonian age, the chambered shells and tree petrifications of the Carboniferous age, and the fossil forms of lizards and other reptiles of the Reptilian age. During all these periods of earth's history unnumbered millions of specimens of life were deposited among the strata of rock that for miles extend beneath the surface of the earth. There are hundreds of layers, and one geologist states that these layers are deposited "in as much order as the drawers of a well regulated cabinet."

Professor Edward Hitchcock wrote as follows:

Still further confirmation of the same important principle is found in the well-established fact that there have been upon the globe, previous to the now existing races, not less than five distinct periods of organized existence, that is, five great groups of animals and plants, so completely independent that no species whatever is found in more than one of them, have lived and successively passed away before the creation of the races that now occupy the surface.—Religion and Geology, p. 22.

He says that there have been found in the rocks thirty-five thousand species of animals and plants.

Professor Winchell states that a fair estimate of the time it would take to change vegetable growth into coal, whether anthracite or bituminous, and then between the coal seams to form layers of solid stone, and thus, one after the other, for nature to build up the great tiers of coal and rock, it would take at least a million years. He mentions seventy-six seams of coal found in Nova Scotia, one thirty-seven feet thick, another twenty-two feet, and other very thin layers. In Wilkes-Barre, Pennsylvania, one called the "Mammoth Vein," twenty-nine feet thick. (Sketches of Creation, pp. 155, 156.)

(To be continued.)

It is the whole business of the church, and it is the business of the whole church, to give the gospel to the whole world as speedily as possible.—Anon.

THE BURNING OF BABYLON---No. 6

BY E. E. LONG

THE SECTARIAN CONCEPT

The sectarian concept of Christ is summed up by Mr. Best in the following words:

The nonepiscopal churches say that as they know Christ, he was a soul so completely immersed in spiritual realities that he simply could not have concerned himself with choosing officers for an organization and drafting a constitution and such other formalism. To him Christianity was a life—a vital, self-perpetuating force which must scatter through the world spiritual seed to reproduce after its kind wherever it fell on good ground. How it might grow—under what exterior forms it might flourish—he cared not, only if the life was still the life that truly came from him. Housed in one form of church or another—what could that signify, provided only men were being made new creatures in himself? More unthinkable than all else is that the Lord Jesus would set artificial limits on spiritual forces. He was not creating in the earth a monopoly of grace; he was giving his grace to the whole world as a free gift for all men. For any company of men then to constitute themselves God's exclusive representatives on earth, is a straightout contradiction of Christ's own generosity and democracy.

THE SPIDER'S WEB OF DELUSION

This broad, liberal, erroneous "large view" of Christ is the spider's web of delusion woven on the brambles of private interpretation, in the meshes of which the Christian nations are so hopelessly entangled to-day. It is the viper of "confused utterances" hatched in the cockatrice den of apostasy which leads into the numerous "crooked paths" of "false philosophy." It contradicts the great truth enunciated by Jesus when he said: "And if a kingdom be divided against itself, that kingdom cannot stand." (Mark 3:24.) The terrible plight of fallen Christianity demonstrates the force of the Savior's logic. Through the magnifying lens of this "large view" Calvinists for centuries have seen the sprinkling of babies as an apostolic rite, and at the same time it revealed others not so "baptized" writhing in eternal torments, to the "praise of his vindictive justice." Through the same "large view" telescope other sectarians see Jesus and the apostles baptizing adults only by immersion, some for the remission of sins, some because their sins have already been pardoned, others three times, face forward, etc.

Through the prismatic angles of this remarkable glass, the doors of the various Christian churches can be seen locked and barred to all except those who comply with the hard and fast rules of entrance, while the pearly gates above are beheld standing ajar to all who truly love the Lord, regardless of credal affiliation. Wonderful indeed! It so enormously magnifies the things that appeal to the popular fancy that it completely obliterates the unchange-

able character of God and nullifies the fiat of heaven: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8.)

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5.

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10:1.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

But Jesus did "concern himself about choosing officers for an organization," and he emphasized this fact: "Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16.) That the apostle occupied an office is clearly evident from the fact that it was prophesied concerning Judas Iscariot: "Let another take his office" (Psalm 109:8), and from the further fact that Paul, an apostle, says, "I magnify mine office" (Romans 11:13). But with those who have obtained the "large view" set out by Mr. Best, New Testament precedent has little weight, if it happens to conflict with the creed.

Jesus also concerned himself about organization by "appointing other seventy" (Luke 10:1) and sending them out to represent him, their duties and prerogatives being almost identical with those of the twelve. These are scriptural facts that no amount of theological cajolery can set aside. God "set" the various officers in the "body of Christ" with the same fixed unchangeability that he set the various members in the physical body of man. He set the bow in the cloud; he set the sun, moon, and stars in the firmament and they are still there just as the Great Architect placed them in the beginning—for the principal reason that man is unable to remove them. If they were subject to the control of man a "large view" of the "generosity and democracy" of God would suggest many changes from the original plan. But, being beyond the reach of man, they continue to obey the perfect law according to the original design, while the beautiful "body of Christ" has not only been crucified but scarified and mutilated beyond all recognition by the heretical phariseeism of modern times.

Directed of God, as he claimed, Joseph Smith organized a visible church with the various officers mentioned in the apostolic church arranged in regular order with their several duties defined. It stands to his credit as a church builder that after nearly a century of world-wide opposition and criticism no necessity for a change in the organic structure or doctrinal arrangement has ever occurred; while contemporary institutions have repeatedly revised their creeds and altered their church polity. And while apostasy intercepted the progress of the

work whereby the church suffered reproach from "false brethren crept in unawares," it survived the terrible ordeal and to-day demands recognition in a way that can no longer be denied.

The angel's message as first announced by Joseph Smith, and as it is perpetuated and promulgated by the Reorganized Church, points with unerring aim to the apostolic landmarks, to the "old paths wherein is the good way," but, bewildered and perplexed, the people, blinded by priestcraft and "confused utterances," say, "we will not walk therein." Overlooking the pearl of great price at their feet, they see nothing but the dark shadow of apostasy in the mountains of the west, from which they turn away with justifiable loathing and disgust.

But why should Christians of our day have such an agony over "Mormonism"? With all the blackness of their criminal record, the Mormons of Utah at their worst never did so much to injure the cause of Christ and dishonor civilization as the Christians of Europe and America are doing now, to say nothing of an inglorious past. I have no inclination to minimize or excuse the evils of Utah Mormonism, and would not say a word about it in this connection were it not for the fact that Joseph Smith is made the scapegoat for the sins of Brigham Young and his successors, and the true Latter Day Saints who represent the original cause are reproached with the crimes of those who apostatized from the faith. It is a common habit for men and women of the so-called Christian churches who lecture on "Mormonism" to associate the name of Joseph Smith with the dark history of Utah and ascribe to him responsibility for all that is found there. With just as much consistency might we lay the blame for the present war at the foot of the cross, and charge all the crimes of medieval and modern Christianity to the philosophy of Christ, as many people are doing. The misdeeds of those who profess to be the friend of Joseph Smith furnishes a convenient pretext for opposing the truth as inaugurated by Mr. Smith and represented by the true Latter Day Saints. It is a rare thing for those who lecture to make a distinction between the true and the false.

It is a matter of reliable history that the popular churches arose from a seething cesspool of iniquity and crime, alive and creeping with the vermin of apostasy. And we don't have to journey far into American history to see Christians boring holes in Quaker tongues with hot irons and beating women on their bare backs as they were driven through the streets tied to an ox cart—and all done in the name of Christianity! They never saw anything like it among Latter Day Saints. For thirty-five years after Joseph Smith organized the church, slavery flourished on American soil, fostered and supported by

Christians of the leading sects who bartered and trafficked in the souls of their fellows. From the first slavery was opposed and Joseph Smith expressed the attitude of Latter Day Saints when he said: "Give the poor black man his freedom, for one hour of virtuous liberty is worth a whole eternity of bondage." To-day Christians, with no word of protest from the churches, are filling their coffers with blood money by manufacturing and shipping abroad munitions of war to destroy their fellow Christians. Could "Mormons" do worse? Say, Christians, listen! If Jesus were here now and you should drag "Mormonism" before him for judgment, and he should again stoop and write with his finger on the ground, who among you could consistently cast the first stone? There is no darker page in history than that which records the unspeakable crimes committed by rival theologians in the name of the church. And those who now are the loudest in their "exposures" of Joseph Smith, and the Latter Day Saints generally, are barely one remove from the shadow of the Dark Ages.

Only a few weeks ago the writer, with some other Latter Day Saints, listened to a woman lecturer who said that "Mormonism," without making any distinction, was a moral cancer on the social body of America, and that the only way to treat it was by the "caustic of gun powder and the surgery of the sword." This "lecture" has the indorsement of some of the leading ministers of the country, and when I heard it I was led to believe that the spirit which moved John Calvin to burn Michael Servetus had been transmitted to his spiritual posterity. Referring to Carrie Nation's method of hatchet warfare, she said, "I would like to do a little smashing on my own account, but I'm afraid of the law." Thus by her own infamous confession it is only the restraining influence of the civil law that stays the bloody hand of persecution now. On three different occasions the writer has been at the mercy of a "Christian" mob who thirsted for "Mormon" blood; but, like the aforementioned lady "soldier of the cross," they were afraid of the law. John was right when he said, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Revelation 17: 6); "and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Revelation 18: 24). But the day of her retribution is at hand and the smoke of her "burning" already darkens the eastern horizon with no signs of abatement.

(To be concluded.)

If to do good were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces.—Shakespeare.

OF GENERAL INTEREST

RECREATION IN THE CHURCH

No church alive to its opportunities nowadays neglects the recreational side of human nature, writes Marc N. Goodnow in *The Churchman* (Protestant Episcopal, New York). Indeed, "the growth of the recreational side of church work, both social and physical, has been more marked within the past two or three years than in the whole quarter century preceding," and the effectiveness of the physical recreation program is being shown, we are told, in "a closer-knit church constituency," and in a higher "spiritual standard and morale." The Young Men's Christian Association, with its 707 gymnasiums, 307 athletic fields, 400 swimming pools, and 4,645 summer camps in North America, is noted as a powerful influence tending to broaden the activities of the church so as to utilize the character values resident in properly administered athletics. Whether or not there is direct religious training, "there are enough of the elements of fair play, good sportsmanship, clean and gentlemanly conduct demanded by the gymnasium game to make it of vital importance." Besides, it is being recognized that "it is rather a difficult thing for an ailing man to maintain his faith at white heat." The writer continues:

In the diocese of Pennsylvania, recently, the social service commission investigated the recreational facilities in the Philadelphia parishes, finding that as many as forty of the eighty-odd churches of the city were equipped with gymnasiums. The following statement is interesting as showing the various activities of the different Philadelphia parishes in the field of recreation.

Twenty-six parishes have basket ball.

Twenty-nine parishes have frequent supervised dances, in some cases with employed teachers.

Sixteen parishes have classes in calisthenics.

Fifteen own stereopticons and have frequent lantern lectures.

Four have motion pictures.

Among the other forms of recreation reported by the commission were these: Dramatic entertainments (reported by all parishes), Boy Scout patrols, military drill, baseball teams, summer camps and outings, shuffleboard, bowling alleys, pool and billiard tables, bathing facilities, reading and game rooms, social gatherings of parishioners and others, kindergartens, outdoor playgrounds, tennis courts.

However, it is interesting to know that it is not only the large cities that have utilized the recreational field for their churches. In the small town of Litchfield, Michigan, with about a thousand souls, a movement was started to install motion pictures for the benefit of the young and old people of the three churches the community supports. The motion picture is now an established institution, giving exhibitions of a popular nature on Saturday afternoons and nights and sacred pieces on Sunday nights.

In Detroit, twenty-two churches have gymnasiums in con-

nection with their regular social work; six churches are renting gymnasiums for their members; eighteen church teams have combined in basket ball leagues; six churches employ athletic directors to supervise all games. In addition to this, Doctor J. B. Modesitt, physical director of the Detroit Young Men's Christian Association, has established a normal class for the training of young men who are expecting to take up gymnasium instruction as a regular part of their church work or for those who are already instructing churchmen and wish to obtain more theory and practice as teachers of athletics. . . .

The gymnasium is by no means the solution of the recreational problem of the church, but it is one of growing importance because it is one of growing popularity. Because of the great variety of activities in this direction and the difference in conditions, every church must, through experimentation, work out its own best program; in no case, nowadays, does the church alive to the opportunities and possibilities among its membership neglect this most important side of human nature—the recreational.

—*Literary Digest.*

RAISING MONEY FOR THE CHURCH

Possibly not all of you know that Harold Bell Wright, the author of so many "best sellers," including *The Shepherd of the Hills*, was for some years in the ministry of the Christian Church. His last pastorate was at Lebanon, Missouri, and the writer of this was his immediate successor. When Brother Wright went there he found the usual custom prevailed of raising the finances by suppers, sales and other business enterprises and depending largely on the people outside the congregation for funds. He accepted the call on condition that these methods were all to be "cut out" and all money raised by the old primitive method of volunteer contributions "as the Lord hath prospered." The people had many misgivings at first but the plan worked so well that they have never raised funds in any other way since then and all the other churches in town adopted the same plan.

The church never got along so well in its finances as it did after this and a great burden was taken off the shoulders of the women. During the years that the writer was there he could go to the bank every Monday morning and get his week's salary credited on his book and if the funds were not quite sufficient the church owed it to the bank and not to the preacher.

We are the people who love to hark back to the early days for our example in all religious matters. Let us hope that all our congregations can some day get back to their example in this. I hope no one will take this as a criticism of our splendid women who

have worked so loyally and strenuously to assist in raising money for various purposes. Good, loyal Marthas are they and I believe they will join me in looking forward to the day when our methods will be as scriptural as our doctrines.—Doctor Charles S. Medbury in the *Christian Call*.

THE DANGER OF MATERIALISM

The war has stirred all nations to their profoundest depths, and we are trying and testing every bit of the fabric of modern civilization to see whether it is necessary in our way of living. We shall probably discard many things as a result of this searching national introspection. In the department of education there was probably never a higher degree of thoughtfulness than at this present crisis.

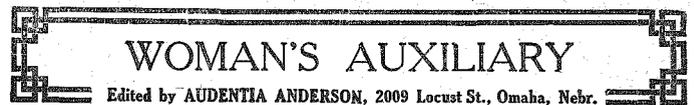
The great danger in this country to be avoided in our school work is the danger of materialism. In Europe the intense suffering which has prevailed will give a background of seriousness and thoughtfulness to all endeavor that we Americans shall not possess except in a faint reflection. Europe will have to think in terms of materialism. Stupendous debts will have to be repaired, shattered homes will have to be restored. It is to be hoped that the schools in the United States will do something to halt the appeal that is being made on every hand to the obvious, the cheap, the popular. The agencies for mental development are all too few, and if the schools fail in their duty the condition will be deplorable.—*The Literary Digest*, December 23, 1916.

RELICS OF PREHISTORIC RACE IN NEW MEXICO

TUCSON, ARIZONA, January 23.—Relics of huge settlements of a prehistoric race of highly civilized Indians who built great dams and irrigated desert lands in the southwestern corner of New Mexico were found by Ranger Don S. Sullivan of the Peloncillo and Animas district of the Chiricahua forest, who reported his discovery to the forestry headquarters here to-day. His report has been forwarded to the American archaeological association. Picture writing which showed the dinosaur and the four-toed horse was found on a crude paper made of reeds and on walls of caves.

Ranger Sullivan reported he believed the settlements were the original dwellings of the Aztec tribe.—Associated Press.

There is always the sunshine, only we must do our part, we must move into it.—Clara Louise Burnham.



WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Of Prime Importance

After all is said and done, the foundations of the reforms we are hoping to see established in the conditions of our modern homes, both individual and civic, must track right back to the doors of the parents of the day. The citizens of to-day are what they are because of the training they have received; the citizens of to-morrow will likewise be expressions of what we parents of the present are doing, or failing to do. There is no exception to this rule. Even the homeless waif is at the mercy of those able to help and care for him, and as those persons fail, or succeed in accomplishing the task of rescuing him from untoward impressions, just so they fail or succeed in raising the standards of at least one unit in to-morrow's activities.

How long would it take the parents of to-day to revolutionize the world? How long would it take them to change the social code—to establish it upon principles of truth and purity? How long would it take even just the parents in the church to make a most decided upheaval of some of the present false and pernicious "standards" of this Nation? At least not longer than one generation! Is it not worth the effort?

Sister Wight, one of our young mothers in Israel, has her ideals for the children of our church fixed high, and she has open eyes to many of the follies of the present-day attitude among women—not only in the "world," but, alas, among our own. Two many are indifferent to the dangers, asleep to the possibilities, and insensible to the responsibilities. How long will we continue thus? Is it not time for every mother and every father in the church to take their children seriously, and to study their mutual spiritual welfare: study to understand the deep mysteries of mind: that their training will be wise, and fertile in longed-for results? Too many parents succeed only in arousing resentment and anger in their children when they attempt to guide; too many are so engrossed with other interests that they do not take the time to even try to grasp the fundamental principles of child training! If we have clothed, ever so richly, the bodies of our children, and failed to implant in the minds of those same children a deep-seated love for right and purity, have we been real parents to them—standing in the place of God to the young souls given to us to guide and fit for the "heavenly calling" unto which Paul says we are all called?

It goes even deeper, farther back. As Sister Wight suggests, the pity is that our young people are not trained for parenthood before that most sacred and serious work is thrust upon them. Would we place a boy in a surveyor's office, to do the most important work intrusted to his company, without one single thought of preparation and qualification for that work? Would we place a young girl upon a piano bench, before a large and critical audience, and expect her to play accurately and with spiritual interpretation, a masterpiece of music, without having first introduced her to the fundamental principles of the art? Nay, as you know, she must have plodded, diligently and with painstaking care and precision, the long, long path of study and preparation, before she could acquit herself intelligently of such a performance. Is the art of motherhood inferior? Is a failure to acquire and perform any less disastrous?

A speaker before one of our women's clubs dwelt with emphasis upon this lack in the curriculum of the education of our young people. She told of lecturing before an audience

at one time, at the close of which lecture a fine broad shouldered young man came up and asked if he might walk to her hotel with her, as he wanted to tell her his troubles. This is the tale he unfolded to her sympathetic ears:

"My father was a farmer, and from my earliest recollections it was borne in upon me that I, too, was to be a 'tiller of the soil,' but also that I was to be at the very topnotch of the profession. I was tutored and trained, by means of experiments and observation, and by careful explanations from my devoted father; and, as I got older, I was sent to high school, to college, and then through an exhaustive course at the State agricultural school, all with the same end in view; that of making of me an intelligent farmer and stock raiser, and of qualifying me for that work.

"At the university I met and loved a little girl—well, to show you what I think of Mary, I will tell you, there isn't her equal in the world! She is bright, brainy, well educated, well poised, and cheerful and kindly in disposition. A couple of years after our marriage, our baby came, and from the first he did not seem strong or well. We both tried to do all we could for him, kindly neighbors came to our rather isolated farm home, to make suggestions and give advice. One evening as the child lay, so sick and suffering, upon the lap of his fond and despairing mother, I walked up and down the room in helpless agony of mind. Suddenly I stopped in front of my little wife and burst out with: 'Mary! it isn't fair, or right, or just! You haven't had half a chance to know what to do! Why, just think! If that were a little calf, or a lamb, or a pig, I would know just what to do for it, but because it is a *human being*, our own little son, neither you nor I know what to do for him! Why, oh, why, were we not given a chance to know about caring for our own?' It wasn't Mary's fault, Mrs. —, nor was it mine; it was simply this false system of education, that teaches a girl to sing and to paint, or to read Greek or speak French but gives her never a hint of how to care for her own offspring!"

Now, this is the deplorable truth! What can we do to help matters? What can *we* do to help matters? Well, let us as Latter Day Saints, to a man, or to a woman (or both) determine that so far as *we* are concerned this shall not remain a fact any longer! Let us go in for a study of the highest thing that can be commissioned to us, and learn how to properly care for the unfolding minds and spirits of the little ones, at our knees, to offend one of which would be worse for us than to have a millstone about our necks! Let us, as parents of older boys and girls, talk to them of their prospective duties as parents; let us impress upon them the important fact that *their lives, to-day, are determining the good or the ill inheritances of their offspring!* Let us patiently teach them to regard marriage and parenthood as God established conditions through which his glory may be more fully expressed!

Give Sister Wight's article a careful reading, and then see if there is not need for study and light on this subject in your midst. Write to her, if you are uncertain how to proceed in organizing yourself and friends into classes to study these problems. Get some of the books she mentions. You will be surprised how the mere reading of some of the most up to date of the many books upon this subject, will, with the aid of the good Spirit which had been promised to us as we "study all good books," open your minds and understandings to the CLEAR DUTY of latter-day parents! Read these books in connection with the many and repeated warnings and counsels we have in the latter-day revelations, and the church will very soon see the effects of this united and consecrated study on the part of her women: "handmaidens of the Lord!"

AUDENTIA ANDERSON.

"As the Twig is Bent so the Tree is Inclined"

A keen realization of the necessity for scientific knowledge of child training is growing in many minds. Nevertheless, it is astonishing how many of us as school patrons, who would not think of letting an untrained teacher instruct our children are yet content to mold and form the most plastic years of the "to-be" school child, with no scientific knowledge of systematic child training. More than this, we forget that the "school child" spends by far more hours at home with the untrained parent than at school with the trained teacher; yet we expect the school to turn out perfect youths!

Where lies the trouble? Would it not be wise for us as parents to get in line, to prepare ourselves so that our home training may augment the school training in so far as that training is good? Then, we may add the two, rather than subtract the one from the other, to determine the child's real standing—his actual progress. The early years give parents the best chance for correct training, for the Lord says, "Power is not given Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, *that great things may be required at the hand of their fathers.*"—Doctrine and Covenants 28: 3. Why did God say to Satan: Hands off the child during his early years? That *great things* may be required of their parents! That's the time to work! Do we know how to make the best use of that short period?

Too many fathers and mothers "just growed;" they have no other reason for doing things than, "That's the way mother did" or "Mrs. Jones does that way and her children are well behaved." This chance method of child training has its dangers. As Hillyer puts it, "Chance may make habits good but chance may just as well make them bad. If left to chance alone, according to the laws of chance, the good and bad are, in the long run, about equally divided." The results of child training are given in terms of habit, and the child that reveals many bad habits shows wrong development. This wrong development is more often due to *ignorance* than to *willful* mistraining.

It is very necessary that something definite be done in this day when environment is so complex that it presents a new problem in training the modern child. Just as old ideas of what a child is, have changed, so must many of the methods, (especially the "chance" method) or training be given up. The real difficulty lies in the fact that too many of us have waited until we are parents before we have even cared to enter into the study of child life and the intricate details of its training. The mature with children soon learn to appreciate their need for all the wisdom they can get and, too often, must regret the fact that they made no preparation for the specific problems their children present! Alas, they expected to meet the issue on the moment of its occurrence, untrained, unprepared, and, as a result, often unwisely.

Something definite has been done. Sister Stebbins, who worked so faithfully for years as superintendent of the home and child welfare department studied many standard books on all topics concerning the child. She gathered the best from numerous sources and condensed the information into those splendid articles which appeared regularly in the HERALD. Many mothers, no doubt, have felt a deep gratitude to her for the help they have received from results of her faithful efforts. The Religio-Sunday school normal department stresses child study as fundamental in training their teachers. How large a proportion of the women of the church who need this study have taken advantage of the opportunity given by these departments of the auxiliary work of the church? If they are not all doing specific study as a

result of that work, then something more needs to be done,—new impetus must be given. Those who sense the need for trained mothers must use their influence to secure earnest students in this work, and no local can be filling its highest mission where this study is being neglected!

More than this, to make the most permanent progress we must look to the future. How? By training our young girls to be competent mothers as well as efficient housekeepers. You may say,—“Why burden a young girl with such things before she is ready to care for her own? She'll have enough of it then.” Let this incident answer the question: A few days ago a mother who is now grandmother, too, picked up a copy of a cradle roll paper, *The Golden Now*, at her daughter's, and read a few suggestions of excellent value to the mother. She soon tossed it aside with the exclamation, “How could a mother remember to do all those things?” *Remember!* That's the word! How can a mother or anyone else remember what has not become a part of her mental content? Mothers cannot remember things they have not learned or experienced! Neither can they easily find time to gain that mental content after they are surrounded with children and home duties. Why not furnish the young woman with a mental content that she may use as a working basis for the highest work she could be called upon to perform, as well as to store her mind with Latin, mathematics, music, and art? They are good but they are not enough.

But, you ask still further, “How are we going to induce the young girl to take up such study?” This burden rests with the mothers of to-day. They must decide what the mothers of to-morrow shall be. Sad indeed is the condition which prevails in many communities where young girls are afraid to give attention to babies for fear of being joked by their elders, many of whom are parents. A few years ago a high school girl read a paper before a mothers' meeting and met with such remarks as, “You pretend to tell mothers how to raise their children.” “Have you joined the mothers' club?” It rests with the mothers' organizations in each town to make some reparation for such unwise jesting. Do something definite to secure junior members for our societies, or see to it that our girls get the work in some way. Many of the city schools are giving such training. We hope that before long every school will place “mothercraft” in its curriculum, but even if it should, the home must not shoulder all the responsibility upon the school.

Mothers, send to the Woman's Auxiliary officers or to the Herald Publishing House for a Woman's Auxiliary Year Book. See the excellent books suggested for study. Organize a class. Select a leader or at least study together. Work and compare notes. The women have it in their power thus to supplement the missionaries' efforts to build for Zion. Nothing can bring about the condition we desire so easily, so quickly, as the establishment of homes where children are healthy, happy and are learning to be of service to humanity. Write us for suggestions if you do not know how to proceed. We are anxious to do what little we can.

MRS. LYDIA THOMAS WIGHT,

Superintendent for Mothers' and Teachers' Problems.
LAMONI, IOWA.

The South Heard From

We have heard from one of our energetic missionaries who is working to spread the gospel in the South, that he has read our article in *HERALD* of November 29, “Who will be next to fall in line?” and is pleased to inform us that he has been in line for six months. This good brother has presented

woman's work in three States, three conferences, two reunions and nine branches and sold eighteen Year Books.

We thank you, brother, and extend the hand of fellowship to you, being especially pleased that you realize that woman's work stands right by the side of man's work in the church. We as a church cannot rise higher than our homes. It is going to take “a long pull, a strong pull and a pull all together” before we can reach the goal. We would like to hear from other missionaries, many of whom we feel sure have been doing what they could to help us.

MRS. M. A. ETZENHOUSER.

Port Huron, Michigan

A report from this active local, received from Sister O. Engel, indicates no cessation in their efforts for good. A good-natured contest covering a period of eight months, for the purpose of raising money for the branch, closed with the year, Elder Fetting giving an oyster supper in celebration. Neither side was defeated, as each raised over the amount (\$500) in view, the “Diggers” having to their credit, \$605.10, the “Hustlers” getting \$556.40.

Sister Engel's report of the annual business meeting of their auxiliary is the first to reach our desk, and it speaks of a very encouraging portion of the Spirit having been with them. A full list of officers for the year was elected, with three new members enrolled, which starts them out with bright prospects for active months ahead.

President, Mrs. O. Engel; vice president, Mrs. C. Farmer; secretary, Mrs. O. Fetting, treasurer, Mrs. J. Morgan, organist, Mrs. C. Farmer; chorister, Mrs. J. J. Emlaw; assistant chorister, Mrs. E. Gardner; chairman for sick and needy, Mrs. E. J. Gibson and Mrs. M. Whitford; flower committee, Mrs. Wheeler, Mrs. McAuley and Mrs. Emlaw; superintendent relief and service department, Mrs. O. Engel; superintendent educational department, Mrs. Lang; superintendent child welfare and home departments, combined, Mrs. R. Brown; press chairman, Mrs. O. Engel.

NEWS FROM MISSIONS

Central Illinois

At the close of four years' work as district president of Southeastern Illinois District I take the opportunity through the valuable columns of your paper, of thanking all my co-laborers and associates for their profitable service rendered me. Four years ago at conference held at Springerton, Illinois, I was first elected as district president; Brother Sam Hoover, my assistant. I was ordained an elder May 24 prior to the conference and I found the work quite a task, not being acquainted with the work and the difficulties I had to meet. Brother S. S. Smith being missionary here at that time, instructed me wisely in regard to my duty in office. I traveled over the entire district, visiting all branches, preaching and settling difficulties, bearing my own expenses most of the time.

At the annual conference at Springerton I was reelected with E. W. Sutton of Tunnel Hill, my assistant. He was a wise counselor and rendered good service in all our undertakings. I was at that time laboring as a local minister. But October 1, 1914, was appointed missionary to labor in this field. At the annual conference at Bellair, I was elected again, with F. M. Davis of Thompsonville my first counselor.

S. D. Goostree of Iuka, second, Apostle John W. Rushton was present and the Saints felt strengthened by his wise instructions given from the stand. S. H. Fields was there also, being one of our missionary force and still laboring in our field this year. Brother Thomas Newton at that time had taken the place of S. S. Smith who was taken from this field on account of severe illness of his wife. On December 7, 1914, my wife was taken sick with bronchial catarrh, later, tuberculosis, and on July 13, 1915, passed away, leaving me with seven children, the youngest nine years of age.

During my wife's sickness which was seventeen months, I was deprived of much district labor, and what labor was done was done under trying circumstances. After her death, trials were more severe, my children all being boys but one, a girl fourteen years of age. My two counselors being stalwart men in the gospel work, I depended largely upon them to look after the district work. At Springerton annual conference in December, 1915, I was reelected, with the same assistants. Being a missionary, I went a number of times when I really should have stayed with my children. Realizing the need of a companion to care for my children and to keep my home in order, I was married to (Miss) Cora Ellis of Springerton, Illinois, whom I find faithful to me, my family and the great work in which we are all engaged.

While at Tunnel Hill in June I discovered my tonsils were very sorely afflicted and began to enlarge. At times I could hardly speak above a whisper. I sought advice from a specialist and was told I would have to have them removed. On September 26 I had them taken out by Doctor E. E. Edmonson of Mount Vernon, Illinois, a real good friend to our people. Because of profuse bleeding and the use of hot medicine, my throat was badly burned and it caused me quite a little trouble.

At Bellair annual conference I helped to elect brother F. M. Davis to the office of district president, relieving me of the responsibility and duties of the office. I trust the work will go on and grow till it fills its mission. I have labored as missionary in southeastern Illinois for two and one half years; met all the local brethren as well as the missionary force. In the last thirteen months I have preached at twenty funerals. May we all be ready to go when our time comes.

I am at present holding meetings at a private house, the old home of Brother F. M. Slover. My brother Jeff, and son Chester, are assisting me. I will go Monday next to Hazel Dell Schoolhouse, near Johnsonville, Illinois, to begin services.

May we all labor and be ready when our Lord and Savior appears, is my prayer.

R. H. HENSON.

ORCHARDVILLE, ILLINOIS.

Southern California

The last four months we, wife and I, have been laboring in the Southern District, holding revival services in the several branches and visiting some of the scattered members. At the close of the Irvington reunion in August, we accompanied Elder Rushton to Hermosa Beach, and joined the Saints in their reunion at that point. Here we received a warm welcome, meeting many old friends and where we were kept very busy in our line of work till its close. The meetings were well attended, and as a whole, spiritual and uplifting in their nature. Elder Rushton took special pains to instruct the Saints and especially the ministry along educational and spiritual lines, resulting in a better understanding of the law and a greater degree of unity throughout the entire district.

Elder Rushton has proven himself to be a good organizer, going about his work in that quiet and tactful manner, that

difficulties are adjusted, and all parties concerned, generally being satisfied. As a result we see a great improvement in conditions all along the line.

September 22 we visited San Diego and was present over the following Sunday at the organization of the San Diego Branch by Brother Rushton. Brother George E. Harrington was chosen president of the new branch.

I first visited this city in the winter of 1909, hoping to recuperate from my severe illness and relieve myself of the responsibilities of church work until I had regained my health. I knew of only one member here, Sister Pickles, formerly of Chicago. Through this sister I learned of the presence of a few other members; these I visited and we were soon holding meetings and thus I forgot all about my illness and a little mission was the result, which I now rejoice to see has developed into a branch. May the Lord continue to prosper this little body of faithful Saints.

Having been invited by those in charge to conduct revival services in the several branches of the district, we began our work at Santa Ana, where we continued over two weeks with fairly good interest. From there we continued on to Garden Grove, Long Beach, San Bernardino, and Los Angeles, holding over from two to three weeks at each place with good interest. We did not baptize any as a result, but the Saints expressed themselves as having received encouragement and some strangers became interested.

The work of an evangelist I believe is intended to revive and strengthen the Saints rather than to minister to those without the fold, though of course our efforts should be to reach both Saints and sinner. We find that music greatly aids us in our work and we begin our services with fifteen minutes in singing, using Zion's Praises, followed by a special number in the way of a solo or duet. Music, if properly rendered, is calculated to prepare the mind for the gospel message.

Another thing my experience has taught me is that the command "preach the word" is just as applicable to-day as formerly. The people are hungry for the plain, simple truth and such subjects as the plan of salvation, the angel message, the restoration of the gospel, signs of the times, etc., always find attentive listeners, while finessed theories eloquently delivered may please for the moment but leave the soul hungry and unsatisfied. In some localities I find just a little murmuring among the Saints because they do not hear more of the simple gospel truth. My brethren of the ministry, fail not to preach the Word. In the world there are plenty of men of eloquence who preach their own theories, but few who preach Christ. The world is perishing for knowledge of the truth. Let us to whom the truth is revealed be faithful to our calling in preaching it.

We are now at Tulare, on our way to visit the branches in the northern district once more before returning east in the spring. We hope to be present at the General Conference, having been absent nearly two years. It is now the rainy season here and the weather is cold and wet, keeping us indoors much of the time.

We note the change in the form of both HERALD and *Ensign* thought by some to be an improvement. The *Ensign* in its present form should be stapled the same as the HERALD. I like the promise made in the *Ensign* to preach an affirmative gospel. Good! May that ever be kept in mind. The *Ensign* started in the beginning with that idea in view, also to teach only the living truth, so we are hoping all the unsavory matter concerning Utah Mormonism may be largely eliminated.

We are kept busy, but enjoy our work and feel very hopeful concerning the future. May the new year have much good in store for all.

F. G. PITT.

LETTER DEPARTMENT

Is it Wrong?

Is it wrong when we see, or think we see, that which is incorrect (and therefore indefensible) expressed by others, to call attention to it in a friendly manner, that is, if our whole object is the welfare of our brother who is supposed to have made a mistake, little or big, and the great cause of truth which has been committed to our trust? And, further, if we are just as willing to be corrected as we are anxious to correct others who are thought to be in error?

FAITH AND BELIEF

I see occasionally by *HERALD* and *Ensign*, that there are a few at least, who still hold onto what seems to be a tradition of the elders, namely, that *faith* and *belief* are two distinct principles of the gospel, each one performing its particular and distinct part in the plan of salvation.

In a late number of the *SAINTS' HERALD*, I find the following statements, made by a brother of good ability and long experience:

"But nevertheless I was encouraged to foster this desire by prayer and serious reflection, and gradually there stole in upon my soul's consciousness the permanency of a 'belief' whose foundations were laid in God, and this belief being encouraged and fostered by serious attempt to purge my life from things worldly or unprofitable, gradually assumed the proportions and stability of a genuine 'faith' or 'assurance,'" etc.

It is barely possible the writer did not intend to make any distinction between faith and belief. If not, the statement is very ambiguous; nevertheless, if not intended, I beg pardon for quoting it.

"Another writer of experience and ability, makes the following statements, found in a late number of the *Ensign*:

"Jesus plainly taught that there was something more conditional in his doctrine than to simply believe. Belief does not impel action, faith does, and these Ephesians had faith."

It will be noticed that these good brethren make no attempt to sustain their position by a single quotation from any one of the three standard books of the church! And this is the way, and *only way*, the topic has been treated, so far as I know, since I came into the church in November, 1863.

If these brethren wish to examine the writer's views on faith and belief they will find an article on this topic in the *SAINTS' HERALD* for February 4, 1914, page 101. This article, written by one of the elders of the church, correctly represents my own views on the subject.

We think it is time, high time, that this doctrine, that faith and belief are two distinct principles, should be renounced, or the scriptural evidence relied upon for proof be adduced. If it has no other support than the tradition of the elders, it should be dropped. If it can be supported by evidence which amounts to proof, let it be shown. Justice and real benefit to all concerned demand this, and nothing less can supply the demand. "Prove all things; hold fast that which is good."—Paul.

An important part of true education is to correct our mistakes as we move along. Will these good brethren please correct their mistake, if they have made one, or, if they have not, furnish us with the opportunity, so we can correct ours?

I am, as ever,

Your old friend and brother in "the truth,"

J. R. LAMBERT.

Independence Stake

On January 23 Pastor Walter Smith as usual on Tuesday nights, took his place as instructor of the economics class, about fifty being present, while Sister Eunice Smith in the north room taught a class of about ten, in story-telling. Brother Dwyer is very popular as a lecturer, and has been of late entertaining our people at Central Church. He will hold forth next Tuesday night at the central high school and is expected here at the Stone Church again very soon. His "Sahara desert" lecture was fine. We are highly favored with lecturers, teachers and preachers, and always with good audiences; and so are other branches of the stake well supplied.

On January 21 Elders G. Jenkins and W. W. Smith preached at Walnut Park, Harold Bullard and E. T. Atwell at the east mission, George Shearer and W. D. Bullard at Enoch Hill, Brethren W. H. and T. C. Kelley at the Second Branch, and T. C. Kelley and W. W. Smith at the Stone Church.

The Saints and also our visitors appreciate the efforts put forth by the choirs throughout the stake; and our inspiring songs of the Sunday schools, church and prayer meetings are a power for good in all the services. Our hearts are filled with gratitude when listening to these gifted musicians, who are making sacrifices by adorning with efficiency their noble profession. Sister E. G. Haberlein sang the title role of the anthem last Sunday morning, "Who shall ascend unto the holy hill?" and her clear, ringing words filled the house.

The temperature has been variable of late, changing from around zero to springlike breezes, which lure the young and old to the services of the early morning, and in fact, our general attendance at meetings is excellent.

Five confirmations took place last Sunday afternoon under the hands of Brethren McGuire and Keir who presided, also Elders R. May, R. O. Self and I. N. White.

Little Sister Stover's obsequies at one o'clock, with Elder T. C. Kelley in charge, were sweet and impressive. On January 19 our Sister Evaline Miller's remains were laid to rest; and perhaps our readers of about ten years ago will remember the remarkable vision of this sister, which the writer had published at her earnest request, in the columns of the *HERALD*. Let us while in the midst of turmoil and affliction, put our trust in Him who through a glorious victory can and will bring us to a haven of safety, where is peace, lasting and complete.

ABBIE HORTON.

Are We a Wasteful People?

Sometime ago a brother in a letter told of the good qualities of our sisters in Australia as good housekeepers, and that as he was two thousand miles from the mainland and did not intend to return for nearly two years, he felt perfectly safe to write as he did. The writer of this is a missionary, and as I expect to attend the General Conference I do not feel at liberty to give my name because I want to mingle freely with the Saints and enjoy myself, and I am too timid to take the risk of being an outcast for opinion's sake.

When I am absent from home there are two in our family of adult age and in a normal condition of health. I asked my wife for a statement of their living expense for the last quarter of 1916. It was \$32.50, or six cents per meal, and the cost of food was higher than at any time during our married life. I wrote to a brother and his wife, both of whom had been raised in families where they were taught not to waste food and live according to very strict rules of economy. He is engaged in industrial labor, and the cost

of their living for 1916 was an average of eight and three-fifths cents per meal.

If there are any sisters in the church who can lower those figures, they ought to compare notes and in some way make it possible for all families in the church to get the benefit of their knowledge and experience. It would relieve many fathers and mothers of anxious care and save many thousands of dollars to the church. I have traveled as a missionary in several of the States, and have been in the homes of our people in the country, small town and city, and it is my honest opinion, as the result of my observations, that we are a wasteful people. We eat too much; there is too much thrown away; we teach by example wasteful habits to our children. If Darwin said we descended from a monkey, he made a mistake; we more often imitate another animal that is more common.

Our best friends are often those who will in a kindly way point out our faults. If the Woman's Auxiliary will start a campaign of practical teaching (not theory that has very little value) and make it possible to reach every home in the church, it would mean more healthful people, more time for work and recreation, a more intelligent people, a happier people. A saving of three and one third cents a day for ten thousand families, or forty thousand members, would be \$12 a year a family, or \$120,000 for one year; save \$2 a month a family and it would be \$240,000 for a year.

With that amount of money the church could soon accomplish many things that it has under consideration. The savings of the eight hundred families in Independence could erect quite a good building for the Woman's Auxiliary. All our great packing houses and manufacturing establishments are always resorting to new methods to save the fragments, trying to make it possible that nothing shall be wasted. What are we doing? How can we ever be the light of the world if we are in the rear rank? Henry Ford's generosity to his employees may prove a curse instead of a blessing, if it develops extravagance. So may our heavenly Father's blessings prove to us if we are not wise and faithful stewards.

Your brother,

WISE ECONOMY.

From Here and There

Brother James Hon of Bronson, Iowa, has a considerable number of HERALDS and *Ensigns* which are available for those who desire them.

Brother Charles Holmes of Breckenridge, Missouri, says the Saints seem to move to other towns around there but fail to locate in his vicinity. He reports a recent visit from Brother McCord who held some successful meetings.

Sister Fay Gates of Ravenwood, Missouri, says that if there are any Saints living at Columbia, Missouri, she would like to have them look up her brother who is attending school there. He rooms at the Y. M. C. A. building. Call for Grant J. Gates.

From Higbee, Missouri, R. F. D. 3, Brother William C. Chapman writes: "I have a lot of HERALDS and *Ensigns* I would be glad to give some one who can use them; some of them are fifteen or twenty years old. I have no use for them."

Elder Lemuel Dyke of Eagle City, Oklahoma, writes that his correspondence class in lettering, composed of missionaries, is getting along finely. He says some of his pupils are

as old as sixty-seven but are going to make good. He is carrying supplies for this work for those who wish to procure them.

Writing from Johnson City, New York, 23 Lewis Street, Charles Engle desired to get in touch with any Saints who may reside in Binghamton or Endicott, New York, in Broome County. He and family have recently moved there from Scranton, Pennsylvania, and would like to reach any local members or be visited by district or general church workers.

From Rosedale, British Columbia, Mrs. James Mercer writes, saying that the people there seem to hesitate about coming out to hear our elders. She desires that the Saints may pray that her affliction—a nervous breakdown—may be removed. She mentions Brother Henry Stade as president of the branch, and says they are trying to keep the banner of Christ afloat.

From Dacusville, South Carolina, Brother A. G. Miller writes that during the year he has made 11 new openings. He has preached 285 sermons, made 300 visits and among other things distributed about 2,000 tracts and papers. He has spent all his time in new places with the exception of about twenty days. He still feels the need of many more laborers in that large district, suggesting that there are only four missionaries in six large States.

From Holden, Missouri, Sister Lola Johnson writes that Brother D. J. Krahl and family have recently moved from Independence to that place. She says Brother Krahl and wife are meeting the Saints more than half way and certainly have the respect of the people in that community. She believes the spiritual life of the community is stronger than it ever has been before, and suggests that a greater responsibility rests upon the people with a clarion voice calling, "Help one another."

We have a handbill evidently put out by Doctor J. E. Asay, the secretary-treasurer of the building committee at Rock Island, Illinois. This handbill sets out the progress of the new church at that place by the reproduction of a photograph showing the church partially completed. There are fifty members in the Rock Island branch and they are building a church at a cost of about six thousand dollars. The matter in the handbill has been published in two Rock Island newspapers and one in Davenport, and sets forth briefly but clearly the position of the church in the religious world.

Sister Lillian Howard of Iola, Kansas, thirteen years of age, enjoys reading the letters in the HERALD. She says the whole family belongs to the church and rejoices that her brother has recently been called to the office of priest. She mentions instances where she has been instantly healed through administration, also other cases of healings by prayer. She says that in her school work the teacher takes special delight in urging that the Utah Mormons and this church are the same, during the history period at school. She feels that it is worth while to be well informed on these subjects and refute such statements.

Books to me, that is, those of our best writers, are ever new; the books may be the same, but I am changed. Every seven years gives me a different, often a higher, appreciation of those I like. Every good book is worth reading three times, at least.—Charles Bray.

New Church at Bloomsburg, Pennsylvania

On Sunday, January 7, the new Saints' church at Bloomsburg, Pennsylvania, was formally opened. We have here a small branch of Saints who are making a very commendable effort to promote the interests of the latter-day work. This summer it was thought proper to build a church building; and with the consent of the bishop this task was undertaken and accomplished.

At 2.30 in the afternoon services were held, during which the following brethren spoke on the subjects named: Edwin Gleazer, priest—"The origin of the church"; George Morris, elder—"The purpose of the church and its relation to the community"; Archibald D. Angus, patriarch—"The financial policies of the church"; J. August Koehler, high priest—"The government of the church." Elder A. B. Phillips in charge, assisted by the local presiding elder, Brother Cunningham.

At 7.30 in the evening Brother A. B. Phillips preached on "The scope of the mission of Christ as Latter Day Saints view it." Both services were well attended and seemingly very much enjoyed.

The debate which had just closed attracted not a few members of the Christian Church to these services. Brother Edwin Gleazer is the General Conference appointee in this vicinity. It is hoped that the work will now become firmly established in this place.

Brother Phillips is holding a series of special meetings in the new church. It goes without saying that this will help some, too.

Bloomsburg is called a "school" town. The normal school is situated there. But aside from this, the town has a very good class of people, and it is hoped that the increase there will be a real addition to the kingdom of God.

Faternally,

J. AUGUST KOEHLER.

About a Remarkable Eyewitness

Agreeable with your request I am sending you what I have heard of the story of "Joseph Smith walking on the water."

I had read of this story in some literature published by some who were not friends to Joseph Smith nor were they believers in the theology advocated by him. To me the story was so absurd that I did not believe that I ever would have the privilege to see and converse with one claiming to be an eyewitness to the deceptive incident, but, in the summer 1885, I believe it was, in company with Brother John T. Kinnaman, in the city of Saint Joseph, Missouri, I heard a supposed-to-be man tell the story. It came about as follows:

Saint Joseph was flooded with bills and cards advertising the wonderful event of a man who was going to walk across the Missouri River, from Elwood, Kansas, to Saint Joseph, a distance of nearly one mile; he was going to "walk on the water." The starting point was just a little east and south of Elwood, and the landing place was near Francis Street, city depot, in Saint Joseph. The banks of the river were lined with people on the Missouri side and many on the Kansas side who had gathered there to witness the great event, which was guaranteed not to be a fake. The river at this point is very swift, so the performer—to avoid being carried down by the swift current—angled across. He carried out his claim by fastening a bicycle on two pieces of timber, one on each side; he then got on the bicycle and began to walk (paddle); the timber was large enough to hold him and the bicycle on the surface of the water and he reached

the Missouri side amid the cheering of the large multitude. The announcement was then made that a certain troupe would be at a certain opera house, so you see the incident was a drawing card.

Leaving the river bank, I made the remark that the performance was more of a success than that undertaken by Joseph Smith. Scarcely had I mentioned the name "Smith," when a person just in front of us turned toward us and said, "Why Joe Smith was not in it; this man made a success, but poor Joe went down in the water." Brother Kinnaman inquired of him, "What do you know about Joseph Smith walking on the water?" He replied that he knew all about it as he was present. "Well," says Brother Kinnaman, "you are the man I have been wanting to see. I have read about Joseph undertaking to walk on the water, but you are the first person that I have seen who was an eyewitness to the incident; tell us what you know about the matter.

"A large number of people listened to the story which has been published and scattered abroad as a truthful incident and some have called the attention of the people to this matter from the pulpit, warning the public against the deceiver, "Joe" Smith.

This pretended witness said that Joseph Smith claimed to be a prophet of God and that he had power to work miracles and in order to convince them that he could do so, he invited them to be present at a certain large pond of water and that he would walk on the water as Christ did. He said, "We surmised that Joe was going to try to deceive us, so we went down to the pond and discovered that Joe and some of his followers had put several planks out into the water just beneath the surface; we removed the last plank, so when Joe came he walked out looking up to heaven, but he soon came to the end, and down he went into the water." Brother Kinnaman asked, "Well, how did he fasten the planks under the water?" "With stakes." "Could not the people see the plank?" "No, the water was dark and muddy." "Well; where was this place?" The man gave the name of the town, but I have forgotten it, but he said it was in the State of Ohio. "You were present?" "Yes, sir." "Well; you are not over forty years of age, are you?" "I am in my fortieth year."

Brother Kinnaman was six feet, eight inches tall; he reached down and took hold of the fellow by the collar, and called the attention of the crowd that had gathered to this "Wonderful, living witness, who saw Joseph Smith trying to carry out such a deception as walking across the water;" and he continued: "The liars are not all dead, for here is one who said that he was an eyewitness and helped to remove the last plank and saw Joseph Smith plunge into the water. Joseph Smith was dead one year before this liar was born, so why willfully misrepresent the dead?" As soon as the fellow could get free from the strong arm that held him, he left.

As I listened to the story that I had heard and read of before, I thought of the guard that had been placed at the sepulcher, or the soldiers, for they said that while they were asleep the disciples came and took the body away. It is said It is said they were paid a large sum of money for their testimony, but this fellow volunteered the information free and I thought that surely this was not the first time he had related the story, for he seemed to have it well memorized. To all who knew not the date of Joseph's death, the witness would impress upon them that what he said was the truth. I wanted to interview the fellow further but he made his escape so quickly that I did not get to. I do not believe, however, that he has ever repeated the story.

Respectfully,

CAMERON, MISSOURI.

WILLIAM LEWIS.

"Cleanliness is Next to Godliness"

In this day of sanitation and hygiene, I often wonder why some of us who profess to be Saints do not observe these rules more closely when we know they are for our benefit, as well as those with whom we come in contact.

How many properly treat themselves and do all that is possible to prevent colds, la grippe, tonsilitis, and possibly more dangerous diseases as consumption, or tubercular troubles? Do they carefully dispose of the wastes or (sputum) that are raised, or does it go upon the sidewalks and sometimes upon the floors of their own dwelling places, where it returns to particles of dust and is then inhaled by other members, who, if not physically strong enough to resist these germs, will suffer the consequences whatever they may be?

It has been the writer's privilege to come in contact with people who do this (Saints), where the contents of both mouth and nose are deposited upon the floor, when they are thus afflicted. Is this sanitation or home hygiene? Are they doing the proper thing to keep others from becoming thus afflicted?

Why not be more careful and conform more closely to the rules that are laid down for the preservation of our health, as well as others?

CONTRIBUTOR.

SENTINEL BUTTE, NORTH DAKOTA, January 5, 1917.

Editors Herald: I enclose you check for two dollars. Apply one dollar on my subscription to *Autumn Leaves* and one dollar on subscription to *HERALD*. I like a paper when its utterances are filled with expressions of love and charity one toward another, but when the spirit of acrimony and incivility dominates a part of its utterances and utter disregard to the sincerity of the sentiments of others are parts of its make-up, I do not deem it wisdom to give sanction thereto. Luckily the *HERALD*, generally speaking is not a paper of that type, so I can give my sanction to its support. Once in awhile an article gets in that does not have the true ring. Every article should be tempered with love. It does not need to sanction what others might say, but it does need to be said in a courteous way. Acrimonious and caustic expressions do not savor of love. God is love, one of the fruits of the Spirit is love, and by their fruits ye shall know them.

I am certainly pleased to read, "The objections to the Book of Mormon answered by itself." I like to read the letter department; it's one way of keeping tab on the old-time Saints, and it is one way of getting acquainted with the new ones. Somehow a thrill of pathos passes over me as each year I note the ranks of the older Saints thinning down; I see fewer of letters from those I knew in former days and more from those I have never met. Isolation makes a person feel that he is alone, and that his friends are gone. All of my life I have been isolated from the church, not from my own choice but from circumstances over which I had no control. I long for that association that would give me cheer at heart and joy in my soul. In the days of our youth we do not feel this loneliness so much, but as we grow older and our ideas become more set as to what the essential things of life are—and with Latter Day Saints it is different from what it is with others—the barrier between us and the world grows wider and we feel our loneliness more, and to-day my heart turns with the exquisite longing so beautifully expressed in the ballad "Old Black Joe" or "Way down upon the Suanee River," to the days of my youth and the association of the Saints therein.

Once more I would like to be in Gallands Grove at the

semiannual conference as we called it then, or at Logan or Woodbine or Garners Grove, or at any other of the many meetings that we used to have then. If we had no hope in the future, certainly our hearts would turn in complete despair. But sometime again we will meet and we look for a more permanent thing than earth presents now. This is the hope of a Latter Day Saint, so let us live in such peace now as will merit the joy we will have then.

In gospel bonds,

GEORGE W. LINDSEY.

OAKDALE, MISSOURI, January 9, 1917.

Editors Herald: Our church is located four miles south of Hamilton, Missouri, in the Far West District, about seventy-five miles northeast of Independence and about thirty-two miles southeast of Stewartville. This branch was organized and the church built in the year 1908 with Brother Coleman Snider as president. This brother has faithfully presided over the branch ever since its organization. We now have eighty-seven enrolled.

Our branch officers are alive to a sense of their duties, working together in unity and love; as a result the branch is in a thriving condition. Brother J. T. Ford, our district president, is devoting most of his time visiting the different branches in the district, and we trust much good is being accomplished by his faithful efforts.

We have a live Sunday school. Brother Coleman Snider is superintendent and has a good corps of officers to help him. We have quite a number of young people who are actively engaged in the Religio work with Brother James Dawson as president. He is the right man in the right place.

The sisters have organized into a "Willing Workers" society with Sister James Dawson as president, with a desire to work for the Master. We can see good results from our efforts.

SISTER ALMA HAWLEY.

OYEN, ALBERTA, January 12, 1917.

Editors Herald: During last year orders for *Marvelous Work and a Wonder* have been coming in from all over, and just recently a brother ordered fifty dollars worth. Just wish to say that the work being all sold out, neither the Herald Office nor myself am able to supply. Am at present engaged in reediting the book with the hope of having it in the hands of Herald Office printers four weeks hence. Might just say that my work of reediting will not make any vital changes in the historical data presented in the last edition—rather an elaboration. We are trying to make all things plain, reinforced by an array of evidence overwhelming and conclusive. We are assured that if the study of prophecy has been interesting in the past, it will become doubly so in the future, as we approach the end of all things towards which the nations of the earth are hastening with unprecedented fury. Am giving special attention to the work elucidating the prophetic periods, in which I have realized the divine help. The work will be somewhat larger than the last edition, and more expensive, owing to increase of prices in material, printing, etc., but we shall assure one and all that the work will go to the public absolutely at cost price.

The work is moving slowly but effectively in this northern zone. Have baptized a number of late. The war, of course, is taking the manhood of the nation to the front with the probability that some form of conscription will be introduced. Several of the Saints have already answered their country's call, one having made the supreme sacrifice.

In a general way our people are prospering financially, owing to the unprecedented prices for grain. Indeed, in this respect, western Canada holds forth splendid opportunities to the tiller of the soil. In the region where we reside, excellent lands can be purchased from fifteen to twenty dollars per acre, land that yielded fifty bushels of wheat to the acre. All American citizens coming to this country are protected against conscription, unless, of course, they wish to homestead and become citizens of Canada.

Sincerely,
DANIEL MACGREGOR.

EGYPT, MAINE, January 14, 1917.

Editors Herald: I love to read the HERALD and hear from other brothers and sisters. I know this is God's work and that he will do his part if we only do ours. I would be pleased to hear from some Saints at Corea, Maine. I hear there are some there and would like to correspond with them as I do not know any of their names.

Your brother in one faith,
G. A. LINSKOTT.

MIAMI, FLORIDA, January 15, 1917.

Editors Herald: I am trying to advance the work in this part and am making my home with the excellent family of Brother James Armour who moved to the southeast coast of Florida about two years ago from Olathe, Kansas. It is a great pleasure to find in their home our church papers, and that Brother Armour has been trying to inform his neighbors in regard to our work. Yesterday I baptized their two daughters, namely: Marie and Margaret, in the great water of the Atlantic Ocean. I lately organized a branch at Tampa, with J. E. Morley president, and D. B. Barrington was ordained an elder and chosen presiding teacher. I also organized another branch at Saint Cloud, Joseph L. Enge was ordained a priest and chosen to preside, and C. C. Rummel was ordained a teacher. Both of these brethren are young in years but are both alive in the work, and we expect to hear good reports from them if faithful and wise.

Elders N. C. Enge and John Spaulding have been trying to advance the work at Saint Cloud, by having out appointments and preaching the word, which has been a help to the church; and so has Brother Morley at Tampa. Where the local ministry do their part in this way it is a help to the missionary force and it is also a great help where Saints take our church papers and talk to their neighbors about our work, then make an effort to secure a house for the missionaries to hold meetings. If at the first you don't succeed, try, try again. A united effort on the part of all will bring about great results sometimes even in places where you may think it is useless to try.

Nearly all my time has been in new places this year. The most trying part of missionary life is to be away from home all the time. Saints everywhere should give of their substance as God has commanded in order to fully sustain the faithful laborers in the field and their families and every other department of the church work. Yours sincerely,

F. M. SLOVER.

ERSKINE, MINNESOTA, January 15, 1917.

Editors Herald: I wish to come again and take a little part in this good work. The welcome issues of the HERALD help us scattered members feel that we are not lone individuals set off by ourselves at various places, but that we are mem-

bers of the one big family of which Christ is head. We find as it were, when we cannot come to dine with the family at the table (church gatherings), the food taken to us in our rooms (homes). So we need not starve or feel forsaken. We need it to enlighten, encourage and entertain us so we grow not forgetful of the good message.

I enjoyed very much reading the message and New Year greetings by President F. M. Smith and other leading officers in the church. There appears to me a happy unity in them all. How could we but enter the work of the year with greater confidence, deeper faith and trust, and with a fuller determination not to let any opportunity for doing good pass by without doing our part. May they not look in vain for us to heed the call ever seeming to grow in importance and ever emphasized—"Come up higher." If we as individuals purify and prepare ourselves, we need not strive to secure such a body, for what else could we then be? Not big, but great.

The contributions sent in from the many places make us feel the mutual interest and effort throughout the church. There truly is so much good written that I'd hesitate to take up space, but I am like most women—when I have been talked to long enough I want to say something, too. Many are doing a noble work in corresponding with isolated members. I am grateful to several and I know many others are. The personal interest and spiritual influence help to counteract the influence of the world. One kind letter from Canada in response to my last letter in the HERALD I failed to acknowledge, as I lost the address.

I enjoyed the evening of December 30 and Sunday the 31st with the North Dakota conference at Fargo. May we treasure up much good that was given. Not expecting to be able to meet with the Saints again or hear a Latter Day Saint sermon for a long time, there is time to "ponder the words in our hearts." The kind hospitality of the Fargo Saints further makes it a pleasure to meet with them.

I hope we shall all be guided with wisdom as to the gathering; that we shall not unduly haste, yet not linger longer when the way is opened and we are called to go. Won't one of the most trying obstacles in the gathering be that we will want this one and that with us? So may we be awake to our privileges to witness so we need not go with a pang of regret for not having warned this or that person. When we have done our part faithfully, may we not be found as pictured in the parable, some with lands, some with property, some with family ties detained from responding to the invitation to come together and partake in the wedding supper of the Lamb. Let us all don the wedding garment of righteousness, our lamps trimmed and filled with oil, "watching always and praying that we be accounted worthy," that we be able to stand and meet our Christ gladly and that he finds us "servants that need not be ashamed."

I think the "Quest of Happiness" play by the Oriole girls shows a good standard. Being "all laborers together with God," we have each of us a part to play, however small. Let us watch and pray that God direct us and that we hear and heed.

Ye stakes and branches, remember the scattered Saints in your prayers. I think the most of us remember you all in our prayers, not forgetting those in whose hands he has intrusted so much.

We will miss Brother Elbert A. Smith until he comes again. Our hearts are lifted to God in prayer in his behalf. We know God will not be forgetful of him.

The work grows ever greater and the testimony stronger. I hope to ever keep in step with the onward march of this the church of Jesus Christ. I want to continue ever a faithful sister in the gospel.

EFFIE DAHL.

NOTES AND COMMENTS

(Continued from page 100.)

other men and spiritually lost. He further suggested that "there were people who had stayed at home who needed revivals worse than soldiers."

The chief objection he urges is that the usual highly emotional meetings, attended by loud exhortation and much singing would drive every disinterested soldier from his only home to seek quiet and peace—and possibly to drift into the very evils so loudly proclaimed against.

He says that the chaplain of each regiment conducts regular services and since they are from many different religious denominations this is sufficient for the soldiers' religious needs. He has the last say.

Lamoni Stake Bishopric

The Lamoni Stake Bishopric has issued a leaflet giving the names of all agents within the stake. They urge the filing of the inventory and the payment of the one tenth. They also urge the necessity of providing for the ministry, the young and inexperienced, as well as the thoroughly competent and experienced missionary. Not only should the railroad expenses be paid, but also the personal expenses. In addition to these, the various homes, and other institutions of the church are presented. One plan is of interest and has been tried elsewhere with success.

A number of Saints in Lamoni Stake are paying their tithing during the year, making their payments weekly or monthly, and at the end of the year they examine their condition and pay what they lack of having paid one tenth of their interest in these short interval installments. We look upon this system with considerable favor and believe it to be in full harmony with the spirit of the law.

They urge also that Lamoni Stake has been chosen as a stake of Zion. And concerning the gathering, they urge:

There are many devoted Saints now living in distant lands, and those not so far distant, who are anxious to come to Lamoni Stake and take part in this work. There are others who desire to come merely to get rid of the opposition to their faith which they find in their present location. Consider carefully which of these two classes you are a member of.

If you belong to the first class, it is to be the studied endeavor of the present bishopric to so locate you that you may work to the best advantage. In order to do so, it will be necessary for those coming to us for help in this line, to file their inventories and present their credentials from those among whom they have labored in the past.

The Lamoni Stake Bishopric, in conjunction with the bishops of the other stakes, are fitting themselves to handle real estate for the accommodation of Saints locating within its boundaries. For this purpose land and homes are being listed, and we are making ourselves acquainted with the possibilities, and desirability of properties offered for sale. Should you want a location in these regions we will be glad to look after you directly from our office.

In pursuance of this, several properties have already been listed with them, and are now being advertised. Any desiring to locate there should first communicate with them.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTHEASTERN MISSOURI.—At Bevier, November 25, 1916, 10 a. m., William B. Richards, F. A. Smith and Ed. E. Thomas presiding. Bevier, Higbee and Menefee branches reported. Green Leaf Branch declared disorganized. William B. Richards, Sisters A. M. Chase, Bertha Cunningham, Kate Rogers, and Charles S. Chase chosen delegates to General Conference; Ben S. Tanner, F. Lofty and J. F. Mintun alternatives. District president authorized to take necessary steps to carry on the tent work in 1917. Frank Lofty, B. S. Tanner and C. W. Miller appointed to solicit funds to purchase new tent. B. S. Tanner appointed member of library board. District officers to report at next conference the advisability of holding a reunion in the fall of 1917. Adjourned to meet in June, 1917, at call of district president. William C. Chapman, secretary.

SOUTHWESTERN ILLINOIS.—At Bellair, December 2, 1916, R. H. Henson in charge. R. H. Henson and F. M. Davis chosen to preside. Reports from Brush Creek, Tunnel Hill, Skillet Fork, Bungay, Parrish, Springerton, Poplar Creek. Resolution to amend rules and regulations was tabled till next conference. Following officers were chosen: F. M. Davis, president; F. L. Sawley, first assistant president; E. W. Sutton, second assistant president; W. E. Presnell, secretary, Sam Hoover, treasurer. Following delegates to General Conference chosen: M. E. Harris and wife, R. H. Henson and wife, S. H. Fields and wife, William Clements and wife, F. M. Davis and wife, and Sister Goodin. J. M. Henson recommended to office of elder by the Poplar Creek Branch and ordination provided for; Chester Henson to office of priest and ordination provided for. Meet again at Tunnel Hill, June, 1917. W. E. Presnell, secretary.

SPOKANE.—At Spokane, December 9, 1916. Statistical reports: Spokane 308, Sagle 62, Gifford 62, Valley 39, Leahy 27, Palouse 27. Condensed report of priesthood gave 215 sermons, 10 baptisms. Bishop's agent; Receipts \$843.62; expenditures \$683.25; balance \$160.37. The following prevailed: "We request the Seattle and British Columbia District to relinquish that portion of British Columbia east of 120th meridian to become a part of the Spokane District." Recommendation from Sagle of Venus Verhei to office of priest indorsed and ordination provided for. Delegates to General Conference: Peter Anderson, J. A. Bronson, F. D. Omans, Emma Harris, L. P. Summers. Treasurer of tent committee reported balance of \$22.95; committee continued. Reunion and district conference to be held in Palouse, 1917. Reunion committee: J. E. Turnbow, W. F. Yates, Venus Verhei, V. L. Gunter and P. F. Klaus. Rule 2 amended to read: "District conference shall meet at call of district presidency and minister in charge twice a year." A motion prevailed instructing secretary to request Bishop McGuire to send a statement to our next district conference stating why he failed to comply with our recommendation of last district conference concerning change of bishop's agent. The following was presented: "Whereas the Presiding Bishop did not see fit to change the appointment of bishop's agent for the Spokane District, therefore be it resolved, that this conference approve of the appointment of the bishop and by vote express our confidence in and our appreciation of the labors of W. W. Fordham as bishop's agent and secretary of district." Carried, unanimously. The district was well represented and all enjoyed the gathering. W. W. Fordham, secretary.

[Amendment to General Conference resolution No. 238 declares the agents were created as agents of the bishop and not of the districts nor accountable to them. Resolution No. 81, adopted in 1867, declares that the bishops or bishop's agents of districts are responsible to the bishop of the whole church. Benjamin R. McGuire, presiding bishop.]

Convention Minutes

NODAWAY.—Sunday school. With Guilford school, January 6, 2 p. m. The following officers elected: Superintendent, Edward Jensen; assistant superintendent, Alec Jensen; secretary, Salena Torrance; treasurer, Otis Anderson; member of library board, W. B. Torrance; home department superintendent, F. Faye Gates; cradle roll superintendent, Sister Alec Jensen; normal class superintendent, Roscoe P. Ross. Appointment by Brother Hoxie indorsed and W. T. Ross made chorister for district. Time and place of next convention left in hands of program committee. Delegates to General Convention are: Edward Jensen, Frank Powell, W. T. Ross, W. B. Torrance, Alec Jensen, W. T. Nelson, Lora Nelson, Edith Anderson, Faye Gates. G. R. Wells and G. S. Trowbridge, general Sunday school and Religio officers were present and helped greatly. Salena M. Torrance, secretary.

Conference Notices

Clinton, at Nevada, Missouri, February 16, 10 a. m. W. S. Macrae, president; Zora Lowe, secretary.

Nodaway District with Bedison Branch, at the Union Church, 4 miles southeast of Bedison, Missouri, February 24 and 25, 2 p. m. Send reports early. W. B. Torrance, secretary.

Kentucky and Tennessee, February 10 and 11, at Foundry Hill Branch, near Puryear, Tennessee. Branch secretaries send reports to district president, J. R. McClain, Fulton, Kentucky. Charles A. Nolan.

Youngstown-Sharon, at Youngstown, Ohio, March 3 and 4. Send all reports to secretary, Mrs. P. L. Glassford, 44 West Delason Avenue, Youngstown, Ohio. Martin Ahlstrom, president, 90 North Oakland Avenue, Sharon, Pennsylvania.

Southern California, at Los Angeles, February 24, 10 a. m. Religio on Friday; Sunday school 2 p. m. same day. By action of conference, branch presidents required to send a spiritual report representing conditions and work done. All district officers, branch presidents, elders and priests laboring under their supervision are to report to the conference. Branches send statistical reports to Mrs. Anna Crum, 205 West 59 Place, Los Angeles, California, together with a list of its delegates chosen, properly certified too. Delegates to General Conference to be chosen. G. E. Harrington, president, 2205 E Street, San Diego, California.

Kansas City Stake, at Central Church, Ninth Street and Lydia Avenue, 2.30 p. m., February 17. Mail financial, auxiliary and delegate reports and recommendations to undersigned not later than February 1. Send statistical reports to Thomas B. Dunn, 1216 South Thirty-eighth Street, Kansas City, Kansas. Ministry to report to their quorum secretaries. No provision for reading individual ministry reports, hence the necessity of joining quorum before conference when summary of each quorum's work will be read. Delegates to General Conference to be elected. Don't nominate delegates to General Conference. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

Eastern Colorado Religio and Sunday school, at the Saints' church in Denver, corner of Speer Boulevard and Logan Street. Religio program 22d, at 7.30. Prayer meeting at 9.30; Religio business session and institute work at 10 a. m. Sunday school business meeting and election of officers 2 p. m., Friday. Sunday schools send credentials to Mrs. Agnes Massey, secretary, 1171 Kalamath Street, Denver, Colorado.

Convention Notices

Eastern Iowa Religio, at Davenport, Iowa, March 2, 1.30 p. m. Clarence Heide, secretary, Fulton, Iowa.

Clinton Religio, at Nevada, Missouri, February 16, afternoon. Mabel Braden, president; Adrian Lowe, secretary.

Clinton Sunday school, at Nevada, Missouri, February 16, 10 a. m. Lucy Silvers, superintendent; Zora Lowe, secretary.

Portland Religio, at Montavilla church, February 9, morning; Sunday school afternoon. Bring credentials. Election of officers. Institute program Friday evening. Lottie Gage, secretary.

Quorum Notices

Quorum of deacons of Kirtland District met at Cleveland conference, February 18. G. W. Kurtz, secretary, R. F. D. 32, Barberton, Ohio.

Will each member of the high priests' quorum please send his annual report and quorum dues to the assistant secretary of the quorum, T. J. Elliott, 1004 Tillie Avenue, Saint Louis, Missouri, not later than March 1. This instruction is made necessary because of the affliction of our worthy quorum secretary, Robert M. Elvin. J. A. Tanner, president.

Notice of Appointment

Let the Saints in Western Nebraska and Black Hills note that Brother Alvin Knisley is appointed to labor until General Conference in the above named field, Bishop Benjamin R. McGuire concurring.

JAMES A. GILLEN,
Minister in Charge.

Woman's Auxiliary

The Woman's Auxiliary of the Kirtland District will hold their annual business meeting during the conference February 17 and 18. All sisters requested to be present. If any have not purchased Year Books, please send immediately for them so you can have them with you. Mrs. Alma O. Curry, secretary.

Notice to Oklahoma Branches

To members of the following disorganized branches of Eastern Oklahoma District—Wagoner and Adamson—Oklahoma membership have been recorded on Haileyville, Oklahoma Branch record. The Studley, Oklahoma, membership, on Wilburton, Oklahoma, Branch record, and the Cove, Oklahoma, membership on Grannis, Arkansas, Branch record. If members of the aforesaid disorganized branches wish their letters of removal, and unite with the nearest or most convenient branch to where they now reside, as the law directs, apply as follows, Haileyville Branch, W. O. Gooch, Hartshorn, Oklahoma; Wilburton Branch, J. E. Kelsey, Wilburton, Oklahoma; and Grannis Branch, Mrs. W. E. Clinton, Grannis, Arkansas. Any of said membership that may know of any deaths, change of names by reason of marriage, will please report and send items to said clerks and oblige J. C. Chrestensen, district president.

Our Departed Ones

ABBOTT.—Sister I. A. Abbott, born May 1, 1840; died January 13, 1917. Baptized by Alma Booker, July, 1906. Leaves 1 son, 1 daughter and 7 grandchildren to mourn. All are members of the church but one.

REED.—Ruth, infant daughter of James and Mildred Reed. Born January 18, 1917; died January 21, 1917. Funeral services at home of Fred Baber, sermon by D. R. Chambers, assisted by George I. Hansen. Laid to rest in Gallands Grove Cemetery.

MCCANN.—Sister Marie McCann, born October 23, 1840, at Warwick, Orange County, New York; died at her home about 6 miles northeast of New Auburn, Wisconsin, January 22, 1917. She came to Wisconsin in 1871 and for many years was known as Sister Burchell, a kind, good woman. She is the last of a large family. Funeral sermon by L. Houghton to a large congregation in the schoolhouse near her home.

LARSON.—Kenneth Dale Larson, son of Brother and Sister H. P. Larson. Born November 28, 1916; blessed by C. C. Nelson and A. Jacobson. Died January 20, 1917. The mortal existence of this little precious bud of promise was of short duration; as a flower it was cut down suddenly by pneumonia. Funeral from the Saints' Church in Guilford, conducted by W. T. Ross. Sermon by O. W. Okerlind to a large audience. Burial in Graves Cemetery.

SMITH.—At Lamoni, Iowa, January 19, 1917, Richard W. Smith, aged 77 years, 11 months and 11 days. He was born in Virginia in 1839 and moved to Illinois in 1861. In the same year he enlisted, and he served three years in the Civil War. He had slow consumption the last years of his life. His wife and their 4 children survive him and all were pres-

ent at the funeral services. These were held at the residence of Mr. and Mrs. A. B. Hague on January 21, H. A. Stebbins officiating. Mr. Smith was a member of the Christian Church.

NELSON.—Near Lamoni, Iowa, January 24, 1917, Vera Adele, beloved daughter of Sister Lulu Nelson, aged 2 years, 2 months and 12 days. The mother and children live with her parents, Brother and Sister Orlando Work. There are three other children, Alta, past 6 years, Floyd, nearly five, and Clara, three years old. Vera had a severe la grippe attack, then pneumonia set in and death resulted. How hard this loss other mothers can tell. Services at the house in charge of J. F. Garver; sermon by H. A. Stebbins. Burial at Rose Hill Cemetery.

BAUGHMAN.—Hezekiah Newton Baughman was born January 12, 1840, in Noble County, Indiana. Came to Iowa when 13 years old. Enlisted in 23d Iowa, served 3 years in the Civil War. Married Irene Miller, August 23, 1866. To them 7 children were born, 1 son and 1 daughter having preceded him to the beyond. Baptized September 12, 1897. Died at his home near Dunlap, Iowa, January 18, 1917. He leaves to mourn, wife, 2 sons, 3 daughters, 4 grandchildren, 1 brother, 1 sister and many other relatives and friends. Funeral at home, sermon by D. R. Chambers, assisted by S. B. Kibler.

WELD.—At Lamoni, Iowa, January 22, 1917, Brother George W. Weld, aged 82 years, 6 months and 29 days. He was born in Cattaraugus County, New York, in 1834; moved to Illinois when a young man. Married Mary Olsen January 7, 1858, at Ottawa, Illinois. Four children are all living, three in Lamoni, Francis M., Oscar L., Proebe (Allen), and the fourth, Sister Carrie Danielson, came from Holden to the funeral. Brother Weld was baptized in 1861 by John Shippy. Death was a happy release. Sister Weld survives him, but is very feeble. Funeral service in charge of J. F. Garver; sermon by H. A. Stebbins.

OUTHOUSE.—George Ryan Outhouse was born August 28, 1831, at Avanton, Illinois. Married Nancy Shaw in 1861 and to this union was born 1 child, Alma. The wife died 4 or 5 years later. In 1866 married Mary Hunter, and to this union were born 6 boys and 2 girls, 2 boys having passed to the beyond. This brother was baptized when 8 years old at Nauvoo, Illinois. On March 1, 1860, he united with the Reorganized Church, being baptized by E. C. Briggs; ordained an elder June 2, 1860, by William Marks, Zenas Gurley and E. C. Briggs. Died December 31, 1916, at the Saints' Home, Lamoni, Iowa. He leaves to mourn, 1 sister, Elizabeth Eveline Cowlinsaw, 2 brothers, John Miller and Francis Marion, 7 children and many relatives and friends. Funeral services in charge of Hubert Case; sermon by Eli Hayer. Interment in Rose Hill Cemetery.

Book Reviews

THE DARK TOWER.—A novel by Phyllis Bottome, 378 pp., \$1.35 net, The Century Company, 353 Fourth Avenue, New York. The publishers list this new book as "A rich, well-knit, full flavored novel, introducing a set of brilliantly drawn characters."

This novel is quite comparable to other popular novels of the day. A few characters are clearly drawn as some discussion is made on the life of an English country gentleman. There is no special moral teaching but it is written in an easy style.

At the recent conference of the Holden Stake, President D. J. Krahl presented the following as a "photograph of a pastor":

Patient	Prayerful	Prompt
Alert	Active	Attentive
Sympathetic	Strong	Sober
Tactful	Trustful	Truthful
Orderly	Obedient	Optimistic
Resourceful	Respectful	Right

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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General Church Directory

First Presidency: Frederick M. Smith, president, Box 255, Independence, Missouri.

Presiding Bishopric: Benjamin R. McGuire, Independence, Missouri.

Quorum of Twelve: All official quorum matters to John W. Rushton, secretary, 951 West Thirty-fourth Street, Los Angeles, California.

Quorums of Seventy: Official joint quorum matter to J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

Presiding Evangelist: Send requests for copies of blessings, etc., to Frederick A. Smith, 421 South Linden Street, Lamoni, Iowa.

Church Historian: Heman C. Smith, historian, Room 10, 202 North Walnut Street, Lamoni, Iowa.

Church Recorder: Statistical reports of branches, certificates of baptisms and blessings, all membership data, to C. I. Carpenter, recorder, 202 South Walnut Street, Lamoni, Iowa.

Church Secretary: General Conference credentials, clergy permits, general licenses, correspondence, etc., to R. S. Salyards, secretary, 713 West Main Street, Lamoni, Iowa.

Publishing Houses: Herald Publishing House, 202 North Walnut Street, Lamoni, Iowa; Ensign Publishing House, Independence, Missouri. Order all church books of nearest house. Australian Mission: Standard Publishing House, 65 Nelson Street, Rozelle, New South Wales, Australia. Address all matter for publication in "Saints' Herald" to Editors Herald, Lamoni, Iowa.

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Lamoni, Iowa

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FOR 1916-1918

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Order from your nearest house to save postage.

Announcement

Last June through an ad in this paper Lawn & Casey secured nearly 100 of our people as agents for Casey's "Giant Grip" Cement, the 20th century marvel for mending furniture, crockery, glass, stone, tile, leather, etc. Although outside capital has been taken in, Lawn and Casey control the company and will carry out their first plan of placing the agency with as many of our people as may want it. If you cannot devote all your time, take the agency for your own town or community placing the goods in stores and soliciting what you can. When we have sufficient agents we will back them up with advertising as we have the money to do it! Send 25c today for sample bottle and terms to agents. J. R. Wight, our agent at Thurman, Iowa, says, "I spliced a tug the 10th of August last and used it all through good and bad weather. I pulled the tug in two in another place and now I have a splice in two places." Just think of the demand for such a powerful adhesive! When the people try it they will continue to use it as it has no competitor.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, February 7, 1917

Number 6

EDITORIAL

CAN WE EMPHASIZE SERVICE TOO MUCH?

Not long ago several of the younger writers whose work is often seen in the publications of the church, especially in those that are read principally by the young, were comparing notes and discussing the situation in church literature.

At that time several stories and articles were being written by them, and it was discovered that in the work being done and that which had been done, every one of them had, in one way or another, made "service" the predominating theme. One was portraying the possibilities of true service in the humble duties that come to all of us. Another had allowed her characters to seek out the honest in heart in the world and by lives of devoted courage inspire them with the beauty of holiness. Still another had been gathering up the fragments and seeking to call out the dormant powers in the members of the church.

And so it went. Without premeditation, each was stressing activity in good works, with doctrine and history and philosophy a necessary though unmentioned foundation.

It was commented on that this was more or less a general condition, and as an example Elbert A. Smith's new book, Joe Pine, was mentioned as a serious preparation for service in material things. Articles, sermons, and editorials in the columns of the church papers were pleading for more intelligent and devoted service.

The theme at many a prayer and testimony meeting had been: "What can I do?" followed by many a declaration of consecration to the cause we all love.

It was recalled that one of the younger generation had not long since declared from the pulpit that in his opinion the three presidents that had presided over the church since 1830 each had a special mission to the world. Joseph the Martyr, the giver of the law to the church; Joseph his son, the interpreter of the law; and Frederick M., now president, the

leader to carry out the provisions of the law as they have been given and largely interpreted. Of course he would not limit the work of any one to that exclusively, but the dominating result had been along the lines indicated.

Perhaps there is nothing remarkable or new in this conclusion nor the discovery of the group, but it may suggest to the reader a situation at which he has possibly wondered a little and about which he may have asked: "Why do we hear so much on all sides about service?"

Let us consider the situation briefly. We recall the statement, a trite one, of another young preacher to the effect that our service to God is measured by our service to his creatures. We are all supposed to believe that nowadays, yet an old brother took the young man to task, saying that he could serve God acceptably at home in prayer and devotion and deep meditation.

Both were right. The youthful herald to the king thought of running swiftly to yonder hamlet with fleetness of foot and stoutness of heart to carry the king's message. The veteran whose temples were silvered with many years of experience thought of serving as counselors to the king and his subjects.

Close students of the history of the church can observe in the publications of years ago that many and many a page has been written to clear up certain doctrinal points and firmly establish interpretations thereof. Our grandfathers and our fathers wrote and preached and talked of the law of the church. It was a common topic of conversation, this marvelous work and a wonder. At the fireside at night it was discussed and considered. On the Sabbath the whole family gathered at the meeting place and a zealous servant of God would preach the restored gospel in sermons often lasting two to two and a half hours to intensely interested audiences. Why hurry? for were they not there for the day to hear the gospel story? They did not hurry and they

stayed all day. Those were the days of the establishment of the kingdom in the latter days.

The Sunday school was organized and grew and grew until to-day it reaches almost every individual in some way through the Bible questions and lesson *Quarterlies*. The Religio followed and taught us the Book of Mormon, much of the Doctrine and Covenants and some church history. It coached us so we could think on our feet and express ourselves intelligently. These and other factors have made a change in the lives of the Saints.

Considering the small army that has been raised up in this way, and that daily it is becoming better equipped, is it to be wondered at that the cry goes up and will be heard: "Let us go to and redeem Zion and strengthen her borders"?

Is it surprising that technical points are not so often raised? Even though this generation is not so studious in matters of primary importance, and may not be so well versed in many features of the law, is it to be wondered at that with the fields all white for the harvest there comes so often before us: Service, service, service?

The insistent demand comes not only from the vigorous and strong, but valiant soldiers who have spent a lifetime in the army of the Lord are taking up the cry and requesting: "Let us serve as well as counsel," and there is work for all. The desire to die in the harness is being granted them, and when they leave it is to go joyfully, knowing that from so much activity the essential devotion and consecration will evolve, and surely God can use the service so freely offered.

Truly, much is said about service, but we believe it is a natural result and will bring about much good. Let us serve well. EDWARD D. MOORE.

EMPLOYEES AT HERALD OFFICE ORGANIZED

Sometime ago the foremen of various departments at the Herald Publishing House met to consider the propriety of organizing for more efficient service.

As a result of this meeting, resolutions were drawn up and presented to the manager, Brother A. Carmichael, who was not only favorable to them, but told his men it was a move he had desired for a long time.

A general meeting was called and an organization effected by electing the usual officers and a program committee of five. Meetings were arranged for at four p. m. every Thursday, the hour from four to five being given over to that purpose. On account of the holiday rush of book and publication orders, as well as job work, some meetings have been missed, for we realize that proper coordination must respect the imperative needs of the institution.

The entire force, from the "printer's devil" to the manager and chief editor, with only one exception, attend the meetings and take an intelligent interest therein. Some interesting subjects have been discussed and others are pending. At one of the earlier meetings, representatives of the various departments—business, editorial, copy and proof, composing, press, and bindery and mailing, told us of the relation of their special work to that of the general church.

Several minor suggestions for change of system have been approved and are being installed. The subject of beautifying the premises, inside and out, has been discussed and indorsed by the appointment of a committee to work out details.

A number of names for the organization have been submitted and a committee will pick the three best ones and the body will choose one from that number. A library committee is assembling and classifying the printer's journals and special books on the trade available and will suggest the purchase of a few others to make a valuable, even though small, technical library.

The subject of safety has been brought up and is to be continued by an explanation of the Iowa employers' compensation law by S. A. Burgess, whose knowledge of law and ability to interpret it is extraordinary.

The subject, "How far should democracy prevail in the Herald Publishing House?" will be discussed by four of the employees at an early meeting. Other subjects of general and special interest are awaiting their turn and as they are considered in this manner can but be beneficial to the individuals, the body, and ultimately to the church through them.

This organization is much different from the ordinary labor union. The meetings open and close with prayer. There is no necessity for strikes and lock-outs, for even though the wage scale is so low it amounts in reality to a ministerial allowance, the sacrifice is in a worthy cause and so considered. There is no social caste and the janitor draws the same salary as the editor. The thirty-four employees at the Herald Publishing House hope to be counted with those who are seeking to magnify their calling and become more efficient laborers in the general forward movement in the church.

E. D. MOORE.

ANOTHER LINK BROKEN

Once more the chain that connects the past with the present has been severed in the passing of Brother Norman W. Smith of Lamoni.

He was one of the pioneers of Lamoni and his

name is well known to the church through his musical compositions, found in the Saints' Hymnal and Zion's Praises. In the early days he was associated with such men as David H. Smith, M. H. Forscutt, Joseph Smith, John A. Scott and others, in selecting and arranging music for the church song books.

His tall and straight figure, crowned with a mantle of snow-white hair has been a regular sight at the meetings of the Saints for years. To the last, just a few days before the illness set in that caused his death, he enjoyed singing the songs of Zion in the house of the Lord.

A brief illness came, and on February 1 his spirit took its flight after a sojourn here of over eighty-three years. The funeral was held Sunday afternoon, February 4, at the Saints' church in Lamoni, R. S. Salyards in charge, J. F. Garver preaching the sermon. The music was all of his composition.

E. D. M.

ASSOCIATE EDITOR ILL

This may not be a sequel to the excellent editorial last week by Brother Burgess on "Efficient cooperation," but at least it is an unfortunate coincident that in a day or two thereafter he was stricken with an attack of pneumonia, admittedly brought on by overwork and nervous strain.

He lies critically ill as we go to press, having suffered as those do who are attacked by this disease but all are confident that he will speedily recover and be able to carry on the work he is so well fitted to do. We are sure he will be remembered in the prayers of the Saints.

E. D. M.

CONFERENCE DAILY

It has been decided to publish a conference daily again, from the Herald Office. This is no advantage to the publishing house and makes an added burden to the employees, but we are willing to undertake it, with the hope that it will be sufficiently well patronized to guarantee against any loss.

If those who cannot attend the sessions of the General Conventions and General Conference next April will give their liberal support by sending in subscriptions, there is no reason why it should not be a success. Paper and other materials are higher, but we count on an increased number of subscribers to make up for that.

We hope with the experiences of two years ago to help us, to make it this year more nearly a friendly letter from the scene of activity, and give you the story of what is taking place and what people are doing in addition to the routine of the conventions

and conferences. Much of this will not appear in the regular columns of the HERALD.

Send twenty-five cents early for the DAILY HERALD, and it will be a profitable investment.

EDITORS HERALD.

NOTES AND COMMENTS

Hedrickite President Dead

A. L. Hartley, president of the "Church of Christ," the organization that controls the temple lot at Independence, died January 28 and his funeral was held January 30. It is expected that his successor will be chosen on the 18th. A number of our people attended the funeral.

Immigration Bill Passed Over President's Veto

After being vetoed by Cleveland, Taft and Wilson, the House recently passed the Burnett immigration bill by the necessary two thirds vote over Wilson's veto and there seems no doubt that the Senate will do likewise. The President objected to the literacy test included in the bill.

In Good Company

The following is among the "Some Publications" notices of the January, 1917, number of the *Iowa Journal of History and Politics*, and refers to the magazine of which copies are for sale at the Herald Office, at the regular price, one dollar each:

"The world's need of international government" is the title of an article by Frank Allaben which occupies the opening pages of *The Journal of American History* for July. Heman C. Smith is the writer of a short sketch of the "History of the Church of Jesus Christ of Latter Day Saints." Here also may be found addresses by Robert Lansing, John Barrett, and others, delivered before the Second Pan American Scientific Congress.

From the Biographical Dictionary Committee

The preparation of a biographical dictionary was by the General Conference referred to the Board of Publication and Historian. The preparation of a Book of Mormon concordance and other important work has delayed its preparation, but desiring to get the matter under way as soon as possible, each active church worker, whether general or local, is hereby invited and urged to send a brief sketch of his or her life to Historian Heman C. Smith, Lamoni, Iowa. We would also like to have your photo, or what would be better, a cut for insertion in said dictionary.

Some Cheap Sermons

A card has come to our desk which may be of interest to some. For \$1, twelve books of sermons may

be secured containing from 35 to 75 sermons besides religious anecdotes. In addition, ten extra books will be sent, or 22 books will be sent for the same price. As a special offer, for \$1.50 they will send not only 22 books as above set forth, but also a large volume labeled "The Best" containing about 450 sermons and 800 religious anecdotes published during the eight years up to 1915. This would appear to give 1,500 sermons for \$1.50, to say nothing of an equal number of anecdotes. In other words, ten sermons and ten anecdotes for a cent. The card is sent out to the pastors of a certain denomination, and fell into our hands by accident. This may account for some of the cheap sermons we sometimes hear.

Religious Journals in Danger

If the rider attached to the post office appropriation bill now before Congress is allowed to ride through to the President's signature, it will more than treble the postage rates on religious journals such as the *HERALD*, *Ensign*, and our other church papers. The effect would be disastrous, and to say the least, a heavy burden on our own church publications. Since church papers are notoriously unprofitable, especially when they carry little outside advertising it seems hardly just. Instead of a flat rate of one cent a pound, it is proposed to have a sliding scale of from one cent a pound to points within three hundred miles, to six cents a pound for over eighteen hundred miles.

Lamoni Stake Conference

The stake conference met on the 3d and 4th, following the conventions of the auxiliaries. It is to be observed that the word *auxiliaries* which has for a long time meant the Sunday school and Religio, now includes the Woman's Auxiliary. This is a change which bids fair to become general, and we say—Speed the day. The weather was very cold and Sunday treated us to the fag-end of a blizzard which affected the attendance very much. Little snow fell but trains were not running on Sunday. We thought much of the many conferences held on that date, some of which must have had even more severe weather. The thermometer hung around twenty degrees below zero part of the time, and high winds prevailed. Charles F. Graham, whose name was previously mentioned here as our new mayor, was ordained a high priest and member of the stake high council.

"Autumn Leaves" for February

Mexico is an interesting subject and it is interestingly dealt with in a profusely illustrated article by Arthur W. Smith. He has taken the photographs

himself and writes from personal experiences in this strange neighbor country of ours.

"The Vineyard Story" by Estella Wight is continued with its usual interesting developments. The author has received various suggestions as to how the story should "come out," but she says these children of the imagination are like other children, you can't tell what they will do. Anyway, it is interesting and profitable to read the experiences of these church people and the lessons their lives teach.

The series on the American poets by Arthur E. McKim, decorated by Miss Ruby Short, sketches briefly the life of Ralph Waldo Emerson.

Other interesting articles are presented, including the Young Woman's Department, the Religio's Arena, and the Sunday school department. The price is still only a dollar a year.

The European Crisis

Like a blinding flash of lightning from the ominous clouds of impending storm was the German note of the 31st announcing a merciless sea war on the allies and laying down definite restrictions for American shipping if they would avoid being sunk without warning. As a result, all the American consuls in Germany have been recalled; Count Bernstorff, the German Ambassador at Washington has been handed his passport, and it is expected that all German consuls in the United States will leave the country. The interests of the United States in Germany have been turned over to Spain, while those of Germany in the United States will be handled by the Swiss ambassador. President Wilson has urged all the neutral nations of the world to join this country in the diplomatic break, but to date it is not known how far this will be complied with. While everyone hopes some way will be found to avoid open declaration of war, all preparations are being made for the worst. Red Cross organizations in two hundred and sixty-five cities of the United States have been ordered to prepare for trouble by supplying themselves with necessary equipment and organizing for service. Similar preparations are being made in all lines. One of the results of the declaration of the extended submarine warfare was a drop in the price of cotton \$28.50 a bale in a few hours, while it is predicted that provisions of all kinds will soon be at a normal level on account of the shutting off of exportation.

One of the greatest lessons in life is to learn to take the people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.—Anonymous.

ORIGINAL ARTICLES

THE ATTITUDE OF THE SAINT UNDER WORLDLY ENVIRONMENT--No. 1

[The following article is one of a short series on this subject, by members who have had occasion to make practical observations along this line.—EDITORS.]

No man should attempt to evade the decree of God, "In the sweat of thy face shalt thou eat bread."—Genesis 3: 19.

Such as may seem to live in ease, idleness, and its apparent luxury shall have no place, lot, or portion in Zion, for God has avowed the idler shall not eat the bread nor wear the garments of him that labors. (Doctrine and Covenants 42: 12.)

Preparing against that day we are found pitted against the world, in the mad onrush of its heaving and surging business tide; some as men of business, and others, those who labor, the employer and the employee. Can we maintain our integrity? Can we stand as men of honor and be true to the gospel principles enjoined upon us as Saints of God, steeped in the business activities of the world that involve so much of the elements that point to dishonesty, hated rivalry, bitter oppression and many other even vicious practices that add to the catalogue of crime, that make us hesitate and question again and again, Can we remain in its environment and continue free from its besmirching and kindred contaminations?

ELIMINATE ALL SEMBLANCE OF TAINT

The man of business who has been involved in sharp and cunning practices, accepting the gospel and coming into the church, necessarily must eliminate from his life all semblance of taint and iniquitous participation. God demands it of him. Honesty, square dealing must be first and foremost. Law must be recognized and its mandates lived up to. The Lord gave a very significant indorsement of this early in the history of the church when he gave command by revelation to Sidney Gilbert to establish a store and sell goods without fraud, and note that there might be no hindrance, he should obtain a license. The wisdom of this can be seen as suggested by him who reads.

You will observe not only that success is pointed at by observing the laws of the land and dealing honestly, but God also promises through this nucleus and channel that the Saints should be provided for to the end that the gospel should be preached to those who sit in darkness and in the region and

shadow of death. Surely this blessed feature of section 57, paragraph 4, of the Doctrine and Covenants we should all hope to see carried into execution in the very near future.

EQUAL RESPONSIBILITY

But again the pertinent question arises, Is there any less responsibility devolving on the employee, or the one who labors, than there is on the employer, the man of business? We readily and candidly say we feel sure that there is not.

Suppose a young man in need of employment who secures a position ascertains or becomes aware in time that his employer is conducting a questionable business. We do not say he should leave at once, but should begin to make diligent effort toward securing another position. That far alone we believe he is responsible. When the opportunity affords for a change he should take it and at times perhaps at a sacrifice, too. We have an example in mind of a young brother who accepted a position, and afterwards found he was stenographer in a wholesale liquor house. It was so obnoxious to him that he immediately began negotiating for other positions. He had to work, so he remained while he sought a new place, also asking God's help and direction, and his testimony is that God opened the way for him far beyond his expectations.

SAINTLY METHODS COMMENDED

I know a young man, a member of the church, engaged in soliciting freight for one of the greatest railroad lines in our western country, a business that is rife with competition, and the solicitors employ all known tactics to secure the division of these freight shipments for their different roads. Chief among their offers of course, to those who have the awarding of these contracts, is the dispensing of cigars, tobacco, and drinks, liquors and treats of all kinds. Practically all of this our young brother has refrained from doing, and one day at a time of inspection over his territory the department head being with him, he mentioned this and told his superior if they thought by his not following this custom and treating to drinks and cigars he was hurting their business and lessening the chances of shipments, he was willing to take some other appointment. Whereupon he was highly commended by his superior officer, and told they were more than pleased with his services, and advised to continue along the lines he had been working, as they were

very gratifying to him as the head of the department.

One young brother who has advanced himself by conscientious and Christlike deportment (as all Saints should conduct themselves, though young) has been placed in charge of a large office force. He was not afraid to take his Bible along or read his church books at his place of business or on the car. And very much surprised was he, although he knew the man who was immediately over him was not overly friendly toward him, this same man I believe, told him not to arrange to work on Sundays as he had done, and the other men were doing, but to take the time and be free to attend his church and Sunday school work.

Thus it is you see, that character and uprightness are recognized and rewarded.

What should be our attitude, for instance, when we fall in an unfavorable place and have a hardened and austere employer, supervisor, or associate? Will our situation be made more tolerant? Will our character be unfolded and broadened in the Christlike beauty of refinement or stoop to the common level of the one who is hateful and overbearing to his employee, subordinate, or associate in employment? No!

I have in mind a distinct instance where a refusal to retaliate, a consistent attitude of the Christlike spirit of forbearance among the employees of one office, won over a man who was a very hard and overbearing supervisor, until now he is a changed man.

OUR ATTITUDE IN UNWHOLESOME ENVIRONMENT

Again, a man may be unfortunate in finding himself surrounded by the most unwholesome and profane environment. It should not cause him to make himself obnoxious by openly resenting and condemning every act seen or noticed, thereby creating the feeling that he considers himself above others or too good to associate with them. He should quietly turn from them and not condone or approve their evil or coarse language. But at the right time and at given and proper opportunities he should disclaim all improprieties and pronounce for good, always remaining firm in his attitude and stanch in his support of the principles of truth and right. This attitude to my knowledge, has commanded respect, and, I feel sure, ever shall.

The striking mark of approval which God placed upon his Son should follow every Son of God in all their dealings and relation with those of the world, ever evidencing that "my people shall be a peculiar people" in that they are zealous of good work.

T. J. ELLIOTT.

"IN THE BEGINNING GOD"—Part 3

BY H. A. STEBBINS

WHENCE MAN'S DEGRADATION?

With some there exists the thought that the degraded state of tribes and races of men during the past six thousand years, and also of many individuals even among civilized nations, that these instances are proof that man's parentage was from the lower orders and therefore that he could not have been very intelligent at his beginning. But the fall, or departure of man from the way of the Lord, brought the noble and exalted race of mankind down from its high place to a very low plane within a few hundred years after the fall, excepting those who listened to the Lord's teachings and were guided by him to come up out of the pit that the race had fallen into. Such men, from Adam down to Noah, completely or very largely retained the original manhood and intelligence; and of Enoch it is especially said that he "walked with God"; also some hundred years after the deluge there lived a man who is said to have been "the friend of God," even Abraham.

But the great race largely fell into idolatry, ignorance, barbarism, and defilement of many kinds. The Inspired Version of the Bible contains the following statement about the fallen condition of man, namely: "And man began from that time forth to be carnal, sensual, and devilish."—Genesis 4: 13, I. T.

The early account of Cain as a murderer and of Lamech as a polygamist bears witness that the defilement and debasement of the race must have soon become very great. And when some of those who had been obedient to God and especially included in the covenant as his children, and who were separate from the wicked, when these consorted with the daughters of the wicked, then the barriers were down, and the sins of the race were increased. We read as follows in the King James Version: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose."—Genesis 6: 1. See also Inspired Version, Genesis 8: 9, 10.

"THE SONS OF GOD" ON EARTH

That greatly deceived man, "Pastor" C. T. Russell, says that the sons of God here spoken of were angels who came down from heaven and thus mated with the women of earth. He forgot that Paul wrote that "as many as are led by the Spirit of God, they are the sons of God," (Romans 8: 14) and that Christ said God gave the obedient of the earth "power to become the sons of God." Paul wrote, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts."—Galatians 4: 6.

The quotations I have given from the writings of educated men certainly show that they had full veneration for God, and that they gave him all honor as the sole Creator of all things. And they published the facts as they found them, about the periods of creation and the successive ages of animal life: also the truth that at the end of each age an overwhelming convulsion by flame and flood, or else by extreme cold, extinguished all life; and when ages of preparation for new and improved beings had elapsed, they were introduced, until man himself, by the will of God and when all was prepared, came into his heritage.

CONDITIONS AT THE AGE OF CREATION

The first chapter of Genesis deals with events and conditions as pertained to that age or period of creation, and from the viewpoint of the earth, as they would appear to one on the earth. The sun, moon and stars are spoken of as not made till the fourth day, whereas they must have been among the created things mentioned in the first verse. God said these words to Job about the earth: "When I made the cloud the garment thereof, and thick darkness a swaddling band for it." (Job 38: 9.)

After the earth cooled enough from its molten state it was covered by water for a long, long period. The contact of heat and water caused steam, and impenetrable clouds, through which the sun could not shine, particularly in the carboniferous age, when gigantic ferns and trees grew and fell and from them were formed the layers of coal as the ages passed. Probably the cosmic or primeval light that shone on the first creative day increased and was sufficient for the growth of the coarse and rank vegetation from which the coal was formed.

The Inspired Translation of the Bible states as follows:

I, the Lord God, had not caused it to rain upon the face of the earth, . . . but I, the Lord God, spoke and there went up a mist from the earth and watered the whole face of the ground.—Genesis 2: 5, 7, I. T.

THE RAINBOW

Skeptics have scoffed at the Bible account of the rainbow being a new thing in the days of Noah, and then being given as a sign from God. They have said that certainly the rains before the deluge would have produced the rainbow whenever the sun shone upon the descending showers under the same conditions as after the deluge. Of course the argument is good, because, as often said, the same cause will produce the same effect at all times. And, on reading the above words from Genesis we remember that in our experience we have seen day following day, four or five together, when the fogs and clouds

were so thick that we did not see the sun even once during those periods. Yet the moisture was so abundant that the plants and trees and the very ground itself were saturated with water.

And I give it as my personal belief that before the floods of water descended from the heavens at the time spoken of as the Noachan deluge, that before this descent the clouds and fogs still so largely enshrouded the earth that they "watered the whole face of the ground," as stated in Genesis. The periodic rains had not come into action, but after the descent of the great body of water which before that was "above the firmament," then the surface of the earth no longer received such great moisture by mist and fogs, as it did before. Therefore, by the action of the law operating under the new conditions, the rains came and the rainbow was produced, *not* as a miracle but as the result of the new condition or order, even as seasons and months change, and new phenomena are seen and experienced by us.

I do not hold that there was *no* condensation in the form of rain, but that almost the sole moistening of the earth was by the dense clouds and fogs from the abundance of water held above the earth until the purpose of God by the deluge in Noah's day was accomplished. Certainly the conditions by which the sun and the rain produces the rainbow had not yet come into being.

I do not claim that this idea is original with me. Indeed I believe that I obtained it many years ago from some thinker and writer on geology and the Bible, whose words and argument seemed of value. And to me the words I have quoted from the Inspired Translation appear to substantiate this idea. I believe they do, but this does not include the church or any other in the church as so believing. I am willing to stand alone in it till I am justified later on, if it shall be found that I am correct.

"LET THERE BE LIGHT"

On the first creative day God said, "Let there be light and there was light." Light was needed for the growth of vegetation, and the Lord spoke into being a light that was independent of the sun, probably what now is known as the electric light. The sun was not yet visible from the earth even had there been anyone on the earth to see it. The clouds enveloped the earth in darkness excepting for this cosmic light that made possible the growth of vegetation. In our time it has been proven that continuous light on plants causes them to grow faster than they do by daylight alone. Men find that electric lights through the night cause their shrubs and flowers to grow better and bloom more abundantly than they can without them; not that electricity helps the growth but a continued light is said to.

Atheists have in the past scoffed at the account of the creation because the writer of Genesis told of light existing before there were any sun, moon and stars, whose need the historian seemed to forget to mention till the fourth day. But we now know that God could create light entirely distinct from the sunshine. Poor man himself has had a variety of experiences in creating light. The writer of this article remembers when a lighted rag in a saucer of oil drove away some darkness. Then tallow candles came and dispelled more, and just before the Civil War kerosene appeared as a marvel in decreasing the gloom of the night. But now we say, "Let there be light," and by turning a button a very large building is immediately illuminated, and even whole towns and small cities have their streets lighted from end to end in a second. How mysterious it seems, especially to old people, like a new world with a promise of greater things to come in the line of wonders even in the millennium.

Yet God was as powerful in "the beginning" as he is in our time, but he is now, in our day, just permitting man to learn many great secrets about the elements and their wonderful powers and possibilities, and to do many things that once were impossible for man and undreamed of by him. The marvels now so common as to cause no remark would in our fathers' days have been ascribed to Satan. Witches were burned for small mysteries whereas the wonder in our days are mountains in comparison.

BEINGS BEFORE MAN

There were years when I was much disturbed and unable to account for the proof brought to light by scientists that prior to Adam some beings, very much in the form of man, yet inferior in the shape of the skull and the features and some of the bones of the body, that such lived long before Adam came forth from the hand of God. But Adam was formed and endowed as a *perfect* man, made in the actual likeness of God's person, endowed with Godlike intelligence, and having many qualities and attributes of the divine Being himself, while clearly these others had not all these, if any. But whenever I used to read about them I desired an explanation as to who were the "cave men" and those who lived in the "Stone Age" and used stone implements and weapons. Were they really men or only progressive apes or chimpanzees? And who dwelt in the submerged "lake dwellings" of Switzerland at some ancient period? In the *National Geographic Magazine* for February, 1916, is a write-up about Doctor Osborne's "Men of the Old Stone Age," which speaks of the "half-human predecessor of man." A picture is given of the skull of the so-called "ape-man of Java," a "prehuman creature" who is supposed to have lived "500,000 years ago," and also a picture

of one of a race which is believed to have dwelt in caves in France "50,000 years ago," and another of a skull found in Sussex, England. This man is believed to have existed, with other of his kind, perhaps 300,000 years ago. Then the skull of the more modern "Heidelberg Man" who also may not have lived beyond 50,000 years ago.

With all their knowledge of geology, nevertheless, the fixing of these great figures, as to time, seems an absurdity, like the wildest conjecture. I do not doubt that such grotesque skulls have been found as are pictured in the aforesaid magazine and book, but the creatures who had these heads were no more the ancestors of Adam and his race than the fierce tiger of our time is the parent of the noble, high-bred horse. I have believed that time will make all things plain. So I believe yet, but also I am now fully satisfied that one or the other of two propositions is correct, either some of those things are not so ancient and they were simply some degenerate posterity of Adam's race, or else they dwelt on the imperfect earth long prior to Adam, and every specimen was wiped out during the cataclysms of fire and flood and earth convulsions which repeatedly overthrew all forms of life on the earth, as very learned students say was the case, and thus no life was left as a parentage to begin a new age. I have already quoted from such careful, cautious investigators as Hugh Miller, Louis Agassiz, Alexander Winchell, Edward Hitchcock, and J. P. Thompson, and I might also cite Sir Charles Lyell, Sir Roderick Marchison, Arnold Guyot, Doctor Buckland, and others, who had similar views after years of study as those already quoted in this article.

NEW CREATIONS WITH EACH NEW AGE

That it was the custom of the Creator to begin each new age with new creations seems well established as a truth; therefore when he placed Adam on the earth he *was* the first man, and, according to the Inspired rendering, he was also the first flesh on the earth, even the earth that had been made anew by the cleansing and purifying processes set in motion by the Creator. To me this does not seem at all a strange interpretation, but an actual fact.

I note that the Lord spoke to Job saying,

Where wast thou when I laid the foundation of the earth? . . . When the morning stars sang together and all the sons of God shouted for joy.—Job 38: 4, 7.

Evidently this gladness was because those sons foresaw the great plan of the Almighty in creating the earth, and especially because the happiness of the "sons of God" was to be greatly increased through their receiving bodies, and because the coming earth was to be fitted and prepared for their enlarged lives and wider activities. If they sang and shouted for joy there is no other conclusion than

that they had knowledge that thereby their happiness would become greater by their obtaining bodies and living on the earth.

Of Christ it is stated that when he came into the world he said, "A body hast thou prepared me." (Hebrews 10:5.) Also Paul wrote that "it behooved Christ to be made like unto his brethren," even that his spirit should also be clothed with a body, all of them in bodies after the form of the great Father himself, and all to undergo the testing and the proving so that they might afterward receive reward and glory, because in the body they had each endured and had overcome and won the victory.

As we view it, this purpose of God and its accomplishment entirely precludes the idea that man should be but the product or outgrowth of a mollusk, a trilobite, or a chimpanzee. No, no; man was the immediate and special creation of our heavenly Father, who "in the beginning" formed the earth, as he says, "to be inhabited." Man was at *his* beginning only "a little lower than the angels," and *not* the outgrowth and slow expansion of a protoplasm.

NO UNIVERSAL DESTRUCTION

Since then there has been no overthrow and universal destruction on the earth by nature's powers, though the deluge in Noah's time was near to it, and some reject the idea of the Noachian flood and of the ark being the means of saving those who were not drowned, saying that it could not possibly contain so many animals. But not only the Bible gives account of the deluge, but also on all continents and even the islands of the sea, the ancient inhabitants had traditions, and also pictured or written accounts of just such a flood in the days of their fathers, and of a few persons who were saved in some kind of a boat. Nearly all ancient nations, races and tribes throughout the world had traditions of this great event in the earth's history, and about the ark. All ancient races in Europe, Asia, Africa and America, and on the far islands had such traditions.

And then as to the size of the ark, if we take the common cubit as the measure, the boat was 450 feet long, 75 feet broad, and 45 feet deep. Watson's Bible Dictionary says that this would make over forty-two thousand tons as its capacity. But if the Hebrew cubit was the measure used, the ark was 525 feet long, one tenth of a mile, 87 and one half feet broad and 52 and one half feet deep, making the capacity over fifty thousand tons. The *Great Eastern* steamship, launched in England in January, 1858, was about the same width and depth as the ark, (counting the twenty-one-inch cubit) and 680 feet long, and the cyclopedias say that it would carry five thousand soldiers besides the crew and neces-

sary coal and all equipments. Then certainly we may believe that the ark would hold all the forms of life that needed to be carried. Without a doubt the multitude of variations by crossing and interbreeding were produced later. Every shade and variety was not essential to be preserved in the ark, but the main stock was preserved. Undoubtedly there was plenty of room for all, and for food, and for their care in every way. Doctor Cummings declared that he believed that it was harder to fill it than to find space in it.

NO OTHER GOD

The question may arise in some minds as to why the Lord spoke through Isaiah so particularly and emphatically that there was no other God but himself, as we find in Isaiah 44:6; 45:5, 6, 18, 21, 22, as quoted in the early part of this article. Repeatedly he said, "There is none beside me," and "there is none else." And, until I learned the cause for the repeated assertions, they seemed strange to me. For both the Bible and secular history record that in those times the nations, both the great and the small, but particularly the Assyrians and Babylonians, worshiped many gods, that is they had names of gods, though no such beings really existed. Sennacherib, king of Assyria, was assassinated while he was worshiping the winged image called Nisroch, in the temple erected for its worship. (See 2 Kings 19:37, and Isaiah 37:38.) By Nahum (1:14) the Lord said to Nineveh, "Out of the house of thy gods will I cut off the graven image and the molten image."

It is stated that the Babylonians worshiped thirteen gods. They seemed to seek for some God with real power, though they ascribed great benefits as coming from those they supposed they had. Therefore when Nebuchadnezzar saw how wonderfully the three Hebrews had been protected and delivered by their faith, he exclaimed, "There is no other god who can deliver after this sort," and he said to the three, "Ye servants of the Most High God come forth." No doubt the Assyrians and Babylonians had a traditional idea from their ancestors who were in the ark that a "most high God" did live and that he saved them from the flood. Their account of the deluge on tablets found in 1878 make plain the knowledge they had of that event.

From the Scriptures we know that the Hebrew people were inclined to worship the gods of Egypt, and of the peoples by whom they were surrounded in Palestine; and later on they were tempted and perhaps sometimes compelled to worship the gods of Assyria and Babylon. This we see from the account of the great effort made to force Daniel, also Shadrach, Meshech, and Abednego, to bow down to those

idols and worship them. Therefore the warnings given through Isaiah and the strong assertions that there was no other God but the God of their fathers, really no such thing as another who could save or deliver or keep the children of man. *The others were only in name and not in fact.* They were myths of man's creation, as vain as the mythological gods of Greece and Rome. But the people of Israel and Judah needed to be reminded that He who had guided and delivered their fathers from the days of Abraham, twelve hundred years before the days of Isaiah, was still their God, and that there was no other, no *living* God other than he who "made the earth and created man upon it," and who "stretched out the heavens" and revealed their glory.

DISBELIEF AND SKEPTICISM INCREASING

I have mentioned the course by some scientists, great and noble minds, too, away from God and his word, during the past fifty years. Bible believers have felt that skepticism as to that book was increasing, also disbelief in an allwise, Omnipotent Creator. This disbelief has been increased and multiplied by the course of nearly all the sects of those who are called Christians, through their teachings that God is not a personal being, but only an intangible essence that permeates all space, so that though Christ and "his brethren" are spoken of as being made in the "express image of his person," yet as he has no person therefore it is only his "moral image" that man was made in the likeness of. From the idea of a great intangible nothing it is but a step to reach a total denial of him as having any wisdom, or intelligence, or power of action, if he has no person whom Moses could see "face to face," as stated in the Bible.

However, in the midst of all the inconsistencies and the contradictions by man, it is evident that more thinking people are rising up than ever were before and such are seeking after light; and these are coming nearer to comprehend God and his work and purposes in the creation of the earth and man. And I fully believe that the time is not far off when the promise of God through the Prophet Isaiah will be fulfilled and he will remove "the covering cast over all people and the veil that is spread over all nations." (Isaiah 25:7.) Then will the darkness of this world pass away, and the true God be known and comprehended by all people, even "from the rising of the sun unto the going down thereof." When that time is fully come shall be fulfilled the word by both Isaiah and Micah that "many people" shall say, "Come let us go up to the house of the Lord, and he will teach us of his ways." Also the words by Zechariah, "Yea, many people and strong nations shall come to seek the lord of hosts."

BIBLE STATEMENTS STILL STAND

To some degree I am acquainted with the writings and public addresses by scientific men within the past few years, such as Sir Oliver Lodge, Lord Kelvin, Professors George F. Wright, William Flinders Petrie, Melvin G. Kyle, and others. Some of them have spent years in technical work over the inscriptions and tablets found in Egypt, Palestine, Babylon, Nineveh, and in other old-time lands. While they have added a great deal of information in a particular and technical way to what was known in part prior to the year 1900, yet their readings of tablets and inscriptions on monuments, their studies of Bible scenes and traditional history, have not materially added to the fund of information already existing on the main points and facts about God creating the earth and placing man upon it, nor upon the general history of the human race and of the nations of antiquity as given in the Bible and attested more or less by Herodotus, Manetho, Strabo and other ancient writers, and in later times by Rollin and Rawlinson.

The ancient Christian sect named Agnostics held that "God does not know all things and that God cannot be known." To be an agnostic now is not only to say, "I do not know," but is also to "deny the possibility of knowing or affirming anything as to the infinite, the absolute, as to the immortality of the soul, the existence of God, the origin of matter, or of original causes." A great many prominent men in England, as also in America and among other nations, profess to be agnostic in their views. Therefore the astonishment among all such when, in September, 1913, Sir Oliver Lodge of London, a very prominent scientist and the president of the British Association for the Advancement of Science, made the following statement before that society at Birmingham, England. He said:

Either we are immortal beings or we are not. We may not know our destiny but we must have a destiny of some sort. Those who make denials are just as likely to be wrong as those who make assertions. . . . Science may not be able to reveal human destiny, but it certainly should not obscure it. Things are as they are whether we find them out or not.

The *London Times* stated that Sir Oliver's discourse was "a protest against arrogance," and against the idea that nothing "which could not be weighed or measured" was allowed any place whatever. It says that Lodge, "by natural transition passed on from existence in this world to its continuity hereafter," of which he held he had been "convinced by strict evidence and in the broad truth of religion." He said that the ideas of scientific agnosticism account for things up to a certain point, but they do not account for the joy and happiness in our minds and hearts, nor for the manifest beauty throughout nature everywhere, and he asked, "Do

not these things suggest something higher and nobler and more joyous, something for which all this struggle for existence goes on? We have to explain this competitive striving toward life. Surely the effort must have some significance, the development of man some aim."

These are great truths, excellent arguments in favor of a life to come, which only can account for this irrepressible desire for perfection and to go forward, ever onward and upward.

But, alas, it is said later, that Sir Oliver Lodge entered in with Spiritualism and accepted its interpretation about a life beyond this world, thus stopping far short of the eternal truth about man and his destiny, and of God's purpose for the everlasting happiness of Adam and his race.

(Concluded next week.)

KEEPING TEN MEN AT WORK

[The following article by one of our successful young missionary pastors was written at our request. While the brother modestly refrains from giving his personal experiences, we assure our readers that he has proven the value of the following suggestions by actual experience.—EDITORS.]

I have often experienced a season of sadness when learning through the HERALD of the death of many brethren who were able defenders of the gospel of our Lord Jesus Christ; men who have received great knowledge through much study and experience and have become qualified to enter into great service beyond. The church, by reason of the death or disability of many is deprived of the benefit of the knowledge they have gained here. I have thought, What a pity their knowledge could not have been transferred to other minds, that the church might still have greater benefit from their struggles and experiences in life, only the account of which we have.

The all-wise Creator has decreed it otherwise; that "If ye continue in my word . . . ye shall know the truth." It is our mission to help others to a knowledge of the truth, and that knowledge comes only by individual experience through doing. The question arises, How are we going to keep others at work.

Being permitted to attend a part of the 1914 Sunday school and Religio conventions, my attention was attracted to the motto: "It is better to keep ten men at work than to do the work of ten men!" I thought, What a great army of qualified workers the Lord would soon have if this idea were carried out more fully.

In the construction of buildings there are various instruments used and each is necessary for its special work to prepare and shape the material for the

structure. So, in our spiritual work certain instruments are necessary. Sometimes mistakes are seen and the builder's excuses are that his square is not exactly true, or that he did not have a level. Sometimes men try to build without either. It is true that the church needs a greater number of efficient workers. Many start but grow tired or discouraged and quit, offering various excuses. It may be that in our hurry to build we have neglected the use of some instrument or thought some unnecessary.

The advice of Peter is to "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brother kindness charity." (2 Peter 1: 5-7.)

Why should we be found teaching others to build without demonstrating to them the power of these instruments? The Lord has given us to understand that we cannot be successful without them, for he said, "No one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted to his care." (Doctrine and Covenants 11: 4.)

The Apostle Peter has said that "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ." He has also said that "he that lacketh these things is blind and cannot see afar off." Then with these we can see instruments or qualities in the lives of others which may be used successfully by giving them the pleasure of doing the work for which they are best fitted. A wise father who desires his sons to make success in life would not select the carpenter trade for his son who loved to work in the orchard or garden. Neither should he expect the son to succeed to any great extent on sixty acres of land who would throw down the hoe to pick up the paint brush. He may argue that because he had made a success on the farm, his son would also, forgetting that his success was the result of the knowledge he had gained through his love and interest in the work he was doing. Why not give his son the same opportunity? We are losing valuable time in expecting one to neglect a talent which he possesses and to cultivate a love for talents which he may not have.

Love, faith and patience are instruments which may be used to develop various arts. The love of art may be developed into consecrated service, resulting in love and knowledge of the work of God, by working with it properly; an increase of the same kind spoken of by the Master of men in the parable of the talents. (Matthew 25: 14-30.)

The writer was at one time acquainted with a boy who possessed certain talents and was found at every

opportunity trying to see what he could do in those lines, but because of conditions surrounding the parents, was not permitted to develop them. In later years he was found at a trade in which he took little interest and made but little if any success.

Many young men, because of a lack of interest in their work, turn aside from honest labor and seek an easy living by tending bar, working in the pool room, or turn to gambling, because they had not the right start. In the service of the Lord there is room for all to work, and he has said, "All are called according to the gifts of God unto them." (Doctrine and Covenants 119: 8.) Then if these gifts are given by him who doeth all things well, why not give the individual something to do in his line of ability? The Sunday school, Religio and reunion work are now presenting many opportunities for developing the young. Too often we do like the child who said, "If you don't play like I want you to you can just go home." The Lord has said that being called according to the gifts were to the intent that all may labor together.

Of greater benefit and more pleasant would be the service where the individual who, because of his love for music was asked to sing that he may improve that talent, instead of asking him who could do some excellent blackboard work or give a reading and had no ability to sing, but did so just because he was asked. The first individual would likely receive commendation where the second may hear criticism, which, however, should not be. The first will continue to work where the other may get discouraged and quit. Commendation is of little cost to the giver and may be of great value to him who has made an effort even though it is not as successful as would have been that of one better qualified.

A brother was telling of an experience in smithing when the man for whom he was working being overcrowded with work, requested that he make a weld which required immediate attention and considerable skill. The employer had confidence that he would do his best. He worked carefully and finally finished the work, and when taking it to the man for examination was told that it was an excellent piece of work, and kindly said, "but there is only one right way to do a thing." Said he, "I have never forgotten that statement." There was a hint with the commendation that had a proper effect.

Often conditions arise in various institutions requiring that important work must be left to others, and their love and interest in whatever line it may be will keep them at work if recognized by our love for them and the work of God.

My observation has been that when one loves the one for whom he is working, his work is much easier,

and if he loves his work he will do it without continual persuasion.

Our duty, then, is not to insist that he work in a line in which he is not gifted but to help cultivate the gifts which God has given him. In doing this we will find pleasure in God's service.

DAVID J. WILLIAMS.

THE BURNING OF BABYLON---No. 7

BY E. E. LONG

GOD REMEMBERS HIS COVENANT

Viewing the situation through the unerring field glass of divine inspiration, Nephi declared:

And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the Devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.—1 Nephi 3: 236, 237.

Glorious hope! Though in a terrible "strait betwixt two" at the present time by reason of his scattered condition, Jacob's fetters will be jarred loose by the vibrations of the mighty conflict and the way opened whereby he may return to his own country a free man. Of this same time Jeremiah wrote:

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, thy bruise is not incurable, although thy wounds are grievous.—Jeremiah 30: 7-12, I. T.

The present titanic struggle is but the prelude to the "full end" decreed above, for it is also written, "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth," (Isaiah 28: 22). The "great day of the Lord" is described by Zephaniah as follows:

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and the alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood

shall be poured as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.—Zephaniah 1: 14-18.

By diplomatic intrigue, "for the peace of Europe," the nations have allowed the Turk to possess the Holy Land because they could not agree among themselves which one should have it. Now that they are engaged in a life-and-death struggle, the Turk along with the rest, the vexatious "eastern question" will likely be settled with the ending of the war, and the disposition of the Jews will be a feature of the final solution. God has declared positively that they shall return to their inheritance; but before Israel can secure his rights, Babylon will have to be overthrown. The Turk is not the only barrier to Jewish occupancy of the Holy Land. Indeed, the Turks have been more friendly to Israel than apostate Christianity ever was.

With reference to the scattered condition of God's covenant people and their final restoration, Ezekiel proclaimed the word of the Lord thus:

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places in the country.—Ezekiel 34: 6-13.

The "cloudy and dark day" may cover a lengthy period but when he says, "my flock was scattered upon all the face of the earth" it could not apply until after the destruction of Jerusalem by the Romans A. D. 70. Never before that date were they so universally scattered, and become a prey to "every beast of the field." Moreover, it is positively declared in verse 28, "And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." That the prophecy was to have a latter-day application is further attested by the following remarkable declaration:

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—Ezekiel 37: 21, 22.

The "house of Israel" was divided into two nations at the death of Solomon and known ever after as the "kingdom of Israel," and the "kingdom of Judah." The "kingdom of Israel" was overthrown by Shalmaneser II, 721 B. C., and known to this day as the "lost tribes." "The kingdom of Judah," except for seventy years captivity in Babylon, occupied the Holy Land until the year 70 A. D., and never since the revolt of the ten tribes when the House of Israel was divided have they been "one nation on the mountains of Israel," or anywhere else. But the prophecy positively declares that they shall be "one nation," and that "one king shall be king to them all." And his name shall be David. (Jeremiah 30: 9; Ezekiel 34: 23.) Amos, the shepherd boy called away from his flock to prophesy to Israel, proclaimed this:

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.—Amos 9: 11-15.

That the foregoing prophecies, and numerous others of like import, were to have a latter-day application and a literal fulfillment seems clear from the following New Testament readings:

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke 21: 24.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.—Romans 11: 25-27.

Both Jesus and Paul limit Gentile rule to some future time designated as "the fullness of the Gentiles." Israel, scattered throughout the world as he is, could never overthrow the Gentile powers, so it must come about by internal dissention and strife.

If anyone gets any lasting good out of the war, Israel will have the lion's share. Jewish financiers are negotiating the monster war credits of the nations and every loan tightens their grip on the throat

of their Gentile masters. In this connection the following from Micah is significant, and interesting:

And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down; and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no more sooth-sayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.—Micah 5: 8-15.

The scattered remnant of Jacob could not tread down and tear in pieces the powerful Gentile nations in a military sense. It would be preposterous to think of such a thing, hence it must have some other application. Yet there is to be a furious "vengeance" executed against the "heathen, such as they have never heard." But when we consider it from a financial point of view we can see the process of fulfillment now. When the war is over the nations will be so terribly in debt to the "remnant of Jacob" that he will "tear them in pieces" financially unless they grant equal civil and religious rights which they do not now enjoy. The Jews are hated by every nation in Europe and it is not unreasonable to suggest that diplomacy will devise some plan whereby the despised Hebrews will be permitted to occupy Palestine as a Jewish state, if not, independent, as an autonomous dependency of some neutral power. Nor are surface indications wanting now pointing to some such arrangement. But, be that as it may, the fact remains that God has promised to remember his covenant with Abraham to a "thousand generations," and world events look as though he was doing it, however wide of the mark we may be as to the precise *modus operandi*.

An important feature of this "promise" to Israel is the fact that God says he will make "a covenant of peace" with them (Ezekiel 37: 26), a "new covenant" (Jeremiah 31: 31), which can only be done by divine revelation. On this point Ezekiel says, in part:

As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and

I will bring you into the bond of the covenant.—Ezekiel 20: 33-37.

When God plead face to face with Israel in Egypt he did it through Moses, a prophet divinely sent. In like manner will he plead with them when he brings them into the bond of the covenant in the latter days. The first act of the latter-day drama was staged and the curtain went up A. D. 1830, with the Gentiles in the reserved seats. But, as it happened nineteen hundred years ago, the audience failed to appreciate the honor of first choice and all but hooted the actors from the stage. The curtain is slowly descending on this first scene and the seats will soon be emptied when Israel, who has had a long time to think matters over, will be invited in. Timid at first because of his long exile and ostracism from society, Jacob will gladly accept the invitation and, forgetting the weary years of his degraded captivity, he will humbly bow at the feet of the long rejected Messiah. Then will be brought to a pass the saying of Jesus: "The first shall be last and the last first."

(Concluded.)

THE ONE THING NEEDFUL

For long years we have been praying for the hastening of Zion's redemption, when the only thing that really hindered was a lack of willingness on our part to do as well as to say.

When we learn that the Master wants unity of spirit more than unity of opinion or theory—when we stop asking: "How much does the law require of me?" and ask instead, "How much can I do?" then will the widow's mite be multiplied and the hearts of the more opulent be opened towards Zion's cause, the church will be illumined as never before and the Master will show the way to the completion of his work.

The church as an institution will never save the world or redeem society, nor can the millennial peace be legislated in nor preserved by an armed police, but when men in the church are so developed in character that they do the will of God on earth as in heaven—when such characters predominate in Zion, then will we be recognized as "the salt of the earth," "the light of the world," and then "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

A. M. CHASE.

Let no man who is called of God and officially ordained, fear to speak in the name and by the authority of his King for the word of the Lord, even through his weakest consecrated instruments, shall not return unto him void, but shall accomplish that whereunto it was sent.—James E. Yates.

O F G E N E R A L I N T E R E S T

ANCIENT CIVILIZATION IN IOWA

Ages ago, tradition tells us, Iowa boasted a culture which had passed away perhaps centuries before the coming of the white man. To-day, on Tomahawk Island near Eddyville and in various localities along the Mississippi and confluent streams one may pause and dream of a past civilization which is still as much of a riddle as that of the Sphinx. One may still find in many localities in the State constant reminders of a paleolithic or neolithic age to which legend is our strongest tie. Lacking a better name we call the people who developed this culture "mound builders." Tradition gives them a fascinating history, but anthropology still speculates as to who they were.

One can but wonder why Iowa's anthropologists journey to far-away Arizona, Yucatan, and Peru, seeking to unravel there the mysteries of the past, when here at home is a romantic past fully as interesting in the possibilities of its revelation, though not so stupendous in its material remains, as can be found elsewhere in the western world.—From *The Iowa Journal of History and Politics*, published by the State Historical Society of Iowa.

VULGAR STORIES

[The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse, vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 3, a revelation given to the church in 1887.]

THE SMUTTY STORY

It advertises your own ignorance.

It reveals the depth of defilement you have already reached.

It proves to your friends how greatly they may be disappointed in you.

It stultifies the testimony of those who said you were a good fellow.

It soils the imagination of your hearers.

It hangs vulgar pictures on the inner chamber of the imagination of other men from which they cannot escape.

It disgusts men of finer sensibilities who care for the clean and wholesome things of life.

It nauseates good men who love fun but hate dirt.

It dishonors your parents and your wife and your children, and your friends and your home, and your business and your God.

It proves nothing but your own unworthiness.

It accomplishes nothing but your own undoing.

It convinces others that you are a good man not to do business with.—S. W. McGill, in *Iowa Masonic Library Bulletin*, January, 1917.

THE FAVORITE TEXT

Doctor W. W. Everts, a Boston Baptist, claims that each of the leading denominations has its favorite text, depending upon the phase of truth or doctrine upon which it lays most stress. In proof of this assertion he gives the following texts:

For Baptists: "He that believeth and is baptized shall be saved." Congregationalists: "Give a reason for the hope that is in you." Disciples: "Be baptized and wash away thy sins." Episcopalians: "Obey them that have the rule over you and submit yourselves." Lutherans: "A man is justified by faith without the deeds of the law." Methodists: "He perfected them that are sanctified." Presbyterians: "Let the elders that rule well be counted worthy of double honor." It may be that some of the denominations mentioned would prefer other texts, but in general Doctor Everts' assertions were not far from the mark, and these leading texts suggest the very cause of the existence of the various sects or denominations.

Adhering to certain texts of scripture to the exclusion of others has given rise to many of the sects of modern times. Too often, however, these favorite texts have been interpreted to suit the belief of a certain individual or body of people; and such interpretation necessarily excludes some other texts.

We must all confess that it is not easy for humanity to place the proper emphasis upon all texts, but only as men cease to ride their religious hobbies and open their hearts for the reception of all truth

can they see the evil of present-day denominationalism. It is too bad that it can be said of any so-called Christian body that they have their favorite text, which forms the hub around which all their doctrines are built.—*The Gospel Trumpet*.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Speech of Bishop James F. Keir

(Delivered at the Stone Church, Independence, Missouri, before the meeting of the Woman's Auxiliary, January 8, 1916.)

As I look out over this congregation, mostly ladies, I realize that there is within their grasp wonderful possibilities in assisting in the development of the Lord's work. I believe that the work of the Woman's Auxiliary is a progressive step.

I remember some years ago in the city of Chicago, in the development of that city, it became very apparent that we must have increased transportation facilities. It was planned to electrify the street car railway system but a great many people seemed to think that to adopt such a plan would endanger the lives of a great number. They were what we might call alarmists. They had a vision of trolley wires breaking from their moorings and dropping upon the heads of the people, causing numerous accidents and death; and so, for a time, that progressive measure was stayed, but finally they permitted the street car system to be reconstructed, as far as the loop district. They thought it would never do in the world to permit electricity to be used in the loop. So for a time our street cars went to the loop, and there hitched on horses, which pulled them around and back. That was a progressive measure; something in the development of the city that was needed and could not be held back. Finally the horses were done away with and through the loop and other parts of our city we had electric street cars.

I read in a history sometime ago about the time when steam cars first came into use, and in England, I am told, they had a man who ran ahead of the engine to notify the people to get out of the road or they might be run over. It was considered a very dangerous thing. So we see sometimes public opinion stands in the way of progress, and I have an idea this afternoon that we could find in the church people thinking that way; that the woman's movement is something of a fad that will be here to-day and gone to-morrow; but in my opinion, the woman's movement is born because there is a demand in the church for just such a movement. Some farseeing women seem to have been able to read through history the conditions that have surrounded the women of the past. They have been able to analyze the problem and see where the difficulties lie, and have thought out how better conditions might come to humanity. This is one of the aims of the Woman's Auxiliary; to bring into existence better conditions among the women; to enlarge their opportunities; to place them where they may have increased happiness and increased utility.

I heard Champ Clark say in a recent political speech that when we planted a home, we strengthened the Nation, and I believe that that is equally true concerning Zion; that when we establish a home we strengthen Zion, but the strengthening power of that home will depend altogether upon its ability to contribute to Zion's conditions, and there are homes in our

midst that I am thoroughly satisfied do not contribute to Zion's conditions because there are lacking within that home the elements of development, so that it may be possible for them to thus contribute. As I look at it this afternoon, there are two lines of activity in which this woman's movement might find expression. One is in its group activities, under which our general work may progress, and under which certain phases of educational work might be carried on, and here I might say that we cannot overestimate the value of the education of our women along the lines that will help them to make our homes better: to place within these homes the elements whereby there may be development that will contribute to Zion's conditions.

The other line of activity is the line which reaches into the home, and which I believe is a God ordained plan. When this church was instituted we were given the instruction that a certain class of the ministry were to go into the homes and there present the law. Another arm of the church was to take care of the group activities, and so the Lord says, "Gather yourselves together often." The Lord recognized these two branches in effective service in the church; and so it can be in the work of the Woman's Auxiliary—a branch of service which shall take care of the group activities and another branch which shall reach into the home which is the unit of this great Zion's movement.

I recall just now a home concerning which a person said to us the other day; "in that home there is filth." Can people be happy under such conditions? Can they contribute to Zion's conditions? Can they exert an influence that will be helpful to those around them? Can children develop under these conditions? Can the husband and companion of that woman be happy with these surroundings? Impossible.

In this woman's movement I can see where they can reach that condition, not by going to that individual and saying, "Now, here; you will have to clean up." That's not it, but by studying the situation and placing those in touch with it that can so move and direct their energies that that condition shall be set aside, and a better condition brought in, until finally that family that is now a detriment to our community, a detriment to society, unable to enjoy the happiness that they might otherwise, shall be contributors and a blessing to the society in which we all mingle.

This is an exaggerated case. I do not want to leave the impression that we have many such conditions about here, but where we find conditions in the home like this they must be changed, and I believe it is a woman's problem. That's the idea I want to get before you; to bring into operation these corrective agencies that shall better our conditions.

I see another advantage in this woman's movement, and that is that which enlarges our opportunities to do good. We have within the church a number of young men and young women, and this movement is intended to educate women who are seeking an opportunity to give vent to their pent up powers to do good, and develop others, and here in this woman's movement, organized as it is, these powers can be directed, and they should be given opportunity to work.

So there are benefits to be derived from organization of this kind, and I am satisfied that we can work together. You know sometimes we work at cross-purposes and things don't go very smoothly, but even though sometimes our work may overlap—the sewing circle, that of the Willing Workers and other organizations in the church,—but if they are all moving in parallel lines, there should be no friction. They may overlap, but there's no friction, and they all move along together for the accomplishment of the same purpose.

May God bless us in our efforts to do good and render to humanity a service that will be elevating and beneficial.

From the Superintendent of Our Home Department

On page 20 of the Year Book of the Woman's Auxiliary is a brief outline of the work of the home department, which should be read in connection with the purpose of the department which is set out on page 38.

The ever increasing awakening of women to study and become efficient should be guided as much as possible into the channel of development in the line of women's real work in the world, which is certainly ministering to the family, the child, the home. If she does not fill this mission in a home of her own there are many kinds of work and professions that supply just such satisfying employment to women. Many positions can be well filled by trained women: matrons of children's homes and institutions of all kinds, the management of playground, social centers and recreational centers for adults and children, caring for day nurseries and women's rest rooms, the trained nurse, etc. Woman's natural adaptation coupled with intelligent study and preparation make her ideal for such professional work. The position of wife and mother should be considered in the light of professional work and be carefully prepared for, and in such work is the highest development for women.

The home department seeks to cooperate with this largest of fields for the development of women. All these activities which center around the home and its many interests, with the exception of those with special reference to the training and welfare of children, are within the scope of the home department.

Cooperation of departments is very desirable, and it is often practicable and possible to cover two or more departments in a general way in one organization. A mother's and teacher's class has been formed under the educational department here in Lamoni. It is desired to make the field of study for this class so broad as to include the work of the three classifications under educational department in the Year Book, of mother's and teacher's problems, home economics, and sex hygiene. That is, it is desired in the course of the work covering a long period to give work in the fundamentals of physiology, hygiene, psychology, biology, chemistry, home management, etc.

Then this class, or groups of its members, hopes to take up practical work suggested in the study, along whatever lines there may be an especial interest. Those having children of their own are more vitally interested in the child welfare features, and are to work out improvements along that line for the individual homes, for the community and neighborhood, that have so vital a reaction on the home conditions themselves. Those who have no children but are home makers and are interested in personal and social improvement along the lines of recreation, health and morals, in more attractive homes and yards, etc., will put into effect the suggestions along those lines.

It is within the scope of the home department to uplift and make more profitable and enjoyable the social activities of women, their husbands and families. For this purpose the educational society here holds once a month an evening program at the home of one of its members, and a very delightful social evening was had when the local Woman's Auxiliary entertained all the women's clubs of the town at a program and banquet given in the high school building.

The advancement of the women of the church is the chief aim and purpose of the work of the Woman's Auxiliary.

LAMONI, IOWA.

MRS. GEO. N. BRIGGS.

Lamoni Stake

Since the stake organization we have organized a local at Andover, Missouri, which consists of sixteen good, active members. Have recently organized a circle of the relief and aid department here in the Lamoni local which will be known as the Rosalia Society. This band consists of fourteen charter members whose efforts will be made in the line of sewing for the Children's Home.

Bloomington has a good, lively sewing circle of twenty-two members and I think intends to start a class in "mothercraft" as soon as practicable.

The stake Sunday school and Religio associations have given us a place on the stake convention program. We will be represented on Thursday evening, February 1, when we will make our reports and have the election of stake officers. We will have a talk on the work of the Woman's Auxiliary, followed by a round table discussion in which we would like to have all take part. We desire at this time to get the work before all the branches of the stake, the most of which we have been unable as yet to reach. We take this opportunity to urge the Saints from all these branches to make an effort to be present at this meeting.

Have sent in our annual assessment and all the officers have tried to push the work as rapidly as seemed consistent with permanent growth and development.

Yours for the advancement of the work,
SUSAN L. HAYER, *Press Chairman*.

LAMONI, IOWA.

Omaha, Nebraska

The Woman's Auxiliary of Omaha, held its annual election of officers January 24, at the home of Sister Lloyd Wallace. Eva Holdsworth was chosen president, with Zaide Stearns as vice president. Lillian Wrenn was unanimously sustained as secretary-treasurer; Winnifred Scott appointed superintendent of the relief and service department; Zaide Stearns will be superintendent of the young woman's department for the coming year, and Audentia Anderson was placed in charge of the educational department, she to act as press chairman also.

The local numbers about sixty members, including nineteen Oriole girls. Appropriations were made for several minor details, and \$125 to the fund for reseating the church. The bazaar cleared \$122 and the rummage sale about \$25.

Any mother can obtain a bulletin which the Government has recently issued, called The Summer Care of Infants. This shows that Uncle Sam is not indifferent to the importance of the proper care of babies, and offers this aid to all mothers who will write for it, to the United States Public Health Service, Washington District of Columbia.

"The Missouri Children's Code Commission, appointed by Governor Major in a recent report to be presented to the legislature, will urge the raising of the age at which a child may go to work, from fourteen to sixteen years, and also that provision be made for pensions for widowed or deserted mothers through country boards of public welfare. Other recommendations are: The abolishment of the legal stigma of illegitimacy, licensing all institutions caring for children, and prohibiting the commitment of destitute children to reform schools. It is planned to give the juvenile courts sole jurisdiction over adults who contribute to the neglect of children."—*Child Betterment Magazine*.

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

NEWS FROM MISSIONS

Kentucky and Tennessee

After having read the HERALD through and assimilated all I can find from this blessed vehicle which conveys knowledge to me from one of our greatest helps, the publishing house, I think of it as a circle enlarging to the coasts of the earth, leaving rays of light everywhere.

I have just arrived here to do some gospel work that demands my attention before our district conference of February 10 and 11. I have labored most of the winter in the western part of Kentucky and Tennessee. While I have not the ability to write as some of our able writers, or can I send in a "wee dotty dimple," that will cause one to exercise his mental power to grasp the full import of the message and see the writer as he really is, as Brother Luff says in article in *Ensign*. ("Seeing Jesus.") Thanks, Brother Luff, write again.

The heavy snowstorms have incapacitated the missionaries here for awhile so that we cannot hold meetings. But have put in good time encouraging the isolated ones whom we could visit and spend a short time with. Brother J. R. McClain has contracted a light attack of la grippe but will soon be able for duty again. So now the weather bids fair to renew our efforts to dispense the glad news to others who await its arrival.

Brother R. C. Russell has again made his appearance in this district and made the Saints glad, remaining only a few days at Mayfield, Kentucky, where the Saints secured the courthouse to preach in. I was not privileged to associate with him there by reason of arrangements made for me at Terrell, Tennessee, where Brother Fred Law secured the Woodman Hall for me to occupy. I learn, however, that Brother Russell delivered his message to more than anticipated under the conditions. And the angel's message found its way through the gates of the little metropolis city of Mayfield, where it leaves an irresistible challenge to those who one year ago mobilized their headlights and presented their flags of truce to one another to defeat Brother J. R. McClain, which culminated in a debate between Brother J. R. McClain and F. O. Howell of the Disciple faith which resulted in an acknowledgment by the Disciples (?) that they were defeated, as their man threw up the sponge the second night of the debate and took to his den, under a persistent effort to persuade him to remain and continue the debate. But Brother Russell could not get their shepherd to come out to see the light this time, for ground hog day had not arrived.

Well, dear reader, while God was blessing the efforts then he was also blessing my efforts near Union City at Terrell, where I tried in my weak way to present the angel's message in an entirely new place to those who gave ear to the sweet chimes and tones of the irrefutable truth that awakened the honest souls to seek for invaluable gems that have been hidden for ages, but aroused the ire of those who cannot endure sound doctrine. So after preaching to a crowded house for one week, the agencies of the opposing power began to dispatch messages to the incubators and schemes began to hatch. So finding a product of one at Martin, Tennessee, realizing his craft was in danger, came down on the scene. So the two hundred-pounder loaded for bear began to spread that well-known warning, "Keep away. Don't go to hear him. He is teaching false doctrine. Those people are not worthy of notice."

Well, the little five-foot, five and a half-inch David thought to meet the Goliath who was thundering his defiance against the army of Israel's God. He walked in and took a seat with the description of the little stone cut out of the mountain, without hands, in his grip, he felt like a lamb among wolves.

Listening to the anathemas hurled against the people of God, I had to curb the what might have been resentment and after he closed I waded to the front and gave him an opportunity to strike the other cheek, by accepting his proposals and was then on the job.

After all persistent efforts were made to persuade him to meet the issue before the public he realized I had taken his own weapon and caused his destruction. I then announced I would lecture on Mormonism and enlighten the people to the true position of our people that same night. The result was most of his people came to hear it. Being crowned with success I give God the praise.

I contemplate holding forth at Jones Mill next where Brother McClain and I opened up the work in the tent one year ago. We have not been able to reach this point since because of the urgent calls elsewhere. There are only two missionaries in this field at present, and the work is suffering loss. Surely the Master's words are true here: The harvest is ripe, but laborers are few.

One of our landmarks for this work has recently taken his departure to his reward—Brother Messer Johnson, who was nearly ninety-three years old, but the memory of his consistent and noble life is a monument that should be cherished by all.

After our district conference I contemplate holding a few meetings in this field, then start to northern Indiana where I will answer some calls from some where I opened up the work near my home. I have no knowledge of but two members in that county. There are two sisters who heard me preach some two years ago, just before I left there for Kentucky and Tennessee. I baptized them in a pasture at their father's home, where, by his consent, I dug a hole in the ground ten feet long, four feet wide, five feet deep and filled it with water from a tile ditch on the prairie. These persons who heard the shepherd's voice could say as one of old, "See, here is water, what hinders me from being baptized?" Well, I thank the Lord and ways are open before us. And I hope the way shall be opened for me to greater efficiency and qualification to render better service the coming year. Also that the young men of the priesthood in this field will assume greater responsibility to advance the work, because their service is needed.

With best wishes for the HERALD readers and hoping for more live wires for the kingdom of God.

In gospel bonds,

CHARLES A. NOLAN.

London District

Having been appointed to the London District at the last General Conference, we made our way here as soon as circumstances would permit, being detained at home more than a month on account of sickness. We landed across the line June 29 and have been busy telling the old, old story, the result of which we have baptized twenty-two, eighteen in London and four in Stratford, Ontario.

We are just closing a six-week series of meetings in Stratford, with several interested. Have had the association of Elder John McKinzie for the past week. He is one of the old war horses and we enjoyed his company and counsel very

much. Am going to commence a series of meetings at Rostock after the conventions at London, February 3 and 4.

Things look bright for the future in the London District. New blood is being brought in, new life is being infused and all goes to show an added interest on the part of all the Saints. I wish to speak of the untiring zeal manifested by the Saints of Stratford while there. Truly, God is blessing them.

Expect to go home (London) Monday, the 29th, for a few days with family and also to get the musicians together for the coming conventions. While the nations are crying "preparedness," God's people are realizing the necessity of the same in his work.

We certainly enjoy reading the HERALD and receive food therefrom that we can get in no other way.

B. H. DOTY.

Field address, STRATFORD, ONTARIO, 340 Albert Street.

Colorado

Since January 1 I have preached about 30 sermons to the north and west of Burlington at three different schoolhouses with following results: 10 baptisms, 6 adults, 4 children, with several others deeply interested in our message, 3 children blessed, administered sacrament twice, and organized a Sunday school with 40 in attendance at organization session. When we left the Burlington Saints yesterday it was with great reluctance.

Among the number baptized was an aged woman who had been a Catholic for seventy-four years, a Methodist, a Lutheran, and a young lady from a family of Presbyterians, who has been teaching school at the schoolhouse where the Sunday school was organized yesterday. Her relatives all being Presbyterians, had often tried to persuade her to join their church and her friends of the Christian, Baptist and Methodist churches could not interest her and nothing appealed to her until she heard the restored gospel. One night after she had said, "Brother May, I feel that I must be baptized," she became troubled in mind about her relatives and before going to bed prayed to God that he would direct her in regard to obeying the truth. She had a beautiful vision. A curtain appeared, a brilliant light shone upon it and when the curtain raised she beheld in beautiful letters the following words: Faith, repentance, baptism, laying on of hands, and her duty was thus made plain. She was baptized with three others. She is firm in the faith and rejoices in the restored gospel.

Two new openings were effected and we were surprised in these localities where the gospel had never been heard. They seemed to be hungering and thirsting for something. We hope that future results will be obtained, in addition to what has already been done.

The writer has been laboring alone during the whole of this conference year save the local help received when it was available. We have felt greatly blessed in the feeble efforts put forth. God is surely marshaling his army for the rescue of the truth. He is bringing the honest in heart to a unity in the faith. One time during this conference year the writer led two Seventh-day Adventists, two Lutherans and a Methodist and a member of another denomination into the water, all being baptized by the one Spirit into the one-body. Surely this is encouraging. I am now holding forth at Idalia, Colorado.

May we all be blessed in our efforts to push the gospel forth into the new openings before us, is the sincere desire and prayer of

Your brother in Christ,

IDALIA, COLORADO.

J. CHARLES MAY.

Northern Wisconsin

A few lines may be of interest to your readers, to let you know that we appreciate the many interesting articles and news items in the HERALD from week to week, and are glad to see the progress being made by the church in all its different fields of labor. We are trying to do our part here in northern Wisconsin, though it has been difficult the past two months to hold evening meetings on account of the severe cold.

The past has been a rather busy one to the writer so far as conditions for labor would permit. In the early part of the year I was afflicted for several weeks with pneumonia, and later spent some time in assisting to arrange for the reunion and district conference in August. And since then have visited Ashland, Ladysmith, Rock Elm, Porcupine, Valley Junction, Wyeville, Black River Falls, and did some labor here at Chetek while home. We have a wide field and only a few missionaries here in the Northern Wisconsin District, Brethren L. W. Fike, A. L. Whiteaker and myself at the present time.

Quite a number have been baptized the past year and a good prospect for others the coming year if all goes well. We are much in need of active local men to help carry on the work in some localities, to feed the small flocks and help keep the camp fires burning. We are looking forward with interest to the district conference to be held at Porcupine, February 10 and 11, hoping for a good attendance and meetings.

There has been considerable sickness the past few months, but many are improving. Sister Ivy Fisher has just returned from the hospital, where she has been the past few weeks. We are glad to see her back again. Brother S. E. Livingston, well known to the Saints of this district and a faithful man for many years in gospel work, has been quite afflicted the past several months. We hope he may soon fully recover.

Brother L. W. Fike has been in this mission field continuously since the first week in May, and is anxiously looking forward to the time when he may return to his home at Warrensburg, Missouri, feeling satisfied that he has sought to fill well the mission given him the past year by the Lord and the church. Sacrifice of the opportunities and blessings of life is the corner stone on which we all must build if we may be blessed in this or the future world.

CHETEK, WISCONSIN.

LEONARD HOUGHTON.

LETTER DEPARTMENT

A Bit of Rare Gospel Literature

The following extract clipped from the minstrel show column of an Arizona daily, duly presents some of the great work being carried on by the Sunday school of the Brighamite church. Sunday schools conducting dances to raise money for the work of the Lord and for the training up of the youth in the way he should go, so that when he is old he will not depart therefrom may be one way to be actively engaged in serving the Lord, but if so, that is one department of righteousness to which Satan will not be urging any serious objections.

"DANCE TO RAISE FUNDS

"The Mesa Ward Sunday school is a little short of funds just at present and has planned the following pleasant evening for Mesa lovers of a good time. There will be a dance at the opera house Friday night and this will be combined

with a basket picnic. The old plan of auctioning off baskets and getting some unfortunate man to bid up several dollars is to be tabooed. All luncheons will be put up in the same kind of cartons and the uniform price of fifty cents will be charged the fortunate purchaser, to claim the lady who prepared the basket as his partner for the evening. The gentlemen will draw for the baskets. The dance tickets will be fifty cents additional.

"CHRISTY MINSTRELS AGAIN TO-NIGHT"

Swing your partners and circle to the left and "be ye also ready for in such an hour as ye think not the Son of Man cometh."

JAMES E. YATES.

From Here and There

Brother John F. Weiner, whose address will be Levering, Michigan, says the Boyne City conference was a good one. He speaks highly of the local Sunday school program at Cecil, where he has been acting as superintendent.

A copy of the *Tonkawa News* of January 18, 1917, has just come to our desk, and we note it includes on the first page nearly a column concerning the Reorganized Church of Jesus Christ of Latter Day Saints. The occasion is a write-up of the visit of Elder Joseph Arber to that place. The article is quite fair and presents many items of general interest.

Fine weather in the Hoosier State is reported by Elder O. R. Miller, from Hibbard, Indiana. He reports the organization of a branch at Hibbard by J. F. Curtis. He concludes with: "Time is flying. Another conference year nearly gone. I long to see more realities as the fruitage of beautiful theories. A service of love or a Utopian dream, which?"

One of our Herald Office employees sent out a nicely arranged assortment of colored post cards and some others, all showing institutions and scenes of special interest to those investigating our church and its work. And from the recipient, a nonmember by the name of Elmer Katter, of the *Huntingburg Argus*, Huntingburg, Indiana, he received this:

"I had the post cards in the window, and the books and papers I have been reading and find them very interesting and inspiring. I was very favorably impressed with the new make-up of the HERALD and thought it very neat and attractive. . . . I enjoy keeping tab on the latter-day work. I think it is a grand thing. I am especially impressed with the writings of Elbert A. Smith."

A church opening of the new church at Corea, Maine, was held January 14. The weather was very rainy so the attendance was not as had been desired. The building is practically complete with only a debt of two hundred dollars remaining on it. Brother J. F. Sheehy in writing concerning it mentions that they have had a cold winter on the coast with plenty of snow. He went to Prospect Harbor on the 24th to begin a series of meetings to last two weeks.

For the dissatisfied man all life is unsatisfactory, and for one that is contented, the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—William Mountford.

Independence Stake

Abraham L. Hartley, for three years president of the Church of Christ, died January 28. Notice of this was given by Bishop McGuire at the evening lecture, and also of the funeral to be on the following Tuesday. Many of the Saints from the Stone Church were present, and the funeral cortege to Mound Grove told of the respect with which this elder of the church on the temple lot was held by his brethren.

Not in British trenches nor in huts back of the firing line, but in the comfortable, well-lighted Stone Church, our Brother Augustine Dwyer was called last Sunday evening to deliver a historical and evangelistic lecture, which was a vivid, dramatic presentation of Christian life in times of stress and persecution. His subject was "Rome and the early Christians." Much of what one reads of the rise and fall of the Roman empire was brought to view with clearness and effect through the speaker's oratory; but what thrilled the hearts of the Saints was his strong testimony of the divinity of the latter-day work, compared to which all the glories and wonders of the pagan world sank into insignificance.

The Saints are much encouraged in the work. The publications which reach us from week to week containing such letters as come from the brethren and sisters in California and England and all over the States are inspiring and full of cheer and comfort.

Educational advancement among the Saints is apparent, and especially in the classes of the Sunday schools and Religios.

Last Sunday there was an attendance of 854. In the morning about two hundred young people attended the prayer meeting, and the regular morning church service was in charge of J. A. Tanner of Kansas City. He preached an excellent discourse on the subject of charity.

At Walnut Park Brethren John Schwab and A. H. Mills held forth January 28; at Enoch Hill Elders O. K. Fry and J. Smith preached, and the services at the Second Branch were in charge of Brethren Westwood and P. A. Sherman.

Brother Dwyer visited the brick church two weeks ago, delighting the Saints there with his fine lecture on "Palestine." Our brother is certainly doing a good work here, and wherever he lectures, his impassioned and vivid delineations of noble human character not only elicit the deep interest of all who hear him, but by the wonderful opportunities afforded him, of travel, and close study and research, he wields an influence for increased mental and spiritual uplift. His lecture last night, here, was one the Saints will long cherish in memory.

Great characters like Gladstone and Henry W. Longfellow, with our brother's skillful word coloring, were depicted with a depth of emotion that called forth in all his listeners a spirit of love and admiration for all that, in the human nature, is pure and noble and good. May the work of mental and spiritual uplift in Zion and her borders go on and prosper.

ABBIE A. HORTON.

CLAY LANE, CLAY CROSS, DERBYSHIRE, ENGLAND.

Editors Herald: I am thankful I took the step in this latter-day work. I was administered to sometime ago and from that hour I began to regain my strength steadily. In about two weeks I was able to get out of bed and have been improving ever since. It brought to my mind one of our hymns wherein it says God moves in a mysterious way his wonders to perform. Dear Saints, I ask an interest in your faith and prayers that I may regain my health and strength so that I may help spread this glorious gospel.

W. E. TITMUS.

Location of Denver Church

Complaints have been made that visiting Saints could not find the church in Denver, and possibly a reminder to look for the name REORGANIZED in the directory will give the name and address of the church. Some fail because they look under the name "Saints."

The first branch meets at the church on the corner of Speer Boulevard and Logan Avenue and the Second Branch in a store building at Third and Detroit Streets. Regular services are held at both places. All are invited to attend.

DENVER, COLORADO, 445 Clarkson.

AMMON WHITE.

One Way to Make Stereopticon Slides

From a recent letter from Elder C. N. Heading, of 1280 Lewis Street, Chehalis, Washington, who is one of our missionaries, we extract the following:

"What kind of ink will print on kodak film? I expect to make lantern slides in this way. I have collected about one hundred slides on church history and Book of Mormon since General Conference and I have several more under preparation at present. I find it very interesting work."

We give this inquiry publication and offer a few suggestions, knowing there are a number of our people making very effective use of the stereopticon and many others who might, while all of us enjoy the results when well planned and carefully done.

Brother Heading has a very desirable combination with a newly acquired printing press and his stereopticon, and many others who do not have this equipment but can get some help from a printer might make use of the following suggestion.

In the first place, set up the type or place the cut from which impression is to be made for slide. Ink with some quick-drying bond ink if available, if not, any other similar printers' ink will do. To ink the type use the ordinary brayer used by the printer for taking galley or page proofs. Now use another perfectly clean brayer—a large roller is best—and run it over the inked type carefully and firmly just once. This will put the impression on the rubber roller or brayer, as the printers call it. Now with a careful stroke run this inked roller over the glass and you will have a clear-cut impression of the type or cut, or both, according to what you use. If the first trial doesn't prove a success, clean the glass with gasoline and try again.

If the standard size slide be used, about eighty words printed in ten-point solid type may be displayed very nicely, while by using the smaller sizes of type this may be almost doubled and can easily be read on the screen.

It makes a more durable plate to lay a piece of glass over the edges to prevent rubbing, though with careful handling this might not be necessary. A mat around the edges will help square the border and even up the margin.

We see no reason why photographic film might not be used, but glass would ordinarily be better for it will not crumple nor crack so easily.

By this method valuable extracts and pictures may be thrown on the screen, separate or combined, and thus appeal to the eye as well as to the ear.

We would appreciate a number of brief suggestions of this character to help those who secure good results from the stereopticon.

Also let us hear from some one who has made good use of post card projectors or machines that project larger pictures by the mirror method.

E. D. MOORE.

CALGARY, ALBERTA, January 20, 1917.

Editors Herald: Having been a constant reader of the HERALD for some years, and having received much help from it, I thought I might just express that appreciation which I feel, and which is also shared by my wife. I think we are sometimes too prone to keep our appreciation locked up in our bosoms, when if we would give expression to it we could oftentimes give encouragement to one another, and we never know just how much that encouragement would help at times.

The SAINTS' HERALD is always looked forward to at our home, as it always brings a spiritual meal, and sometimes a feast. We always feel the need of this spiritual food and are thankful for a continuous supply.

May I offer a suggestion? Could a "Question box" be operated to advantage, so that any of your readers could ask for and receive information on any point upon which they may be in doubt?

Praying that Brother Elbert may soon be restored to health and that you may be long spared to continue in your good work, I beg to remain,

Your brother in the faith,

CHARLES H. COLES.

LACHINE, MICHIGAN, January 20, 1917.

Editors Herald: We are trying to bear our humble part in the work. Six years ago, Latter Day Saints came to Rayburn settlement with the gospel which caused many for curiosity's sake to come out to the meetings and as we always find honest hearts in every community who are willing to accept the truth when brought to them, one by one believed the truth and obeyed it. The work kept spreading till we had a membership of seventy-one and a full quota of officers until of late our teacher went to California, which we deeply regret. But our branch is fortunate in having two priests, so one acts as teacher.

Some of our members have passed away by death recently, but we have just received six new members into our branch. The Saints of our branch live quite far apart which makes it inconvenient for all to get to the same place to worship. But we have a church at Lachine and those who live near attend and others who live too far away to attend hold meetings in the schoolhouse where the gospel was first preached in our settlement. So our branch carries on two Sunday school sessions, two preaching services, one prayer service on Sunday, and two prayer services during the week. On the first Sunday of every month the whole branch meets at Lachine for prayer service. Any of the missionaries who come up our way should not forget to call on us as the prayers and testimonies of the Saints help to encourage us to go on in the great work till we all reach the mark of our high calling.

Yours in gospel bonds,

MARTHA MCDOWELL.

ROCK ISLAND, ILLINOIS, January 20, 1917.

Editors Herald: This paper is a welcome guest at our home. I can scarcely wait for its weekly visit. The first thing I do is to read the deaths to see if there are any that I am acquainted with, and then the letters. We take the HERALD, *Ensign*, *Autumn Leaves*, *Stepping Stones*, *Hope* and *Sunday School Quarterly*, and I don't know how we could get along without one of them. I often wonder how Saints can get along without the church literature. I enjoy the Spirit of God so often by reading and meditating upon the gospel, and especially do I enjoy the Spirit through prayer when I go in secret prayer where no eye but his can see me, and I

receive that peace which cometh alone from him. I have had many blessings and testimonies; have been in the church for many years and have never felt like giving up. I know the work to be of God and that he is a prayer hearing and prayer answering God, and I want to live a life before my neighbors and friends that they can see that there is something in this work, and that some may have a desire to follow in his footsteps.

We oftentimes look back when we first came to this place and think of the good times we had when we met at the little art gallery at Moline; there were only a small band of Saints, but how all loved each other! With Brother Ball as president—how we miss his kind and fatherly advice. How they have gone far away and others have moved away also, and some have gone to the beyond where no more trials and troubles come.

There are a few Saints here at Rock Island and through the help and means of Doctor Asay a new church is being erected at Tenth Street and Eighteenth Avenue. We are always glad to see the missionaries come this way. Our home is always open for them whenever they feel like coming. My patriarchal blessing tells me that our home shall be a place of rest and enjoyment for God's people, and we want the missionaries to feel that they are always welcome. We are waiting anxiously for Brother E. Curtis to come again, and we will be glad when the new church is so we can meet in it. Several have inquired when Brother Curtis is coming back again as they were out to the street meetings last summer. They said it was all Bible.

HATTIE BARNES.

411 Eighth Street.

LITTLETON, COLORADO, January 21, 1917.

Editors Herald: We appreciate the weekly visits of the *HERALD* very much, as we have since the first issue, as we have been a reader since the first.

We are ten miles from the meeting place of the Denver Branch, and the weather has been so cold most of the winter that we have not attended many of the meetings, having to drive over a mile to the street car, or drive with team all the way, but we have secured a swifter and easier means of transportation and hope to meet with the Saints oftener in the future.

I have wondered why some one who attended the conference of the Eastern Colorado District at Wiley has not reported it. The sessions were surely of the best, in fact I think the attendance was the largest of any conference held in the district since its organization.

The Wiley Branch is a new one, and composed of the kind of Saints who do not admit of failure; last spring they began a new church building, and kept at it till when the September conference convened it was complete even to the electric lighting. We might mention some of those who spent their time and money in its construction, but there are so many of them it would take too much space, suffice it to say that all the Saints and many not of the church assisted. The building is about 28 by 50, if I remember correctly, with basement under the whole building, which is used for kitchen and dining room. The conventions met on Thursday the last of August, and with conference lasted till Sunday night. The capacity of the building was taxed at every session. The meetings were just at the time of the threatened railroad strike, and it was thought the attendance might be small on that account, but most of the Saints in Eastern Colorado have "Fords" and we surely think they were all there. Quite a number took the chance of getting home and came by rail. The meetings were excellent. The preaching was done

by Elders Said, Kelley, and White. A party of five of us from Denver and Littleton planned to make the trip by auto, and left Denver about five o'clock Thursday morning. Wiley is about two hundred and fifty miles from Denver, and we had some experiences but we got there in time for the closing exercises Thursday evening.

We met with J. D. Curtis, at Colorado Springs, with his car. Ammon White was with him. The Saints of Wiley and vicinity are to be commended for the way they entertained the large attendance.

As an individual I have never been very enthusiastic about "Graceland" because it was not a sectarian school; I have thought from its founding it should have taught the faith of the church, and still think so. Only having the one school, it seems to me we should use every opportunity to teach the Latter Day Saint doctrine, so I am in favor of a "theological chair"; had there been one long ago there would not now be such conditions in certain localities regarding doctrine as there are.

Success to the "theological chair," the sooner the better, as I see it.

E. F. SHUPE.

OAKLAND, CALIFORNIA, January 21, 1917.

Editors Herald: For the past week we have been enjoying a banquet of good things along mental and spiritual lines. Our esteemed brother apostle and minister in charge of the Pacific Slope Mission, J. W. Rushton, has been delighting a good appreciative audience in a series of lectures in which the Christian faith was discussed in its scientific, philosophic and social aspects; also placed in contrast with the four other great generic religions, also the four generic philosophies of the world, much to the joy and satisfaction.

The Christian faith is no more true than ever it was, neither is salvation any more of a thing to be desired, but it is good to be sustained by the fact that true science and philosophy are on the side of Christianity. The series of lectures was not an effort to proselyte men and women to our particular faith, but was certainly an incentive and stimulus to the initiated to love what God loves and hate what God hates, and strive as one of the individuals who go to make up the sum total of society to be renovated, and will to do what God wills we should do, that society as a whole may be perfected.

Oakland Branch has many workers who will some day swell the number of the perfect society in the sweet by and by.

H. J. DAVISON.

The Fleeting Years

Life is but an infinitesimal period in the great span of years—brief at its longest. The very brevity furnishes food for serious thought.

Is there a utilization in the proper manner of the time life brings? We should think seriously of how our time is spent and to what end our energies are expended.

Life is too short for sin; it is hardly of sufficient length for meritorious accomplishment. Make each day count with some good deed done, some act of kindness accomplished, some change of habit that will make our lives more nearly approach the ideal.

EMMA A. PERRIE.

In 1844 Nauvoo was the only prohibition city in Illinois and also the largest, being about twice as large as Chicago.

MISCELLANEOUS DEPARTMENT

Conference Notices

Southern Idaho, at Minidoka, February 24 and 25. J. L. Benson, secretary.

Eastern Colorado, with First Denver Branch, corner of Logan Avenue and Speer Boulevard, February 24 at 10 a. m. E. J. Williams, secretary, 1210 South High Street, Denver, Colorado.

Spring River, at Joplin, Missouri, February 23 and 24. Election of delegates to General Conference; revision of district by-laws to consider. Members of priesthood especially requested to attend and to remember annual reports to this conference. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Convention Notices

Eastern Michigan Sunday school postponed to February 24 and 25 on account of church building in Flint not being completed in time.

Spring River Sunday school, at Joplin, Missouri, February 23. Election of officers. Mollie Davis, superintendent, Laura Karlstrom, secretary.

Pittsburgh Religio, at Wellsburg, West Virginia, February 23 at 7.30 p. m. All members urged to be present, and a cordial invitation extended to friends. Harriet E. MacDowell, secretary.

Quorum Notices

Kirtland District section of the Kirtland quorum of elders, at Saints' chapel, Cleveland, Ohio, February 18 at 1 p. m. John W. Topping, section leader, E. A. Webbe, section secretary.

Home Department Extension Circle

Expansion should be an aim of every man and woman in this world. It should assuredly be the ambition of all Latter Day Saints. The Extension circle provides one of the means for this broadening out. It is the means by which the Saints who attend church services as well as those who do not enjoy this privilege may have the opportunity to extend and increase the good they may accomplish.

All of us know that there are numbers of the Saints away by themselves not alone from every meeting and outside a branch, but away from every other Saint. They are a single link. It is proper that every link (or Saint) in the church should be connected with every other one and all joined together in one solid chain, strong and irresistible.

The connecting link between you and this isolated link or Saint is the extension circle movement and Uncle Sam's mail.

The object of this movement is to keep every isolated Saint in the world in touch with some live wire, interested Saint. Thus insuring the keeping of that one in the narrow path.

This is accomplished by the live Saint agreeing to spend say fifteen or thirty minutes every week or every other week in writing to this isolated one.

Send in your name for registration as a member now. You will receive instruction and advisory leaflet, your certificate of membership and as many names of isolated Saints as you need. We have a large list here waiting for live wires to come forth to act as writers.

Drop me a card to-day that you will take it up. Now is the time to do your duty.

WILLIAM F. SAGE,
Assistant Superintendent.

DETROIT, MICHIGAN, 656 Gladwin Avenue.

Our Departed Ones

LOWE.—Alice V. Lowe was born June 4, 1844, in Sparta, Ontario, Canada; came to the United States in about 1858. Married Mr. Abbey, February 7, 1861, and to this union were born six children. Married Edwin Lowe, sr., April 7, 1886, and to this union was born 1 daughter, Anna, of Baldwin, Iowa. Baptized about 12 years ago. Died December 20, 1916,

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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This paper will be promptly discontinued at date of expiration. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamon, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department. Entered at post office, Lamon, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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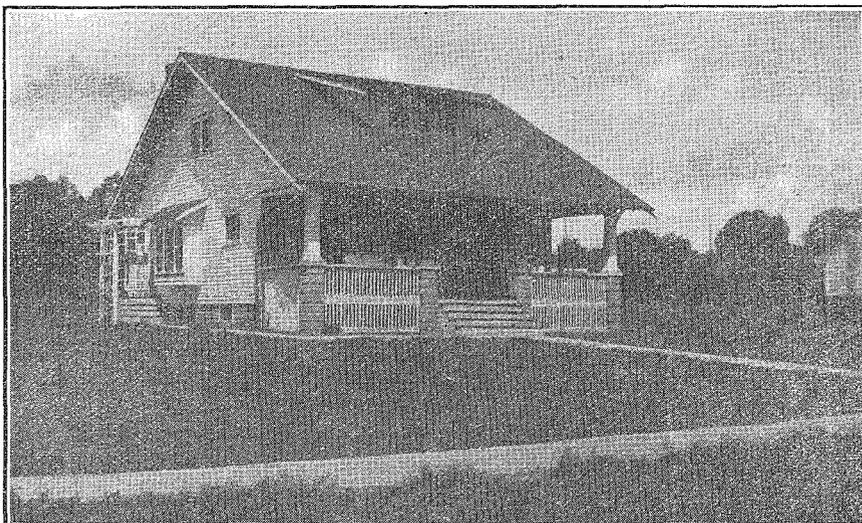
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at her home in Baldwin. Funeral services at the Methodist Episcopal church; sermon by E. R. Davis of Independence, Missouri, assisted by John Heide of Fulton, Iowa.

WALTERS.—Tunis M. Walters was born August 1, 1853, at Lancaster, Ohio. Married Miss Elizabeth Webster November 27, 1879, who bore him six children: Claude B., Vera M., Myrta F., Harvey E., J. Macline, and James E., all of whom, except Vera, with their mother survive him. Baptized February 18, 1887, and continued in the faith. Died at Sweeney, South Dakota, January 19, 1917. His body was brought to his former home, Davis City, Iowa, where he was buried from the Saints' church. Columbus Scott in charge of the service; sermon by Heman C. Smith.

GROSS.—Elder Jacob Gross was born March 25, 1855; died at Armourdale, Kansas, January 15, 1917. Baptized several years ago at South Pittsburg, Tennessee, by T. C. Kelley. The church loses a true member and a staunch defender of the right, an uncompromising foe to evil in all its forms. Funeral services in charge of L. C. Snow; sermon by T. C. Kelley at the home in Armourdale. The house was crowded with interested listeners, who by the bestowment of flowers and other tokens manifested their respect for the dead and their sympathy for the bereaved family. Interment in Argentine Cemetery.



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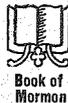
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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, February 14, 1917

Number 7

EDITORIAL

ARE WE HONEST?

Believing that most people are honest, Cleveland Moffett, a well-known writer, not long ago sent out a hundred one-dollar bills to as many different people, in an honesty test he had planned, *McClure's* tells us.

To fifty women, divided into groups of five each who were engaged in similar occupations or were similarly situated, he sent fifty letters, and to fifty men he did likewise. The inside envelope was addressed to a fictitious company and contained the bill, while each plainly carried the name and address of the sender. The intention was to ascertain how many would seek to rectify what must certainly appear as a mistake, by taking the trouble to readdress the envelope, stamp it, and send it back. Mr. Moffett is satisfied with the results, he says, and still believes that honesty is a predominant human trait.

Of the fifty women, thirty-three returned the money, leaving seventeen who did not. Of the fifty men, thirty-one were honest enough to return the money, and nineteen did not.

He mentioned five saloon keepers as one group, but says nothing about preachers. There are five actresses in one group, but we hear nothing of mothers as such. He mailed his letters to five rich men, but says nothing of poor men with poverty staring them in the face while hungry children were crying for bread.

We like to believe that every reader of this publication would have returned the dollar bill promptly. Surely they would.

Of course this was a case where ordinary commercial honesty was involved, but we suppose it may be taken as a general indication of what these same people would do when other temptations assailed them. At least we are apt to form our conclusions from such experiences as these, as we must admit when we give it serious consideration.

Honesty is a quality or trait of many degrees. It ranges from a definite determination to give full value in everything and take only that which is without question ours, to a hazy instinct that one shouldn't steal from his friends or accomplices.

We wish to consider it now especially as it affects our religious profession. It is conceded that to be a true disciple of the highest and best moral and religious teachings we cannot separate our religion from our business. The principles that actuate us in business should also be those which characterize our religious efforts.

We recall the incident when ten lepers were healed by Jesus Christ. Of the ten it is recorded that one returned to thank him for the marvelous gift of healing. Of course those were in other days—we would do differently now!

Then there was a man who was given a talent and straightway went and buried it. He knew his lord was a hard master and he didn't bother to invest the money or make good use of it. He certainly had little comprehension of the joy of service. Give us a two-thousand-dollar talent and let us demonstrate that we could do better than that!

Possibly there are times when on bended knees and actuated by sincere desires we ask God to pour out his blessings on us abundantly—and he does. These may be spiritual blessings, or possibly they may be financial. Then do we ever unwisely proceed to bury that blessing, metaphorically, and boldly ask a generous Father for more?

Whether in the providence of God we receive much or little, the principle is the same. Whether we receive ten thousand dollars to look after or a dollar as increase for tithing that belongs to God, it is the same proposition. Whether we be given the ability to shine as a genius to the whole world, or be like the little Alaskan snowflower that spreads its petals to bloom in obscurity in the forest for only a day, we should honestly use those advantages.

To some of us little is given, yet to that degree do we become responsible. It was only a dollar that these thirty-six people did not return, yet we would be apt to hesitate a little in intrusting them with greater amounts under similar circumstances. Perhaps most of them have seen the account of this experiment and would that they might try again, but they are not apt to be given the opportunity, just in this manner.

The Lord knows our failures to make good use of what he has intrusted to us to pass on, but we don't want him to have any misgivings about what we will do in the future. It is true that he knows the heart and is forgiving and kind, but it is also true that we may so persistently dull the edge of our conscience by failures to discern our responsibility that we can lose sight of little niceties and in reality become dishonest with ourselves, our God, and our friends in the use of what may be given us.

Possibly what has been given to us personally seems of little importance and of no value to anyone else. Instead of wealth we may have debt. Instead of being called out as an apostle of good tidings to the nations we may be a humble and almost unknown member. Yet isn't the relative responsibility to use our ability honestly the same? If we have capacity to learn and do not do it, can we escape the responsibility by failure to try?

The poorest and most insignificant of us certainly have something given us to test our character. It may not be money, for that is only an equivalent of material value anyway. It may be ability to grow in grace and by our humble influence make the lives of others happier and better. It may be a special qualification which by hard work and persistent effort can be very helpful to others. As an example, we may have the qualifications for a priest in the Aaronic order and God may have so indicated. Are we honest with him, ourselves, or our friends when we fail to make the effort to serve well in that capacity?

If nothing else is given us, we still have time as a common heritage. Our day is made up of twenty-four hours and no less, just as is the day of our richest billionaire. If for nothing else, we shall be called to account some day for our use of this time. Yes, much of it must ordinarily be given over to others that we may live and that those who are dependent upon us may live and have the comforts of life. But do we make the best use of even that time? Do we do our work a little better and more efficiently than it has been done before? Whether we work for ourselves or others are we ever guilty of killing time? Not merely doing nothing, but indulging in periods of learning nothing and getting nowhere?

Then with the time we call our own. It is our

own, yet it's really a stewardship for which we must account. In checking up the day's activities at its close, can we truthfully say that the blood of that day's time is not on our hands?

Sometimes we feel like urging that there be a closed season on killing time, just as we have now in most places for the killing of quail and prairie chickens and deer. While it is the chief occupation of the rich leisure class of the world, it is a painful sight to see a child of God unable to find profitable occupation for his spare moments. There is so much to be done and so comparatively few to do it that it is soul distressing to count up the hours that are daily unused or wasted. In this last dispensation when the hastening time is now upon us, the use of our possessions, our ability, even our time is a serious matter. If we have any of these to give—and who has not?—let it not be said of us that we were dishonest in withholding them. E. D. MOORE.

NOTES AND COMMENTS

Immigration Bill Becomes Law

In spite of the President's veto, the Senate agreed with the House in passing by a vote of 62 to 19 the immigration bill over which there has been so much debate the past few years.

Brother Elbert Improves

We quote from a recent letter sent in by Elder T. W. Williams: "Have just returned from a visit with Elbert. Every time I run out to see him I note a gradual improvement. In each administration the Spirit is in evidence. It is a joy to know that God hears and answers."

S. A. Burgess Recovering

As we go to press Brother Burgess is progressing nicely toward complete recovery, though he is still unable to sit up and is very weak. He is gaining in appetite and consequently in strength, so with the excellent care he receives will no doubt soon be in a condition to carry on his work.

Much Dry Legislation

Indiana and Alaska have joined the dry column, while the Utah Legislature has also indorsed the prohibition idea. Governor Bamberger of that State has returned the bill for rewording to allow the brewers to manufacture malt drinks of low alcoholic grade to avoid discrimination, since other States are allowing them to do this. There seems to be no doubt that he will sign the bill after this change. West Virginia is strengthening her dry law. Oklahoma's senate has passed a "bone-dry" measure,

while Arkansas's governor has recently signed a "bone-dry" law for that State. Nine other States are acting or have acted on prohibition laws, either making more effective present statutes or putting new ones on record.

Reports from Conferences and Conventions

From necessity we must crowd together and boil down the many official notices and reports that come in for publication, but this should not detract from their value to our readers. We hope they will be carefully perused and their various items studied, for in them will be found many important matters which will be helpful to individual members as well as district organizations.

New Mormon Temple in Hawaii

A late number of *The Pacific Commercial Advertiser* shows a picture of a partially completed Mormon temple being built by the Utah church at Laie, Hawaii. Heretofore all the Mormons of the Pacific have been compelled to make the trip to Salt Lake City in order to participate in the temple rites, to which much importance is attached by that organization. This will eliminate that necessity and be a much visited spot by the members of the Utah church in the islands of the sea and Australia. The building is about half completed and is said to cost about \$50,000.

What Others Say

The Journal of History, issued by the church board of publication from this house, and edited by Heman C. Smith, is not sufficiently well supported, though the price is only a dollar a year. Possibly this is because it is not well advertised. We have just received the latest number of the conservative *Iowa Journal of History and Politics* and we'll let them say a few words:

The October number of the *Journal of History*, published at Lamoni, Iowa, by the Reorganized Church of Jesus Christ of Latter Day Saints, is filled with interesting articles. "The late General Conference" is discussed by Heman C. Smith. An entertaining account of "The great handcart train from Iowa City to Salt Lake City," is written by Frederick Hansen. Some "Reminiscences" are presented by Vida E. Smith. "A visit to Nauvoo in 1856" is described by Edmund C. Briggs. There is also a continuation of the "Autobiography of Levi L. Wight," as well as additional installments of other materials begun in previous issues.

The Handwriting on the Wall

In the *Daily Nonpareil* of January 26, 1917, Elder H. N. Hansen has secured a column on the subject "A prophecy and modern revelation." The article is not a presentation of the church but a discussion of the war, and the inspiration of different men con-

cerning the need of a restoration. It concludes as follows:

I think we may hope that when the everlasting gospel, under the Lord's own direction, shall again be offered to a dying world, the present fearful experience shall, in a measure at least, have prepared the human family for an acceptance of that message of peace.

The handwriting is upon the wall and it means that Babylon is falling. We behold in the events of the day a wonderful fulfillment of prophecy. Who then can doubt that the Lord's promises, in their entirety, shall be fulfilled? With the men of the past we may expect the Almighty shall accomplish his designs, and that his wonderful work shall be done, though possibly, in a way not altogether in keeping with our expectations.

Indians Victims of Deadly Drug

Still the pernicious habit of the southwestern Indians increases with alarming effects: the use of peyote, a powerful narcotic prepared from the roots of *Anhalonium Lewinii*, a little cactus which flourishes in the Southwest and Mexico.

It is said to be worse than opium or morphine in its effects, especially since its most frequent use is incorporated into a peculiar religious ceremony. It affects both the mind and the body and brings on a stupor that sometimes lasts a week.

One writer tells us that the center of the worship which centralizes around the god Peyote is a little mission church at Randlett, Utah, where the Indians formerly gathered to worship Christ.

Colorado, Utah, and South Dakota are all giving serious consideration to legislation which is aimed at the practice, though from the nature of it, the situation is extremely difficult to handle. We shall follow with interest the outcome of the white man's fight to save the Indian.

War Cloud Still Hangs Low

The impending danger of a war with Germany over her recently proclaimed submarine policy has not appreciably changed. Some overt act of violence is awaited. Two American vessels carrying American citizens are now rushing to the blockaded area without the precaution of repainting in accordance with the instructions of Germany to avoid being sunk by submarines. Since February 1 there have been 82 vessels sunk by the submarines of the Teutons. Of these 1 was an American vessel, 31 belonged to other neutrals, 43 were British, and 7 were owned by other belligerents. The total tonnage amounts to 176,125. Ambassador Gerard is in Switzerland, accompanied by the various American consuls from Germany, all on their way home. Count Bernstorff and the German consuls from this country are to sail for Germany on the *Frederick VII* if the Danish owners release her for the trip. Enlistments in the United States are breaking all records for peace times.

HYMNS AND POEMS

Selected and Original

Dedication

(Written for dedicatory service at Seattle, Washington, December 3, 1916.)

Roll on thou ceaseless, surging sea,
Lift high your heads ye templed hills
And from your snow-capped peaks
Rush forth ye brooks and rivulets and rills;
Sun, moon and stars shine forth your light;
Ye winds and thunders roar and torrents fall;
But high above these elements is heard
God's voice, and at his might,
Sun, moon and stars obey—the restless sea
Is stilled. Bird, beast and e'en their master—man
Must needs be silent, for they are his;
And God within his holy temple is.

To-day, this temple fair, we dedicate to thee.
Our creed "all truth," and here in song
Will rise a grand, sweet symphony,
And may, within these hallowed walls,
Transcendent peace and joy reign o'er;
The angel, in his majesty, has come,
The everlasting gospel to restore.

Glad heralds with their trumpets, shout
"Repeat the welcome story o'er and o'er."
The children of the "Lost tribes"
Shall come down from the north;
The peoples from the islands of the sea
Shall hear the clarion call—"Come forth!"
And in that last, great, gathering day
When we shall see his blessed Son,
God's Holy Spirit will be there
Enfolding and embracing every one.

SARAH BARNEY.

The Stream of Time

Down the stream of time we glided,
Merrily speeding on the way;
Never heeding, never fearing,
Thinking naught but of to-day.

Onward we sped, ever onward,
Meeting shoals and treacherous rock,
Ofttimes passing, sometimes striking,
Taking note but heeding not.

Thus into the current swinging,
The heart made light with music's strain
Pleasure seeking, God unheeding,
This the day of Satan's reign.

But look ahead, see before us,
See how dark has grown the space,
Fearful rumblings, awful groanings,
Dreadful ending to our race?

Now we enter, see the lightnings,
The storm in fury breaks at last,

Angels looking, heavens weeping
O'er this earth in Satan's grasp.

See, he brings to war all nations,
With rifle ball and monstrous shell,
Laws defying, brave hearts dying
'Mid this reign of fiery hell.

Waves of sorrow overwhelm us,
Heavy, thick, and wondrous dark,
Bringing terror, striking horror
Even to the stoutest heart.

See! A light on the horizon,
Look again! it brighter grows,
Coming nearer, growing dearer
To the hearts of all who know.

With what hope we look before us
For the dawn of brighter day,
Ever hopeful, nor unthankful
As the light spreads from its ray.

See him coming as he promised
When he left in days of yore,
Jesus reigneth, peace forever,
Joy on God's eternal shore.

CHARLES H. COLES.

My Purpose

I live that life may be increased,
That peace and joy may cheer each heart;
That loving deeds may be the goal
From which we nevermore will part.

I live because my Lord has lived—
To do the best I can in life—
To serve the world as he hath served
To lessen pain, and sin, and strife.

To me there is no other life;
No hope, no joy, no peace nor bliss;
There is no consolation found
In all the world, aside from this.

The greatest joy the soul can find
Is in a life divinely true,
A life that's large, and strong, and good,
But found by very, very few.

My weary, wayward, hopeless friend,
My Christian friend, I speak to you,
In everything that comes your way
Remember, "to thyself be true."

Be true to everything that's good,
Be true to man, though slow you plod,
Forget your love for self and sin
And thou, too, soon shalt dwell with God.

I live that you may courage take,
And rise above the deeds of sin;
That love may rule your daily life;
That joy and peace may dwell within.

J. E. VANDERWOOD.

ORIGINAL ARTICLES

THE 1917 CHRISTMAS OFFERING

No doubt you have often felt that you would like to devote your life to the Lord's work the same as the missionary does. Conditions may have made this impossible. Many, however, could consecrate a day, or a week, or a month, setting aside all they make during that time over and above their just needs, having first paid their tithing upon the increase, to the Lord's work. "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8. Brother Rudolph Etzenhouser writes us that after reading our last article concerning the Christmas offering for 1917 he went out and handled a scraper on an irrigating ditch and earned six dollars, which he turned in as an offering.

The Christmas offering of the Omaha Sunday school last year averaged about two dollars for each member. If Omaha can do this, where they have been paying for a new church, others can.

Owing to the very high cost of paper the Government has issued a bulletin urging the people of this country not to destroy or burn old paper but to save it. Boys and girls in cities can gather the paper from their neighborhoods and dispose of it at a good price.

Do not forget the suggestion which has been made to set aside all of the coppers that come into your possession. "Gather up the fragments" for the 1917 Christmas offering.

The Lord suggested a most excellent way to accumulate funds with which to pay the church debt: "And both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants."—Doctrine and Covenants 130: 7.

Let us ask ourselves the question: "In what way can I make a special sacrifice of self-denial in order to contribute to the purpose before us?"

"If any man will come after me, let him deny himself and take up his cross and follow me."—Jesus.

This special effort which is being made does not preclude any from making other offerings and consecrations in larger amounts, nor must it be understood that this is in any way a levy or tax upon the membership. It is simply an endeavor to stimulate the interest of all to put forth their best efforts.

BENJ. R. MCGUIRE.

THE SCHOOL OF THE PROPHETS AND COLLEGE EDUCATION

As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe.—Doctrine and Covenants 87: 3.

The first important statement in the above quotation is that the purpose of the school of the prophets is for the perfecting of the ministry, and second, the work of the ministry is the salvation of Zion, of Israel and of the Gentiles. That takes in all the field of gospel work.

In Doctrine and Covenants 85: 36, in talking on the same subject the Lord says:

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom, seek learning even by study, and also by faith.

From the above quotations we learn that there is to be a school and in that school we are to seek learning by study and also by faith. In paragraph 39 of the same section we learn that the school is for all the ministry and there is to be a teacher to have charge, indeed it would be a misnomer to speak of a school without a teacher.

The evident intention of the Lord in having the school of the prophets is that we might come to a unity of understanding in the things we are to preach and not present a divided ministry in presenting the gospel to the world. We are to come to a unity of the faith through study. Ignorance never brought any religious body to be of "one heart and one mind." In such a school we would be in a very sacred and holy place and would be justified in believing that the Holy Spirit would be present to "guide us into all truth."

A NEED OF UNITY OF UNDERSTANDING

There are two things in which we are not united, as to what we believe and the method of carrying on the gospel work. We are generally united on the primary ideas of the gospel of Christ, but on some of the vital things that will make our work a complete success or a failure we are divided. The spirit of toleration among the ministry is of a high order, and instead of being united on some of these very important matters we hold in respect our brother's views, and because of the absence of strife we sometimes think we are united.

OUR METHODS A CONTINUOUS EXPERIMENT

Our methods of missionary and pastoral work have more the appearance of a continuous experiment than that of a well-thought-out policy. A few illustrations will be sufficient to explain. "A" resides in a city; is missionary and pastor combined. There is a good church building, a fine choir, intelligent and up-to-date helpers in the various auxiliaries; he preaches twice a week and helps in all the auxiliary work; he has access to a fine city library, has the best magazines that are printed, is a regular reader of the daily papers; in addition to the regular family allowance the branch contributes a monthly allowance, and when the women see that the wife and children are in need of clothing or a few of the special needs that may occur, they are very kindly remembered. The brother comes in contact with the educated and cultured class of the city, his mind expands and he soon has a broader vision of the Lord's great work and by the natural law of selection he becomes a leader in church work.

"B" is another type of a missionary, or pastor, and remains in one district for all or the greater part of his ministerial life. He knows practically every member in the district, is in personal business relations with all the branch officers, knows the condition of every home, knows where the good books are, where he can spend quiet hours in study, and where he can come in contact with the intelligent and progressive people of the various communities he visits. He is never very far from home, can usually get to see his family about once a month, and if he goes home to spend Thanksgiving or Christmas time he does not go without a reminder that friends in the gospel do not often forget each other.

"C" is a missionary, but of a strange type, he is like a wild star broken loose from its orbit and dashing wildly through space, not knowing where it will hit the earth. It might be in the ocean and its fire is soon out, or it may strike a fine forest and set that part of the world ablaze. His family does not see him for from six to nine months, he may be lost in one of the pine forests of Alabama or Florida, or in some of the unnamed canyons of the Rocky Mountains. He meets but few friends, he seldom sees a daily paper, and then it may be a month old. He has no books but the usual three. The people may be too poor or too indifferent to buy good books or church papers, the people have no special interest in anything but what is in their respective communities. He gets bewildered and must consult his calendar to make sure if he is living in the twentieth century or not. He receives a letter from home; one of his children is sick, his wife is not well, she has no sympathetic neighbors, her allowance is two months past due, and some thoughtless one hints

that she ought to have her heathen husband come home. When he attends the General Conference he wears a suit of clothes that show their age and that they never did fit the wearer. There is some progressive legislation introduced and our brother is amazed, he is not conscious that his brethren with their excellent opportunities have moved ahead and he is left behind. He arises and makes a speech against the matter under consideration, the members look with amazement and are surprised at the audacity of the speaker in daring to oppose such progressive legislation, and some one in reply says, "Rip Van Winkle has come among us," and in whispered conversations surprise is expressed, and that the church was making a serious mistake in sending out such uncultured and ignorant men to represent it.

The above might be considered an exaggeration; if it is, it is only in detail and not in principle. With our present methods of missionary work we cannot reach the public. We must go without purse or scrip and sometimes we are compelled to sit in a station all night and eat a cold lunch because we cannot pay for lodging or for something to eat. We cannot go in the towns or cities and rent halls to preach in, because there is no money provided for that purpose. Many places we can stay in but for a few days, because the burden is too great for a family of moderate means to bear, and so we must continue to move on.

Because of the above conditions, there is a constant temptation for the missionary to avoid the hard places, go to the branches and seek out the places where the conditions are the most favorable in a social, dietetic and monetary way, and as a result we accomplish but little compared with the time and energy used in the effort.

We need the school of the prophets so that we can come to a greater unity on these important matters, and for that matter we ought to labor and pray. The man who has an opportunity to read and study good books and imbibes the best thoughts of the age will have a different idea of the Bible and Book of Mormon and of the great educational, religious, industrial and social forces of the world than the man who lacks these opportunities. God wants *all* of us to come to a unity of the faith, and not just a few. He does not want a few intelligent leaders and an army of blind, ignorant followers. To attain to that end all must have an opportunity. Instead of hurrying away from the General Conferences we ought to spend a month in serious, prayerful study of the important things that we have to meet as a church.

What shall we do with Graceland College? Why not use it for the purpose that was intended by its founders, and also as expressed by the church, "a

purely educational institution and free from sectarian bias." (Doctrine and Covenants 123:5.)

A chair of religious instruction could not escape the bias of the instructor and the Lord has placed the forming of the ideas of the church with another body of men. One thousand dollars per year is a very modest sum of money to be used for such a purpose, but it would pay the scholarships of twenty young people who would be glad to go and cannot because of a lack of means. The very, and most important, thing for the church to do concerning Graceland is to make it possible for every worthy boy and girl in the church that should, and wants to go, can have the opportunity. We have a great many worthy young people, some of them children of missionaries, if they could have the opportunity for a college education could, and would render a very faithful and efficient service to the church and the communities where they reside. The church will not have done its full duty to the young people until it has made ample provision for their education. If it is right to use church funds to pay the college debt, and part of its running expenses, it is also right to set apart a fund to pay for worthy needy boys and girls to go to that same college.

EDWARD RANNIE.

"IN THE BEGINNING GOD"—Part 4

BY H. A. STEBBINS

"THE HEAVENS DECLARE THE GLORY OF GOD"

I have mentioned another text which is notable and excellent for its testimony for God, his existence, his power and his glory. It is found in the Psalms of David, reading as follows:

The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge.—Psalm 19: 1, 2.

And so it is indeed; and therefore with honor to God, and with feelings of veneration and of joy, we gaze into the great arch above us and understand that the writer of those words told the truth in his fervent exclamation of praise and thanksgiving, as he viewed the wonderful universe of worlds on high. And the more we learn through the discoveries made by wise men in the latter days, by the use of their great telescopes, the more we are satisfied that the Psalmist knew something about astronomy three thousand years ago.

There is reason to believe that the ancients understood far more concerning this earth and its affairs, and of the heavenly bodies, too, than they have been given credit for knowing. Tablet records and inscriptions of the time of Abraham have been discovered which prove that even in his day it was quite

an intellectual age, and that nations and peoples had written laws and regulations, and that they were comprehensive and just in their jurisdiction by the hands of capable men. It was not a barbarian age.

Also Job was not ignorant of the works of God, the Creator of "the heavens and the earth," for in chapter 9, verse 9, is recorded his statement about the constellations by the same names we have for them in our time. He spoke of God as the maker of "Arcturus, Orion, and Pleiades." Also the Lord spoke to Job as to one familiar with the heavenly bodies when he said to him: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" —Job 38: 31, 32.

Honest minds have only to consider the magnitude of the heavens, and to think about the vast distances which have been revealed by the use of the wonderful telescopes which men have invented within the past two centuries, to be convinced that only an all-wise and an allpowerful Being could have created and set in order the millions of worlds that we see, either through the telescope or by the unaided eye, as we look into the heavens and view the beauty and the glory there spread forth.

While he was on earth Christ said, "My Father worketh hitherto and I work," and we read that God "created all things by Jesus Christ" (Ephesians 3: 9); also that "without him was not anything made that was made." Therefore Christ was the master builder under God the Father. In the Book of Mormon is found the same teaching, even that Christ was the "creator of all things," that he "created the heavens and the earth, and all things that in them are."

And all the worlds, all these constellations above and around, our earth, all this glorious fullness and completeness of the universe, which stretches out so far and so wide that the greatest telescope cannot fathom the limit, if there is one, and the wise men who gaze through them have not been able to find any end or any boundary, all these creations are known to be in motion, and that they have their orbits in exact conformity with law, even with a perfect law and with a perfect order and harmony in their vast circles. Also it is seen that the wandering comets have their seasons of going and coming, as witnessed by the regularity of time in which they return to our neighborhood in the great field of space, here blooming a while, and then going away and again returning after many years, yet with such regularity that astronomers have calculated their times of appearing. And their anticipations have been realized, as in the case of the comet called Halley's, which was noted in 1456, 1531, 1607, 1682, and

1759, there being seventy-five years and a fraction between its appearances.

Again we can exclaim, "In the beginning God," because the timepiece in the heavens is that by which all the clocks, watches, chronometers and other timekeepers of the whole world are regulated and put in order, and his timepiece is the only one which does not have to be regulated by anything or anybody. It is perfect, unwavering and unchangeable, also eternal in its marking of time. By this great unvarying timekeeper the eclipses of the sun and moon, and the transits of Venus and Mercury across the sun are calculated with exactness many years ahead of their occurrence, even so minutely that men can foretell just where on our little globe an eclipse will appear in totality and where in part only, and to a minute when the eclipse will begin and when it will end. But our watches and clocks must be kept regulated by God's timepiece in order to agree with his eternal system and thus agree with the coming event. The prophecy that the eclipse will surely occur is based upon the eternal law of the eternal lawmaker. Therefore capable men go to the extremes of the earth to take photographs of eclipses and are not disappointed as to the time of the event, either as to the day, the hour, or the minute. Every detail takes place as foreseen through the operation of God's law.

For man has looked through the great telescopes and has found that the earth goes around the sun in three hundred and sixty-five days, six hours, forty-eight minutes and forty-eight seconds, without variation, and all the times and seasons of man and all of his time markers *must* be governed by that great fact. Hence we may well say, "In the beginning God," for in him and by his laws we exist as individuals and as worlds, and the great procession of the planetary systems and the march of the universe goes onward in working out the purposes of the Almighty.

These things we will sometime grow to a knowledge of, far more than we have now, even in the millennium, where study will not be wearisome, nor labor be a burden or a distress. *That* will be a glad time of learning, for all who will, especially for those who have loved to improve in this present world and who ever aspire to learn more about God and Christ and their great work in the heavens and on the earth.

WHO WERE THE ARCHITECTS?

When we view a beautiful monument or painting, or look upon a great building, or a perfect piece of machinery, or see some other specimens of art or architecture, we are likely to speak our appreciation of the excellent skill and the remarkable ability of the men who designed and created such beautiful and

perfect things. Then we ask: "Who were the architects and the builders of such faultless productions?" And not by any argument can we be made to believe that personal beings with rare intelligence and superior powers did not plan and provide for, and create each one of these and all other notable or lesser structures which we see daily and which we are surrounded by all the time.

Even the lone mark of an ax upon a tree in the dense forest has made known to the next pioneer that a personal being, one having an intelligent will and purpose has preceded him in the wilderness, else even so small a mark as that of an ax would not have been made. How much more true of Him whose works are manifest on every hand, which fact moved upon the Psalmist in his day to exclaim, "In wisdom hast thou made them all," and which fact is so clear in our day as to cause the children of God everywhere to speak in similar language about the great power and wisdom, and the might and dominion, and the goodness and love of our heavenly Father.

THE ANSWER TO THE AGNOSTIC

It is related that two certain men were great friends, though one of them was an agnostic, not a believer in God or in any Creator, while the other was a firm believer in him. The first rejected all evidence, and also every argument that his friend had so far given in behalf of God's existence. But one day the atheist entered his friend's house and there saw a large globe, an exact and perfect display of the surface of the earth, the continents and oceans, with the countries outlined and all the details made plain. In enthusiastic admiration he exclaimed about the beauty and perfection of the globe and asked who had done such remarkably fine work as that. His friend, in a very earnest tone and sincere manner assured him that no one had made it, that it had grown into that form, with all its beauty. Then the other was indignant and declared that he was being trifled with by his friend, in that he was asked to believe what was impossible, because they both knew that such a perfect work of art, such a beautiful work required intelligence; also from the fact that no such thing *could* grow. All this was evident, he said, and that some wise and skillful man must have designed, and planned, and formed it, else it could not have existed. At this the Christian friend answered:

"Yet you have claimed that this earth that we live upon, with all its system and order, with all its manifold beauties of a thousand kinds, and under all its conformity with fixed and continuous law, as it moves onward in its course in exact time through thousands of years, that all this evidence of a designer, a creator, one who planned and executed,

who by his power and wisdom established this system and all this harmony and beauty, that all this is nothing and demands no belief in a divine and all-wise, allpowerful Being to create and set it in order. How can you say so, and yet be vexed with me when I answered that this little image of the earth, this globe, grew of itself and had no designer, no maker, no mind that fashioned it, or outlined the forms of the continents, seas, islands and countries that we see portrayed here in such symmetry and beauty that you admire and wonder, and also ask, Who made it? Surely you ought to see that if an intelligent being was the author of that which is a mere imitation, how much more must the original stupendous work of art, the real earth, have needed a great Designer, an almighty Creator, who is spoken of as the maker of "the heavens and the earth"?

It was stated that this clear argument was so convincing in its logic that the agnostic became a believer in God as the maker and lawgiver of the universe.

THE UNIVERSE CREATED BY AN INTELLIGENT BEING

And as no one would dare to say about the monuments, or of the paintings, or of the palaces and temples, or of the giant machinery, or of the other wonderful creations by the skill of man, that there were no designers, no architects, no work of mind or brain needed, but instead all of these came by natural growth, without any intellect in planning, or any intelligence to guide the hand, in like manner no one should disregard the evident truth and say that this earth and the universe around us had no personal, intelligent Creator, one who planned, and framed, and builded, as stated in Genesis, first chapter, in Isaiah 45: 12, 18, and by Paul in Hebrews 11: 3.

Certainly by the greatness of law, and by a wonderful power and might, the planets of our solar system, and the worlds beyond our system, revolve, and move in such grand processions through the vastness of illimitable space, and in such perfect time and order during the millions of years that science allows and admits that these marvelous revolutions have continued. After a like order the creation took place "in the beginning"; and by God's great power the grass and the grain grow, the flowers bloom, the trees become tall, the mountains are mighty in size and grandeur, the plains are spread abroad, and life in many forms becomes great in tribes and nations. And all by the design and purpose, and through the wisdom and the creative power of an intelligent, a beneficent, and a loving Father and benefactor, even the personage who is called God, the one who is more or less revered among all nations and peoples of the earth.

ARCHÆOLOGY TESTIFIES

Men have traveled thousands of miles to look upon the great pyramids and monuments of Egypt, and they have marveled at their gigantic proportions and have admired their symmetry; also exclaimed at their beauty. Men have dug among the sands of ancient Assyria till they have uncovered the palaces of Shalmaneser, Sennacherib and Ezrahaddon, and have found at the doors the great winged bulls carved from stone. Also since 1851 upon the walls of the palaces has been read the story of the former greatness and splendor of those cities and nations. And among even these ruins, and by their history otherwise, has been discovered much to illustrate the truth of my text, "In the beginning God."

For the founders of those cities and nations were the close descendants of those who were in the ark, and at the start they must have had with them considerable knowledge of the true God, the one whom Noah and his ancestors worshiped. But the Bible and other history make plain that their ideas of him became perverted, and many gods were substituted, as already spoken of here.

According to Genesis 10: 6, 7, and Bible chronology, Babylon and Nineveh had their beginning about twenty-two hundred years before Christ's time, and after many centuries these cities and kingdoms became very wealthy and very powerful, especially before and during the time of the prophets, Isaiah, Daniel and Jeremiah. And my article needs to consider those nations because of the words of the Lord to them through the prophets named. Their pronouncements against Babylon and Nineveh of punishment, and of overthrow and destruction, were most remarkably fulfilled, as also were the prophecies by Ezekiel concerning Egypt and Tyre.

Babylon became a very wicked city. In the first six chapters of Daniel we have a vivid history of the situation within the kingdom in the days of Nebuchadnezzar, Belshazzar and Darius, about the years 600 to 530 B. C. Outside the Bible the historians Borosus, Herodotus, and Diodorus gave minute accounts of the nation. The Babylonian worship is said to have been "of the powers of nature," including the heavenly bodies and certain things of earth. With many of the educated to gain a knowledge of astronomy and astrology was the chief thing sought. Of their lives one writer says that "the Babylonians were notorious for their effeminacy, luxury, and licentiousness."

PROPHECY GIVES ITS TESTIMONY

Herodotus wrote that the city was fifteen miles square, or sixty miles around the four sides, with the Euphrates River running through the middle of it.

The walls were two hundred cubits (three hundred feet) high and seventy-five feet thick. There were twenty-five gates on each side, or one hundred in all, which God spoke of when he declared in Isaiah 45: 1, 2, that Cyrus would be his servant and that he would "open before him the two-leaved gates," and "I will break in pieces the gates of brass and cut asunder the bars of iron." This was spoken B. C. 712, and King Cyrus of Persia did not come to fulfill the prophecy till B. C. 536, when he captured Babylon and fulfilled the prophecy, as also fulfilled the words about his rebuilding Jerusalem, as in Isaiah 44: 28. See also 2 Chronicles 36: 22, 23; Ezra 1: 2, and Isaiah 45: 13. Thus one hundred and seventy-six years passed before the fulfillment of the prophecy by Isaiah. Yet the Lord foretold by Isaiah what Cyrus would do as well as what his name would be.

By the same prophet (13: 19) the Lord spoke of Babylon as being "the glory of kingdoms, the beauty of the Chaldean excellency," but he declared that its fate should be "as when God overthrew Sodom and Gomorrah." Also in the next verse it is stated:

"It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there."—Isaiah 13: 20.

And the Lord instructed another prophet, Jeremiah, to prophesy as follows: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. . . . How is Babylon become a desolation among the nations. . . . A drought is upon her waters and they shall be dried up."—Jeremiah 50: 16, 23, 38.

The space that I have thought to occupy will not contain one fourth of what I would like to quote from histories and of what I would like to say about the fulfillment of the words of the prophets. Suffice it to state that their words came to pass to the letter. In 536 B. C. Cyrus, king of Persia, captured Babylon and thus Daniel 5: 26-28 was fulfilled to the letter. In 331 B. C. Alexander the Great took the city, and though he is said to have put ten thousand men at work to rebuild the ruined temples and palaces they accomplished very little, and could make no restoration. In 323 B. C. Alexander died at Babylon, hence nothing more was done and the city "went rapidly to decay," as history states.

In relation to the words, "Cut off the sower from Babylon," we learn from ancient accounts that the original fertility of the plains of Mesopotamia was so great that it was no uncommon thing to gather two hundred bushels of grain from the sowing of one bushel, and that the great city "the glory of kingdoms," was abundantly supplied from the rich and prolific soil that surrounded it.

The remarkable changes that have taken place since the days of wealth, power and greatness in Babylon were noted by the English traveler and explorer, Sir Robert K. Porter, who wrote of his visit to Babylon in 1823. One statement by him was as follows:

The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south; the whole land from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a habitable spot appears for countless miles.—Porter's *Babylonia*, vol. 2, p. 285.

Nineveh was also a mighty city, quite similar to Babylon, and it had much the same kind of a fate, being destroyed by the Medes and Babylonians about 625 B. C. In Jonah's time, 862 B. C., it was saved by repentance, but in B. C. 630 Zephaniah (2: 13-15) foretold its complete desolation. And it has remained a waste for twenty-five hundred years. All traces of it were lost, and skeptics are said to have denied that the Nineveh of the Bible ever existed. But from 1842 to 1851 a great work was done in excavating the sands of the desert, under the direction of Austin Henry Layard and M. Botta, and thus, as one writer says, "the proofs of Nineveh's ancient splendor were again brought to light." The palaces of Shalmanezzer, Sennacherib and Ezrahaddon were uncovered, and inscriptions have been read that sustain the Bible account of those kings and their wars, and some details of Hebrew history. Also Colonel Rawlinson and Doctor Hincks have had important part in the discoveries and in publishing important historical facts about Babylon and Nineveh.

SCIENCE CORROBORATIVE

There could also be presented the exact fulfillment of the prophecies of Ezekiel concerning Egypt and Tyre, and other ancient cities and nations; but I had not designed to write as much as I already have done. Some scientific facts might also be cited, but I will mention only one or two in defense of my text, "In the beginning God," namely as follows:

In the year 1490 B. C. the Lord spoke to Moses, saying:

For the life of the flesh is in the blood. . . . For it is the life of all flesh. . . . The blood of it is the life thereof. . . . Ye shall eat the blood of no manner of flesh, for the life of all flesh is in the blood.—Leviticus 17: 11, 14.

But the truth and the value of these statements was not known or realized, at least not by the great world, for more than three thousand years after they were spoken by the Lord to Moses. It was not known that the blood had any movement through the body by which life existed and was continued in all animals, by which action the life-giving material is carried to all parts of their bodies, to renew them,

while the old and useless matter is carried off and cast out. No one understood that the heart is like a pump to do this work. Not until about 1540 A. D., was the idea of the circulation of the blood advocated, then by Doctor Michael Servetus, the man whom John Calvin caused to be burned at the stake in 1553, for what Calvin considered to be heresy in religious belief and teaching. And the actual discovery that the blood *does* circulate was made in 1619 by Doctor William Harvey of England, and from that time it was demonstrated by others.

As it took mankind over three thousand years to learn that truth, so it took about the same time for them to learn that they can talk by the use of the lightning, as mentioned in Job 38: 35.

I mention one more thing that the world was slow to learn, namely that the earth is round, and that it revolves around the sun and not the sun around the earth. In Job 26: 7, it reads that the Lord "hangeeth the earth upon nothing." But until Copernicus and Galileo (1540 to 1640 A. D.) it was believed by everybody that the earth is flat and stationary. It is said that Copernicus kept the secret to himself for thirty years that he had proven that the earth and the planets revolve around the sun, and later Galileo for advocating it was compelled twice by a priestly power to abjure and deny it.

MAN IN THE LIKENESS OF A PERSONAL GOD

For many years I have been deeply interested in the visible evidences of God's existence, in the proof of his works of creation, and in the continual advance being made by him for the well-being and happiness of the inhabitants of the earth. In the Book of Mormon it says that "man is that he may have joy," and it is my full belief that all the works of the Lord are based upon the fact that he loves the people whom he has created in his likeness as a personal God, and that he seeks their happiness indeed. His sole desire is that they should do right and keep his commandments, because by so doing they will have still greater happiness, both in this life and in eternity.

The earth will soon be through with wars, and the words of Isaiah 2: 4 and Micah 4: 3 will be completely fulfilled, after the wicked nations with their power and hatred are overthrown. The great war in Europe fulfills the prophecy that the nations shall be dashed "in pieces like a potter's vessel," and probably these fragments will become in the hands of "the chief prince of Meshech and Tubal," the "bands and many people" (Ezekiel 38: 2-5), who will go down against Jerusalem for the final battle of the world, when Christ will astonish the Jews by becoming their champion and destroying the invaders of the Holy Land and those who attack the holy city,

as said in Zechariah 14: 2-5. Read the whole chapter.

In conclusion I will say that I believe that the testimonies and evidences which I gave in chapters two and three were good proof that man, the real man, with Adam as the head of the perfected race, was *not* the outgrowth of some lower form of life, was not the final product derived from a protoplasm, a mollusk, a trilobite, a monkey, or of an ape-man, but that he was the special creation of God, made in God's own perfect likeness, and endowed with qualities all his own, after all lower orders of life had passed off many thousands and probably millions of years before God created Adam to enter upon the scene and begin his course. I have presented the testimonies and arguments of such advanced scientists as Hugh Miller, Winchell, Hitchcock, Agassiz, and other learned students that the species of each age passed off before the species of the next age came on. Thus Adam was a new creation, and was not the descendant of any prior form of life. Therefore I believe there is no cause or occasion for arguing that Adam's race was a gradual product from the chimpanzee, the monkey or the ape. It seems to be folly in the extreme to make the claim. It simply acts as a fog to bewilder the minds of those who honestly seek after truth, those who want truth, yet who may be beguiled or enticed into considering vain and foolish delusions.

To me it is evident that God is over all, and that he has been so from "the beginning."

(Concluded.)

THE PHYSICAL SIDE--Part 1

BY M. F. GOWELL

Experience is a dear teacher and it is said that fools will learn in no other. We should learn, that we may avoid painful experiences. Even these will not profit some, or arouse to proper thought and profitable action. We know that we have bodies, and that they need care from infancy on up, and through life. We should sense it thoroughly. As to appearance, some are careful, others none too much so, but we cannot even appear well when we are not well. Health is attractive, but is appreciated most when lost. We pay much attention to cure. The Lord in his goodness and mercy has provided for physical cure, as he has for spiritual, but shall we "sin because grace abounds," either physically or spiritually? Is the fact of physical cure an invitation to physical transgression or carelessness? The fact of spiritual cure is not or should not be an incentive for ignorance of spiritual law, or transgression thereof.

The body is not all, but it is a very important part of man in this earth life. It is a wonderful machine,

needing fuel or food, and a proper setting or environment for its work or activities. It works by law. It is governed by law and preserved by law. (Doctrine and Covenants 85: 8.)

According to its harmony with and adjustment to law, it will serve its purpose and promote its maker's design in its creation. Adam lived to be nine hundred and thirty years old. He died because of sin, as we know: That which separated him from God and the tree of life, of which he might have partaken had he remained in the garden, and prolonged his existence in a sinful condition. This in the wisdom and love of God was not to be. His death was not arbitrary. It was a legitimate effect, or natural consequence of violation of law. The spiritual transgression affected the body. There can be no perfect health without obedience to perfect law. Sin and transgression have multiplied since Adam's day. "They have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24: 5. Life gradually shortened, through all spiritual and physical transgression. The gospel holds out the promise of physical redemption; of life abounding and unending, but through the operation of law, not in ignorance or contempt of it.

Obedience to all the commandments: compliance with all the conditions that bear upon life and salvation, will bring, as we believe and teach, full redemption or salvation. Knowledge is essential. "This is eternal life, that they might know the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Jesus said to certain ones, "If you continue in my word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free."—John 8: 30, 31. We know not what liberty or freedom is, in sin and transgression, ignorantly or otherwise. Foolishness may be expected of those who know not God. Saints should be wise. God has given us a "Word of Wisdom" by revelation. It has its bearing on health and full redemption. Taken in connection with the rest of the law, it holds out the promise of immunity from disease. It is a preventive or is intended to be. It is also a cure. Those who comply with *all* the conditions, "shall run and not weary, walk and not faint." The whole law needs to be applied to do the whole work or to affect the physical man sufficiently. He may be disaffected from the spiritual side, or the physical direct. The process of cure or restoration may operate through the Spirit, and thus affect the body with health, or it may operate directly on the body. The wise, however, will not desire to rely solely upon cure. The dying sinner would like the cure, when it is too late for it. The wise Saint will rely on all the prevention available, whether through words of wisdom by reve-

lation; out of good books; or the mouths of wise men. Nature furnishes prevention if we understand it. To understand it is to understand God, or to understand God is to understand nature. We are in the natural world, subject to natural law. Christ was subject to it. He fully understood it. Knowledge of nature and of natural law will not harm us. We are to be "instructed more perfectly . . . of things both in heaven and on earth." (Doctrine and Covenants 85: 21.) "Intelligence cleaveth unto intelligence: wisdom receiveth wisdom; truth embraceth truth" (Doctrine and Covenants 85: 10), whether in the spiritual or natural realm, whether pertaining to the body or spirit.

There are those who have studied the body, having not the keys of the kingdom, or the mysteries thereof, who have learned much on their plane, which is also ours. We are "not sent out to be taught" the gospel, yet we may draw from different sources, may "go in and out and find pasture" or truth, whether in mathematics, biology, astronomy, anatomy, physiology, hygiene, sanitation, psychology, or what not. These studies and branches of knowledge are not derived from or limited to the church. They are not barred to the church. "The forces of the Gentiles shall be converted unto thee."—Isaiah 60: 5.

Their inventions, discoveries, etc., not the least of which is the printing press; some by inspiration without doubt, are contributing to the gospel and church. We are not all there is. God is in nature and nature's law, and with all who study it. "The inspiration of the Almighty giveth them understanding."—Job 32: 8. I would prefer to be an intelligent sinner than an ignorant, sleepy, unprogressive Saint.

There is much of ignorance concerning the body; the physical side, that we have not been redeemed from. How are we to "run and not weary, to walk and not faint," without discovering and applying natural law; physical law? How obtain great treasures of wisdom and knowledge in the physical realm or in this world that is to be "blessed by and by," without seeking them? The Word of Wisdom will help. It points in the right direction. By the way, exercise and breathing is involved in it. "They shall run and not be weary, and shall walk and not faint." Running involves considerable breathing. Diet, breathing, exercise, and mental attitude, as affecting health, must be considered, understood and applied. Some health rules may benefit to some extent. All that have a bearing can scarcely fail, if invoked. There are too many sick; too many operations. We cannot, however, dispense with the doctors and cures until we live more in harmony with all law. We must save ourselves physically as well as spiritually.

(To be concluded next week.)

OF GENERAL INTEREST

THE WAR AS A PRESAGE OF THE WORLD'S END

The carnage in Europe has given many strange turns to religious thought. We find, for instance, a renewal of talk in unexpected quarters regarding the second advent of Christ. A revival of mysticism has laid stress on the interior life as the only matter of importance. And now, in the *Yale Review*, Vida D. Scudder, professor of English literature in Wellesley College, boldly raises the question: Has religion anything to do with civilization, as at present constituted? She continues:

Perhaps the age is sweeping to catastrophic end—and in that case, the true aim of the Christian is not to transform the social order but to transcend it. So thought the early church; she was largely uninterested in secular affairs, and her disciples, adopting an ad interim policy towards the evil world from which they had been saved, awaited, patient, humble, the coming of the Son of Man. And still the echo of the Lord's own query stings the heart: "When the Son of Man cometh, shall he find faith on the earth?"

The war gave a terrible shock to trust in progress. But even before that people who thought were whispering that progress was an illusion; and a current in the religious world set towards those apocalyptic hopes always accompanied by other worldly fatalism. Books like Monsignor Benson's *Lord of the World*, and the Russian Solovyov's brilliant *War Progress, and the End of History*, expressed the curious idea that the modern humanitarian movement, if not anti-Christ himself, was at least a preparation for anti-Christ.

The mind of Jesus, as Miss Scudder reads it, dwelt on two principles concerning the coming of the kingdom: one was growth, the other was catastrophe. "When his church loses sight of catastrophe," she says, "and devotes herself comfortably and half-heartedly to furthering growth, omens of future judgment are likely to gather as they are gathering now." She adds:

We shall do well if, heeding Christ's indubitable teachings, we live, as Maeterlinck puts it, in the light of great expectation, and join to our steadfast efforts to promote the kingdom on earth, the awestruck readiness for future judgment. Of that day and that hour knoweth no man, but the time is sure. And it is to be remembered that in the New Testament judgment is the goal of hope, the beginning and not the end, for it ushers in that millennium which is no heavenly mirage in the thought of the Master, but the Christian utopia, the destined heritage of fleshly men. To the prayer, Thy kingdom come on earth, which carries with it so sure a promise of fulfilment, must be joined that other last prayer of the scripture canon without which the heart would fail indeed: Even so come, Lord Jesus.

It is the supreme test of faith to live in uncertainty, and to that test in more ways than one our age is called. This means that in peculiar sense, inward and mystic as well as

outward and practical, it must embrace the heroic aspects of the cross.

The world has never been so conscious of Christ as in these days of horror. Cartoons show him everywhere. The hand of the dead soldier rests on his wounded feet; the sorrowing wife feels his consoling presence. Kaiser and king turn their backs on him or pierce him with the bayonet. To his gray figure on the cross, touched with dawn in the mists that rise from the profounds of mountain chasms, climb bowed processions of phantom mourners, chanting in all the tongues of the warring nations to him who is their peace. Meantime, those actual Calvaries that stand so grave and still watching the battle fields, bring a message of hope rather than despair. Though the walls of the church seem shattered and though no rest be found for the seeking soul in its ruins, it cannot perish so long as Christ abides. For his presence creates it, and that presence, manifest on its altars, shall never leave the world he died to save.

—*Current Opinion* for February, 1917.

SMASHING YUCATAN'S SAINTS

Mexico's saints and idols are being shattered, and who will fill those vacant niches with better things if the Christian people of the United States do not supply their places? A missionary of the Presbyterian Board of Foreign Missions writes:

"Last week the great aristocratic church of Merida was swept clean of its idols and turned over to the students' league of Yucatan for its assembly room. A certain Mexican whose hands were still covered with the dust of the idols he had been helping to smash said to a friend of mine, 'We saved a few images which we are going to take to the public schools, and standing them up before the children say, "There you see what a saint looks like, and now you see how he can be destroyed." Then with a hammer the image will be pounded to pieces before the eyes of the children.'"—*Sunday School Times*.

If we were to sail along under fair winds, each lying at his ease, life would teach us nothing but lazy selfishness. The contrary wind gives us the fellowship of the oars—the need of keeping time with one another, of each helping the others while he pulls away on his own thwart. No finer sound rises to heaven than the comrade song of the rowers. Surely we all know that the best things life has brought us—the things that bring the deepest satisfaction—have been the chances of service.—Archbishop Cosmo Lang.

It is as true now as it was then, that Christ, in the heart and in the home, cannot be hid.—M. M. D.

WOMAN'S AUXILIARY

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Mothers

"Blessings on the hand of woman! Angels guard its strength and grace,

In the palace, cottage, hovel, oh no matter where the place!
Would that never storms assailed it, rainbows ever gently curled;

For the hand that rocks the cradle is the hand that rules the world.

"Woman, how divine your mission here upon our natal sod.
Keep, oh keep the young heart open always, to the breath of God.

All true trophies of the ages are from mother love imperaled,
For the hand that rocks the cradle is the hand that rules the world.

"Blessings on the hand of woman! fathers, sons and daughters cry,

And the sacred song is mingled with the worship in the sky—

Mingles where no tempest darkens, rainbows evermore are hurled;

For the hand that rocks the cradle is the hand that rules the world.

In the beginner and primary departments, the lessons one quarter dealt to a large extent with the awakening of life. The children learned how the little seed babies, tiny leaf buds, and dry brown lily bulbs wake up. They learned how Christ came forth from the tomb and how all the dead will awaken at his next coming. So I thought it might be well to continue this theme, only to-day I want the mothers to "wake up"—to what? To a realization of the sacred responsibility and power that is resting in the hand that rocks the cradle.

Mothers, look around you here to-day. What do you see? Ah, baby faces, the very essence of innocence and purity. Then we see girls and boys whose lives are just beginning to unfold like the petals of a rosebud. Yes, little buds of promise—promise of what?

Look again! There are youths and maidens who are midway up the slippery hillside. They have come to the place where they must consider, measure and choose for themselves. Are they prepared to choose wisely?

Always at this juncture the ranks thin and next we find the few who have chosen wisely; young men and young women who are not qualified to take up the burden as their elders lay it down. Is your girl in this class? Is my boy?

Throughout all of God's creations we find that not one was brought into existence without a definite purpose. In

the realm of vegetation this purpose varies, from merely pleasing the sight of man, to the producing of food and drugs. Yet dear old Mother Nature sees to it that each of her children fulfills the object of its creation.

Animal life is similar except that we observe a more vivid demonstration of mother love, that instinct to nourish and protect the young.

But this same God in creating man, has crowned him supreme. In place of instinct we have intellect, and because of this we stand accountable to our Creator, not for the mere nourishing and protecting of our young but for their mental and spiritual development. The laws of our country demand a certain amount of secular education but where does the *spiritual* education come in?

Is it the work of the teacher in the Sunday school? To be sure! But first, last, and always, by the mother, in the home. Why then the need of a school? Consider for yourselves the good accomplished by the Sunday school to the individual, the home, to the community and the world and then, if you can, ask why?

We will notice a few reasons, however. Through the Sunday school many children of non-Christian parentage are brought into contact with the gospel of Christ who otherwise would never know of its beauties.

But more than this, Sunday school is the nucleus of enthusiasm around which the lesson study revolves. It spurs us on to continued action. It serves as an impetus for a thorough investigation so that we may be able to speak intelligently on the topics under consideration. It satisfies that inborn craving for interchange of thought, which if not given the proper outlet, leads to idle gossip. And again, repetition is one of the best means of acquiring knowledge; repetition with variations—and the Sunday school supplies both.

For instance: A little child is taught the lesson at home. By the time he reaches Sunday school he may have forgotten the most of it, but the teacher, taking up the same lesson, with some sort of an object for illustration recalls to the child's mind the main points and this repetition, firmly establishes the thoughts (I believe it is safe to say) forever.

So if the child is not taught at home, the teacher, though doing all she can in such a limited time, fills his little mind with new thoughts which soon die out if not repeated.

Therefore, mothers, do you see the need of the children studying the lesson at home? Nay, more, the need of studying *with* them?

And now I ask, for whom is the Sunday school? Just for the children and young folks? We have been told to study to show ourselves approved, and to "seek learning even by study and faith," but nowhere do I find it specified that this advice is for the young only. No, the Sunday school is not only for the cradle roll infants but it is for their parents and grandparents as well.

May I ask you, mothers, if *you* study the lessons at home? May I ask if you attend Sunday school? Do you know that the quickest way to attain old age is to fall into a rut and stay there? Oh, mothers, let us wake up! Let us demonstrate to the world that we recognize the power in the hand that rocks the cradle. But you say you have no time either for study or to attend school? It is true that some mothers are so overburdened that they are simply a drudge, but surely there is some way to throw off the shackles. Are you teaching your children to be helpful? They can save you many a step in a day. How about that dusting and such things? Does cleanliness come *before* godliness or *next* to it? How about the ruffles and folderol of little girlie's Sunday school dress that requires so much time to launder each week, or the yards of lace on the bedroom curtains.

Pardon, I pray, a little personality. Once upon a time I made up my mind that I was going to have some hand-made lace like another lady was making. I picked it up every spare moment and was really surprised at the moments there were to spare. But the shame of it was, I became so fascinated I used moments that could not be spared. Many things, before considered *essentials*, were neglected; and by Saturday, my, what a lot of lace I had made! Then suddenly, my conscience awakened with a tormenting repetition of these verses by Mrs. Alexander Connors:

THE LORD'S WORK FIRST

De Lawd, he had a job for me,
 But I'd so much to do,
 I tole him, "Git somebody else,
 Or wait till I git froo."

I don't know how de Lawd come out,
 But he seemed to git along,
 But I felt kin' o' sneakin' like,
 Kase I knowed I'd done him wrong.

One day I need de Lawd myself—
 An' need him right away;
 He never answered me at all,
 But I could hear him say,

(Way down in my accusin' heart)
 "Ise got too much to do;
 You bettah git somebody else,
 Or waits till I gits froo."

Now, when de Lawd he have a job
 I never tries to shirk;
 I draps whatever I'se on hands,
 An' does de good Lawd's work.

My own affairs kin run along,
 Or wait till I git froo;
Nobody else can do de job
 De Lawd lays out for *you*.

Needless to say I put aside my fancywork and went after my belated Sunday school lesson and tried to master in a few moments what I usually spend hours on—hours of spare moments—but that lace is still unfinished.

The fathers are a dire necessity in the home. Oh, don't think we have forgotten you, but nevertheless you cannot do a mother's work. But you can make it possible for her to accomplish it, by not crowding unimportant things upon her already burdened shoulders and by encouraging and assisting her at all times.

The Sunday school is a necessity but it cannot substitute for a mother. Yes, truly there is a power in our hands, the magnitude of which God only knows. But, as we grow and develop we may be able to comprehend more and more its breadth and depth.

The Sunday school needs more, it begs and pleads for your support. Don't *send* the children; bring them. Your boy, when grown will never forget that his mother was a regular Sunday school attendant. The little tot is never happier than when mother comes to school with her.

But aside from all this, there are ways and ways that the mother may help. The teacher, to be successful, should know each child, individually; should understand just how to appeal to his personality to obtain the best results. Yet with only one hour a week it is very hard to do this. Help them out, mothers, invite them to your home; or if they call, treat them not as company but take them into

your heart as well as your home. Let them get acquainted with your real life and that of your children. If your boy has peculiar likes or dislikes let the teacher know. If your child has a physical weakness or if it be only sensitive, or perhaps stubborn, tell the teacher about it. In this way you work together for the good of the child.

Then when he reaches that slippery hillside he will be able to choose wisely and when maturity is reached, he will be able to assume the work that God has laid out for him to accomplish.

And let me impress this thought: It isn't only the obligations of the child to itself, it is home or the Sunday school that we as mothers are responsible for, it is his obligations to the *world*, as a part of the great plan of God, in which all parts must work together, or, in a measure, they retard the progress of this great latter-day work and we mothers must bear at least a portion of the reproach.

Yes, the Sunday school needs the mothers. The mothers need the Sunday school. So let us wake up and prove to the world not only that we recognize but that we *utilize* the power resting in the hand that rocks the cradle.

EDITH JACOBSON.

(Written for the Mother's Day program given by the Council Bluffs Sunday school, 1916.)

Our Boston Sisters

The annual business meeting and election of officers of the Woman's Auxiliary of the Boston, Massachusetts, Branch, met at 166 Pearl Street, Somerville, at the home of Susan Sinclair, on Tuesday evening, January 16, 1917.

A goodly representation from the different departments, including the relief and service department, woman's study club and Oriole girls were present.

The following officers were unanimously elected to serve for the ensuing year: President, Belma Sears; vice president, Florence Fisher; secretary-treasurer, Susan Sinclair.

An interesting program followed the business session: Piano Solo, Blanche Lanman; vocal (Scotch songs), Laura Pierson; readings, Ruth V. Fisher, old-time Methodist hymns, Clara Gerrish.

A very bountiful repast was served by the hostess and enjoyed by all.

REBECCA KIMBALL CARTER,

Press Chairman.

A Voice from Across the Seas

Reading for the second time about the epidemic of infantile paralysis, my conscience reproves me seriously because I did not from the first communicate my experience of over twenty-five years of especially prophylactic work which gives the reasons and the means against that dreadful epidemic. The reason is the way of living of the mothers, especially while with child. The infantile paralysis is but a higher degree of rhachitis which comes from the same reason. The mothers *must* give up drinking of China tea and Arabic coffee and of eating potatoes and tomatoes (belonging to one of the most poisonous plants) poor meat and all sorts of sausages and flour preparations, the last producing too much phlegm in the stomach which by and by hardening (as in the teeth) covers the vessels in the stomach, leaving the juice which has to become blood in the blood vessels and prevents blood formation.

Too, they must not take alcoholic drinks and tobacco, and not boil the milk, but sterilize it, which in the milk is already

reached with seventy degrees Celsius. Boiled milk turning in the stomach is nothing but boiled turned milk, an indigestive pack which has brought stomach diseases of all kinds to all ages, and death to millions of infants, as Professor Pasteur in Paris, too, has proven. Most of the new born have the poorest blood imaginable, which in the second generation gives rhachitis, and in the third, infantile paralysis as well as the incurable degrees of tuberculosis. Especially while in child the mothers must cover themselves every evening with oil soap lather without rubbing or drying afterwards, and in the morning rub the whole body with olive oil and often wash the head with soap and in the morning the capilarity leading all disease germs up to the head and hair, and so treat the infant too, daily.

In bonds,

FREDERICK ROOS.

BASEL SWITZERLAND, 2 Moersberger Street.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

We are in receipt of a telegram from Brother Hoxie, conveying the sad news of the death of his father, and the consequent inability of our general chorister to send the message for the February Staff which he had planned. He requests that we put the matter of the conference music before the singers, and we feel that this cannot be done with greater accuracy than to publish in these columns the "bulletin" recently sent out to all district choristers throughout the church. Please give it a careful reading, and if you are not already supplied with copies of these anthems selected for use at General Conference, send your orders in to Theodore Presser Company, Philadelphia, at the earliest possible moment, that you may be thoroughly qualified and prepared to assist in this annual offering of praise to God, from the hearts of his consecrated people here on earth.

General Choir Movement

(Bulletin No. 2, 1917. General Conference Series.)

Albert N. Hoxie, national director, 179 Madison Avenue, New York City.

Edward C. Bell, assistant national director, 2817 University Street, Saint Louis, Missouri.

Mrs. Audentia Anderson, editor "The Staff," 2009 Locust Street, Omaha, Nebraska.

ANNOUNCEMENT TO CHORISTERS

The General Conference of the church will be held at Lamoni, Iowa, this year, commencing April 6, and lasts approximately two weeks.

The special music for this annual event of the church comes under the auspices of the general choir movement.

An annual selection of music is made specifically for this purpose, which is generally known as the Conference series. This selection is ready for your consideration and is outlined in this announcement.

Those who are coming to conference, and are eligible for service in the chorus, should send at once for this music and study same with diligence—that our combined effort will be one of splendid efficiency.

District and local choristers kindly note that this selection includes many anthems that can be effectively used in your work.

THE "MESSIAH"

By popular request, the same oratorio used at the last General Conference will be given at Lamoni.

Handel's great work was born of inspiration, and we should feel it a great privilege to participate in this rendition.

Those who desire to review this oratorio can secure single copies, postpaid for 45 cents. Twelve copies or more, 40 cents each, transportation charges additional.

To secure rates and uniform edition for the anthem series and the oratorio kindly send your orders to Theodore Presser Company, 1712 Chestnut Street, Philadelphia, Pennsylvania. All orders must be accompanied by money order or check. Kindly carry out these directions specifically in order to facilitate the handling of the order.

*I will Lay Me Down in Peace—Gadsby	4 cents
*We March, We March to Victory—Barnby	4 cents
*Radiant Morn Hath Passed Away—Woodward	4 cents
*Sun Shall Be No More Thy Light—Woodward	4 cents
*Angel Voices Ever Singing—Neidlinger	8 cents
*O Pray for the Peace of Jerusalem—Knox	15 cents
*Hear My Cry O God—Morse	8 cents
Fight the Good Fight—Stults	10 cents
Holy Father Hear My Cry—Chaffin	8 cents
I am Alpha and Omega—Stainer	4 cents
Fierce Was the Wild Billow—Noble	4 cents
Deep River . . . an arrangement by Burleigh	12 cents
Be Not Afraid "Elijah"—Mendelssohn	6 cents

Complete set, one each of the above, price 85 cents postpaid; prices above are net amount per copy.

Anthems with the indication * are not difficult and are suited for the average chorus choir.

An extra discount will be allowed on orders for 50 or more copies of any single number of the above named anthems.

Our Boston Singers

We have received information concerning the very successful service of song which our Boston choir gave on Sunday afternoon, January 14. These singers are under the care of Elenora Whiting, one of our very gifted musicians, and one whose devotion to her church keeps pace with the development of her splendid talents. For the rendition of the oratorio, Gaul's "Holy City," she obtained the help of Robert N. Lister, as director. Mr. Lister is a vocal teacher of prominence in the eastern city, and a choral conductor of great ability. The Sewall Street Choir numbers twenty-four voices; the soloists for the occasion were Miss Whiting, soprano; Mrs. S. A. Burgess, contralto; Thomas Fielding, tenor; and Arthur Nichols, bass. The pianist was Robert Ivester, and the organist, Mrs. Sinclair. Altogether this was a season of great enjoyment to the singers who had worked so faithfully, and as well, to those who listened to the splendid results of their efforts.

Providence is not Behind

Brother Johnson of Providence, Rhode Island writes of the very successful concert given by our choir of twenty voices at that place on Christmas Eve. He says they enjoyed a great measure of the Spirit while singing, and they have been encouraged by their success, to take up even more difficult studies for the future. Outsiders who were present felt the power and beauty of the service, and were lavish in their praise of it. The soloists were sopranos, Mrs. Ruth

Beckman and Mrs. Charles Brown; contralto, Miss Willa Gates; tenor, H. B. Johnson; bass, W. A. Beckman; violinist, D. Hall; organist, J. A. Leckney; director, Herbert B. Johnson. This fortunate branch also possesses a live orchestra of ten pieces, which is doing good work in helping to spread the gospel of music.

Saint Joseph, Missouri, Also

No word has reached us directly concerning the fine musical event the Saint Joseph people enjoyed on New Year's; but from the items in the church papers we glean that the choir people there gave a Cantata, "The morning star," at that time, under the very able direction of Edward C. Bell, of Saint Louis, our most energetic assistant general chorister. Brother Bell has not been *saying* much this year through our columns, but we have every reason to believe that he has been busy "*sawing wood*" just the same. Abundant success be to our enthusiastic musicians everywhere!

From the Chorister of the Des Moines District

I have been trying in my weak efforts to build up the work, and can say that some progress is being made. We now have several branches that have organized choirs, and I can see a great improvement in a good many ways.

In order to have successful choirs, not only in the Des Moines District, but others as well, much depends upon all the membership of the church. We all know that this part of the work has been neglected to a certain extent—the other departments first and music last. I wonder sometimes if the Saints really take as much thought of music as they should, knowing the conditions as they arise from time to time in choir work, and also the different dispositions musicians have. The thought perhaps arises in the minds of those who do not sing but are present at all services and active in all other lines of the work, "What can I do to assist in the choir work?"

One way of assisting is to encourage your chorister and each member of the choir, and do not forget when you are offering up your prayers to the Lord to remember this part of the work.

I want to say in behalf of the choristers in the different branches that everyone who is interested in the church work should give them his support, as the work is new to many of them, and they will appreciate your help and your reward is greater for every good done.

I meet with a good many discouragements, but do not want to complain, and I still do what I can to see the choir work grow. I hope the time is not far off when each branch in our church will have an organized choir, and this will help to unload the burden of the branch officers, and will also help and encourage the missionaries when they visit from time to time.

Wishing the general choir movement a successful year.
PERRY, IOWA. J. O. SALISBURY.

What Holden is Doing

The readers of the Staff would probably like to hear from Holden since she has become one of the center stakes.

We are doing good missionary work with our choir and orchestra, having special a thirty minute music session before each Sunday evening service. Orchestra numbers, con-

gregational singing, solos, both instrumental and vocal, the orchestra furnishing the voluntary. In this way we attract many to our church that would otherwise not hear the gospel message.

We keep before our workers' minds the purpose of our effort and in that way get more of the Spirit of God in the work.

A junior choir with a membership of thirty-five, is one of our proud achievements. They have occupied the choir loft one Sunday morning, doing splendidly. The second Sunday morning in every month will be looked forward to by both parents and children, for that is the junior choir's appointed hour for service.

The choir proper will begin work on the General Conference series soon. Some enthusiasm is evinced and we hope to arouse more.

The stake choirs generally speaking are unable to use many of this series, but we are hoping to educate up to them in a few years.
LOLA A. JOHNSON.

Omaha Choir Gives Concerts

"The morning star" cantata was given by our Omaha singers on Christmas Eve, and a sacred concert given Sunday evening, February 4, the closing session of the district conference. Pastor Hubert Case made a very fine and forcible talk in connection with the musical numbers, pleading that the young people more fully follow the instructions given so frequently in regard to cultivating the gifts of music. Sister J. M. Kelley is the director of the choir at this place, and R. W. Scott is in charge of the newly organized orchestra, an organization which may be heard from most pleasantly in the future, if indications count for anything.

LETTER DEPARTMENT

From Here and There

The work is moving along fairly well in the vicinity of Paris, Tennessee, though there is still room for improvement, is the report of Sister Lula Boothe of that place.

On the evening of January 25, a number of the Saints at Saint Thomas, Ontario, surprised Brother Frank Oliver on the occasion of his birthday, and presented him with a small gift with appropriate address by T. L. Sinclair.

Doctor Charles S. Chase, son of Elder A. M. Chase of the missionary force, graduated January 26 from the American School of Osteopathy at Kirksville. Doctor Chase expects to start practice immediately in Billings, Montana.

We are informed that Brother G. J. Waller has been elected as pastor of the San Francisco Branch, but is still looking after church interests in Honolulu in connection with J. W. Rushton. He is also acting as bishop's agent for that territory. Those concerned should remember this. His address in San Francisco is 311 California Street.

"I am starving for the association of the true people of God," writes W. H. Bybee from the Soldiers' Home at Quincy, Illinois. He reminds us that about thirty years ago he was an elder and preaching the gospel. He is now seventy-three years old and spends his winters in the Soldiers' Home and

the summers visiting his children. He expects to come to General Conference.

Brother Thomas Whitford of Whittmore, Michigan, says he has been engaged in gospel work for thirty-four years and has been president of two branches during that entire time, and is now acting as assistant president. He has seen the work grow from one little church in Sanilac County until now there are many flourishing branches all over the State. He says he was a rough piece of timber when he first came into the church, but he has sought to serve to the best of his ability and is thankful that he may rejoice with others in the progress in the kingdom of God upon earth.

Sending in items from the Oakdale Branch at Hamilton, Missouri, Sister James Dawson mentions that the Willing Workers continue their commendable efforts. The Religio is referred to as being wide-awake. Brother McFee has just closed a successful series of meetings at Bonanza, and other appointments are kept up. She mentions J. E. Winslow as a recent arrival in that community, and speaks of a visit from John Ely.

We are told that the newly organized branch at Ottawa, Ontario, is prospering and one has recently been baptized. The regular meetings are held in the large home where Brother and Sister Philemon Pement reside. The Sunday school now numbers thirty-seven and is on the increase. A handsome contribution was made to President Pement by the Saints of the branch at Christmas time, Charles Dudley of Toronto being present and making the presentation speech. The "Capital Gleaners" is the name of the auxiliary society, and they are already active.

"We are battling away here against heavy odds," writes Elder E. E. Long from Nevada, Iowa, on the 2d, "and the press is so tight the machinery squeaks. They even refused to sell advertising space to us this morning. They repented just a little an hour or so later, when they saw a mistake had been made." With the weather on a rampage, the other preachers warning their followers to stay away, they have opposition enough, but are getting large crowds at the theater where the meetings are held, when the weather permits. He and Elder J. L. Parker have been pushing the publicity features and are convinced that "the best thing in the world" should be advertised more extensively. He would like something attractive which can be used anywhere and be on sale at the publishing houses of the church. Possibly it can be done.

From the Editor of "Sandhedens Banner"

To the Scandinavian readers of the HERALD and all who are interested in the Scandinavian mission paper, *Sandhedens Banner*, I wish to state that the paper has not been discontinued, but only suspended until it can be published in this country. When I left Scandinavia the last part of September, 1916, the paper was of necessity suspended, having no one there who was in a condition to edit it. It was then my intention to start it over here as soon as I came here. For several reasons this could not be done as soon as it was intended, but I have made arrangements with the manager of the Herald Publishing House to have it printed there, and as soon as some lacking types arrive it will be started and sent to the subscribers.

I am sorry that this suspension was necessary, but ask the

pardon of the subscribers for it. I wish to state that it will be published, as formerly, the first of every month; also that we will appreciate the cooperation of all the Saints who are interested in the Scandinavian mission. If the paper is not of sufficient interest to you who have access to our American publications, think of the scattered Saints in the three Scandinavian countries who at present have no other church paper and not a single missionary to encourage, instruct and build them up—no, not even an elder to administer among them.

Subscribe for the paper for yourself and have it sent to your friends outside the church and thus you give them an opportunity of becoming acquainted with this latter-day dispensation. We are all workers together with God for the gathering in of all who desire to serve God. Let us work while it is *our* day. But we do not desire your subscription alone, we also desire your literary cooperation. Send us short articles or letters; give us your light and your experience in the Master's service, that we may cast the bread upon the waters. Help us to make this little paper as efficient as possible in its mission of love to those who have not the opportunities that you may enjoy, and the gladsome reward of loving service will return to you.

Send all articles and subscriptions addressed: *Sandhedens Banner*, Herald Publishing House, Lamoni, Iowa.

Yours in gospel service,

PETER MUCEUS.

Independence Stake

Unprecedented cold weather prevailed, beginning February 3, and was intensified Sunday, February 4, but many of the Saints braved the bleak north wind and went to church, services being held in the basement. The attendance at Sunday school was 531. The sacrament meeting at 11 a. m. was in charge of W. W. Smith, Israel A. Smith, M. H. Siegfried, F. M. Sheehy, L. Hass and H. O. Smith, also Ellis Short, and many impressive and timely talks were given.

At the auxiliary meeting at 2.30 p. m. the lower room was filled with interested Saints, Sister J. A. Gardner presiding, and some very lively speeches were made concerning the work of the societies, embracing the prayer union, Daughters of Zion, sewing and helping and educational—all merging into the present Woman's Auxiliary. The ward evening prayer circles are now taking the place of the prayer union, and they are a source of comfort and uplift to those who patronize them. The little gatherings at the Saints' Home for evening prayer, are never forgotten by the devoted home missionary elders who are ever ready for service.

The addresses of Brethren Keir, McGuire, Sheehy, Siegfried and others, were well spoken of, and so also was the sermon of the evening by Parson Smith, on the theme of service, consecration and faithfulness to duty, according to the law and fundamental principles of the church.

Walnut Park Saints turned out well, considering the blizzard going on outside, and sacrament meeting at which two of the brethren were ordained by Elders Mills and Boswell was held at 11 a. m. The evening hour was very profitably occupied by F. M. Sheehy. East Independence Mission buckled on its overcoat, held a Sunday school and sacrament service in the morning, but was *non est* at night. Enoch Hill knights of the cross were as usual alert to duty in their little morning gatherings of church and Sunday school, and at night with the help of Pastor Arthur Mills from Walnut Park, held the standard aloft. Their Religio, in charge of Brother B. Rodgers, is doing finely, with an attendance of over 40.

Like the rest of us, here at the center place who braved the elements, the Second Church tried to honor the day. A very few attended the young people's morning prayer service, and an excellent sacrament meeting was held, presided over by Brethren Goold, Sherman and Bullard. The church was well filled at night service which was in charge of W. H. Kelley.

Many of the usual gatherings have been deferred and work was postponed until settled weather, but some of the classes are pursuing their courses, and W. W. Smith, Sister M. Madison, Sister Tessie Smith, Sister E. S. McNichols and others who are teaching biology, history of education, elementary and advanced English, art and normal Bible work, are as busy as ever.

The choir's grand benefit concert on February 1 was not so well attended as anticipated, but the program was an elaborate one, and the efforts of the artists from home and abroad were highly appreciated.

Revival gospel team meetings have closed, with an gathering of sixty converts. A few of the Saints attended. Our people are also much interested in the meetings of the parent-teacher association which are held from time to time in the various schools. To-day they will meet at the McCoy Schoolhouse, and will discuss "Military training" in Independence public schools.

ABBIE A. HORTON.

If Jesus Should Come

If Jesus should come to Nevada some day
To visit his children awhile,
Pray, where would he go when the chiming bells ring?
What shrine would he greet with his smile?
Now if he should go where the cross is on high,
Where candles and wafers abound,
And bow to the virgin, Saint Peter, and Paul,
Pray, where would the Lutherans be found?

Or if he should go to the church of renown,
Where babies are sprinkled, indeed,
Would Campbell's "Disciples" cease dipping converts,
And follow the Methodist creed?
Now if to the Baptists perchance he should go,
And thus to their creed would conform.
Would Catholics forsake holy water, and mass
And kneel at the penitent form?

But what if he went to the popular church
Where Calvin and Knox are afamed?
Would Seventh-day Advents wear the "mark of the beast,"
And meet where the "Sabbath's" defamed?
And where would our friends, Unitarians, come in?
The Scientists, and others galore?
Would he to them all bring the message "God speed"?
Or weep o'er their plight as of yore?

But shades of ye martyrs! and canonized souls!
Suppose he should pass all restraints
And stop at the Chapel on Lincoln Highway
And worship with Latter Day Saints?
And preach from their pulpit the gospel of old,
And plead for the message, so plain,
As taught from the Bible by Latter Day Saints—
Say, friend, would he preach it in vain?

How many would follow the way of his steps,
Forsaking their creeds and their pride,
And down in the river, like Christians of old,
Be buried with Christ in the tide?

Ye people in error, now hear what we say:

We bring the glad message to you
Once taught by the Savior of men in Judea—
The gospel, unchanging and true.

You may have been warned against Latter Day Saints
Because they're unpopular so.
The Jews in their blindness made just that mistake
And lost the "great treasure," you know.
They looked at the man and his message ignored;
No good in his life could they find.
The treasure was there—beneath evil report—
And poor wand'ring Jew is still blind.

So then from their error a lesson now learn:
Don't turn from this message away,
For God has revealed it, the same as at first,
And pleads with all men to obey.
Your creeds and your dogmas can never avail;
They're not of God's choosing dear friend.
But, creatures of men, they will perish at last,
And you will lose out in the end.

Don't fail to hear Parker and Long, Sunday, February 4, at the Majestic. At 3 p. m., "After death—what?" by Parker. At 7.30 p. m., "Who represents God?" by Long. Two vitally important subjects of eternal moment to all.

[Brother E. E. Long says the printed sheet carrying the above poem with its following announcement was to go into every home in Nevada, Iowa, one of the days of their recent campaign there.—EDITORS.]

Christian Life—What Is It?

Any person who is conscious of a new life in Christ is conscious of a new life in every worthy respect. Christianity is the evidence of divine origin; for example, to love our neighbor with an unselfish interest. We are not conscious, by nature, of such a love. We may be jealous of their property, or indifferent to their misfortune, we feel no concern in their welfare. Then, under the influence of a new apprehension of truth we experience a spiritual change described as a new birth. Our whole being goes out to God with a new devotion, and that which we previously treated with indifference becomes inclusive of our neighbors and of all mankind. We are now drawn to them with eager and affectionate desire, irrespective of their attitude of us. We are glad to see our neighbors prosper. We desire above all else their soul's prosperity, their spiritual renewal and redemption. They become in the deepest and truest sense of the word our brethren.

This is the all inclusive miracle of Christianity. It is through this revolutionary inner change that we are brought into a new relationship to all human institutions. Our new-born love for Christ creates in us a new love for our community, our church, our country, we now have a consuming passion to improve conditions about us. Defects and evils to which we were previously indifferent become now our life concern. Through our influence and our effort into civic reform, the name of our community is now jealously guarded and cherished. We are conscious of the birth of a new patriotism, of a new kind of loyalty. The importance of a nation's life has dawned upon us with a renewed and awakened spirit; we see, as never before, its relation to all the higher interests of humanity and to the kingdom of God.

The marvel and miracle of Christian love is this, it in-

cludes all other worthy love. It changes our attitude toward God, to mankind, to human interests and institutions. It links us to every good cause, it makes men neighborly, paternal, patriotic, loyal, and evangelistic in purpose and spirit, all of which goes to show the work of the church. Let it do its work well; let it win men to Christ and to an experimental knowledge of his love, and the hard problems that perplex and overwhelm us will be solved.

The Christian life is what should appeal to all kind and well-disposed men, for by and through it there comes only the development that makes life worth while.

JOHN ZAHND.

KANSAS CITY, MISSOURI, 304 Reliance Building.

FORT COLLINS, COLORADO, January 25, 1917.

Editors Herald: At the bustling western city of Fort Collins, Colorado, the banner of King Emmanuel has been hoisted by a band of over thirty Saints who were organized into a branch in October, 1916, by Brethren James E. Kelly and J. R. Sutton, our minister in charge and district president, respectively. Our branch was named the Fort Collins Branch, Wilbur Savage was made president of the branch, William Broliar, priest, William Ackelson, teacher. We also have a Sunday school of about forty-five members. Brother and Sister Jay Saxton will soon move to a ranch twenty or twenty-five miles north or northwest of North Platte, Nebraska, but they hope the missionaries will hunt them up as they are always welcome, and they hope they can be the means of opening up the Lord's work there.

Our afflicted Brother Frank Duncan desires the prayers of the Saints for his recovery from cancer of jaw.

Dear Saints the world over, can we not live plainly and forego pleasures of the world and find our pleasures in our church and Sunday school work and the associations of the Saints, in honor preferring one another? The young of the church could meet at each other's homes to practice singing the sweet songs of Zion, and other innocent ways of pleasantly passing away time that would hang heavily over them. As this is the hastening time, can we not afford to put our all financially in the hands of our good bishop to build factories that would supply us with well-made shoes, cotton and woolen cloth and many, many other necessary articles which we use every day, thereby giving employment to many? May God help us all to see our duty and have the courage of our convictions.

AMENUENSIS.

SPERRY, OKLAHOMA, January 25, 1917.

Editors Herald: The HERALD is a source of joy in my home. I spend many a happy moment reading it. My eyes will not permit me to read very long at a time, but I try to improve what time I can read by reading something that will improve my mind and help me to live better.

I know, dear reader, that if we continually look at the dark side of life we will be sure to feel discouraged, for it is getting darker and darker all the time. But if we get through the darkness with patience, love and faith; the other side will be brighter and brighter every time you get through.

I am still trying to do the best I can. I often get discouraged but the still small voice keeps calling me on. Let us try to forget the past and think of the future. To-day is ours, yesterday the Lord has taken back, and to-morrow is his to give. So let us make the best of to-day so when the Lord takes it back he will find that we have been chopping down

weeds in our field. Perhaps he can see the little stalk of corn coming through the ground and will help us on the morrow get down a few more weeds and when we get to the end of the row we can look back and see the corn ourselves, or otherwise a clear conscience that we have done the best we could.

Remember me in your prayers,

MRS. MAE OHLER.

SUVER, OREGON, January 31, 1917.

Editors Herald: I take this opportunity to write a few lines to let my old friends and fellow members of the church know that I am still alive and have not lost interest in the work we all love so much.

I came out to Elkton, Oregon, from West Branch, Michigan, in 1909, and with the exception of one week spent in 1910 with a little community of Saints at Springfield, Oregon, I have not met with another Latter Day Saint since coming here. I have been afflicted with cancer and been treated for the same, taking all my spare money, so that I have not been able to attend a conference or help the church in other ways as I should have liked, but I did succeed in getting Brother J. D. Stead to visit my neighborhood once. But unfortunately I was called to Salem to be with my wife who had to undergo an operation for gallstones; so not being there to introduce him around, he only stayed a couple of days, but preached one sermon in a private house, leaving a fine impression. If I can get cured of cancer, I hope to be able to go where I can once more enjoy the company of Saints.

Hoping you may find room in your valuable paper for these few lines, and asking old friends to write to me,

RICHARD BOSHAW.

BURLINGTON, IOWA, February 6, 1917.

Burlington people have been busy since last report, though much of our work has been more of local than of general interest.

The bazaar and chicken dinner given by the ladies aids late in the fall was a marked success financially, and there is reason to believe it brought the work to the attention of many in a new and favorable light.

Sunday school and Religio work is in good condition. Two of our Religio classes had grown to such proportions as to require division, making us now a total of six classes with an attendance averaging close to forty. A little change was made in the Sunday school executive the first of the year, Sister Jule Ortleb who has served for sometime as assistant superintendent, succeeding to the superintendency. Interest continues good, with an attendance ranging from eighty to ninety. Especially encouraging is the forming of a normal class pledged to enroll in the normal department. The class has been well attended, with a probable enrollment of 10 or 12, and a number more promising to attend when they could. The class has met only two or three times, work having been suspended during a series of meetings held by Brother J. A. Gillen, and the district conference to meet here February 9, 10 and 11.

Brother Gillen, who had endeared himself to Burlington people during a visit here almost two years ago, found a warm welcome when he arrived Sunday morning, January 28. He spoke for us at the church Sunday morning, and from Sunday to Thursday evening inclusive, held a series of meetings in Remy Hall on Third Street, where the attendance of outsiders was better than we have often secured at the church—and for two or three evenings larger, it was

thought, than could have been comfortably accommodated at the church. Severe weather reduced the attendance for the last three evenings, and the hall being rented, the Friday evening service was at the church. Sunday, February 4, was reported as one of the coldest days in a number of years, and the attendance at the morning sacrament service was much smaller than anticipated, though good under the circumstances. The meeting was good, and the words of counsel and encouragement from Brother Gillen as food to our souls. The evening meeting, closing the series, was at the hall down town, and while we could but regret that the feast of good things should come to a close, we recognized the relief to Brother Gillen, after having spoken, as he told us, nearly one hundred and twenty-five nights almost consecutively.

On January 24, Leon Bauer was baptized, D. J. Williams officiating.

CORRESPONDENT.

MISCELLANEOUS DEPARTMENT

Conference Minutes

CENTRAL NEBRASKA.—At Inman, February 3 and 4, in charge of district presidency. W. M. Self chosen president for coming year; F. S. Gatenby, associate president; Mary Sodersten, of Clearwater, secretary. Six of ministry reported. Branches reported: Bonesteel, Meadow Grove, Inman, Clearwater, Round Park. Levi Gamet, bishop's agent, of Inman, sustained. A good time was enjoyed, but owing to the weather it made it disagreeable to get around. Next conference at Clearwater. F. L. Gatenby, secretary, Mary Sodersten, associate secretary.

SOUTHERN WISCONSIN.—At Beloit, February 3 and 4, in charge of J. F. Curtis, B. C. Flint and E. A. Townsend, district presidency. Reports from every branch, nine elders reporting, 6 priests, 4 teachers, 2 deacons. Report of C. C. Hoague, bishop's agent, showed total receipts \$917.71, balance \$185.71. District treasurer reported \$6.85 on hand. District officers sustained for year, except that Mrs. Eliza Edgington was chosen member of library board. Delegates to General Conference: L. O. Wildermuth, B. C. Flint, J. W. McKnight, E. A. Townsend, Ervin J. Lenox. Delegates present instructed to cast the full vote and in case of division a majority and minority vote. June conference appointed to meet with Buckwheat Ridge Branch. Date in June left to district presidency. Audrey B. Dutton, secretary.

NORTHEASTERN ILLINOIS.—With Central Chicago Branch, Jasper O. Dutton, J. F. Curtis and D. E. Dowker presiding. Statistical reports show: Dekalb 61, Mission 121, Sandwich 77, Deselm 76, First Chicago 191, Central Chicago 209, West Pullman 56, Belvidere 48, Piper City 31, and Plano 173 members. Report shows 86 holding priesthood. Ministerial reports were read from 28 of the brethren. Delegates to General Conference: R. N. Burwell, Grace Johnson, J. O. Dutton, D. E. Dowker, F. F. Wipper, Hattie Richter, L. O. Wildermuth, W. A. McDowell, LaJune Howard and Sadie Selle; alternates: J. A. Daer, J. F. Curtis, Sister D. E. Dowker, Ruby Vanderflute, Ella Burwell, Mark Chapman, Electa Hoie, Earnest Vowels, Maggie Warlick and F. E. Bone. District treasurer's report shows a deficit of 29 cents. Bishop's agent reported total receipts \$2,271.76, balance \$225.82. Treasurer of reunion committee reported total receipts \$610.65, balance \$48.55. Report of Graceland student loan fund read. Elder's quorum reported 917 sermons, 59 baptisms, 10 ordinations, 1 branch organized and 6 new openings. Resolution passed that this district conference petition General Conference to ordain Brother H. P. W. Keir and R. N. Burwell to the office of high priest. Next conference was invited to meet at Mission Branch; time left to district president. A deacons' quorum was organized by J. F. Curtis. Frederick E. Bone, secretary.

LAMONI STAKE.—Forty-sixth conference of stake at Lamoni, Iowa, February 3, 1917. Fourteen dollars appropriated to the stake library board. On recommendation from reunion committee, dates for coming stake reunion were set for August 15 to 26. On recommendation from stake presidency Charles F. Graham was ordained high priest and member

stake high council. A resolution was adopted asking State senator and representative from this district to work for passage of a law to censor motion pictures. Provision was made for a stake conference to be held in June, exact time and place left to stake presidency. Thirty-two delegates and 15 alternates elected for General Conference as follows: Albert Carmichael, John F. Garver, Edward J. Giles, Paul N. Craig, Richard J. Lambert, Alvah J. Yarrington, F. A. Smith, J. W. Wight, R. D. Williams, Parley Batten, E. E. Haskins, A. L. Keen, Mary J. Wilkinson, Bess Blair, Anna Salyards, Mattie Gunsolley, Mary Davison, William Wilson, William Barrett, James L. Richey, F. J. Sharp, Viola Sharp, E. G. Harp, Mary E. Lent, Samuel Bierlein, C. C. Hawkins, Lillie Hawkins, W. B. Paul, C. F. Graham, C. E. Blair, Daniel Anderson, E. B. Morgan. Alternates: Russell Archibald, Theda Archibald, Alma Lovell, Douglas Wood, James Robinson, John A. Evans, E. R. Outhouse, I. A. Monroe, Heman C. Smith, Eli Hayer, S. K. Sorenson, John Smith, Fred Cousins, H. L. Barto, John Weedmark. The stake presidency was made a permanent committee to nominate delegates to the General Conference. All stake officers were sustained. C. I. Carpenter, secretary.

Convention Minutes

FREMONT.—Sunday school, at Hamburg, Iowa, February 2 and 3. Short program rendered Friday evening, theme, "Patriotism." Reports from six schools. Short discussion on home department work. Report of district library board read and expenses allowed. Officers elected: superintendent, Emma Hougas; assistant superintendent, A. G. Hougas; secretary, L. L. Forney; treasurer, Mrs. L. L. Forney; home department superintendent, Mrs. N. L. Mortimore; member library board, Ethel I. Skank; normal superintendent, Jesse Donaldson. Meet prior to and at next place of district conference. Lester L. Forney, secretary.

NORTHEASTERN ILLINOIS.—Sunday school, at 6600 Honore Street, Chicago. Institute work as well as entertainment feature intermingled with the routine business. Officers elected: C. B. Hartshorn, superintendent; E. J. Schmidt, assistant; LaJune Howard, secretary-treasurer; J. A. Daer, home department superintendent; Cleve Pettersson, cradle roll superintendent; Axel Edstrom, member of library board; C. B. Hartshorn, normal superintendent. Delegates to General Convention with the instruction that those present cast the majority and minority vote in case of division were as follows: V. A. Reese, Mrs. V. A. Reese, F. F. Wipper, Mildred Anderson Midgorden, Ruby Vanderflute, J. A. Daer, D. E. Dowker, J. O. Dutton, Mrs. D. E. Dowker, J. F. Curtis, W. A. McDowell, LaJune Howard, F. E. Bone, Mrs. F. E. Bone, R. N. Burwell, Mrs. R. N. Burwell, Electa Hoie, Bessie Kane, Axel Edstrom, C. B. Hartshorn, Mrs. C. B. Hartshorn, H. P. W. Keir, Hessel Vanderflute, Eleanor Howard, Cora Keir, Grace Johnson, Mark Chapman. Adjourned to meet at call of superintendent. LaJune Howard, secretary.

LAMONI STAKE.—Joint convention of Sunday schools and Religios, at Lamoni, Iowa, February 2, 1917. Routine business. Ten dollars appropriated by Sunday school to stake library board. Sunday school officers for the year: Superintendent, A. L. Keen; assistant superintendent, F. J. Sharp; secretary, R. C. Scott; treasurer, L. W. Moffet; superintendent home department, Lonzo Jones; superintendent cradle roll, Callie B. Stebbins; member library board, E. D. Moore; member auditing committee, C. I. Carpenter. Stake superintendent, with general superintendent, authorized to appoint stake normal superintendent. Seventy-four delegates appointed to General Convention as follows: A. L. Keen, Flavius Sharp, George Blair, E. D. Moore, J. W. Wight, Sister O. E. Prall, Edith Sumption, James Thomas, Anka Feldhahn, May Needham, Cicely Case, Lee Judson, A. J. Yarrington, Marjorie Gunsolley, James Robinson, Hattie Robinson, Edith Robinson, John A. Evans, Rose A. Evans, Callie B. Stebbins, Anna Salyards, Chloe Barr, W. B. Paul, Fred Goode, Samuel Bierlein, William Stoll, William Wilson, Alex Miller, John Jenkins, Mary Davison, Floyd McDowell, Albert Carmichael, Gustav Plotz, C. E. Wight, R. V. Hopkins, Frank Weld, V. W. Gunsolley, Parley Batten, L. W. Moffet, R. D. Williamson, E. E. Haskins, Roy Haskins, Joseph Braby, Mode Sandage, Ed Harp, Sister O. E. Green, Flora Scott, Sister D. P. Steckel, J. J. Johnson, Sister Marble, Myrta Shoemaker, Frank Kaestner, Sister Frank Kaestner, Ida Monroe, John Garver, Estella Wight, M. B. Nicholson, Lulu Scott, Sister E. D. Moore, George B. Hall, Sister George B. Hall, R. Archibald, Sister R. Archibald, Thomas Hopkins, J. J. Christiansen, Charles

Lent, Sister Charles Lent, Paul Craig, Sister Paul Craig, May Bishop, Fred Ballantyne, Elizabeth Adey, Sarah Evans, M. M. Turpen, Sister M. M. Turpen. R. C. Scott, secretary.

LAMONI STAKE.—Joint convention of Sunday schools and Religios, at Lamoni, Iowa, February 2, 1917. Routine business. Six dollars appropriated by Religio to stake library board. Religio officers for the year: President, C. I. Carpenter; vice president, F. J. Sharp; secretary, Blanche Carpenter; treasurer, L. W. Moffet; member library board, Vida E. Smith; superintendent temperance department, V. W. Gunsolley; superintendent home department, Lonzo Jones; superintendent of gospel literature bureau, A. L. Keen; member joint auditing board of stake, Frank McDonald. Appointment of stake normal superintendent left to a committee consisting of A. L. Keen, G. R. Wells, C. I. Carpenter. Action on proposed amendments to Religio constitution deferred one year. Seventy-eight delegates appointed to General Convention as follows: C. I. Carpenter, F. J. Sharp, Blanche Carpenter, L. W. Moffet, Vida E. Smith, V. W. Gunsolley, Lonzo Jones, A. L. Keen, Frank McDonald, Elizabeth Adey, Paul N. Craig, Louis Jones, J. W. Wight, E. D. Moore, John Jenkins, George A. Jordan, J. E. Anderson, George Anway, Jessie Morant, R. C. Scott, C. D. Hammer, Mrs. C. D. Hammer, Mae Needham, Etha Roth, Rees Williams, John Morgan, Elvenah Miller, Edith Robinson, Alice Barker, Mary J. Wilkinson, John Watkins, James Robinson, Robert D. Williams, Parley Batten, Thomas Hopkins, Hattie Robinson, Frank Kaestner, Clara Kaestner, Samuel Bierlein, Katherine Bierlein, Jane E. Stanley, Tessie Morgan, Mary Davison, Robert Zimmerman, Reuben C. Elvin, William Stoll, James Gillaspie, Flora Scott, Nellie Prall, J. H. Thomas, George B. Hall, Mrs. George B. Hall, E. E. Haskins, Roy Haskins, Joseph Braby, Maurice DeLong, Mattie Gunsolley, Alma M. Jones, Callie B. Stebbins, Emrich Kuhlman, William T. Shakespeare, Ida C. Monroe, Mae Bishop, Isaac A. Monroe, John A. Evans, Rose Evans, Jessie Moffet, Cicely Case, James Martin, Susie Hayer, Minnie B. Nicholson, F. B. Blair, Harry Shakespeare, Sarah Evans, Fred Wilkinson, Fred Ballantyne, Lora Ballantyne, Raymond Griffith. One institute session was held. Blanche Carpenter, secretary.

Conference Notices

Holden Stake, at Holden, Missouri, March 3 and 4, convening on the 3d at 10 a. m. Woman's Auxiliary conference afternoon of 3d; Religio and Sunday school on 2d. D. J. Krahl, stake president.

Convention Notices

Eastern Iowa Sunday school, at Davenport, March 2. Anna Lowe, secretary.

Pittsburgh Sunday school, at Wellsburg, West Virginia, Twenty-fifth and Charles Street, February 23 at 7.30 p. m. Important business and elections. Samuel A. Martin, secretary, 3712 Wetzel Street, Wheeling, West Virginia.

Quorum Notices

Eastern Michigan, Ninth Quorum of Priests, at Flint, Michigan, February 25, with Eastern Michigan Sunday school. All priests expected to be present.

To the Second Quorum of Seventy: According to the rule of the quorum all members are required to report to the secretary on March 1. Please use general report blank number 560. If you are not sure of being present at General Conference inclose 15 cents as quorum dues. Also please send your present permanent address. Send reports to the undersigned at Holden, Missouri, box 144, H. E. Moler.

To the First Seventy: I have just mailed to each member of the quorum a blank for reporting the year's labor, from March 1, 1916, to March 1, 1917. Should any not receive a blank, notify me at once and I will send one. If any have changed their addresses please notify me. Those that do not expect to be in attendance at the next General Conference can send in their quorum dues with their report. S. S. Smith, secretary first quorum, 708 South Willis Avenue, Independence, Missouri.

Woman's Auxiliary

The business meeting of Youngstown and Sharon District will be held during conference at Youngstown, March 3 and 4. All members requested to bring their Year Books. Margaret Russell, secretary, Youngstown, Ohio.

Because of the stress of other work Sister W. W. Smith has been compelled to resign as general secretary. The general executive committee met and accepted her resignation and elected Mrs. J. A. Gardner to act as secretary for the unexpired term. All district secretaries and local secretaries in unorganized territory please take notice and send your reports to Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri. Mrs. M. A. Etzenhouser, vice president of General Association.

Correction

In minutes of Holden Stake conference, printed in HERALD of January 10, the notice sent in read that J. E. Nicoll was ordained a teacher, while it should have read *priest*.

Our Departed Ones

MORRIS.—George Morris, son of Sister Ellen Morris, born June 29, 1907; died August 21, 1916. Baptized in 1915 by T. U. Thomas. Left to mourn, mother, 3 sisters, 3 brothers. Funeral in the Saints' church on Luzerne Street, Scranton, Pennsylvania. Songs by Sisters Lentell and Alice Morris; sermon by Brother Lentell.

REED.—Rodney, son of James and Mildred Reed, born January 18, 1917; died February 2, 1917, at the home of his aunt, Sister W. L. Jackson. His twin sister preceded him to the beyond on January 21, and the mother, January 24. Prayer at the home by D. A. Holcomb, interment in Gallands Grove Cemetery.

STILES.—Melvin Charles Stiles, son of Mr. Charles and Sister Marie Stiles, born at Emporia, Kansas, December 9, 1913; died in Denver, January 21, 1917, as the result of accidental scalding. Sermon at the chapel of Bostwick's undertaking parlors by Ammon White; interment in Fairmount Cemetery, Denver, Colorado.

EVANS.—Frank Evans, died January 29, 1917, from injury

Conference Daily

Every Latter Day Saint unable to attend the sessions of the coming General Conference, with the preceding sessions of the Religio and Sunday school General Conventions will find the Daily Herald to be issued during that time a necessity. In fact it has been found that many of those who attend the sessions subscribe to learn what the others who are in attendance are doing.

The first issue will be mailed out on Monday evening, April 2, and followed by an edition each day, except Sundays, till the close of the conference.

Many interesting details will be given for which room cannot be made in the regular issues of the **Herald**.

The price is only 25 cents for the entire time. Subscriptions should be sent in early so the lists may be made up and thus avoid mistakes and delay from a rush at the last moment. Each day's news will be made up in the evening and mailed out at 8.05 p. m., thus reaching subscribers promptly.

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received in the mine. Funeral from his home, Scranton, Pennsylvania, J. R. Lentell in charge. Sermon by A. E. Stone; interment in Washburn Street Cemetery. Leaves a widow and 2 sons, Thomas R. and Franklin J., to mourn. He was not a member of the church but a staunch supporter by his means, and his kindness toward the missionaries of the church endeared him to them.

LEWIS.—Lars Lewis was born September 22, 1835. Came with his parents from Norway to America in 1841. Married Ann Olson February 5, 1858; ordained to priesthood 1885. Died January 26, 1917; survived by wife, 5 sons, 4 daughters, 1 brother, 10 grandchildren, 1 son having passed away 16 months before him. Services in charge of T. A. Ivie; sermon by William Lewis. Burial in Stewartville cemetery.

REYNOLDS.—William, infant son of Mr. and Mrs. Charles E. Reynolds of 911 Poplar Street, Muscatine, Iowa; died January 22, 1917, and his twin brother passed away a few hours later. They were in frail condition since birth, December 28. Remains removed to Buffalo, Iowa. Interment in Rose Hill Cemetery. They were the great-grandsons of C. E. Reynolds. Funeral at the home of the parents; sermon by Oscar Harter.

THILES.—Laverne Orval, at the home of its parents, Mr. and Sister William Thiles, January 27, 1917, aged 1 year, 1 month and 13 days. Little Laverne was afflicted from birth with valvular trouble of the heart. At times his condition gave hope that he would overcome this trouble, but it seems this was not to be. He leaves besides his parents, 3 brothers and 3 sisters. Interment in the cemetery at Panama, Shelby County, Iowa. Services in charge of Sidney Pitt, sr.

BEEBE.—Emeline Beebe was born January 23, 1836, at Gayland, New York. Married Oscar Beebe July 4, 1853. Two children were born to this union, one who passed on before, and Sister Orching of Meadow Grove who with the husband remains to mourn her loss. Baptized by E. C. Briggs. Died January 24, 1917, at her home in Meadow Grove. Funeral sermon by F. S. Gatenby. The church was crowded to its fullness, all paying a grand tribute to Sister Beebe's life.

JASTER.—Emma B. Blakeslee was born at Montrose, Iowa, May 6, 1869. Baptized March 27, 1884; married George W. Jaster in 1891. To this union were born 7 children, 3 of whom with her husband preceded her in death. Died at Fort Madison, Iowa, December 28, 1916, leaving to mourn her departure, Howard F. and wife, John W., Louis E. and Madeline H. Jaster, also 1 brother, John Blakeslee of Philadelphia. Funeral sermon by D. J. Williams in Saints' church at Montrose, Iowa.

SNETHEN.—At Lamoni, Iowa, February 3, 1917, Sister Christiana Snethen, aged 84 years, 11 months and 12 days. Married twice and was the mother of 11 children, also reared 2 others. Four sons and 3 daughters are living, also 58 grandchildren, 43 great-grandchildren, and 3 great-great-grandchildren. Baptized July 29, 1877, at Davis City, Iowa, by O. B. Thomas, and her life was noble and worthy. Funeral held at her son-in-law's, Mr. Grant Jones's, home, where she lived many years. Sermon by H. A. Stebbins.

CAMPBELL.—John Campbell, late of Nebish Island, Michigan, born 83 years ago in Glasgow, Scotland. At thirteen, came with parents to Waterloo County, Ontario. Married Miss Charlotte Clegg. To this union 13 children were born; all survive. The latter part of his life was spent on Nebish Island. Died January 21, 1917. Services conducted from home of his daughter, Sister James Ferguson, Soo, Michigan, in charge of Robert T. Brown. Interment in Pine Grove Cemetery. Forty-nine grandchildren and nine great-grandchildren survive.

CLARENCE.—Mrs. Ruth (Ervin) Clarence, born March 31, 1853, Auglaize County, Ohio. Married to William Clarence March 30, 1874. To this union six children were born, Milton, Ravenna, Maggie and William, two dying in infancy. Baptized and confirmed by Robert M. Elvin, June 9, 1872. After a short affliction died in Omaha, January 28, 1917. Funeral services conducted by H. A. Higgins, January 30, 1917, near Union, Nebraska. A large attendance at the funeral expressed the standing of Sister Clarence with her neighbors and friends near and far.

THOMAS.—Sister Jane Morgan Thomas; born in Merthyrtydvil, South Wales, England, May 29, 1844. Married John B. Thomas at Mineral Ridge, Ohio, 1866; 6 children born to

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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this union, husband and 2 children preceding her in death. Those left to mourn are John, Seattle, Washington, William, Los Angeles, California, Edward and Margaret, Bevier, Missouri. Baptized in Ohio in 1865; died at Bevier, Missouri, February 2, 1917. Services at Saints' church, in charge of W. B. Richards; sermon by William Lewis, an old-time friend. She was the aunt of the late John L. Morgan. Bevier has been her home for the last thirty-eight years.

SPARKS.—William Elijah Sparks was born November 24, 1830, at Billingsford, Norfolk, England. Married Mary Anna Clements December 28, 1855. To this union were born 7 children, of whom 2 sons and 1 grandson survive. Moved with his wife from London, England, and located in London, Canada, and later to Decatur County, Iowa, making their home the last 10 years in Lamoni. Baptized in 1871 at London, England, by C. D. Norton; ordained a priest February 18, 1872. Died January 8, 1917. Funeral services at the Saints' Home January 11, in charge of Henry A. Stebbins; sermon by R. M. Elvin. Interment in Rose Hill Cemetery.

COWHICK.—Sister Nancy Boling Cowhick, aged 87 years, 3 months and 11 days. She was born in Clay County, Kentucky; married James Cowhick in 1854. To this union were born 5 children, 3 of whom survive her: John Cowhick of Cresbard, South Dakota, Sister D. A. Hutchings of Little Sioux, Iowa, and James Cowhick of Independence, Iowa. Her husband was killed in battle at Rolling Prairie, January 23, 1864. Joined the church in June, 1892. Died at the home of her son-in-law, Elder Doris A. Hutchings at Little Sioux, Iowa, January 20, 1917. Sermon by Sidney Pitt, sr.; interment in the Little Sioux Cemetery.

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Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenant

Volume 64

Lamoni, Iowa, February 21, 1917

Number 8

EDITORIAL

RECONCILIATION THE WORK OF THE CHURCH

The great and wonderful doctrine of the atonement of Christ involves in an especial sense the idea of divine love expressed in reconciliation of fallen humanity to God. Atonement might also be written at-one-ment. So greatly is the thought of unity with God emphasized by Jesus that we might be at one with him and his Father and our Father, his God and our God.

He came to gather Israel as a hen gathereth her chickens under her wing. He came as a prophet of God to offer restoration. He came as the son of God offering himself for the sins of the world, not an high priest who cannot be touched with a feeling of our infirmities, but tempted and tried like unto us in all things, yet without sin. (Hebrews 4.)

His great prayer before leaving his disciples, as recorded in John 17, is again and again for that unity of man and God.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17: 11.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even I in them, and thou in me, that they may be made perfect in one; as we are one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—John 17: 20-24.

This emphasizes plainly his great purpose and desire of unity or oneness of man with God.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and

hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Corinthians 5: 18-20.

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.—Hebrews 2: 17.

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.—Colossians 1: 20.

These passages again show the great purpose of reconciliation, a love divine, so great it causes the human heart to bow in silent worship.

As this was his great work, so is it in a special sense the work of the church to reconcile and reunite man with God. In this Jesus the Christ has set us an example that we may follow in his steps. (1 Peter 2: 21.)

It is written that he came to call not the righteous but sinners to repentance. What then should be our attitude towards the offending brother? Is it not still salvation? Is it not still reconciliation, if that be possible? We have sometimes to remind ourselves of this.

For some offenses the law is clear. We are left no other course, having first labored and sought to save. A second offense means expulsion. This is not because we do not forgive, but that the law of God and the love of God may be honored. If possible to separate the sinner from his sin, we should seek to save him. But if, at last, his allegiance to wrong has carried him out, he is to be to us as a heathen man and a publican. But what should be our attitude under the gospel law to the heathen and to the publican? Pass him by on the other side of the street, draw our skirts away from him, or still try to help him to a right life, still try to win him to a better way of living, still try to relieve his infirmities, be they moral, mental or physical?

We know many who think an elder's court has

failed if the accused is not cut off from the church. We saw a letter recently which stated that a certain difficulty had been settled and everyone was satisfied except the presiding teacher. He seemed to think that he had to make a case in order to fulfill his duty, secure conviction and see that the order of the court, by way of expulsion, was carried out.

To tell it to the church still means a continuation of the work of visiting, of laboring, of trying to reconcile. We were recently asked if it were too late for the parties to settle the matter after the teacher had been called in. It is never too late to do right. Where there exists a difference it is right it should be adjusted and settled by the parties. It is not too late after it has been disposed of by an elders' court. It is not too late even when it is before the High Council.

We remember a few years ago a member of the standing High Council of the church informed us that when a certain case was before the High Council, he with other members of that body were sent to take depositions. But before doing so they called the parties before them, and after prayer discussed the matter with them without the intervention of witnesses with the result that they became reconciled and the high councilors went back without their depositions. Naturally this procedure received the hearty approval of our late president. There is no point of court procedure at which it is too late for the parties to be reconciled to one another and to the church.

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver. —Doctrine and Covenants 64:2.

This emphasizes again the great purpose of the church, which still remains: reconciliation to God and at-one-ment or unity with God and each other. The position of the church would appear to be always hatred of sin, love and compassion for the sinner. Sin must be cast out from the church. We must be quick at all times to remove it individually and collectively. If it is possible to separate the sin and the sinner, the sinner should be retained and helped. But if it becomes finally clear that he loves evil rather than good, he loves his wrongdoing more than God, the church or his brethren, and this is not decided in the heat of passion or of stress, but calmly, prayerfully, then we cannot let him continue within the church in the course of wrongdoing, and the

church and he must part company. That is, to our deep sorrow.

But let us not be overhasty in our action. There are people who cannot be driven our way, yet they are doing nothing that brings serious reflection upon the church. They may not yet understand the law of the church as we do. Members have been expelled, officers have been released, simply because they were not willing to submit to some man's interpretation, and thereby the body and the individual have suffered loss. Time, patience, brotherly love and the Spirit of God should each be allowed to work its part in the healing of the wound, especially when no grave question of personal morality is involved. We have seen men saved to the church by patience and brotherly love, who by quick action and insistence upon the law would have been forced without our doors.

For therein lies the special work of the church, to win men from sin to righteousness, to turn men to Christ, to win men from the world to the truth of God, to reconcile and reunite; and to bring those whom we already call brother nearer to the divine pattern. The salvation of souls, not the expulsion of men, the reconciliation of man to God and his Christ, the at-one-ment, the unity one with another and with our elder brother and our heavenly Father is and should be our aim and great desire.

S. A. BURGESS.

NOTES AND COMMENTS

Villa Bandits in Another Raid

An armed force of bandits raided a farm southwest of Hachita, New Mexico, on the 13th and took several prisoners and some live stock. A rumor is current to the effect that Villa has left Mexico for Japan. In spite of the recent raid, all the United States troops at the border are being sent to their home States.

"Leak" Investigations Practically Completed

The sensational proceedings in which it was charged that by securing advance information concerning the President's peace note certain parties profited to the extent of millions, are now turned over to a subcommittee of three. A great deal of testimony has been taken, some of it of a very spectacular nature, but no convictions have resulted.

Elder Rushton's Work

In the SAINTS' HERALD of January 24, there is an item that Elder Rushton had been invited to address the student body at the University of California. This appears to have been a mistake which Elder Rushton kindly corrects in a recent letter. It was an oversight that we are very glad indeed to correct,

appreciating that it cannot effect the excellent work being done by him in the West.

President E. A. Smith

We are pleased to note by letter from Elder T. W. Williams, in this issue, that President Elbert A. Smith continues to improve. Brother Williams's remark that there is nothing wrong with Elbert but overwork agrees with everything we have been able to find out about his condition and we fully agree with him that there is no reason for undue anxiety. We are very glad to learn that his improvement is steady and sure.

Conventions Begin April 1

The president of the Religio and superintendent of the Sunday school are announcing in this issue that the first session of the General Conventions at Lamoni will be on the afternoon of Sunday, April 1. It is the belief of the officers in charge that it is eminently worth the effort of those expecting to attend to start a day earlier than usual and not miss the excellent features available for this day.

Revolution in Cuba

A serious revolution is in progress in Cuba and Secretary Lansing has sent word to the Cuban President that any Government set up by revolution will not be recognized by the United States, and that while intervention by the United States is contemplated with reluctance, such a step will be taken if necessary. An incidental result of the affair is a notable rise in the price of sugar in this country, because of restrictions on importations from Cuba.

Car Shortage Dealt With

The shortage of railroad cars this winter has brought about much inconvenience and some suffering. By a recent agreement between representatives of thirty railroads an "intelligent embargo" will be placed on freight shipments east, while whole trainloads of empty freight cars will be given right of way to the West, over everything except passenger trains. Millions of bushels of grain are held in elevators in Minneapolis and Chicago, while in New England there is an imminent flour shortage. The coal shortage has been relieved somewhat, but many communities are keeping warm by a hand-to-mouth supply of coal.

Constitutional Amendments

The February number of the *Autumn Leaves* contains official announcement concerning proposed changes in the constitution of the Sunday school and Religio. Others will be published in the March number.

Every worker in these societies should carefully

consider these proposals and be ready to discuss and vote at the conventions in April.

In harmony with the action of the General Conventions and Conference of last year, an attempt will be made to put the gospel literature distribution in the care of a joint board of one each from the church, Sunday school and Religio, in the general, district (or stake) and local organizations.

Religious Moving Pictures

The demand of the American public for motion pictures has resulted in a corporation of national scope with headquarters at Los Angeles, California, for the purpose of producing religious, antialcoholic and educational motion pictures. They are including a department in which pictures will be produced for illustrating Sunday school lessons. They call themselves The Inter-Denominational Film Corporation and claim to have a capital stock of three hundred thousand dollars.

Only a Typographical Error

A young man dining in a restaurant one day ordered some noodle soup, and while eating it came across a needle. Immediately upon the discovery he called the waiter over and said: "Look here, waiter I found this here needle in my soup."

The waiter, with a surprised look, glanced at the needle and then picked up the menu card, looked up and down the printed columns a moment, then a broad smile crept over his face and he exclaimed: "You see, sah, dat—dat am jest a typographical error—dat—dat should am bin a noodle."—*National Food Magazine*.

"Come to Church" Sign Graft

About every county in Iowa has been worked by a smooth promoter who induced the pastors and business men to erect a mammoth illuminated sign with the words "Come to Church" on it. A neighboring town woke up to find that the agreements were promissory notes to the grand total of \$658.80 for a period of three years. A reliable sign firm of Chicago say they would erect, repaint once a year, and maintain for three years a similar sign for \$216.

This person claimed to be working simply for the good of the cause and all he hoped to get out of it was by selling the space to some national advertiser when the three-year contract expired. Some of our people may meet this proposition elsewhere.

Of Interest About the East

It is difficult for the people of the West to realize how closely populated are the districts around Boston. Lynn and East Lynn, ten or twelve miles from Boston, is a city of over 100,000 inhabitants. One may travel in several directions from Boston for

twenty to thirty miles and even forty miles through one town after another. From Worcester to Providence is almost like one continued city, the intervening towns are so close together. There is a splendid field for work here. A new opening has been made in Lynn, a hall hired, songbooks purchased and the work placed under the direction of Elder C. H. Rich.

Some splendid services have been held at Boston, and marked spiritual evidences have been given at the prayer services of the Eastern Massachusetts District.

European War

The German drive in the Champagne region has netted them some important trenches, while the British have made similar gains on the Ancre. It is reported that German casualties for January totaled 77,534, making a total since the war began of 4,087,692, yet they claim to have more soldiers now than at the beginning of war, due to enlistment of young men who have reached military age. Great scarcity of food is reported not only in the belligerent countries but in neutral countries such as Switzerland, Holland as well. Some important gains are reported for the British in Mesopotamia, where by an encircling movement they have bottled up the Turkish garrison at Kut-el-Amara. The ships sunk by submarine in the war area since February 1 now total 121.

Successful Mission Conference in Australia

In a letter to the First Presidency, concerning the mission conference at Sydney, New South Wales, held December 25 and 26, 1916, under the direction of Apostles Hanson and Butterworth, Brother Paul M. Hanson writes: "It has not been uncommon to hear such comments as, 'It is the biggest movement ever started in the Australian Mission,' and 'I cannot conceive how the General Conference can be more educational.' The lectures were spoken of by all as of a high order, and it is evident a long step forward has been taken. Great possibilities lie before the mission conference. The morning sessions provided for in the program were for the ministry only, but other meetings were arranged for the general public. I thought that the getting together of the ministry would be a good thing. A fine body of the ministry is developing over here."

Church Improvement at Independence

Sunday the 11th was a great day in the history of Independence. While the Saints at that place have for a number of years been meeting in a commodious stone church, the building had never been entirely completed nor dedicated. On this day the matter was presented to the people and they were urgently requested to contribute sufficient funds that it might

be completed and other desired improvements made. Eight hundred dollars were asked for, but during the day, cash and pledges were received to the amount of \$2,150. The branch has adopted plans and specifications for raising the two towers of the church, one to a height equal to the comb of the church while the other will reach to the eaves. More walks will be built and hedges and ornamental shrubbery will be set out as soon as spring comes. We congratulate the Independence people on this spirit of giving so manifestly predominant.

United States Preparing for War

While nothing has as yet occurred to cause an open avowal of war with Germany, strenuous preparations continue to be made for such a break if it should occur. Steel nets are stretched across the harbor mouths of the principal ports in the East from sunset till sunrise each day, to prevent surprise submarine attacks. The main United States fleet has been moved from Cuban waters to a secret place to be ready for an emergency. The navy is making every preparation for action. Recruiting continues very strenuously and even Lamoni, supposed to be off the beaten path, is to have a naval recruiting party visit it before long. Plans for military use of railroad, telegraph, and telephone lines are being perfected. The German ambassador and party sailed for Germany on the 14th, but will be detained for some time at Halifax for examination by British officials. The detention of Americans in Turkey is causing considerable apprehension and may cause a break with that country.

Literature for Temperance Committees

Those interested in spreading antinarcotic and antiliquor information among the young men and boys of their neighborhood will find excellent aid in two new pamphlets which are available for free distribution. Statistics show that the use of narcotics is alarmingly increasing, and efforts to thwart those who would increase its use are certainly commendable. In Philadelphia a committee has made a thorough investigation and their findings are available in the pamphlet entitled "The narcotic evil in Philadelphia and Pennsylvania." Edward W. Bok, the editor of the *Ladies' Home Journal*, is chairman of the committee, while Doctor J. H. W. Rhein is secretary. Address the latter as secretary of the committee at 1732 Pine Street, Philadelphia. Another entitled "Federal responsibility in the solution of the habit-forming drug problem," has been written especially for Congress and others concerned in drug legislation. A few of these are available for free distribution and may be obtained from the author, Charles B. Towns, 293 Central Park West, New York City.

ORIGINAL ARTICLES

WHAT CONSTITUTES CHRIST'S CHURCH?

(Sermon by Elder Hubert Case, Sunday evening, August 29, 1916, at Lamoni, Iowa. Reported by Winsome L. Smith.)

I would invite your attention to the reading found in the sixteenth chapter of Matthew beginning with the eighteenth verse:

And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Now these are the words of none other than the Carpenter of Nazareth, Jesus the Christ. In the midst of all the confusion and contention that surrounded him in that brief history of his three years of active ministerial work which has wrought more for the blessing of mankind than any part of the world's history, and while men were contending against him and trying in every way to thwart him in his purposes in building the grandest structure I believe the world has ever seen he said to these men, "I will build my church."

Now I hold to-night what might be termed a photograph of that church, a word picture giving us a minute description of what constituted the church of Jesus Christ. It is brief but it certainly is plain. It is not couched in any one verse but we have this description given throughout this brief history, not all during the ministerial activities of Christ in person, but part of that work is after he leaves his earthly career; being in direct communion with those men whom he placed in charge of affairs here in this world, he continued to build until we see that structure standing before the world—the most unique form of government I believe that the world has ever known.

We look upon him to-night as the great teacher of man, but in none of his teachings do you find him teaching in his own wisdom. In all this work that he did he claimed to be directed and commanded by a higher power than himself, and he said that power was his Father in heaven. It was not his own will, it was not his own work, but he stood as a mediator between God and mankind, and he came for this specific purpose, the establishing among men of the divine government, the headquarters of which is in heaven, and not here upon this earth.

A MINIATURE OF GOD'S GOVERNMENT IN HEAVEN

This government that God placed upon this earth,

called his church, is simply a miniature form of that great government of God that we see described in Holy Writ, that men had glimpses of in the ages that are past and gone, who are given a view at times, of the grandeur and the beauty and the glory of that heavenly kingdom.

I find statements a little further on by some of the writers of the New Testament, speaking of Christ's work, that I wish to use this evening as a base, enabling us to understand what is said concerning this building.

First, I will invite your attention to 1 Corinthians 12: 18: "But now hath God set the members every one of them in the body, as it hath pleased him." And we are told, in the Colossian letter by Paul, and also in the Ephesian letter, that the body of Christ is the church, and he set every member in the church as it hath pleased him.

Now my text says that he is going to build his church, and if this guide that I hold in my hand is worth anything to this congregation, or any other, I believe, my friends, we should at least hold it at par value. I believe that this word is true, that it is a true record, and it gives us a description of what he did while upon this earth and after he ascended, and we find these writers coming on the stand and testifying as to the importance and scope, the force and power of that work, as it was committed into their care.

SOME OF THE MATERIAL

A little further over in this chapter I read again these words: "Now ye are the body of Christ, and members in particular." (Verse 27.) And note the reading of the next verse: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Here is some of the building material.

God set them in there. Another statement that he made is very familiar to my hearers this evening. Jesus says, "No man cometh to me except the Father which sent we draw him." I believe that statement. I believe that no man or woman ever has become a member of the church unless God has drawn that individual by the influence of his Spirit through the preaching of the word. No man can be made a citizen of that kingdom unless God has a hand in drawing that individual and planting him in the kingdom as one of the members of that church.

THE VARIOUS DEPARTMENTS

In the Acts of the Apostles we read the statement that God added to the church daily such as should be saved. This is the material. He takes of this material and begins to form a government, and this government in New Testament history is called his church. If I were to read this verse carefully, I would note several points, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." Now there are three specific points mentioned. What is the next point? After that miracles, then gifts of healings, helps, governments, diversities of tongues." Here are the various departments and helps as he put them in the church.

Look at the many points in that one verse, points that are describing what God put into his church. Now these are plain, and you people to-night, with this guide in your hand and the untold millions in the world who have this guide in their homes, it looks like we could read that and see the plain points describing that wonderful church, doesn't it?

I know the argument is made that many of these things are done away, but I have no assurance that such is true. To the contrary, we have statements made as plain as anything can possibly be that they are *not* done away with, that we may call your attention to before we get through this evening, showing that these things, are not to be discarded because he says: "This is the body of Christ, this is the church, and he put them in there." Men cannot put an apostle in the church, neither can they put a member in the church. God must do that.

GOD MUST ACT

Because a person is baptized does not make him a member of the church. Why, you could catch the vilest sinner on the street anywhere and by main force he might be taken to the water and baptized but that would not make him a citizen of the kingdom, neither would it make him a member of the church. You could write his name on the church books, and that would not make him a member of the church. There is order in this building, and God's building is more systematic than any structure ever erected by man. It is because it is of more importance than any institution man has built.

When the Apostle Paul stood before the people on Mars Hill and saw the inscription "To the unknown God," he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven

and earth, dwelleth not in temples made with hands." (Acts 17: 22-24.)

A HOLY TEMPLE

What is the temple in which he dwells? Not in a temple made with hands. This temple we are told in the writings of Paul, is the church of the living God, "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are *builded* together for a habitation of God through the Spirit." (Ephesians 2: 21, 22.)

You have a plain statement there that this habitation that he dwells in is not made with man's hands, but he dwells in his temple here upon this earth which he tells us is his habitation, and he calls it his church. It is fitly framed together, he says it is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief prophet.

I was preaching upon this point one time while in Oklahoma, and a certain Judge Houston was in my audience. At the close of my discourse he came and shook hands with me and said, "Brother Case, I never saw that before in my life, and didn't know it was in the Bible, the description of the building of his church. But it is there, and it is plain, too." Now I have wondered lots of times that the many scholars we have in the world, and the many church leaders that have tried for many years to erect structures, why many of them did not come nearer the ideal that we see here.

I have a little statement here I will read. Some of the men in the audience to-night were in the Kirtland Temple when this statement was made. It was made by a man by the name of George H. Gordon, at the close of the conference held there a number of years ago, and he was the correspondent of the *Cleveland Plain Dealer*. I will read a portion of it:

To President Smith and the Delegates to the Latter Day Saint Conference; Dear Sirs and Brothers: As your conference draws to a close and you depart to your many fields of work very soon, I want to at this time thank you for the uniform courtesy and kindness extended to me during my work in Kirtland. I will ever regard the week just passed as one of the brightest in my life. I am not converted to your faith, but I part from you feeling that my life will be better because of the week's association with noble men and women who are doing an unquestionably good work in uplifting humanity. I have a vastly different opinion of the Latter Day Saints than when I first came among you. Where you then had, because of my ignorance, an indifferent enemy, you now have a warm friend.

And he says a little farther on, as he closes his statement:

I have in my reportorial capacity been closely associated with many denominations and I want to volunteer the testimony that in my judgment you are the nearest to the Carpenter of Nazareth that I have seen.

THE MEANING OF THE CHURCH TO-DAY

Now, what does this church stand for to-day? This church stands for that picture we find in New Testament history being restored in the activities and in godly practices as the church stood two thousand years ago when the Master erected this wonderful structure and started it on its wonderful mission to the world of mankind. Many people are *friends* if they get to see the position held by the Latter Day Saints, as we go out to give this gospel to the world, but we meet with many people who are prejudiced as this man says he was when he went to that conference; "an indifferent enemy." That is the feeling many have, but when it opens up before their mind, and they see the scope and the power that is in the work, they feel differently. It makes an impression to know we believe that no officer, no member, no person can be really put in the church of Jesus Christ but by the sanction and by the direction and the force that God has exercised through the preaching of this word wherever this gospel has been presented to the world. Further, no man can even be taken from the world and made a citizen of that kingdom unless the sanction of God is upon that work. The divine approval of his Spirit is the stamp of divinity and the seal of that person's adoption, making him a citizen of the kingdom of God, as the Apostle Paul says in his writing.

Now, friends, I wish you to note this fact. Many people have said just as a gentleman who told me one time (he was a minister, and after fighting this work as he did I will use the word *fight*), he said "I fought this work for fifteen years," but when he came to himself (I suppose I had better put it that way) and got rid of a little of his prejudice, he quit preaching and went out into the country, and settled down on a farm because he could no longer preach, as he found himself out of harmony with the Bible in several points. He came and listened to this preaching, and I baptized that gentleman, and he said a few days after he was in the church, "I used to wonder why you people believe in the apostles and prophets being in the church. I never could see it before." Here is the statement I am telling this story for. He says, "It just seems to me my eyes have been opened, I never saw the kingdom of God before."

That is just what Jesus said, "Except a man be born again he cannot see the kingdom of God."

OFFICERS TO PERPETUATE AND CARRY ON

I believe friends, that that divine organization upon this earth is just as much an organized government as any government that you can see, and that you know of such as the United States Government, the Republic of which we are members to-night, or the Kingdom of Great Britain, or any other country

on this earth. I believe this divine organization is God's institution, and he knew what officers he needed to perpetuate and carry on that institution, *else he never would have put them in there*, and Paul says they are first apostles, etc. Where is it recorded?

We turn over here and read in the tenth chapter of Matthew, beginning with the first verse, where Jesus, after going up on the mount and praying all night, came down from the mount, being in communion with his Father in heaven, and he walked along the shore of the sea of Galilee, and began to call men to follow him. We find that these men were the ones who had been followers of John, who had been converted to the truth, and they gave heed to his call, and he said "Come and follow me, and I will make you fishers of men." He laid his hands upon these men and ordained them, and the ninth chapter of Luke says he gave them power and authority.

Now note this, "And he named them apostles." Then he is placing these men in the church, as Paul says he first put in the church apostles. But did *he* put them in there? God was directing his son, and Jesus said, "I do always those things which my father hath commanded me." He simply stood as a mediator to perform God's work and bring these people into the church, because he says, "I will build my church," and in the erection of that institution we see him putting other officers in the church.

The next one mentioned in the history as we go along you will find in the tenth chapter of Luke, first verse. There you will find he named the seventy, calling those men and sending them out two by two before his face into every city and place whither he himself would come. And he says in both instances, where he ordained the twelve and where he ordained the seventy, that he gave them power and authority to minister the gospel and direct people into the kingdom of God, making them citizens of that kingdom and church here upon this earth.

I recognize this supreme man, as he stood here upon this earth, the greatest organizer in all the organizations upon the earth. He understood the form of organization in order to carry his work to the utmost bonds of the earth. A man could be a Jew, or he could be a Roman, he could be a Chinaman, he could be a Japanese, he could be anywhere in the world or of any nationality, and be a citizen of this wonderful institution, to fit men to live in the divine organization that is to be established from the rivers to the ends of the earth, when that great government of God in heaven that will finally be established on this earth when his prayer shall be answered that his kingdom shall come and his will be done in earth as it is done in heaven.

HOW GOD DIRECTS HIS CHURCH

I will read one more passage of scripture touching this point. There is one feature of this subject this evening that I will only refer to briefly, as it will be taken up under some other head perhaps during this series of meetings, and that is the matter of God putting these officers in the church, the question of present-day revelation.

In every age of time when God has had a work here upon this earth he has always spoken, he has always directed; that is the reason we need prophets in the church—this entire set of officers that is spoken of here, and that is the reason we feel to-day that prophets must be in the church. It is God's means of manifesting himself and speaking to his people, and putting those officers in the church as it has pleased him.

We are told upon one occasion concerning this matter that the "harvest is great and the laborers are few; pray ye therefore the Lord of harvest that he will send laborers into his vineyard." It is his business to send those laborers, and he has a definite way of calling these men, he calls them through the prophets here in his church.

I find a statement in the writings of John where he tells us what Jesus told them concerning the spirit of revelation in the church before he left them. He said that when the Comforter which is the Holy Ghost, has come, he will not speak of himself, but whatsoever he shall hear that shall he also speak, and he will show you things to come.

Now that was the thought as the author put it, that it should be an eternal ordinance from that time, *not for a day, not for a year, but forever*, that was to be in the church, and he was to speak to the church and through the church, for the building, establishing and perpetuating of that institution.

PROPHETS IN THE CHURCH

One time when I was preaching in the western part of Oklahoma, a minister came to me one day and said, "Say, brother, are you the Latter Day Saint minister that lives over here on the hill?"

I replied "Yes, sir."

He said, "I have a question to ask you. Do you believe in prophets?"

I said, "Certainly, we believe in prophets. Don't you?"

"No, sir," he said, "I don't believe in prophets."

And I suggested: "Certainly then, you have not the church of God, because the Bible said God put prophets in his church. We might begin on that point."

"Well, the Bible says John was the last prophet."

"Where does it say so? The Bible says Christ

was the greatest prophet that ever lived and he was after John."

"Oh, well, he was an exception to the rule."

"Well, how about the prophets that came from Jerusalem to Antioch? How about the prophets at Antioch through whom the Lord spoke and called Barnabas and Saul and put them in official positions in the church? How about the two prophets spoken of in the 14th chapter of Acts? How about the numerous prophets in the New Testament?"

He could make no answer. All he could say was that he simply did not believe there were to be any prophets in the church after John; that John was the last prophet.

However, this photograph, as we are calling it, shows us that there were apostles, prophets, seventies, bishops, elders, evangelists, priests and teachers, and deacons. There is the organization as we see it established in the New Testament Scriptures, not in one chapter but through a succession of the writings of these men describing what transpired to-day, to-morrow, and continuing through the history of God's dealings with them from the starting out on this definite mission and putting it in working order, we can see this work continuously going on. That is why we have contended for years and years that that church, if it is ever on this earth in an organized form should be after the pattern given us by the God of heaven through the greatest teacher the world has ever had, that we call the Carpenter of Nazareth, who built his church, and there are offices in that church to be filled with living men.

BUILDING ACCORDING TO THE PATTERN

I have a quotation here from the ninth chapter of Hebrews, fifth verse. I wish to say in this connection, to show you my reason for making the statement, we are told that one man stood on this earth and was permitted to see the order of his government in heaven, and that man's name was Moses. And he was told when he came down from the mount that he should build all things according to the pattern shown him. And what did he do? We find a description in the fourth chapter of Exodus and the first chapter of Numbers. He put into the church first two counselors. God told him the burden of the carrying on of this work was too great for him alone, and he told him to select two men, and those men were to stand with him, and they were as the three pillars. But in these two references that I have given you there is also the statement that the twelve were put in the church, and you will find their names just as plain as you will find the names of the twelve given in the tenth chapter of Matthew.

But the important thing about this picture to my mind is the fact that Moses saw the order of God's

government in heaven, and he was told that when he built he should build after that pattern, and if you will turn to the third chapter of Hebrews you will find that "Moses was faithful in building his house," and Christ was faithful in building his house" after the pattern of the living God. There we find that Moses built a house, and that Christ built a house, and they are called the Church of God—one the church in the wilderness, one the church in the days when Paul was writing, and we see the three pillars in both; and we see them putting the seventy in the church as well as apostles.

There in Numbers 11: 16, 17, God told Moses:

Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

He selected seventy of the elders of Israel, and God came down in their midst and poured out his Spirit upon the seventy men that were brought before him, and we see it says that they prophesied, and did not cease even in the church in the wilderness.

I said a while ago that I have a photograph before us to-night of the church Jesus Christ builded, that is, the New Testament church. Go back into the Old Testament and you will find that Moses built after the same pattern because that was the same that Moses saw in the heaven, and we find that church in the wilderness had the twelve, the presidency, the seventy, the elders, and high priests, and these various officers that we find named in the New Testament, because Christ saw that same order, and that same pattern is given, and more particularly presented I believe in the New Testament than in the Old Testament. In the days of Jesus Christ upon earth we see the church begin to rise and flourish. God endowed it with wonderful power from the heavens above, and put in it the power to prepare and call men to the ministry, placing the prophets in the church, and filling all those offices. And when some were killed or dropped out, God spoke through the prophets, and called other men to fill those offices that these other men had filled before they were killed. The first one was Judas, who betrayed the Christ, who went out and killed himself after he had sold his Master for thirty pieces of silver. That left a vacancy in the quorum of twelve. The apostles counseled over the matter and prayed, and here is the prayer; "Thou God, who knowest the hearts of all men, show us whether of these two thou hast chosen" and they set two men there before them, and the lot fell on Matthias, seemingly the

Lord directing that this man should be chosen, and he was numbered with the eleven and the quorum was full.

And we find if we go on through the New Testament that others were called, as for instance Barnabas and Saul. We find Appolos later on, which shows to us conclusively that this was the order of his government, and that that is the way he proposed to continue and perpetuate his institution called his church.

HOW JOSEPH SMITH FOLLOWED THE PATTERN

In the nineteenth century this church that we are representing here to-night was established, and to the astonishment of the world, as his instrument for his work he called a mere boy, Joseph Smith. Is it not a strange thing that he fell upon the very same pattern that Moses had in the wilderness, and that Jesus established two thousand years ago? Is it not a strange thing that that young man, claiming to be a prophet of God, claiming that God had spoken to him as he did in ancient times, began the organization of a church? There were many great institutions with many thousands and hundreds of thousands of members around about him in the world, and he begins a church. Why? He had the photograph, and God gave him direction how to follow the pattern, and strange as it may seem to my hearers to-night, that boy that claimed to be directed of God, put in the church, apostles, after the ancient pattern, the prophets, the seventy, then bishops and so these different officers were put in the church under the spirit and influence of the inspiration he claimed to have in his mission work in this dispensation. It has met all the scrutiny, the criticisms, the objections of all the powers that could be arrayed against it, and persecution as in ancient times, since the very inception of this work. Sometimes it has lulled for a little time, but it has been in the world. It is in the world to-day, and as long as the Devil is not bound it will continue to be. We do not expect anything else, but the work is moving on, and next spring you people who are in Lamoni, or in its regions, coming to our General Conference will see the photograph that you have seen many times here. You will see on this platform the Presidency, the Twelve, the evangelical ministers, and you will see the high priests, and the elders, and the bishops, and the seventy, and these different officers, just as this book calls for.

How did that boy ever find this out? There were giant minds who had been building for centuries, but this boy did not claim that he built in his wisdom. He says he built in the wisdom of that Spirit and strength that God gives and that puts the members in the church. He did not claim to even put

the members in the church himself. He claimed to be directed of God, and he fell upon the same pattern that the Master followed two thousand years ago when he said, "I will build my church, and the gates of hell shall not prevail against it."

THE REASON—PERFECTING OF THE SAINTS

I started to read a reference, so I will do it now before I close:

Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.—Ephesians 4: 9-11.

It tells what he gave them for: "the perfecting of the saints." Here is the material. Here is every member being put in the church. Here is the means, he says, to bring that material to a state of perfection. Shall we say we are going to throw away the means and reach perfection? That would be folly. Listen to the next verse, it tells how long they are to be in the church: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: *till we all come in the unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Your Sunday school boys here, eight, ten, or twelve years old, many of them can tell you where to find scripture like the one we have just read. God set these officers in the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. That is what it says. Don't you suppose God and Christ knew what kind of a ministry they wanted? Don't you suppose he knew what he put them in the church for, what work each department of his church should carry out in order to carry out the proper edification in spiritual things? "For the edifying of the body of Christ, which is set in the church, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Look at the next verse, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

So there were winds of doctrine blowing then when Christ was on earth and he said "I will build my church." There were churches around him in the world, and they came to him with questions, and tried to tangle him with these, but they were made to say, No man ever spake as this man. We never met anyone like this. They could not meet him with

arguments, and they saw a power he possessed away beyond anything human, anything on this earth. There was nothing like it. And he conferred power upon his men and set them in the church to stay there until we should all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

If you take people of the world and develop them to full-grown men and women in a spiritual development of character so that they can stand side by side with that wonderful character of Jesus Christ, you will utilize the means that he put in the church to do that. And this is the picture as we have to present it to you people to-night. I hope I have said sufficient to convince you, to make the point clear, that this is his government, and this is his plan, this is the course of procedure, to carry on his church work here in this world.

I am identified with the people to-night who believe in the ancient order of things being carried out, that God's will may be done, and that people may be educated and developed to the measure of the stature of the fullness of Christ. That when he comes, and his divine kingdom of heaven is established upon the earth, and that kingdom is made one universal kingdom, and Jesus Christ will reign as Lord of lords, and King of kings, and his people be worthy to stand with him and have a place in that kingdom triumphant, is my prayer.

THE PHYSICAL SIDE---Part 2

BY M. F. GOWELL

We are commanded to be cheerful in our warfare. Faith is a healthy mental attitude. Hope is, likewise. We are saved by faith and also by hope. Charity, or love, is constructive. Anger, fear, worry, etc., poison the blood, and are destructive to health. Faith cannot operate effectively and permanently where ignorance and transgression prevail. This delicate and complicated machine cannot be kept in perfect order without thought. Prevention is the need; less of cure, either by doctors or elders. Our pride should not be so much in healing; it should be more in keeping well. Our reliance should not be so much in miracle. It should be in our own intelligence, aided by the inspiration of the Almighty, according to the necessity. We should not create the necessity, by carelessness, ignorance, etc. Our eating and drinking and sleeping; our working and resting, all should be regulated with an eye single to the glory of God. The cure of spiritual sin is largely within ourselves, or is dependent on our attitude toward the gospel. The gospel will save no one independent of the individual's attitude towards it; it must be correct

towards the whole law. It is not intended of God that we should be spiritual giants and physical weaklings, or altogether lacking and neglectful along the physical line. The school system is defective as regards physical culture and training for sound, healthy bodies, wherein the mind may have its proper action, and intelligence its best manifestation. We need culture halls in our minds at least, and physical culture may be last and least, but it should, and must come. We have proved some things; we are proving other things. We can write from the standpoint of experience and limited study. We hope to know more and say more along this neglected line, for suffering humanity's sake, in the church. We have been astonished at our own slowness to perceive. We are not proud of prevailing ignorance, sickness, and reliance wholly on cure.

We have the cure within ourselves for all the afflictions of the body by a correct mental attitude toward all the means of prevention and cure. We can and must do more for ourselves. God has done too much, rather than too little for us. We need not more revelation, or more cure. We need a stronger disposition to obey, and the physical side will not be neglected as it has been, but receive its due consideration and attention. It's a long way back to where Adam left the track of perfect health, and the physical side needs to be thought of. Those who sit in the seat of the scornful, or lie on the bed of ignorance, carelessness, thoughtlessness, and disobedience, will not at least set the pace, or be the first to arrive. Fads need not be run after, nor hobbies ridden; but no one need fear to think and act intelligently, if the beaten track, or the broad road of pleasure seekers through appetite and indulgence, is departed from.

Hunger demands all the sixteen elements of which the body is composed, and must have in proper proportion, in proper amount; at proper intervals, according to age, occupation, etc. Science, experience and study, are demonstrating truth, temperance and righteousness, health and happiness, as well as revelation. He that would follow the good Shepherd may "go in and out and find pasture."

Appetite needs to be distinguished from hunger. The demand of the latter should be supplied, the cravings of the former refused. The craving for manufactured sugar, candy, etc., may exist to the harm of child or adult; to the injury of liver, kidneys, etc., but the hunger for natural sweet as honey, dates, raisins, figs, etc., may and should be satisfied. Nature or real hunger, demands a certain amount, but an excess overtaxes the digestive organs and the entire body, as an insufficient amount starves and weakens.

One may experiment for many: the experience of all be profitable to many. It depends not only on the one or the ones along the physical line as well as the spiritual. It depends on the many. Neither God nor man can help those not inclined to help themselves. We can do much more for ourselves than we have thought or known, or realized. God is willing that men should seek and find knowledge and wisdom inside and outside of his church. It is our privilege to give the greater values; the best gifts. But there are good gifts as well as perfect gifts and these come down from above, Christ being the light that lighteth every man that cometh into the world. If there are dietitians, physical culturists for health, etc., that have sought and found truth in nature, shall we refuse it because not by revelation? Then let us reject and refuse to use the telephone, the steam engine, the gasoline engine, the sewing machine, the mowing machine, the reaper and binder, and all electrical discovery, because the inventors were not Latter Day Saints.

The Lord has said that we are "qualifiedly dependent on our Gentile neighbors." (Doctrine and Covenants 128:8.) We do not know it all. We have much to learn for our profit, mentally and physically, from other sources than the channel and powers of revelation make accessible. They make accessible the otherwise inaccessible. The things that are accessible through Gentile and natural sources are for us to profit by if we will. We do not lead in all things. We may yet lead in music, art, poetry, science or true knowledge in its various branches. We can afford to follow where we cannot lead, or to exchange truth for truth, spiritual knowledge for natural or physical. May God bless his people and prosper his truth in its whole and entire application to life—physical as well as spiritual and we be found neither cranks nor fanatics; neither bigots nor ignoramuses; neither weaklings physically nor spiritually, but with sound minds and renewed or healthy bodies rightly represent, and intelligently and wisely glorify God.

We have a right to *learn* from every source. We have no right to dissipate our energies in mere amusements for amusement's sake, or pleasure for pleasure's sake along any line of appetite or indulgence, but when we seek the economization or conservation of time and energy and the utilization of means to ends without waste and without lust; without mere pleasure in view, but allow duty to be our pleasure in all ways and respects, Satan and disease and death will lose power, and life and health claim its victory, appreciated because earned. The price has been paid.

(Concluded.)

OF GENERAL INTEREST

THE QUICKENING OF RELIGIOUS FEELING AMONG ENGLISH WRITERS AS A RESULT OF THE WAR

One of the by-products of the war in England has been a notable increase in the amount of writing devoted to religious subjects; and the Reverend Doctor Henry Jowett, when asked by a New York *Times* interviewer to give his impressions of a recent visit to England, laid special stress on this fact. Doctor Jowett confessed that the war is having a depressing effect on religious institutions in England. Church membership has declined, and attendance at church services and at prayer meetings is poor. But he felt encouraged, he said, when he looked outside of the church establishments at the national life as a whole. There was a wonderful spirit of solidarity and of unselfishness, and millions of young men are ready to lay down their lives for their country. He continued:

It is not altogether without suggestion that men and women are resorting to Spiritualism in their groping after assurance. Sir Oliver Lodge has lost his boy Ramond in battle and he has given that boy's name as the title to his latest book, two-thirds of which is given up to the messages that the living father says he has received from his dead son. And he declares himself as sure of those messages as he is of any fact of science. And Conan Doyle has declared his faith in communications between the living and the dead.

Doctor Jowett went on to name other English writers who, he felt, were making real contributions to the literature of religion in its largest sense:

Some of the loftiest articles I have read during the war have been in the leader columns of the secular press. I mean lofty in the sense of being highly spiritual. Articles of the *Times*, the *Daily Press*, the *Daily Chronicle*, the *Manchester Guardian*, and the *Glasgow Herald* have been suffused with spirituality.

And besides, there is also a strangely new note in writers who have vast audiences of readers and whose words are read with the regard which is paid to talent and genius and conspicuous endowment. Horatio Bottomley, editor of *John Bull*, for illustration. There is a paper of enormous circulation of not the most reputable kind. It once publicly charged me with holding shares in saloons at the very time I was parading as a temperance advocate. Of course there was not a vestige of truth in it, but it indicated the character of the paper. But now, during this war, Horatio Bottomley has found his soul. It would be truer to say he has found his God and he is writing articles of an extraordinary character in which there is something of the color and glow of religion.

Herbert G. Wells has not had much to do with religion, but what does he write now? Let me quote a little: "Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning,

he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place, and life falls into place only with God. Only with God. God who fights through men against blind force and night and nonexistence—who is the end, who is the meaning."

And who would have imagined that the calm and radiant presence of the Lord would have been seen in the pages of Bernard Shaw? Amid all the bitter irony and satire of Shaw's thought and spirit, amid all his irreverence, the strange and pathetic figure of the Savior has recently appeared for a moment. "I am ready to admit," says Mr. Shaw, "I am ready to admit that, after contemplating the world of human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern, practical statesman."

To these and other signs Doctor Jowett points as evidence that the Christian faith is being questioned and tested in the crucible of a fierce and tremendous experience. The end is not yet. "I believe—with all my heart I believe"—he says, "that the message of the church of God will emerge from the furnace purified and refined as by fire, and with a reality and authority which will more than ever command the reverent attention and homage of the world."—*Current Opinion*, February, 1917.

POVERTY

The tragic stage of the age long human drama is crowded with the ghosts of multitudes so poor they never hoped. The past is proof: The history of poverty, the history of the poverty of the multitude, proves that poverty is a prohibition on the rapid progress of the individual and of the human race.

Poverty has always been ugly—and it is ugly now.

Poverty has always been cruel—and it is cruel now.

Poverty has always been deadly—and it is deadly now.

Poverty has always been a disaster—and it is a disaster now.

To point to a few exceptions as proof to the contrary, to point to a few exceptions and bunglingly overlook the hundreds of millions whom poverty has strangled, is to be so stupidly (or viciously) illogical, so clumsily ignorant of the logical rules of scientific thinking as to be unworthy of contempt.

Away with this philosophy which Dives recommended to Lazarus.—Kirkpatrick.

A timely sermon is food to the soul; but the same sermon out of occasion is poison.—James E. Yates.



WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

An Interesting Series

In our columns in HERALD issue of December 6, last, appeared the introductory chapter of a series of articles on social service which we had asked Doctor Harrington to prepare for our readers. An unavoidable interruption has occurred in this series, but we are glad to present the second installment in this issue. They are being prepared by Sister Berenice Russell, one of the very well-qualified nurses at the Independence Sanitarium, at Doctor Harrington's request and we understand under the supervision of that very busy physician.

This phase of work possibly to our women must only be undertaken with great tact and delicacy. To help unfortunate people about us in a way which succeeds in the object sought for and in the uplift desired, requires special qualifications in the one who seeks to minister. Much discussion is going on in the papers of to-day concerning the manner in which some society women are taking up this work—as a sort of “fad,” and a thing to boast of before their associates. The true sense of service seems to have been lost sight of in an effort to obtain acclaim for what is done! Is it not a *form* of good doing with the *spirit* of the same lacking? Can such deeds have permanent value? We think not.

So we would beseech our women to move carefully in these paths, seeking the help and advice of the officers of our church where it can be of assistance, and following that advice when given. One of the greatest beauties about the plan of our church work as established in the latter days, is its perfection of detail—its adequacy to meet every condition and every emergency. The duties of the men placed in charge of the temporal affairs of the church are plainly marked out, and when coupled with a spirituality of vision, they become the very fiber and essence of this social service to mankind. It is not only a matter of dollars and cents, as some may have thought, but it reaches deeper, into the very homes of our people and seeks to beautify and sweeten the conditions which need changing upward. Our women can do much, as our bishops are pointing out, to help them in reaching and eliminating unfavorable conditions, for God has given to many of his handmaidens a peculiarly valuable sense of delicacy and sympathy which soothes while it heals, encourages while it criticizes, stimulates while it points our errors, and inspires where it accuses.

Many fine books are at hand, the reading of which will prepare our women the more fully and intelligently to enter upon these services of uplift—an uplift which, if it fails to act spiritually as well as temporally, has missed its highest expression. We here call attention to some books of this nature which may be obtained through the Herald Publishing House, for the prices named.

Henderson's Modern Methods of Charity, \$3.50.

Devine's Misery and its Causes, 50 cents.

Devine's Principles of Relief, \$2.

Spahr's America's Working People, \$1.25.

AUDENTIA ANDERSON.

Many wholesome foods are served in many households every day in the same way, because such food happens to be cheap and economical. A wise housewife will study to vary the presentation, so that the family will eat with zest and due appreciation.

Social Service, Chapter Two

“Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.”

The spirit of service to the sick is not new. Indeed, the care of the sick has been an unflinching expression of human kindness since the dawn of Christianity.

Florence Nightingale's demonstration of the possibilities of nursing, followed by the success of her coworkers and disciples, drew widespread attention to the possibilities as an opening for woman's work, not as a career in the ordinary sense—for of material advantage it had none to offer—but as affording an opportunity for the relief of suffering and the service of humanity.

This appealed very strongly to a group of earnest women of culture and refinement, who from 1870 onward carried on pioneer labors. Victims of sin and suffering were sought in their wretchedness and served with tender, sympathetic devotion. Throughout the history of waiting on the sick the spiritual welfare has claimed the attention of clergy, and no form of care for the sick to-day is without their ministrations. Volunteer committees of women have for many years visited the sick and extended their friendly offices. Busy doctors and nurses have done countless unrecorded acts of kindness not demanded by the requirements of their professional duties.

The sick one's spiritual needs, and his dependence upon sympathy and affectionate interest, have long been recognized, both in theory and practice.

There are, however, some fundamental differences between these attentions and the social service which we are to consider.

It is difficult to measure how much the work of the visiting nurse in all the varied services has contributed to the social service movement. Though trained in a hospital, she found visiting nursing so different from what she had learned in the hospital wards, that she was more and more in need of social knowledge, and she has been forced to add much social knowledge to her medical training.

She attempts now to teach nursing care to improve hygienic conditions, and to aid and encourage the patients by kindness and helpful advice.

Tuberculous patients, children, and others receive hygienic instruction. As a result of her struggle with such problems as tuberculosis and infant mortality, she has also helped to call attention to the common field of the medical and social work.

First, we must understand the patient's life and something of his standards of living; aid the education; learn how the poor man lives, works and thinks; what his problems are; what burdens he must bear. We must learn the intimate relationship between the ills of the physical body and the home environment. The poor man loves his vice as truly as does the rich man, and will not change at the offhand suggestion of a stranger. You must win, first, the confidence; next the love of the poor patient, and then prove to him the sincerity of interest and intention.

The social service worker seeks to rally to the disastrous social condition which disturbs and cripples human lives. Organization for service in the kind of homes to be served is the first step.

We must realize the possibilities of developing workers in the home, under the direction of graduate supervisors before we will make any headway into the problem.

We need women who are big enough to meet the difficulties

that arise; who will work with other people whole-heartedly and cheerfully, and who care little who gets the credit, so their community may have the kind of help in sickness that conditions demand.

If we are not open to suggestion, we are told it is a sign that we have outlived our usefulness.

The keynote of good health is cleanliness, while the chief cause of disease is filth. Every woman who receives the knowledge of hygiene should not only practice cleanliness, but should teach it as well. It is not easy, however, always to know what one should do, but the golden rule will help us out of our difficulties more than anything else.

H. BERENICE RUSSELL.

Orioles are Busy

Just think of the rapidly increasing numbers of our Oriole girls, scattered throughout this broad land, and of the unity and comradeship which is being established among them by means of this splendid organization sponsored and supported by the Woman's Auxiliary of our church! What a wonderful bond of union it is, and how perfectly it serves to cement the interests of our young girls to each other, and to our well-loved church organization! When they meet in conferences of district, or stake or general church, it is as if they had always known each other—this sense of fellowship and of identity of purpose and endeavor so keen and powerful.

In a recent talk with a bright thoughtful woman, not of our faith, but one whose whole life is devoted to helping young people to a sense of their responsibility to God, we explained to her our Oriole movement. It seemed to attract her instant attention and admiration and she remarked, "I call that a very, very progressive movement for a church to have adopted, for it serves to keep your young people within your own influence, and provides for their every need. Our young girls go out and join the Camp Fire girls, and our boys become Boy Scouts, but you have provided for them under your own supervision, which I think is a fine showing." We were glad to tell her that steps were being taken to organize a similar movement among our boys but we regretted that we could not tell her that it had become a realization,—a living factor among us. Let us hope it will not be long in materializing, and that soon we may find in our own church circles a place for our boys to develop and exercise that peculiar "gang spirit" they all experience at some time or another, under the careful guidance of men of spiritual mold, who shall, with consecration, consider the work as divinely appointed and as soul satisfying as is that of proselyting. "A penny saved is a penny earned," is one of the "thrift" maxims of the age; is not a boy saved in our midst the equal of a man saved from the outside?

AUDENTIA ANDERSON.

Twitters from the Oriole Nests

From an eastern city where four circles have recently been organized: "At our last business meeting, two weeks ago, after business was over we had a spread which was enjoyed very much. Several who were not Orioles were invited to the meeting and among them were some who are not members of our church. They spoke very highly of the Oriole work for its social as well as its educational value. I am now planning lectures and practical lessons for the girls on domestic science, nursing, dressmaking and public speaking. We are very fortunate in having girls in the circles who know women who have specialized in these lines and some of them, though

they do not belong to the church, have expressed their willingness to give us their help along their special lines. The branch officers have asked the Oriole girls to give a program the last Sunday morning of next month, and we expect to do it."

A local superintendent writes: "The older circle celebrated their anniversary by having a banquet. We had a very nice program, followed by the supper. Last night the girls met at my house and the priests of the branch paid us a visit. This gave them a chance to meet some of the girls who are boarding and could not be visited by the priests otherwise."

From another large eastern city: "The Oriole work has a good start in ——— and the girls are very much enthused. To be the first songster is quite an incentive. Last week we had a talk on "The greatness of little things," which was followed by an interesting discussion, in which all participated. Next week Doctor ——— will speak on 'First aid.' We meet once a week, and our meetings are planned six weeks in advance. These city girls surely enjoyed the day which was spent hiking in the country."

From a circle which we are watching with interest: "The Oriole work has done one good thing here and that is, it has drawn our girls closer together than they have ever been before. Two of our girls work in the mills here and do not belong to the church."

An Oriole program: "The girls gave their program in the church two weeks ago and certainly did fine. Some of the members of the branch who were in attendance said they felt the same spirit present which they had felt in prayer meetings. Some girls took part who had never attempted to do anything of the kind before."

The boys are invited: "Last week the girls gave a party to which they invited the boys of the Sunday school. The Woman's Auxiliary gave the Orioles permission to sell a few articles at their bazaar, provided they (the girls) made them by hand. The girls arranged a very pretty booth and made about fifteen dollars."

From a missionary: "Please send me full instructions as to how to organize an Oriole circle. I believe the Oriole movement to be a timely one—an essentiality—for the welfare and protection of our girls in these times when there is so much encountered that is calculated to draw them away from the gospel."

A branch president takes a hand: "We are pleased to receive a letter from a sister in Iowa who says that "our branch president is urging the organization of a circle here and we are writing for instructions." To this we replied: "We are pleased that your branch president has taken up the work and is pushing it. It is an example for others of the priesthood. No doubt he recognizes in the work the element of service to the church which it suggests to the girls. Upon the women depends, largely, the redemption of Zion in that pure, healthy and wholesome atmospheres must be maintained within the homes of Zion and this will depend upon our girls of to-day who will be our women of to-morrow.

"And her work and influence will not be felt in the home alone for there will be a demand and a great need for thoughtful, intelligent women in the church work. There is nothing more discouraging and disheartening than to find that opportunities come to us for service later in life and we have utterly failed to prepare ourselves for intelligent and consecrated service.

"You will readily see that the Oriole work provides for spiritual as well as intellectual preparation, can you not? But along with this we hope to provide for and encourage the love of pure, wholesome pleasure with good companions, and directed by some consecrated woman."

It would have pleased us to have given the names with these items but as they were culled from letters we did not feel at liberty to do so.
MRS. J. A. GARDNER.

LETTER DEPARTMENT

Service Versus Vanity

She wished for beauty, and she robed her form
In finest silks. She saw no harm
In stinted gowns, and graceful limbs exposed.
By every charm her vanity proposed
To be the cynosure of many eyes,
And draw admiring men like swarming flies.

They came to worship at her shrine of flesh,
Attracted by the crimsoned lips, and blush
Of cheeks made rosy red; by penciled brows;
By breast more frank than modesty allows;
And some she held enthralled with eyes
In which a sly suggestion, worldly wise,
Found bold expression; something vague, unnamed,
Yet promising too much to lie unclaimed;
Thus dangling men upon a high-charged wire
Which, soon or late, must in its hidden fire
Consume the victims drawn within its mesh,
And sear the temptress in both soul and flesh.

She was an empress, but her empire lay
Upon the sands of selfish vanity.
Assailed by winds of hate, by fires of passion,
And envy's withering blast, in deadly fashion,
It fell, and left her lying prone
Upon the waste of misspent energy, alone.

Then, after men and women of the earth
Had cast her off, God saw the sterling worth
Beneath the ugly surface, and a thought
Heaven-born and with divinest beauty fraught
Took root within her weary self-fagged brain:
The thought of service! Planted not in vain,
It grew and blossomed into firm desire
To pilot others safely past the mire
Awaiting woman's feet; reflecting thus
In other lives that superloveliness
God meant for womankind, that purity
Of thought, and wealth of chastity
That forms a passport to earth's honor roll
And, methinks, a key to heavenly streets of gold.

The years have passed. Behold her, born anew!
Loved by unnumbered souls, scorned by but few;
Bearing in face and figure that supremest beauty
That comes with noble thought, and well-done duty;
Happy in making life both big and broad;
A child of service, and a child of God!

GEORGE ARAL KELLEY.

"I am surely pleased to see the progress that the HERALD has made of late. All of our church publications seem to take on a new zeal."—James Baillie.

"I regard the HERALD as a necessity in my religious warfare and work, and pity the Saint who cannot or will not take it. Every department is valuable, and ably edited, and the general workmanship and arrangement is excellent. I only regret that every family in our branch does not take the faithful HERALD."—Leonard S. Rhodes.

Seeking the Truth

A "MUTUAL" MARRIAGE SERVICE

BANDON, OREGON, November 11. *To the Editor of The Journal*—The editorial page of *The Journal* of November 11 contained an article from the *Pittsburg Press* relative to the decision of the Episcopal Church to postpone the elimination of the word *obey* from their marriage service; which furnishes another proof that some of the churches are still lingering in the shadows. I quite agree with the writer that the change is inevitable, from the fact that the very life of the church depends absolutely upon the acceptance of the ethics of a higher civilization. In the earlier days the church domineered by the power of might, and even in the household this was considered the rule of right. But from the beginning it was false—a misconstruction of the eternal law of right—which resulted in a cruel and heartless submission of the weak to the strong.

I should like to call attention to another marriage ceremony which reads as follows:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."

This marriage ceremony bespeaks present-day ethics, together with the highest conception of the moral law, and no doubt will prove adequate until the end of time. It is hardly necessary to call attention to the principles of equal rights as set forth and that monogamy, in the strictest sense, is the law.

Strange as it may seem to those unacquainted with the facts, this ceremony was given to the church by Joseph Smith, the prophet, and is still used in the marriage services of the Reorganized Latter Day Saint Church. Quite contrary to the opinion of many, this is the only marriage ceremony ever authorized by Joseph Smith or adopted by the church during his life. Subsequent to his death, however, Brigham Young led a portion of the church membership to Utah, where plural marriage was adopted and this marriage service relegated to oblivion.

SAMUEL WOOD.

The above letter, which found its way into the people's column of the daily *Oregon Journal* of November 18, 1916, is included herewith to show that another truth of the restored gospel has been recognized by the world and that the world is now calling the attention of a great Christian church to the necessity of doing likewise.

The marriage service of the Reorganized Latter Day Saint Church, although adopted over eighty years ago and at a time when the general trend of thought was in altogether different channels from that of the great mass of humanity to-day, is up to the very minute in every respect, containing all the solemn dignity of a divine institution yet conforming to the last demand of a fastidious age which is just awakening to the real greatness of woman and to her natural indisputable rights of equal liberty with man.

The principle of democracy which is characteristic of the angel's message and which is everywhere asserting itself at the present time, together with the fact that humanity is seeking fundamental truth as never before in the history of the world, renders a review of some of the lasting truths which are found in the "old, old paths," and after which the world is now seeking, of more than passing interest to those

who are seeking the kingdom or endeavoring to establish his righteousness.

NOT A "SUPERFICIAL AGE"

To dub this a "superficial age," as was done by a writer in *Collier's* which appeared in the *HERALD* for September 13, 1916, is, in our opinion, the result of a very shallow conception of human activities at the present time. Had the writer taken into consideration what lies behind the moving picture machine—the profound knowledge of the arts and sciences, the deep research and inexhaustible energy necessary to continuously present a picture of the world, with all of its tragedies, its greatness, its pomp and splendor, at the very door of the humblest peasant, or wherein lies the power that makes possible the high speed of the race, he would have told a different story.

Men are more disposed to seek the truth and follow the facts than ever before, and that this generation is outstripping and leaving far behind the accumulated knowledge of many centuries is the result of clearer conception, and a more practical application of the universal law, and of those principles of eternal truth which must inevitably obtain in the world contemporaneously with the kingdom of God, forming as they do the base of a higher civilization which is essential to the complete establishment of a perfect and efficient church government.

The philosophers, sages, and prophets of past ages have diligently sought the truth, but as a result of environment, an atmosphere wherein false philosophy and superstition predominated, they have been regarded with a clouded view. And when we quote them this fact is allowed. Christendom no longer holds seriously to the plenary inspiration of the Scriptures, and when the Bible is quoted this fact also is allowed.

This does not detract from the divine purpose nor reflect upon the integrity of the inspired writers of the Bible, but rather shows that while the source of divine knowledge is infallible the medium through which it is transmitted is faulty.

The taint of false philosophy is almost everywhere discernible in the early writings of men, and the world's awakening to the truth is not alone the result of profound research but also that of the natural tendency of mankind to catch and assimilate a ray of divine light which, when flashed, not only penetrates deeper than the myths, traditions, and superstitions, of the fathers, but affords a short cut to truths which otherwise are only, if indeed at all, approached by the weary laborious routes of exclusive mortal effort.

Shall we say that the world would naturally incline towards the truth in the superficial age? No, not in a superficial age.

BEACON LIGHTS

To the extent that our fathers followed the truth we may safely follow them, but when we are given a fuller view of the things they but vaguely saw we are no longer justified in following them, for "upon us is the responsibility of seeking the law."

However, we have not advanced so far that we may not profit by a closer acquaintance with those beacons who have ever lighted the weary footsteps of the wayfarer on the great highway of the race.

Take Moses for instance, his sincere devotion to a noble cause, his whole-hearted patriotism, his profound philosophy and brilliant statesmanship, nay, the spirit of his law is still the schoolmaster of all nations and is far in advance of those among us who have their faces towards the sun.

But why refer to the recent Moses when out of the early

dawn comes the story of a country and a city whose builder and maker was God—a people who had applied the law of God's kingdom to God's earth and had received the reward. To-day there are millions of weary toiling creatures who have never heard of Enoch and know nothing of the angel's message, yet they have a vague conception of a perfect state. The glimmer of the taper has entered their benighted lives and in their dark and dank hovels where the moans go up the hope of a millennium springs.

We are not merely living in the present, and that this truth is seriously contemplated by those whose destiny it is to form the mold in which future generations will be cast is the fact that there never was a time in the history of present nations when there were such earnest and conscientious efforts to solve the problems of social injustice, with its accompanying disappointments and pain, and in this move many of the most prominent business men and powerful individuals of our time are united. No philosophical truth shall go unheeded nor an economic stone unturned until the beautiful ideals of these reformers, whose names are legion, shall have been accomplished. "Strong souls and high endeavor, the world needs them now," for the "Prince of light still battles with the powers of darkness," and "Beauty still lies imprisoned and iron wheels go over the good and true and beautiful that might spring from human lives."

This social and moral reformation is destined to sweep the wide world, gaining momentum and power as the millennium year approaches; were it not so the church could never accomplish its purpose, nay, this is the purpose of the church—the salvation of the world. Moreover, the church must draw its recruits from the world and before we can have a Saint of God we must first have a moral man.

HIS WORDS ARE "WRITTEN IN THE HEARTS OF MEN"

At a time centrally located in the annals of men came that individual whose supernal virtue will ever melt the heart of stone. The true friend of all humanity, whose burning denunciation of the Scribes and Pharisees, the unscrupulous grafters of his time, was the principal offense for which he was led back of Jerusalem and crucified. But he still lives among us—ever a guiding star to mortal beings. His words are more widely quoted to-day than ever before. They are quoted, not so much to establish creeds and confessions as to appeal to the good that is in humanity with a view of making the world better.

The philosophy of Christ is an appeal to the higher intelligence. It is also a mighty protest against all wrongs. It teaches that man is the equal of man. It condemns man's inhumanity to man and incorporates the principle of a universal brotherhood. The whole theme of his gospel is based upon those principles of fundamental justice which are intended to regenerate the race. It is not confined to written creeds, it is broader than the world, as high as heaven, and penetrates to the heart and soul of the universe.

The world to-day comprehends more fully the spirit of Christ's teachings than ever before, and so long as mankind seek the truth, so long as individuals remain whose pole star is justice, the words of that just one will ever encourage them to nobler deeds, for his words are true and powerful and they are "written in the hearts of men."

BANDON, OREGON.

SAMUEL WOOD.

The Sunday school delegates from a certain western district are instructed that should the proposition come up again to establish a chair of religious education at Graceland College, they are to vote "yes."

Lamoni, Iowa

On the 27th of this month there will be an election to decide by popular vote whether the town shall issue bonds to raise money to purchase the coliseum. Foreclosure proceedings of the building have been advertised and a number are advocating that it should be controlled by the town through its officials and made into a community center. There are a number of phases to this affair and have been from the erection of the building several years ago.

The stake conference and preceding conventions were quite well attended, but in common with the rest of the country, we were in the midst of a severe cold wave to begin with and shivering from the results of a blizzard on Sunday. There has been almost no rain and little snow at this place during the winter. Autos have been running constantly this winter.

The change in the sacrament hour from 2.30 p. m. to 10.45 a. m. each first Sunday has proven to be an excellent one. The attendance of children is greatly increased.

It was planned to hold a junior meeting in the basement of the church once a month, but the interest was so good and so many good subjects arose for presentation that it has been decided to hold them every second and fourth Sunday at 11 a. m. Topics of special interest to children are handled and the meeting divided into brief periods to avoid weariness. Music by the children and appropriate blackboard and other drawings are appreciated features.

Our pastor has recently addressed the Saints in two inspirational efforts on the text: "Have ye received the Holy Ghost since ye believed?" The local services are well attended and also the meetings at the outlying places in the stake.

Health week is to be observed here the 18th, and in a series of four evening programs at the school building, there will be addresses by qualified physicians and teachers with appropriate music and readings.

The Woman's Auxiliary in its various departmental efforts is doing excellent work. Three divisions are sewing and mending for the Children's Home; the "mothers' meeting" is well attended and the problems are discussed with much profit to all. Some are studying Browning's poems in the English class. The Graceland College Patronesses are active in good works and the Mite Society meet as usual in their own building to sew and quilt, while the Booster Ladies handle a number of civic affairs commendably. There are fourteen women's clubs or societies in the community, and about half are organized primarily for community service in some of its branches while the other half are purely social.

The men are perhaps as well organized as the women, and much good work is being done. Quorums and classes of all kinds are well attended.

Everyone seems very busy, just as they are elsewhere. Some legitimate meeting to attend every evening, and sometimes several of them. The committees on General Conference are busy and will soon be making official announcements concerning the care of visitors.

DELBERT.

From Here and There

A. M. Chase and wife have moved to Lamoni, from Kirksville, Missouri, and intend to locate here.

Letters from all parts of the North tell of exceptionally bad weather this winter. Very cold, much snow and roads and railroads blocked. In Michigan the coal shortage even affected the railroads in places.

The church building at Lincoln, Nebraska, caught fire on February 4, and a damage totaling five hundred dollars resulted.

A. H. Mills, in charge of the general orchestra work of the church was in Lamoni a few days this week on business connected with his work. He hopes to have several general musical numbers presented by the general orchestra at the coming General Conventions and Conference.

"Summer weather here, last week we had a few days hot weather, but as a rule the weather has been most pleasant," writes Paul M. Hanson, from Australia. He says Sister Alma C. Barmore is in the hospital at Balmain, having undergone a serious operation the previous week.

A. M. Boomer of Marion, Michigan, reports that E. M. Burt and Waldo Kapnick recently baptized two in a series of meetings at that place and much good was done. Several have gone to other parts to seek employment. He reports the death of Sister Andrew Walters who has suffered for some time.

Elder J. Charles May recently closed a successful missionary effort at Burlington, Colorado, baptizing ten, effecting two new openings and organizing a Sunday school, writes F. B. Shumate, who concludes: "His charts, songs (both English and Tahitian) and guitar music are winners. He also does a great amount of studying."

Sometime ago the Religio at Nebraska City sent in the following, signed by its president and vice president, Robert Preston and M. T. Faunce, respectively:

Editors Herald: Accept the congratulations of the Nebraska City Zion's Religio-Literary Society on the form of the new HERALD, which we think a great improvement, and with its advent wish you the greatest possible degree of success. May God bless your efforts.

Have you joined the post card legion? We are pleased with the response to our request for postal contributions to this department. Several have written their commendation of the plan, and we believe the Here and There items will grow in popularity if it is well supported. Some religious publications that come to our desk have extensive telegraph news notes. All we ask is that you send brief mail notices of special news items and they will be promptly printed.

Several weeks ago the Saints graciously remembered Dorothy Eklie Miller of Xenia, Ohio, with a number of cards and letters. Sister Ellen Beatty of that place wishes to express the great appreciation this afflicted girl feels because of the kind remembrance of the Saints. She is poor and unable to reply to correspondence unless stamps are inclosed, in which case her neighbors are willing to write for her. She is still in a serious condition and may be required to pass through another operation.

In a letter about Sunday school work in San Antonio, Texas, Brother G. L. Rentfro says the Saints there have now organized a Sunday school composed of Mexican children and hope with the help of a Sister Menchaca to greatly extend its scope. He inquires if there is any Spanish literature available for their work, including songs. All the publishing house can offer at present is two brief tracts. Possibly some of our readers could help them, and if so, address Brother Rentfro at 649 Leal Street, San Antonio, Texas.

The following is from R. Etzenhouser: "Arthur W. Smith in February *Autumn Leaves* has scored high on valuable archæological matter—perhaps the most useful article we have had. Those who have seen views by lantern and otherwise can appreciate them as never before with this explanatory article illustrated by views taken by Brother Smith. Many should yet subscribe for *Autumn Leaves* to get this one. The office should reserve this number for subscribers if having a surplus. It is worth far more than the price of a year's subscription. Do it again, Brother Smith."

Being called a black sheep because he married a Latter Day Saint girl did not affect the faith of Elroy A. Wood, of Detroit, Michigan, who was baptized in 1914 and ordained a priest in September of that year. They moved to Detroit and were instrumental in helping build up the work in the neighborhood of what is now known as the Third Detroit Branch. Elder J. R. Grice has just concluded a four-week series of meetings there. He baptized twelve, leaving a number of others investigating. It is expected a new opening will be made soon in one of the suburbs of Detroit.

The church at Flint, Michigan, is being remodeled and enlarged, reports Mrs. Paul Belleisle, of that place. All services are so well attended this became necessary. The Saints are alive to their duties, and as a natural consequence they are prospering spiritually and financially, and many are being added to the fold. The musical work under the able direction of Zella Blasdell Harder and S. W. L. Scott is doing nicely, an increase in membership of over two hundred and fifty per cent being noted. The orchestra with Eugene Everhart is joining with the choir in fulfilling the Lord's suggestion to cultivate the gifts of music and of song."

Writing from Madison, Oklahoma, on the 10th, J. E. Vanderwood says: "At the present time I am at the home of Brother P. I. Kelley and family; they are consistent Latter Day Saints. The point at which I am preaching is about fifteen miles northwest of the Madison post office. I made a new opening here and have had good attendance and interest. The people are apparently quite interested in our message, and some are deeply impressed. It is my purpose to preach a constructive gospel, to build a house and then invite the people to move in, rather than to tear down the one they have and ask them to move out. I try to cause them to see and understand that we believe the whole gospel, and that Christ is our hero and ideal. I trust there will be fruit born of the seed I am sowing, and that much good will come of it."

Independence Stake

If State health officials, State universities and agricultural colleges can be interested in nation-wide "Baby Week," beginning May 1, with its lectures, exhibits of material, and the giving of personal advice, surely the Saints can afford to be interested in the welfare of the babies of the beginner departments of our Sunday schools throughout the church. And so they are: Doctor G. L. Harrington of the Sanitarium, is enthusiastic over the "Visiting nurses'" plan, by which the babies can be cared for by a trained nurse during the preaching services. On last Sunday a pleasant faced young lady, dressed in nurses' uniform, greeted the mothers present with a smile, and kindly informed them their babies could, at the morning service, be left safely in her charge in their room—the dining hall. At the Sunday school on February 11 there were present in this department fourteen

classes, including the cradle roll, which was in charge of our sister, Mrs. Tessie Smith.

This sister is one of many young mothers who are consecrating their time and talent to the furtherance of the child welfare department, and not a few of our young ladies, four of whose names are mentioned below, engaged in choir work, are also preparing for efficient service in the educational course of study, kindergarten and story-telling. It is, no doubt, expected by the leading elders that the young people of the branches and isolated places, by study and reading of all good books, avail themselves of this higher culture movement, so that together with the younger Saints of the larger branches they may be enabled successfully to enter into this important part of church activities more fully than heretofore.

We call to mind the names of some of the workers here, among whom are our young sisters who are thoroughly in earnest, Misses Grace Taylor, Marcine Smith, Grace Koehler and Velma Brocaw, and others. Throughout the stake the Sunday school and Religio work is flourishing. On last Sunday our total attendance was 829; collection \$13.58, and birthday offering \$1.96. The beginner department with its efficient leaders, Sisters W. W. Smith, R. Etzenhouser and assistant officers, numbered 50, primaries and juniors 218, intermediates 115, seniors 89, normal 44, adults 128, teachers 88, officers 29, visitors 68.

Sister Tessie Weston, former superintendent of the beginner department, was a tactful, efficient officer, full of the loving, patient spirit that little children love and respect. She served about eight years and was ever faithful and true to her sacred trust. Then there is the sunshine band which is an organized body of little folks who meet once a month for musical and literary development, and their generous offerings, especially in the holiday season are well known to the poor and needy. Under the guidance of their president who is liberal minded, and loves children, for she has many of her own—our sister, Mrs. Ada Koehler, they on last Christmas presented to the old folks' home a fine Victrola, and their new "wooden brother" affords them much joy and comfort. So in this time of trouble when bombs and Zeppelins are exploding their direful notes of discord, they need this means of solace and our good Saints at Bonheim need a few records—disks of sacred, soulful music.

On last Sunday at the morning services, in charge of the Presidency and Bishopric, and evening, of Pastor Walter W. Smith, "Donations generous and genuine" were the words that expressed the gist of the sermon, text and theme. To tell it all in a line or two, the *Kansas City Times* of February 12, has it about right, namely: "At the Stone Church, yesterday morning, the congregation was asked to give \$1,000 with which to improve the building. The response was more than \$2,319."

At the opening service of the day, Brother Keir led in a fervent prayer, and was followed by earnest appeals for an entering into the accomplishment of a most important work begun long years ago, and which would lead to something of greater worth to the Saints. Stirring words were spoken by President F. M. Smith and Bishops Keir and Siegfried and Elder W. W. Smith. The afternoon meetings were strengthening, and two little ones were blessed by Bishop E. L. Kelley, assisted by those presiding, J. D. Shower and R. O. Self.

The branches of the stake were ministered to by Elders B. J. Scott and Doctor Joseph Luff at the Second Branch, M. H. Bond and A. H. Parsons at Walnut Park, and Brother C. Warren and J. C. Foss at the East Mission, also Elders George Jenkins and W. D. Bullard at Enoch Hill. There

was an afternoon prayer service at the Sanitarium, and at Bonheim place, Brother J. D. Shower held forth to edification at night. May God bless all the work of his Saints throughout the church.

ABBIE A. HORTON.

From a British Soldier at Saloniki

There is a peculiar pleasure comes to me in remembering wherever we are that we still belong to the great brotherhood. I am writing with the main object of sincerely thanking my brothers and sisters for their devoted and unflinching prayers for those who have left home for a time to fight in the great war. Personally, I can testify to the great satisfaction that is felt by knowing that my brothers in England and elsewhere are praying to God to protect his people. The prayers of the Saints are as a shield, an extra parapet through which no bullet, however well aimed, can pass.

From England to Ypres, Hooge Street, Jean and Saint Julien and the burning plains and snow clad hills of Saloniki are changes of circumstance enough to call for the greatest spiritual efforts. I am glad to say that through the added strength of God, I am still doing my utmost to attain to that high eminence—a Saint.

War instead of obliterating all tendencies to religious life, has only served to reveal God more plainly than ever. Never before has the feeling of the great brotherhood of man been so deeply felt as now. Men, brought face to face with the horrible carnage of war, its outstanding illustrations of self-sacrifice and devotion, are realizing more forcibly than ever that race and class are not dividing lines between that heaven-born brotherhood. The war is a great crucible, melting away all those petty bickerings which in days of peace caused us so much wrangling, and leaving only the pure gold—the things that really matter.

Wishing with all my heart for the blessings of God to rest with his people,

Yours fraternally, J. WORTH.

SALONIKI FIELD FORCES, A COMPANY, FOURTH BATTALION RIFLE BRIGADE.

PENSACOLA, FLORIDA, January 31, 1917.

Editors Herald: It is indeed a blessing to write to the many Saints through the HERALD. We have a nice little Sunday school here now in Pensacola. We feel proud of the work here for we have been like lost sheep for some years. But I hope the time will soon come when we will be organized into a branch. There are quite a number of Saints here now and more moving in. We have preaching sometimes, by Brother Cooper and also Brother Clark, and we feel anxious for the work to go on here.

May the Lord bless us in our undertaking, that we may be as a green bay tree planted by the riverside, though we have been cut down, the buds have sprung up again. I thank the Lord for his goodness, that we have renewed our faith once more in him, and I pray that we will be workers in his vineyard. May the Lord bless all the Saints the world over, is my prayer,

Your sister,

DELITEY KELLY.

WATERTOWN, SOUTH DAKOTA, February 1, 1917.

Editors Herald: This being an age of new experiences, perhaps the penning of a few lines to your columns would not be amiss, as in this way I may reach many old friends who might be interested in our whereabouts. Myself and

family are having a new experience in being isolated from the association of the Saints. We are the only members in Watertown or vicinity, having located here in 1916. It was a hard fight to leave the Saints and loved ones at Kansas City, knowing that we would have no such privilege in our new location, but although we are isolated God has blessed us as we were satisfied he would.

We enjoy the HERALD and especially the Letter Department where we see so many letters from old-time friends. We are associated with the Methodist Church of this place and have found many noble souls among them. We have a Bible class made up of business and professional men. It has a membership of about sixty and an attendance of from thirty to seventy. The idea is not to teach any particular creed, but exchange ideas. It would be an excellent opportunity for a well-posted, fluent Latter Day Saint. There are many among us who, according to their talk, are Latter Day Saints and don't know it. I think it too bad that there is not a large congregation of Saints here. I don't think our gospel has ever been represented in this place, but I pray the time will soon come when it will be brought here "in power and much assurance."

J. B. JORDAN.

LOS ANGELES, CALIFORNIA, February 4, 1917.

Editors Herald: Have just returned from a visit with Elbert. Every time I run out to see him I note a gradual improvement. In each administration the Spirit is in evidence. It is a joy to know that God hears and answers.

I assured Brother Elbert that the church was getting along nicely without him and he, with his characteristic humor, remarked, "Yes, I have noticed this with other men of my acquaintance."

Given time and freedom from responsibility and worry and he will be strong and well again. He needs rest, relief from annoyance—no objectionable intrusion which will draw on his vitality—yet association with those who have the capacity to give out rather than absorb.

Tell the Saints not to worry nor to be unduly concerned. There is nothing wrong with Elbert but overwork. Rest will work a cure. Give him a year's vacation. He should have this even though he were not sick. Our public men should have rest and diversion for at least two months of every year. Your editorial "Efficient cooperation" hits the nail on the head. All work and no play makes any man dull and inefficient.

The attendance at our sacrament service Sunday was the largest in years. It was the best meeting we have had for a long, long time.

With good wishes to all,

1307 West Forty-fifth Street. THOMAS W. WILLIAMS.

MADISON, WISCONSIN, February 4, 1917.

Editors Herald: We are two old people who enjoy reading the HERALD every week, and are rejoicing in our branch moving forward in the work—the younger members trying to lift the work from shoulders weakened with age. Our Sunday school especially has improved very rapidly in the past year. Brethren McKnight, Wildermuth and Lenox have been giving us some splendid sermons, the local brethren doing their part faithfully.

Any Saints passing through the city wishing to stop over a few days can find us at 2128 Dunning Street, by taking a Fair Oaks car, as we are only one and one half blocks from car line.

Ever praying for the welfare of Zion,

Your brother and sister in the gospel,

MR. AND MRS. H. D. STEVENS.

LONDON, ENGLAND, 53 SAINT THOMAS ROAD,
BURDETT ROAD, BOW. E.

Editors Herald: There are still a few faithful Saints in this great city and I am pleased to say that there is a good interest manifested. The meetings of late have been of a high spiritual order. The gifts of the spirit being made manifest. Truly God is good to his children and fortifies them against all circumstances. The war has called away some of our young men from our midst which we miss very much, but through inspiration we have been told that they shall return, which has greatly comforted their parents.

The conditions which now exist nationally have brought home to the Saints in a very practical way the fulfillment of God's word concerning perilous times, for truly we have witnessed signs in the heaven, we have also seen much destruction on the earth beneath, and the end is not yet.

I can assure you that we Saints who are living in the immediate war zone need the prayers of those who are privileged to live in brighter spheres, although I believe there is hardly a country that is not in some way suffering through this terrible war.

Last week-end there was a very bad explosion about three miles from our dwelling (a munition factory). The sight was wonderful. For a second or two it just appeared as if the earth opened and volumes of fire burst forth, illuminating the whole place for many miles around. Many have perished and very many have been injured. I am glad that I do not know of any of the Saints who suffered in any way whatever except a few panes of glass being blown out of their windows.

I am glad to tell you Sister R. May is standing the strain of conditions in a fine way, and may God continue to bless her, for many are the sacrifices she has made for the work of the Lord since coming to this city. Sister Crick seems quite at home in London, trying to do all she can to forward the work in this great city.

I am glad to say the officers of the branch in London and Enfield are trying to do all they can to keep the church work in good order. I believe each one realizes the absolute necessity of striving as a minister of the gospel to do all he can to stand in holy places that he may have the spirit of his office and calling.

Brother John Judd has been elected our district president. He is a faithful and energetic worker, one who is ready to pay any sacrifice for the work's sake. I pray that God may continue to pour out his spirit upon his church. With best wishes from your brother in Christ,
J. W. WORTH.

P. S. I have inclosed a letter from my son [J. Worth] according to his request. He is serving in the Army of King George; he has been in the field of battle in France one whole winter, where he was slightly wounded. He returned home for a while but has again been sent to the battle ground, this time to the east. He has written his letter from Saloniki and sent it home, requesting me to send it on to the *HERALD*. He has served two years in His Majesty's forces already, but I am glad to say he has not forgotten he is a child of God.
J. W. W.

STEWARTSVILLE, MISSOURI, February 10, 1917.

Editors Herald: I find much comfort in reading the *HERALD* and *Ensign* and desire to tell the brothers and sisters that I am still engaged in this latter-day work and have no intention of laying my armor down.

I am a member of Pleasant Grove Branch and at our prayer meeting this morning we had an unusually good meeting. May the good work go on. Saints, pray for Brother Elbert

A. Smith that he may soon be restored to health for he is much needed both as editor of the *HERALD* and for his work in the First Presidency of the church. Be of good cheer, Brother Smith, God is at the helm and will care for his work. God bless all the readers of the *HERALD* and *Ensign*.

Your sister,
MARY HAWKINS.

GLEASON, TENNESSEE, February 12, 1917.

Editors Herald: As I scan the pages of our silent preacher and read so many good cheerful letters testifying to the truthfulness of this glorious work, I think a few lines will not be amiss. We are the only family of Saints in this part of the country; have been here three years. Will say we have some good people, but they will turn a deaf ear to the truth. I pray that their eyes and ears may be opened to this latter-day work before it is too late.

We surely miss the good sermons of Elbert A. Smith, but continue to pray that the Lord will strengthen him that he may return to the work that he loves so well.

Now, dear Saints, I ask an interest in your prayers in behalf of our boy twelve years old; he has been very delicate all his life—has had a severe attack of whooping cough which we fear has become tuberculosis. Pray for him that he may be healed. Ever praying for the upbuilding of Zion, I remain
A true sister in one faith,

MRS. O. P. SANDERS.

NEWS FROM MISSIONS

The Central South

Just a few lines to let you know we are still going forward in this part of the field. We have much to feel encouraged over, also run onto many things we regret to see in the church. The troubles in the church are harder to endure than the opposition from without. But I don't expect all to go smoothly in this life—it's to be a fight to the end, "and who will be able to stand" and who will endure to the end? The world is furnishing so many inducements to follow it, it seems sometimes will we ever be able to prepare a people to meet our Master. But I must say we have some of the best, and I believe there will be a few at least, that are willing to keep the old gospel flag unfurled. I believe this is the sifting time and unless we can live so we can keep a good portion of the Spirit, we are likely to be finally among them that have been sifted out.

I attended our district conference at Winthrop, Arkansas, the 3d and 4th of this month, and on Sunday organized a branch at that place and left them in a hopeful condition. I ordained Barney Sharp an elder, a fine, promising young man, and they sustained him as the president of the new branch. We called and ordained Brother G. M. Schult deacon; ordained Brother George Thompson, of Manchester, Texas, elder—another man we have great hopes in. I ordained Brother A. M. Powell of Haileyville, Oklahoma, an elder, another young man that has already been tried and found to be good material. I am glad to say we are finding some extra good material of late to take the oversight of the local work. Some of these men will be heard from in the missionary force some day.

I am now on my way to attend our conference at Terlton, Oklahoma. We are having more calls for preaching from

among the scattered Saints than are being filled. We hope to see this part of our work looked after better in the future. We must have new material to make our work interesting and fulfill the law. Let the men of the missionary force leave the branches to the local men and push out to new fields. If they will do this they will be blessed in their work and they will give the local men a chance to develop.

Sincerely yours,

February 13, 1917.

W. M. AYLOR.

MISCELLANEOUS DEPARTMENT

The Bishopric

Seattle and British Columbia District: Elder John Hartnell, of Sumas, Washington, has been recommended to us by the district conference for appointment as bishop's agent of this district, to succeed Brother William Johnson, resigned, because of change of residence. We trust Brother Hartnell may receive the support and confidence of the Saints. The Lord has promised to stay the Destroyer's hand for our sake when we contribute that portion of our earthly means that he directs to the support of his work. May we therefore move out in wisdom's path and reap the rewards promised. Brother Johnson's services in the interests of this department have been appreciated. He has served faithfully and well.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Minutes

FREMONT.—February 3, 1917, Hamburg, Iowa. Branch reports: Shenandoah 111, Hamburg 61, Henderson 83, Glenwood 72, Tabor 72, Riverton 53, Bartlett 46, Thurman 193. Bishop's agent report showed: Balance on hand and received in 1916, \$893.72; Balance January 1, 1917, \$257.07. Tabor presented petition for next conference. Delegates to General Conference: Sister N. L. Mortimore, Sister T. A. Hougas, Sister H. N. Pierce, Sister James Comstock, Sister W. M. Leeka, Susie Dunsdon, William Leeka. Alternates: J. F. Redfield, Sister J. F. Redfield, Ethel I. Skank, Inez Claiborn, Sister John Barber, Grace Harrington, Virtue Dunsdon. Time and place for holding next conference left with presidency. C. W. Forney, secretary.

NORTHWESTERN KANSAS.—February 9, 10 and 11, Bellyville. Presided over by district president, F. E. Taylor, assisted by Francis M. Sheehy. In addition to above-named ministers present were T. W. Curtis, H. J. Jemison and J. B. Ansley. Ministerial and statistical reports from Homestead and Twin Creek Branches. Bishop's agent's report showed a balance on hand August 1, \$200.11, balance now of \$211.68. This shows quite an improvement and we see many names on agent's report, but there are many who have not responded, highest amount paid \$300, smallest amount five cents. Delegates to General Conference: Ida Bergier, T. W. Curtis, Carl Frank and M. L. Shoemaker; alternates: Sister Carl Frank, E. V. Tuttle, and Sister H. O. Turner. Adjourned subject to call of district president. J. B. Ansley, secretary.

NORTHEASTERN NEBRASKA.—At Saints' church, Twenty-fourth and Ohio Streets, Omaha, February 4 and 5. Carl T. Self, district president, presided, assisted by J. M. Baker. Branches reporting: Blair, Macy, Decatur, South Omaha and Omaha. Clyde Arthur Anson ordained elder. Delegates to General Conference: Audentia Anderson, Hubert Case, H. A. Scott, Carl T. Self, William Shakespeare, James M. Baker. Following district officers were elected: President, Carl T. Self; secretary-treasurer, Odessa Carter Jensen; library board member, W. Hicks; recommended for chorister, R. W. Scott; auditor, W. A. Stoff, James Huff's report for quarter was \$1,206.06 tithing collected. Paid out \$848. Audited and found correct. Next conference to be held at Decatur. Odessa Carter Jensen, secretary, Blair, Nebraska; Carl T. Self, president, 405 Bee Building, Omaha, Nebraska.

NEW YORK AND PHILADELPHIA.—Brooklyn, February 10 and 11, U. W. Greene presided. A number of inspirational and spiritual meetings were held, and the conference unquestionably was one of the very best ever held in the district.

Ephraim Squire, 210 Schenectady Avenue, Brooklyn, was re-elected district president. Quorums of ordained men were organized and the following officers were chosen: President quorum of priests, Walter H. Lewis, 3417 Hope Street, Philadelphia, Pennsylvania; president quorum of teachers, Frank Lester, 186 Utica Avenue, Brooklyn, New York; president quorum of deacons, Lee A. Hartshorn, 30 Emerson Street, Richmond Hill, New York. Ordained men in this district are urged to get in touch immediately with presiding officer of their quorum, so that cooperation for coming year's work might be assured. Herman N. Schwartz, secretary, 1004 Land Title Building, Philadelphia, Pennsylvania.

AUSTRALASIAN MISSION.—First Mission conference convened December 25 and 26, 1916, at Balmain, Sydney, New South Wales, under the presidency of Apostles P. M. Hanson and C. A. Butterworth. A due proportion of the conference time was devoted to spiritual and educational work; special features being lectures to the priesthood by W. J. Haworth on "Psychology in relation to preaching"; "Homiletics" by Paul M. Hanson; "Church officers and their duties" by J. H. N. Jones; a round table was held at which the following topics were discussed: "The importance of the church press" by G. T. Rawson; "Tracts" by William Burrows; "Education" by G. H. Parker; "Mission library" by W. J. Haworth; "The auxiliaries" by A. W. Ferrett; all of which were followed by a general discussion. On the night of the 25th, a musical and literary program was rendered by the auxiliary organizations. The statistics of districts and isolated branches are as follows: Southern New South Wales District, 577 members; Victoria District, 460; Northern New South Wales District, 422; Southern Queensland District, 157; Perth Branch, Western Australia, 40; Dunedin Branch, New Zealand, 18; Kalgoorlie Branch, Western Australia, 17; total 1,691. General Conference rules governing mission conferences were adopted, with the exception that district representation is to be on the basis of one delegate for every twenty-five of its membership. In harmony with the General Conference resolution of April 7, 1916, the mission recommends, "That the board of publication for the *Gospel Standard* comprise George Lewis, P. M. Hanson and W. J. Haworth." Reports were received from the general ministry and from all district presidents. The quorums reported as follows: The First Quorum of Elders had preached 588 times, presided 807, administered to the sick 449, baptized 37, confirmed 59, ordained 3, blessed 45 children, attended 1,703 services, 100 priesthood meetings, 803 Sunday school sessions, 458 Religio services and distributed 4,553 pieces of literature. The First Quorum of Priests presented the following summary of labors: Preached 145 sermons, presided 222, assisted 203, baptized 5, made 180 visits and distributed 2,363 pieces of literature. The bishop reported a credit balance of \$586, 7s, 7d (\$2,855.64) and that financially the year excelled all other years. The conference provided for the establishing of a mission library under a board of five, consisting of W. J. Haworth, the mission historian, J. H. N. Jones, J. W. Barkus, G. H. Parker and A. J. Corbett. The board of publication recommended by the mission conference, together with the ministers in charge was appointed to have charge of the publication and preparation of new tracts. It was decided that the border branch at Lower Bendoc be allowed to affiliate with the Southern New South Wales District. The mission formally assumed the debt on the property occupied by the mission headquarters. It was decided to ask General Conference if priests may be recognized as ex-officio members of the mission conference, and, if so, all priests, or *only* those who are traveling under General Conference appointment. The mission officers elected are: Presidency, Paul M. Hanson and C. A. Butterworth; treasurer, Bishop G. Lewis; chorister, Winford Chenoweth (recommended to general chorister); secretary, W. H. Gambridge; assistant secretary, Nellie Gambridge. The presidency made two changes in the existing appointments, Elder Herman Peisker being transferred to Southern Queensland District and Elder W. H. Gambridge to the Southern New South Wales District, while Elder William Burrows, who had labored faithfully, was released at his own request. The expectations of all respecting the mission conference seemed to be fully realized. An opportunity was provided for the transaction of business necessary to the welfare of the mission and a basis was laid for work of an important character along educational lines. The outlook for the future is very encouraging. A prayer service was held at 9.30 a. m., Monday, in charge of E. J. Haworth and J. Smith. Another prayer service was held the following morning at 9.30, in charge of

James Potter and A. Seaberg. Preaching Tuesday morning, 11 o'clock, by Bishop George Lewis, assisted by J. Holden. The following board of auditors were selected: N. Williams, C. A. Thearle and R. McLaughlin. W. H. Gammidge, mission secretary.

Convention Minutes

NEW YORK.—Sunday school and Religio, at Buffalo, February 3 and 4, was very good considering the weather. The snowstorm on Saturday was the worst Buffalo has known for years, crippling both train and car service, but Sunday meetings were attended by three fourths of the Religians in the district and many other visitors, so we feel that everybody received some good, as there were some excellent talks and papers. Agnes B. Batchelor.

CENTRAL NEBRASKA.—Sunday school, at Inman, February 2, 1917. Officers elected: Superintendent, Mrs. J. Butler; assistant superintendent, Mrs. T. S. Rutledge; secretary-treasurer, Miss Phebe Outhouse; superintendent cradle roll, Lena Flowers; superintendent of home department, Miss Mary Sodersten; librarian, Harvey Gold. Next convention at Inman, one day previous to district conference. Phebe Outhouse, secretary.

Conference Notices

Alabama, with Pleasant Hill, March 3 and 4, 1917. J. R. Harper, McKenzie, Alabama.

Convention Notices

Youngstown-Sharon Sunday school and Religio at Youngstown, Ohio, March 2, 1.45 p. m. Sunday schools and Religios send credentials to J. C. Jones, secretary, 74 Ormond Avenue, Sharon, Pennsylvania.

Alabama Sunday school, at Pleasant Hill, March 2, prayer meeting 10 a. m. business session, 11 a. m., institute work, afternoon, program, at night. Every school requested to send delegates. Everybody urged to come. W. H. Drake, superintendent.

Quorum Notices

There will be a meeting of the Ninth Quorum of Priests of the Eastern Michigan District on February 24 and 25, at Flint. All priests not members of quorum are invited to meet with us. Ray D. Bennett, 78 East Milwaukee Avenue, Detroit, Michigan.

Very Important Notice

Are you going to the General Religio-Sunday School Conventions?

If you are not you are going to miss something well worth your while. The church and her auxiliaries are now standing, as it were, on the threshold of a new era of progress and the coming conventions will forecast, to a large extent, the activities of the conference year before us.

You should be there, as one of those interested in the welfare of our young and the societies which have been established for their benefit, to see what you may get in the line of helpful suggestions, ways, means and methods of aiding them. This is going to be a gathering filled with opportunity for improvement and of obtaining a fuller knowledge; and not only that but an exchange where you may give also to others the benefit of your experience.

Important! The conventions will begin on Sunday, April 1, at 2 p. m., and we are going to assure ourselves of your presence at the first session by giving you at that time something which you cannot afford to miss. The church has recently gained in membership a lecturer of national repute, Brother Augustine Dwyer, and we have secured him to give an opening lecture on Sunday afternoon on the topic, "A study of the four evangelists." Those of you who have heard Brother Dwyer lecture will, I am sure, not take any chance of missing this opportunity. To those who have not had an opportunity of hearing him I will say that if you miss this lecture and afterwards listen to the fortunate ones telling of the breathless interest with which they sat enthralled while they were brought into an intimate acquaintanceship with those four disciples of our Lord and Savior, you will always reproach yourselves that you did not make a supreme effort and get there. You know the increased interest and pleasure with which you read letters from those you know. Brother Dwyer has spent much time and effort in making

a careful study of the lives of these four evangelists and is prepared to give us the benefit of his research in his own charmingly delightful and entrancing manner. *You must get there for the Sunday afternoon session.*

Besides this there will be topics of interest to Sunday school and Religio workers handled at the Sunday evening session such as "The uses of music in the auxiliaries," "The social purity questions which confront Latter Day Saints," "The appeal of the home department" and "The opportunities and benefits of the normal department."

On Monday and Tuesday, in addition to the regular business sessions at which important questions will come up, there will be addresses by most of the general officers of the Religio which we are sure will be inspiring and place the work of the Religio before you in an appealing manner. There will also be addresses by Sister M. A. Etzenhouser on field and reunion work, by Sister S. A. Burgess on the educational aim of the Religio, and possibly one or two others of which we are not sure as yet, and on Tuesday night, as a fitting close of what we trust will be an inspiring and beneficial Religio convention, Brother Dwyer will give us another absorbing address on the subject of helps for young platform speakers. You cannot afford to miss any of these, we are sure.

On Monday and Tuesday, April 4 and 5, the convention of the General Sunday School Association will meet. More definite outlines of programs will be published, for both societies, in later issues of church papers.

G. S. TROWBRIDGE.
G. R. WELLS.

To the Seventy

The time is near when (D. v.) we shall again assemble with our brethren of other quorums in General Conference.

Hereby every member of the seventy is urgently requested to consider deeply the general church mission work; and especially the duties and responsibilities of seventies in such work.

The seventy are regarded as one of the missionary arms of the church, and to understand *how* to carry on their work with the greatest measure of success is very important, far more than a knowledge of some incidental theological question which is not essential to salvation.

Every member of the quorums of seventy is urged to consider earnestly the mission work of the church, and the methods that appeal to him as being most successful in carrying it on; and come to conference prepared to give us the product of his best thought along the path of advancement. By telling how you have increased your own efficiency you may help others to increase theirs; and thus your works would "follow" you, even *before* you "die in the Lord."

There is no limitation as to topics, only let them pertain to the special work of the seventy. The command, "Wherefore let every man learn *his* duty, and let him labor in the calling wherewith *he* is called," is worthy of all acceptance by all who hold the office of seventy.

Can there be laid down a special or fixed rule that all may use alike in analyzing conditions in each place of labor? If so, what is it?

Can there be a plan devised and arranged that can be used advantageously by all successive workers in the various fields? If so, what is it? Who will furnish a plan by which one missionary who succeeds another in any field, may commence operations with a minimum loss of time?

Methods of employing all the time while in the field, especially where opportunities for preaching are not found, might be considered with profit.

Any topic that you think is important, or profitable in developing and maintaining efficiency in mission work by the seventy, thereby increasing their usefulness may be selected at your pleasure.

The presidents of seventy will be glad to receive suggestions such as might be helpful in reaching higher grounds and better conditions. Send in what you have, or what may occur to you that in your judgment would in any way advance our work, or that of the church at large. Do not hesitate. The cooperation of all is earnestly desired.

May peace abide with you all.
In gospel bonds,
T. C. KELLEY,
Senior President of Seventy.
INDEPENDENCE, MISSOURI, 316 South River Boulevard.

Committee on Entertainment for General Conference

Those intending to attend General Conventions and Conference at Lamoni this spring should notify this committee as soon as possible that they may be properly provided for. Rates for rooms will be one dollar per week; room and board, five dollars. Rates for meals at the dining hall will be published later and will be made as low as practicable. Address all communications to A. M. Chase, Lamoni, Iowa, chairman of committee.

Information Wanted

If anyone knows of the location of Clarence Adams, inform Daisy B. Short, clerk of the branch at Myrtle Point, Oregon.

Address

A. E. Warr, Florida Street, 3 East Ross, Mobile, Alabama.

Our Departed Ones

OSBORN.—Mary A. Osborn was born May 24, 1846, near Tollgate, Virginia (now West Virginia). Baptized by D. L. Shinn May 29, 1887. Died December 28, 1916.

ABBOTT.—Alma P. Billings was born April 3, 1835, at Bethel, Windsor County, Vermont. Married William N. Abbott July 20, 1858, at Bethel, Vermont. Five children were born to them. The aged husband, 1 son, 4 grandchildren and 1 great-grandchild are still living. Baptized October 9, 1882, at Davis City, Iowa, by M. T. Short. Funeral services at the home January 13, in charge of Frederick A. Smith; sermon by R. M. Elvin. Interment at Rose Hill Cemetery.

ANDERSON.—Bethune D. Anderson was born at Dentons, Wayne County, Michigan, October 10, 1880. Baptized by Mark H. Forscutt at Saint Joseph, Missouri, January 31, 1892. Died December 21, 1916, after a brief illness. Survived by mother, Sister E. L. Keeler of Los Angeles, California, and wife, Sister Lottie M. Anderson, daughter of the late Elder J. B. Price. Funeral services at his late home in Berkeley, California, by G. J. Waller, assisted by John M. Cockerton and his brother veterans of the Spanish-American war. Later, the remains were interred with military honors in the Sunset View Cemetery.

Conference Daily

Every Latter Day Saint unable to attend the sessions of the coming General Conference, with the preceding sessions of the Religio and Sunday school General Conventions will find the Daily Herald to be issued during that time a necessity. In fact it has been found that many of those who attend the sessions subscribe to learn what the others who are in attendance are doing.

The first issue will be mailed out on Monday evening, April 2, and followed by an edition each day, except Sundays, till the close of the conference.

Many interesting details will be given for which room cannot be made in the regular issues of the Herald.

The price is only 25 cents for the entire time. Subscriptions should be sent in early so the lists may be made up and thus avoid mistakes and delay from a rush at the last moment. Each day's news will be made up in the evening and mailed out at 8.05 p. m., thus reaching subscribers promptly.

Herald Publishing House
Lamoni, Iowa

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Book Reviews

BOY WANTED.—By Nixon Waterman, published by Forbes & Company, Chicago, \$1. Sold by the Herald Publishing House. This book has our unqualified indorsement and we believe that the boy who will read and carefully consider the cheery, human interest suggestions of Mr. Waterman will always remember to his profit the good he got from this book. A valuable feature is the divided page, about a third of each being given over to carefully selected, short prose quotations from the world's greatest thinkers. It is a book worth while to more than the boy—let us quote from the author's preface: "While the title of this book and the character of its contents make it obvious that it is a volume designed primarily for the guidance of youth, no one should pass it by merely because he has reached the years of maturity, and presumably of discretion. As a matter of fact time cannot remove any of us very far from the fancies and foibles, the dreams and dangers of life's morning hours."

GIRL WANTED.—By Nixon Waterman, published by Forbes & Company, Chicago, \$1. For sale at this office. The style is the same as that of Boy Wanted, mentioned above, and we agree with the statement of *The Journal of Education* which is: "Every young woman should read this book. Every parent should make it a point to have her read it." Some of the chapter headings will suggest the scope, but they cannot begin to tell of the pleasing style: "Choosing the way," "Accomplishments," "The joy of doing," "Some everyday virtues," "The value of sunshine," "A merry heart," "Golden habits," "The purpose of life." Especially appropriate as a birthday gift to a girl.

For Sale

I will sell 10 or 14 acres of good land less than one block from the Temple in Kirtland. There is a new barn 24 by 30 feet, two stories with full stone basement built last fall—never been used, can be finished into dwelling if desired. Also good building lots 80 by 244 feet. For particulars address, L. W. Powell, Willoughby, Ohio, R. F. D. 2.

6-tf

BRADEN - KELLEY DEBATE.—Probably the most exhaustive and most exciting debate ever held in the Reorganization. Both sides of the controversy are given in full, the manuscripts being signed by both participants. The Christian Church claims its representative, the late Clark Braden, defeated Bishop E. L. Kelley in this discussion—but we are doing the selling. The attacks upon us in this volume are so numerous and characteristic every preacher and would-be preacher of ours should acquaint himself with them. The book is a mental and spiritual stimulant. No. 152, cloth\$2.00

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DIVINITY OF THE BOOK OF MORMON PROVEN BY ARCHÆOLOGY.—Student, here is a mass of startling data for your consideration. Nothing "sentimental" about this work. It adheres to reality, and yet it is full of the romance which clusters about the ruins of a departed civilization. Louise Palfrey Sheldon accomplished a notable work in writing this book. It is a bulwark against the guesswork of un-informed antagonists to Latter Day Saintism. No. 176, cloth\$.60

For Sale

Blickensderfer Typewriter No. 6. New Condition, three type wheels. Three colors ink. Leather case aluminum frame weighs six lbs and a half. Price \$25.00, Dennis E. Benbow, New Philadelphia, Ohio. 1-tp

BOOK OF MORMON MAPS.—Six maps covering the whole geographic field of the Book of Mormon history. So arranged that they can be pasted, in any arrangement desired, upon a stationary surface for constant reference. Essential to Religio *Quarterly* study. As this item was left out of the recent price list, write it in now. No. R15, per set....\$.25

ARCHÆOLOGICAL COMMITTEE REPORT.—By the joint efforts of leading minds in the church this work was compiled. It gets down to rock bottom in archæological investigation bearing upon the claims made by the Book of Mormon. Data that will fortify Book of Mormon students against arguments of "science." Interesting reading in itself. No. 142, cloth\$.75

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We would like to have the name and address of every Latter Day Saint who is engaged in a business in which leather goods may be handled.

Address: The Manager, Herald Publishing House, Lamoni, Iowa

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Saints desiring to locate in the Lamoni Stake or those within the Stake wishing to change their location will do well to consult the Stake Bishopric as provided in D. C. 128: 4. We have for sale and exchange properties of various kinds and are prepared to serve you.

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SMITH-PELOUBET'S BIBLE DICTIONARY.—By William Smith, LL. D., Revised by F. N. and M. A. Peloubet. An invaluable book for students of the Bible. More than 800 pages of concise information, covering all phases of scriptural study; excellent colored maps, and 440 appropriate illustrations. The volume is described as "teacher's edition"; and, since all active Christians are Bible teachers, is therefore a universal necessity. No. 291, cloth, net\$1.60

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You'll be surprised when you compare the cost with the cost of remaining at home. Think what this will mean to you, when you remember that a life which isn't pleasantly spent isn't well spent.

Before completing your plans let me explain how you may join a Burlington Personally Conducted Excursion (costs no more—just a part of Burlington Service) and send you a folder telling all about the trip—worth reading even if you don't go.

L. F. SILTZ, Ticket Agent.

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

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Number 9

E D I T O R I A L

THE INFIDEL MISSIONS

In this week's issue there appears an extract from *The Literary Digest* for February 17, 1917, headed "New York's infidel missions." We are not told just what texts are used. But such efforts have been made elsewhere for some time past.

It is a pity that many young men seem to consider it rather smart to break away from the church, principally because some doctrine, as presented by their fathers, does not appeal to them in the light of some smattering of science and some external criticism.

It is a fact that such men as Arthur Drew, Edward Hartmann, Kalthoff and Jensen in Germany and William Smith and Robertson in England, to a lesser extent perhaps, attack the historicity of Jesus. This because of the claim so long made, that Christianity was first revealed in the time of Christ and that the world was left without his doctrine until that time.

This has been the basis of much criticism from infidel sources. That the Supreme Being would leave the world so long without the gospel, to suffer through idolatry and without hope of salvation, has been claimed as a basis of rejecting Christianity and often for denying God.

In the realms of mythology and so-called pagan religions there are to be found many traces of the idea of a dying God, of the cross as a sign of life and resurrection, of baptism as a means of purification and initiation, and even in some instances apparently similar teaching and similar miracles to those set forth in the life of Jesus. This was once answered by claiming that the Devil had created these myths to discredit Christianity. As these pagan stories were generally admitted to be myths, these scholars question the existence of Jesus.

This question of historicity has been directly discussed on the affirmative side by F. C. Conybeare, S. J. Case, Johann Weiss, William Sodan in Germany, and T. J. Thorburn in England. But many others

have directly or indirectly taken up the question in defense of the biblical position of his historicity.

Other men of the German school, while admitting the historicity of Jesus, have advanced the theory of a secret organization behind him which stage managed his walking on the water, his ascension, healings of the sick and other miracles. While some, as Storfer and others, go in some ways even further in an effort to discredit the work and life of Jesus of Nazareth. Some parts of these writings occasionally fall into the hands of young men or students who do not pursue their investigations further.

Some of Tom Paine's writings, in the light of some of the teachings of the church of his day, tend, in the minds of those who read them more or less superficially, to a discrediting of Christianity, if not all religion.

Also some scientists like Haeckel attempt to explain all known phenomena in terms of the monad or the electron, and assert that all of nervous force, vital power and intelligence that is manifested in humanity is to be explained by the assembling, interrelation and motion of these unit elements.

It is well that we should know with what we are confronted, and something of the problem. We have read such of this literature as time has permitted during the past ten years, have attempted to trace statements back to original sources where possible, and have been really surprised with the lack of evidence from a legal and logical point of view, as well as by the extreme character of some of these assumptions. They seem as a rule taken for granted rather than proven. An argument is made largely from general results, as indicated in the case of mythology.

Yet this is very readily met from a careful reading of the Bible, which very plainly states that the gospel was preached to Abraham, that the children of Israel were all baptized unto Moses in the cloud and in the sea and all drank of that spiritual rock which follow them, which rock was Christ. Again, in the

third chapter of Hebrews it is declared, that the gospel was preached unto them (Israelites) as well as unto us.

Of course the position of the church we have the honor to represent is very clear. We affirm that the Lord revealed to Adam his great purpose as outlined in the gospel and pointed to Jesus the Christ as the coming Savior of the world; that all of the doctrines, as set forth in the divine plan of the gospel, were preached to Adam, Enoch, Abraham, Moses and their contemporaries. So Enoch and Abraham became the friends of God. This meets the objection, that God left the world so long without this wonderful plan of salvation in the gospel.

This divine plan was lost to the world, only when rejected by mankind. Israel was called to be a nation of kings and of priests unto God, to preach and restore the gospel and to minister to the nations. But they rejected the divine plan, so were given a schoolmaster in the Mosaic law to bring them to Christ. Not willing to receive what they might have received, God did not utterly reject them, but gave them a plan according to their ability to receive.

This appears to confirm also the very frequent tradition of a great primeval revelation, which we run across so often in the study of comparative religion. The claim that the religion presented by these so-called heathens is but an offshoot and a part of that great primeval revelation is found all over the world.

Once it is conceded that there was such a revelation and such teaching, it answers at once the objection of these traditions and stories. It becomes no more remarkable that the so-called pagans of the time of Christ should have such stories and traditions of the Son of God, than it is that such stories and traditions should be had to-day by the so-called Christian world. Chronology makes the time as shorter from Moses to Christ than from the days of the apostles to our own day. Both tradition and fact seem to confirm the idea that corruption and variations were continuously made by the nations of mankind from that first great plan.

It is with a great deal of pleasure that we noted last year that Doctor G. Stanley Hall, approaching the problem from an entirely different angle and with strong convictions of the evolutionary theory of the development of man, after reading hundreds of these books in German and French, as well as the voluminous literature translated or originally written in English, says in effect that this theory of the nonhistoricity of Jesus fails of proof.

Doctor Hall has spent many years making this his special study, and as a result of his research confirms not only the historicity of Jesus, but affirms that he more really lived than any other man. He confirms

him as a reality in a sense almost transcending historicity, while still affirming his existence. He has examined critically and, we believe, without bias these numerous stories concerning the life of Jesus, that of a secret society directing his work, that his life was unworthy, and the numerous other stories that are advanced, and finds them without probability and as scarcely deserving, in an evidential way, serious discussion.

It is only fair to add that Doctor Hall does not accept the theory of numerous miracles, rather following in good part the view of Strauss. Still he does affirm that religious experience is a vital part of human life from a pedagogic and a psychologic viewpoint, or, as religious people would say, from a spiritual viewpoint. The young man or young woman who has not been converted has missed something of life. The man or woman who has not passed through an overpowering religious experience will never come to the fullness of his or her powers.

So Jesus of Nazareth is finally presented by him as embodying, in a more complete sense than any other man of whom we have record, the soul of the race, or, as the religious world would prefer to call it, God. And in so doing, in his life he presents the real type of the superman, presenting the man who is to be in the coming race, in contradistinction to those pseudo examples of crass selfishness and brutality presented as supermen by Nietzsche, Bernard Shaw and others.

The great workers of the world have been quick to recognize a power without themselves which has directed their best work. This power Jesus possessed in a larger sense than any other of whom we have record.

Those who present these infidel ideas will usually be found those who think—to a certain extent. They are those, at least, who pride themselves upon their thinking, often students of colleges and of universities. Some idea presented by the church of their fathers does not agree with their personal processes of thought, or something which they have learned. They go far enough to see a weakness in the modern church and its teachings.

But all too often evolution and many of the doctrines of science, instead of being living hypotheses and bases of work, become to them mere devitalized symbols which are accepted in as dogmatic a way as any teaching of the medieval church. Thus these words are placed in the realm of the things that are not thought of, by the law of mental inertia, are accepted without investigation and become in part vicariate for real thought. So it seems somewhat smart to lay aside the teachings of the church and of religion.

As the scientific doctrines are not traced back to

original sources, so they do not take the time or the effort to verify these assertions affecting religion as a whole, Christianity in part, the life of Jesus, his work and historicity, and the authenticity of the Bible. Mere assertions are accepted without proof and without verification. It is a sad thing, but all too often seen, that this represents, in fact, a stultification of thought rather than vivid or original research.

All too often this process is helped rather than hindered by those selected to represent the church. Since they meet these criticisms by dogmatic assertions of their personal interpretations of some Bible verse, or in some instances by such assertion in the name of the church, with the demand for the instant rejection of the idea. But since it is the result of thought, even if fragmentary, the demand is ignored.

Sometimes an attack is made on science in general or on some particular hypothesis or theory, without taking the trouble to learn on what the theory is based or what it means. Subconsciously or consciously the conclusion follows, "He knows nothing about science, he probably knows no more about religion." Doubt is thereby confirmed rather than diminished and the cause of truth suffers. Of course this is not a logical conclusion, but it is a quite natural one.

Again, all too often, we find a man who has believed some untenable, some really absurd idea in regard to the Supreme Being or the work of Jesus. But at last he comes to an awakening to see that his conception has been erroneous. Instead of stopping critically to find what is wrong and what is really right and true, and attempting by careful research to discover where the error lies, he rapidly rejects not only the whole doctrine involved, but goes on finally to feel himself superior to such a thing as religion.

Or in another aspect, starting out to correct an error, some men are like a little boy we have heard of, who was left in charge of his baby brother. The mother came home to find the baby screaming, its face all bloody, the scalp badly torn and apparently in serious condition. She sent for the physician, the baby was cleaned, the necessary stitches taken and the baby was put to sleep.

Then she reached for the switch and for the boy left in charge.

"I thought I left you here to take care of the baby."

"Why, mamma, I did."

"Well then, how did this occur? How did he get hurt in this way?"

"Why, mamma, you told me to keep the flies off of him, and a fly came right on his forehead, so I took the coal shovel and killed it."

Many a "brilliant" young man uses similar logic in killing the fly found on the religion of his fathers.

He tries to smash the whole thing—and may even go out to teach others that religion is all wrong.

We hold no brief for the defense of the errors which have been advanced in the name of religion, the mistaken theories advanced by any set of teachers. We do not deny the need of reformation in much of the religious world to-day. There are things that need correction. But that is no basis for the rejection of the great and necessary principles of religion, of conversion, and of those powers which make for the development of the soul of the individual to its highest and best possibilities.

We need men who can see the errors and correct them, not men who will reject all truth that comes under the head of religion because of these matters which need correction.

A surgeon's knife should go just so far. The vital life should not be touched. Yet we like better the simile of the fly or other superficial defect. It is external, something not a part of the real living power of religion and of God. Its proper removal leaves no scar, but rather only makes more apparent the serene beauty of the truth.

Misrepresentation and supposition are no just reasons for attempting to defile the life and character of Jesus the Christ, nor is it a just basis for the rejection of the highest, purest and best which has ever been presented in the name of religion for the blessing of the souls of men, Christianity.

S. A. BURGESS.

GRACELAND'S GRADUATES GRANTED STATE CERTIFICATES

The following may be of interest to your readers:

State of Iowa
Department of Public Instruction
Des Moines

February 22, 1917.

President George N. Briggs,
Graceland College,
Lamoni, Iowa,

Dear Sir: At the meeting of the Educational Board of Examiners held Saturday, February 17, Graceland Junior College was approved for the preliminary third grade State certificate leading to the second grade State certificate. A copy of the blank enclosed.

Very truly yours,

A. M. DEYOE,

President Board of Examiners.

By VIOLA H. SCHELL, *Secretary.*

The third grade State certificate is the highest certificate that can be granted to a prospective teacher with two years of college work without teaching experience. After two years of successful teaching experience our graduates can secure a second grade State certificate without examination, which can be

renewed every five years, so that it means practically a life certificate to our graduates who remain in the teaching service.

Due to the reciprocal relations between Iowa and most of the other States of the Union, because of the high educational standards maintained in this State, Iowa's state certificates will be generally accepted throughout the country. This means that Graceland's graduates will receive official recognition wherever they go in the United States.

GEORGE N. BRIGGS.

NOTES AND COMMENTS

H. S. Salisbury Honored

In the recent organization of the Hancock County (Illinois) Historical Society, Elder Herbert S. Salisbury of Carthage, was elected president. It gives us pleasure to chronicle this fact. It was at this very place that Joseph and Hyrum Smith suffered death at the hands of a mob in 1844. Many of our readers will recall Brother Salisbury was at one time president of Graceland College. His grandmother was a sister of Joseph the Martyr.

The Daily Herald

The subscriptions are already coming in for the daily to be issued from this office during the sessions of Conventions and Conference in April. This matter should have liberal support, for it is but an additional burden—a labor of love—for those who sacrifice time and energy to put it out. No reasonable effort will be spared to make this an interesting news chronicle, with indispensable official reports and comment on the situation more extended than can be printed in the regular issue.

Woman's Auxiliary

Incidentally we learn of a summary of what has appeared in the Woman's Auxiliary department of this publication during the past eight months. There have been 5 announcements, 5 letters, 6 original poems, 14 reprints from other papers, 39 reports of activities of officers, etc., and 73 original articles, the latter being contributed by 29 different sisters. This shows a commendable interest and response which should be very gratifying to the editor of that department. We are confident that our readers greatly appreciate the work of the auxiliary and the privilege of reading the inspiring matter it presents in each number of the HERALD.

The European Situation

So far no "overt act" has been committed by German submarines to cause an open rupture between this country and Germany, further than the severance of diplomatic relations. It is reported that Aus-

tria concurs in Germany's stand. Norway, Sweden, and Denmark have entered formal protests against the submarine policy but these have not been accompanied by threats of war or a break in relations. Brazil has again protested and notified Germany that she will be held to strict accountability for the safety of three Brazilian ships that have sailed for the war zone. Premier Lloyd-George has placed England under a most comprehensive war order whereby all importations are prohibited or restricted except of the barest necessities of life. Every effort is being made to have all tillable land brought under cultivation. Submarines continue to take their toll in the war area, one hundred and seventy-two ships having been sunk since February 1. However, this is being largely replaced and the average is little if any above that of a year ago. The British seem to have gained a little along the Ancre on the west, and continue active in Mesopotamia.

Welcomed Their Pastor

From several sources we have learned of the welcome the people at Holden gave Brother D. J. Krahl when he and family moved there recently. While we do not wish to embarrass Brother Krahl nor seem to indicate that other pastors are not just as well received, yet we are pleased when our people so uniformly favorably impress nonmembers. We quote the following from *The Holden (Missouri) Progress*:

"The *Progress* is glad to welcome Mr. Krahl to Holden, coming as he does as the permanent pastor of the Holden church as well as the president of the newly organized Holden Stake. We like these square jawed, upstanding men, who scorn the beaten path and blaze trails, and above all, men in the ministry who boast that they are not sectarians but 'workers in the vineyard.' We like Mr. Krahl for one of his many activities—the work among the young people. We shall always remember the excellent program we heard in the church here given by that fine company of Independence young people. The keynote of the program was the church as a social center, and some of their utterances sounded almost heretical. One of them said: 'The church is not so much brick and mortar, boards and nails; it should be an agency in the hands of the Almighty for the development of the whole man.' The Latter Day Saint Church here has a large membership, large property and a people who know how to give. With such a combination in the hands of a man of leadership like Mr. Krahl, something great should be accomplished. The recreation problem has never been touched yet, and the opportunity is here for the Saints to give the community an object lesson which will better young folk's conditions in the whole community."

ORIGINAL ARTICLES

PREDESTINATION AND FOREORDINATION

(Quotations in this article from the Inspired Translation of the Bible.)

The Lord said unto Enoch, Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their knowledge in the day that I created them. And in the garden of Eden gave I unto man his agency.—Genesis 7: 39, 40.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to his own image, that he might be the first born among many brethren. Moreover, him whom he did predestinate, him he also called; him whom he called, him he also sanctified; and him whom he sanctified, him he also glorified.—Romans 8:28-30.

Because of the second text from Romans used at the heading of this article as given in the King James version of the Bible, Paul has been accused by some of being unsound in the faith, while others have been led to indorse—at least in a measure—the teaching of John Calvin, concluding that the matter of our salvation is very largely predetermined by something which we have done, some choice we have made in some other sphere and which we know nothing of here.

To my mind the only defense that Paul and the Bible needs “as to the soundness of Paul’s statements of God’s plan of dealing with the human family,” may be found in the corrected version of the Bible, known as the Inspired Translation. This is equally true in regard to statements credited to other writers, in the Sacred Word. As examples see Exodus 21: 20, 21:

KING JAMES VERSION

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

Deuteronomy 14: 21

Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates that he may eat it: or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God.

INSPIRED TRANSLATION

And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be put to death. Notwithstanding, if he continue a day or two, and recover he shall not be put to death, for he is his servant.

Ye shall not eat of anything that dieth of itself; thou shalt not give it unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God.

John 6: 44

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

No man can come unto me, except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just.

Acts 13: 48

And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as believed were ordained unto eternal life.

Of this Inspired Translation the Lord said unto Sidney Rigdon: “Thou shalt ask and the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect, for they will hear my voice,” etc. (Doctrine and Covenants 34: 5.)

Then, whenever or however our election shall have taken place, we cannot afford to ignore this voice—rather are we under the command to “teach them to all men.” (Ibid., 42: 15.)

It is not my intention here to enter into an examination of the subject of “Preexistence.” There is no disagreement—so far as I know—among the elders upon the fact of our preexistence, though there is in our theories of the manner of that state. Nor do we wish to present a pet hobby; for while riding a hobby may be a pleasant exercise, yet the one so engaged often cuts but a sorry figure to the onlooker. What we do wish to do is to take a look at the subject of predestination and foreordination.

According to my understanding there could be no election of the Saints without an exercise of their intelligent choice, and the text used from the revelation to Enoch certainly fixes the earliest possible limit of this election, both in point of time (when man was in the Garden of Eden), and also in the number then elected. (Those who were there.)

There could be no bestowal of agency until there was a conferring of knowledge, and Enoch is told that knowledge was given to man “in the day that I created them.”

Whether this scripture refers to the spiritual or natural creation of man (see Genesis 2: 5), is immaterial here, for the definite statement is made that the agency was given “in the Garden of Eden,” and

the scripture gives us a glimpse of this garden with only Adam and Eve for tenants.

There was an election, a predestination, even, which antedates this, having taken place "before the foundation of the world."

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—Ephesians 1: 4, 5.

The Inspired Translation will assist us to get the true concept of this election or predestination, and I will first cite you to Genesis 3: 1-3:

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever.

With this scripture in view one is ready for a better comprehension of Romans 8: 29, 30:

For whom he did foreknow, he also did predestinate to be conformed to his own image, that he might be the first born among many brethren. Moreover, him whom he did predestinate, him he also called; and him whom he called, him he also sanctified; and him whom he sanctified him he also glorified.

Surely this was Christ.

A careful reading of this reference in the King James Version will reveal the fact that this is the only logical rendition of this scripture, for paragraph twenty-nine speaks of this foreknowing—this predestination as applicable only in the singular number. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he [whom he did foreknow and predestinate.—A. M. C.] might be the firstborn among many brethren"; and the Inspired Translation makes it plain that Paul was declaring the same fact that other writers have stated in different language, viz, that the Son "was in the beginning with God," and that "the works [plan of salvation] were finished from the foundation of the world." (See John 1: 2 and Hebrews 4: 3.) Or, as another writer puts it, that whosoever is "called out of darkness into his marvelous light," was chosen "in him, before the foundation of the world."

In the light of the foregoing is it strange that Paul should exclaim:

What shall we then say to these things? If God be for us, who can prevail against us? He that spared not his own Son, but delivered him up for us all how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is

risen again, who is even at the right hand of God who also maketh intercession for us. Who shall separate us from the love of Christ?—Romans 8: 31-35.

The "way of salvation" is foreordained, but if we are chosen—elected—we must exercise our agency here. "Now is the accepted time, now is the day of salvation." That there are or have been, heathen nations who have not had the opportunity to hear the call is not the fault of the plan or its author, but of their fathers who departed from the faith and bequeathed to them a heritage of sin and unbelief; hence the Master tells Enoch, "Their sins shall be upon the heads of their fathers." (Genesis 7: 43.)

Paul tells us that while

In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, [dishonorable things—A. M. C.] he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. (2 Timothy 2: 20, 21.)

Peter also admonishes us to "make our calling and election sure," (2 Peter 1: 10) so we conclude that the exercise of our agency in the now is the determining factor in our "election of grace," and that when this apostle said unto the multitude on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," that the promise was certainly as broad or general as the command to "*Every one of you.*"

To this, Paul on Mars hill bears witness when he says, "And the times of this ignorance God winked at," (before this they had no opportunity to hear,) "but now commandeth *all men everywhere to repent.*" (Acts 17: 20.) Was not this the "As many as the Lord our God shall call"?

A "desire to believe," certainly is the first determining factor in our election, for, "If any man having an opportunity to know what the design and will of God is, elects 'to do his will, he shall know of the doctrine';" hence, "No man can come unto me except he will do the will of my Father who hath sent me," and here we see exercised the agency of man, cleansing himself, that he may "Be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

It is true that we usually interpret life through our individual experiences, yet in that interpretation, as elders for Christ, we cannot afford to ignore or go contrary to what he has given us to assist us in our knowledge, lest we become "Wise in our own conceit."

"I am the way, the truth, and the life; no man cometh unto the Father but by me," was the declaration of Jesus, and herein lies both our predestination and foreordination.

A. M. CHASE.

HONOR THROUGH CHRIST

But in a great house there are only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor.—2 Timothy 2:20.

There is nothing more detestable than disgrace, nothing more shameful than slavery. We have been born to glory and liberty; let us either preserve them or die with dignity.

Honor, greatness, glory and liberty, is the heritage of all men through Christ; if I am a slave, was it a decree of God? If I am a vessel "to dishonor" is it because "the potter hath power over the clay, of the same lump to make one vessel unto honor and another unto dishonor," and therefore I am, and have my existence, in the mold of dishonor? Not so; for, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.

Shall we not "go to" with our might? "If a man therefore *purge himself from these*," (verse 21) the fight is on. Shall it be disgrace? No; disgrace is detestable, and failure is disgrace, and by the way, the only thing that shall prevent us from being "a vessel unto honor, sanctified, and meet for the Master's use," is that we do not "purge ourselves from these" for the apostle says if we do we shall. We have in the final analysis simply, *do* and *shall*.

If we do purge ourselves from these, we shall be vessels to honor, but I almost hear some one ask, What are "these"? I do not know. I can only answer for the "these" in myself, as everyone is to purge himself. The "these" that exists in me possibly does not exist in you. However, I do not hesitate to suggest that possibly the "these" which is most universal is the tendency and disposition to disregard the commandments of God, especially where they ask us to dispense with habits and practices that are very pleasurable to us, and to let go of worldly practices and customs that are almost universal. It may include the disposition we manifest in failing to acknowledge that we are really slaves, because slavery is shameful, and the slave is the one most sure to resent the efforts that may be made to assist in the breaking of the chains that bind him.

Look up, slave; thou art great with the greatness of God's image! That is the philosophy of Jesus, and it exalts human life beyond the dignity of an archangel. Not like the hideous doctrines of the Orient portion humanity according to the accident of birth, into higher and lower functions, trampling some into the dirt with the vilest refuse, and lifting others into divine companionship.

Plato parceled man into beings of gold, of silver, of brass, of clay, and said that the lower orders exist for the benefit of the higher. Aristotle maintained

that the lower orders were slaves by nature, with offices akin to those of the tame animals. To Cicero it seemed better that nine innocent slaves should suffer than that a single guilty one should escape.

The noblest pagan culture stands far away from the position of Jesus respecting the dignity of man. Jesus tells us to lift ourselves into divine companionship, "purge yourselves from 'these' and a vessel to honor you are, sanctified, and meet for the master's use, and prepared unto every good work."

Jesus Christ pushes his work of reconstructing the social order through the men who have frankly adopted his gospel as the program of their lives, whether clerical or working members, in establishing the kingdom of God on earth. The process may be slow and the course pursued may often seem to be tortuous, but it will surely attain the purpose of the Master.

In the meanwhile Jesus has given to the toiler, the slave, and the poor a philosophy of life which makes any experience tolerable which is separate from sin. It declares that, stripped of all his accumulations, any man is in himself, though but a naked savage, the most valuable thing in the universe. This was God's estimate of you and me when he sent his Son into the world to become the life of the world, the light of the world, the hope of the world, and said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

If we are not vessels to honor, it is because we have followed the "inventions" of man. The wise man said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

Yes, and still the good work goes on. Man is still seeking out inventions. Possibly you have been the inventor of a few, and "these" may be standing in the way of "honor." Begin the purging process and this is the only way out; man has furnished inventions as substitutes for some of the richest products of nature, the very elements in which life exists, giving us narcotics and stimulants for pure water and wholesome grains, dishonest methods for business relations until the saying of Micah is verily true: "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."

But there are a thousand "these," reference to which would only be assumption so far as you are concerned, for the central thought is, "If a man therefore will purge himself from these." So no matter the station, the environment, the age, or color, let us hie ourselves to the light, open God's great revelation to mankind and learn that Jesus came to teach men that life is more than meat and raiment;

that it does not consist in the abundance of the things which a man may possess, but in the development of character in godliness. It is not the house a man lives in, but the man himself that shall survive the ravages of time and the oppressions of tyrants.

A man may be divine in life though he live in a hut, and be compelled every day to smart under the lash of a cruel taskmaster. In "Guesses of Truth" we have this: "Purity is the feminine, truth the masculine, of honor," so we turn our faces to the Christ in whom alone there is the only perfect example of purity and truth, and humbly pray, Lord Jesus, help me to "purge myself from these" that I may be a vessel to honor. WARD L. CHRISTY.

USE OF ART IN THE CHURCH.—No. 3

[The following is one of a series of brief articles on this subject, written by some of our members who are especially interested in this phase of our work. Other articles will appear from time to time.—EDITORS.]

True art is made noble by the mind producing it. For those who feel it, nothing makes the soul so religious and pure as the endeavor to create something perfect; for God is perfection, and whoever strives after it is striving after something divine.—Michaelangelo.

When we think or speak of art we must not confine ourselves to painting and sculpturing; but should consider architecture, music and poetry as completing the group of five subjects, forming what are called the fine arts.

A better use of art in the church must include its appliance to every department, namely the Sunday school, Religio, the church publications, the ministry and the home.

To begin with, it is necessary to give a few statements as to the efficacy of art in every age of the world and its value in the education of mankind. In profane history it is found that the first record of man's thoughts was recorded through the medium of picture writing. As this mode of recording was used more the people gradually formed an alphabet, then a language; which proves the close relationship between literature and art. The one, art, expresses itself where literature fails, the same way literature expresses itself on a subject where art fails.

To get the most out of any people or subject we must combine art and literature. As an example, the American Indians in representing their battles and lives, outlined crude pictures on their tents and totem poles. In trading with the white man they would mark their bags, which contained furs, so they could tell by noting the markings and outlines, how many furs, their quality, kind and value, they contained.

If a Pharaoh desired to record the number of ducks consumed at one of his banquets, he would have an artist draw on the wall or tomb so many hundred ducks, with a few complementary figures, and in this way could tell more concerning the banquet than by any other means. No matter where we go or what we study we will find how closely related and associated is drawing, or art, with everyday life.

One of our elders, Brother C. Edward Miller, on his return from Honolulu, told how much he valued his stereopticon and what good work he had accomplished with it in his work as a missionary. Others are as enthusiastic as he.

It is a scientific fact that teaching in the universities public schools and all other educational institutions by motion pictures is the best and most efficient method of instruction yet used. Nothing is more interesting to a child than a picture book. When a child or a grown person looks through a book, newspaper or a magazine and sees a picture, immediately his curiosity is aroused and he looks for its explanation in the writing concerning it.

Now, we must try to associate what has just been said, with the subject, a better use of art in the church.

In the Sunday school every effort must be put forth to the development of the young. Here is where they receive their first instruction, which develops them in the everlasting principles of our belief.

Religion, one of the most profound subjects, is difficult enough for grown people to fathom, to say nothing of children; hence our need for a way of making it clear for them. In the cities especially a large percentage of the children that first start coming to our Sunday school, have never heard of God or Christ and his plan of salvation; so when the teacher starts to explain, he finds how big an undertaking he has.

Children as well as grown people cannot understand fully the dealings of God with the Hebrews before Christ, unless they have some ideas of their customs, dress, modes of travel and the country in which they lived. Nothing can give all of these details as clearly and nicely as good pictures and maps of the same.

Taking the intermediate department of the Sunday school as an example, the following will be applied to it. If the teachers only could have a book, that would contain pictures or illustrations for every lesson in the *Quarterly* throughout the entire year, the *Quarterlies* would need no illustrations. The teacher could hold this book before the class and show the illustration concerning the lesson; he could get the attention of the class and they would have a foundation before them to build the lesson on. In

this way they could understand more the points brought out; at the same time retaining the image of the illustration. When the quarterly review came the teacher need only hold the book before the class, and as the picture concerning the lessons would be shown them they would recall that lesson, which otherwise would have been forgotten.

Duplicate this method in every *Quarterly* and in every department of the Sunday school and I believe we will have an advancement, which we could not have in any other method of teaching. In this case the lessons would bring a mutual understanding throughout the entire Sunday school, which we do not have now. This plan should be used in the younger classes especially.

It would take a great deal of work to make such a book; but if all the artists in the church could be gotten together, it would be very easy to accomplish as much. They could work under the instruction of the one or ones who selected the lessons, and in this way could make a success of it.

In the primary grades or departments constructive art could be used to the greatest possible advantage. The teachers could prepare cards and could make little models of the different things that the Hebrews were associated with and used, such as the tents they lived in, horses and cattle, ark of the covenant, etc. This is the system the public schools use in the primary grades and has been found to be the most efficient method yet practiced.

In the public schools of to-day the study of art is conceded to be one of the necessary elements of an education and is continually rising in prominence as an educational factor.

Cheap copies of the great masterpieces are used also in the schools, along with the explanation of the teacher in the beauty of such art. This method has been studied and tried and is found to be a success. So why should not we as a church adopt this method and gain its benefits? It develops the child's powers of observation, imagination, appreciation of the beautiful, and he gains skill in explaining his thoughts and feelings.

In our branch here in Independence, there has been started classes in psychology, methods of kindergarten teaching, economics and a class of drawing. These different classes are all a means to the end we are seeking.

When our elders go out into their fields they would have all of this training; so with a blackboard, they could easily express their ideas and thoughts to the world. Chalk talks are very efficient wherever they are used, no matter how crudely they are executed. Any chart, no matter how simple or crude, explains with the least possible effort and more clearly and to

the point than so many words in the same length of time.

In the study of art we study architecture and the harmonies of proper dress and of flower combinations. This all helps to create a home worthy of its name. Our home is a department of the church, and to make it a place of beauty, not of fine materials, but of character and happiness, should be the aim of every Latter Day Saint.

In our branch we have an organization called the "Laurel Club," and every winter they give a bazaar. Here they sell all kinds of handicraft, beautiful fancywork, painted china, pictures, etc., the receipts of which go to the church and its debts. This is making use of art and is far-reaching in its effect for it is felt in the homes of those who acquire it.

In our study of the Book of Mormon, if we could appreciate the beauty of architecture, which is continually being unearthed by archæologists, these people and the high civilization they had would seem to us as being more of a reality.

In the history of every nation we find they eventually have what is called a Golden Age and we find this age is only attained after they have perfected as far as their powers would permit their religious belief, architecture, painting, sculpturing and poetry.

We as a people are already known as an intelligent class; because we have a religion that makes us what we are. Our music is of a superior order and with these classes mentioned above we will be a shining light to the world and to God if we take advantage of all we are offered.

It is a means to the end of making ourselves upright and perfect before God in every way that we ought to take more seriously the study of art.

GEORGE A. BARTHOLOMEW.

Infidelity and faith look both through the same perspective glass, but at contrary ends. Infidelity looks through the wrong end of the glass, and therefore sees those objects which are afar off, and makes great things little. Faith looks at the right end, and brings the blessings that are far off in time, close to our eyes, and multiplies God's blessings, which, in the distance, lose their greatness.—Bishop Hall.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MacDuff.

OF GENERAL INTEREST

COST KEEPING IN THE WAR

[The National Geographic Society, with headquarters in Washington, District of Columbia, has recently made an economic summary of the geography of the great munitions trade of the European war. Never before in the history of the world has there been such an unprecedented demand for materials of every kind as Europe is compelled to employ in this great, epochal struggle. Discussing the vastness of munition consumption, the society, in a statement issued monthly, considers it from three viewpoints: The cost of equipping a single soldier, the cost of a single battle, and the immense quantities of material required to maintain armies in the field. The society's bulletin says]:

When it is remembered that there are to-day under arms more than twenty-four million soldiers in the European war, the immensity of the task of keeping these men in the field, and keeping them supplied with the munitions with which they wage war will appear. It has been estimated that it costs approximately \$100 to outfit a soldier. Of this \$25 goes for his gun and \$35 for his one thousand rounds of cartridges. The average life of a uniform under modern service conditions is very short; that of the ordinary rifle is six months. In all of the history of war there has never been such a rapid exhaustion of all the materials with which it is made.

An idea can be gained of the immensity of the outlay required in the prosecution of a great battle by reference to some of the figures from Verdun. A 75-centimeter gun can fire about 400 projectiles a day. Each of these projectiles costs approximately six dollars. Counting this and the depreciation of the gun, which is particularly rapid, the daily outlay for its operation amounts to \$2,700. It is estimated that the 120 75-centimeter cannon in an army corps, fired all day, cost in munitions and depreciation \$320,000. In addition to this each army corps has about 40 pieces of heavy artillery. Explosives and depreciation for a single day's work for them totals \$500,000, making the total artillery expense of an army corps \$820,000 a day.

The fighting of one hundred days around Verdun cost an amount which is represented by a column of gold one yard square and 312 feet high, or approximately as high as the statue of liberty on the capital dome at Washington.

If the outlay in gun metal and powder is heavy, it is no more so than the outlay for materials de-

manded by the present necessities of trench warfare. An officer who has studied this phase of the present war carefully, says that to put a trench in a state fit for occupation in winter requires a million and a quarter running feet of three by three timber, thirty-six thousand running feet of corrugated iron, six and a quarter million sand bags weighing one thousand tons, and twenty-four thousand standards and pickets, to the mile. In addition to this, nine hundred miles of barbed wire has to be used, weighing 110 tons. When one stops to recall the hundreds of miles of trenches which stretch across Europe in different directions, and how often sections of these trenches have to be rebuilt, he can gain some idea of the tremendous amount of material required in their outfitting.

Another picture of the vastness of the munitioning trade and the immensity of the task of keeping the armies in the field and in fighting condition may be had from the statement that there are now more than four thousand controlled munition plants in Great Britain alone. Of these nineteen out of twenty never produced war materials before the war broke out. They employ nearly three million men and nearly three quarters of a million women. The vastness of the industry in England is not out of proportion to that in France. Although Germany holds seventy per cent of France's coal and some eighty per cent of her iron, France has been able, by the opening up of new furnaces, and by immense importations of ore and pig metal largely to overcome this handicap.

While it is very difficult to present authentic figures upon the proportions of the munitions used by the allies furnished by the United States, the figures of the Department of Commerce do show something of the growth of the munition trade. Authorities widely disagree as to the percentage of America's contribution to munitions. One authority puts it as low as two per cent, while another says that it does not exceed five per cent. Whatever the percentage may be, the figures of the Department of Commerce show that during the first eight months of 1914, our exports of horses, mules, brass and manufactures of brass, autos, copper and manufactures of copper, explosives, india rubber products, iron and steel manufactures, lead, leather and manufactures of leather, nickel, mineral oils, sugar, surgical apparatus, tin, zinc and manufactures of zinc amounted to \$433,000,000. During the first eight months of 1916, our exports of those same materials amounted

to \$1,986,000,000. From these figures it would appear that our contribution to the munitions trade of Europe during the year 1916 would approximate more than \$2,000,000,000. Our exportation of explosives alone for the calendar year will reach upward of \$700,000,000. During the first nine months of 1916 American exports to the allied nations amounted to three billion and a quarter dollars as against three quarters of a billion dollars for all of the other nations of the earth, belligerent and neutral alike.

The labor demands of the munition industry in the United States have reached unprecedented heights. Recently one big manufacturer of munitions requested the United States Army authorities to give him the names of the rejected recruits between the ages of twenty-one and thirty, these men being offered a wage of from three and a half to five dollars a day, with lodging at fifty cents a week.

NEW YORK'S "INFIDEL MISSIONS"

A campaign for the destruction of Christianity is not only under way in New York, but its intrenchments are thrown out in a number of secularizing organizations. Christians have been "settling back with a sense of security in their Christianity, content to have pastors and a few other leaders take the entire responsibility of extending the gospel," says *The Missionary Review of the World* (New York). While some at least have been contented with such a course, the "Freethinkers" have been banding themselves together and pledging each other support, until this journal sees "confronting the Christian church a strong, energetic, and persistently busy organized force of infidelity whose members are actively engaged in denying the deity and authority of Jesus Christ and attempting to overthrow the Christian church." *The Review* bases its observations on facts furnished it by Mr. John N. Wolf, superintendent of the Beacon Light Gospel Hall, which are these:

Several infidel organizations in New York City are known by various titles that do not indicate their real character. Their favorite methods of attack are: first, aggressive outdoor meetings; holding meetings at Madison Square and in all the principal thoroughfares at noon and at night whenever the weather permits. At these meetings Jesus Christ and the Bible are held up to ridicule, and many blasphemies are uttered.

Distribution of infidel literature is a second method of attack. Books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire, and others are widely distributed to the young men who make up most of the audiences, and who eagerly buy almost anything that is offered in that line. A monthly magazine is also published for the purpose of "educating the public and freeing them from the bondage of religion."

A third form of this Satanic activity is the debate, held sometimes at the public squares and sometimes in halls. The favorite themes at these meetings are: "The resurrection," "The virgin birth," "The trinity," "The deity of Christ," and "The authenticity of the Bible." These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The enemy of God has able generals.

Another method employed to spread infidelity is the establishment of "Sunday schools." At least four of these in New York City have come to our attention recently. Boys and girls of the neighborhood are brought together and are taught that the Bible is not true and that Jesus Christ was either a mere man or is the mere creation of somebody's distorted imagination. Not long ago a seemingly prosperous man boasted that his two boys, ten and twelve years of age, could and did "argue Christianity out of their schoolmates whenever the opportunity afforded." What harvest must we expect from such seed sowing?

This aggressive infidelity and agnosticism are a challenge to the Christian church to proclaim the gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities. Many pastors and laymen are recognizing the opportunity offered by the street meeting to reach the masses, and year after year, during the spring, summer and fall months, they have gone out into the highways and byways preaching the word of Life. If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average "Freethinker" is in voicing his unbelief, the activities of organized infidelity in New York City would be met with such a wave of aggressive evangelism as has not been known since the apostolic days. Men and women, boys and girls, would then be brought from under the blighting, damning influence of infidelity into the light and liberty of the Son of God.

LOST PREHISTORIC CITY FOUND IN PARAGUAY

Excavating for the foundations of a new prison near Asuncion, Paraguay, workmen uncovered the remains of a prehistoric city which archaeologists pronounce a kind of Paraguayan Pompeii.

The town was laid out in rectangular squares, with diagonal avenues and buildings of considerable size and architectural pretensions. Local experts figure the city disappeared long before Columbus sailed.—*Milwaukee Leader*, February 11, 1917.

[There is considerable interest in the above brief news dispatch, for it will be remembered that most of the civilization of South America was confined to the western part of the continent.—EDITORS.]

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

The Christian faith is like a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.—Hawthorne.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Table Etiquette and Table Service---Excerpts

The underlying principle of all rules of etiquette is consideration for others. "Table manner and table service are an excellent test of the refinement of a family and of a people."

Remember:

To stand back of your chair at the table until the hostess gives the signal to be seated.

In sitting, one should do so from the left. He should arise from the same side.

Not to lift the napkin in air while folding.

The fork alone should be used for most "made dishes." Either the fork or the spoon, may be used with ice cream.

Never to leave the spoon standing in the cup.

Not to use bread to obtain the last bit of gravy or sauce.

In offering to serve anyone at the table, to use one of these forms: "May I help you?" "May I offer you?" "Let me give you," etc.

Table Etiquette and Service, issued by the domestic science department of the Kansas State Agricultural College about 1909 or 1910 forms the basis for the excerpts preceding.

I realize that mothers frequently have a trying as well as an import duty in teaching the little family some of the first essentials of table etiquette. I said trying, because I know from living in so many different homes, as a roomer and boarder, that frequently the husband and father is not only indifferent to such details of courtesy but may even assume an attitude of ridicule toward them.

But don't give up. Remember there is no time like childhood for forming habits that are worth while. And any habit that shows refinement should be cultivated, I know you will agree. It may have even a mercenary value as was related to me not long ago: A young college graduate of excellent personality and brilliant mind was to be chosen to fill a very important position, but after dining with the men who were considering him, failed to receive the appointment simply because his table manners were so objectionable.

BERTHA L. MADER,

Superintendent Home Economics Department.

Courtesy in the Home

Home, one of the most sacred places on earth, is the place above all others to use courtesy. Who needs the most attention and care, the one you meet but occasionally, or the one who shares your daily burdens and trials? Little deeds of kindness and acts of love are as pleasing to your companion now as they were in youth. Why be careless or thoughtless about bestowing them?

The ties between husband and wife have been taken to typify the relation between Christ and the church. Both have been commanded to become "one"—husband and wife, no less than Christ and his church. If ever divine guidance is needed, it is when contemplating the matrimonial step, for if it guides and rules then, and God's approval is upon the choice made, the marriage will be happy and the home become as was intended by our maker.

Sometimes parents in a home deny themselves *all* for their children. Is this good and well for these same children? I fear it is only selfishness or indolence, after all! Children who

are granted every whim, will make selfish, unkind men and women. No, better let the children sacrifice *with* the parents! This will work for their best future good. It may seem hard to parental "love"; but does not the eternal and allwise Father let his children suffer present trials for their future good? Many a heartache and many a pain he permits us to bear, and perhaps many a tear his tenderness sheds over us because it must be so; but he does not humor us and give us everything we want, to our own undoing! He does not let sympathy rob justice. Should we not follow his example in this? It may seem hard, indeed, but is it not really the only genuine love after all?

It is pleasing in the family to hear the ready words, "Thank you," after a service has been rendered—no matter how small. It encourages each one to perform more acts of kindness. Encouragement does more to help one onward than cross words and faultfinding.

Manners should begin at home; then one will feel at ease among others, and will not easily forget the small things which mark the courteous and the thoughtful. The place we daily occupy is the place in which to give out our best. Little courtesies shown make home so happy!

Husbands, if you constantly show your love and respect for your wives, your children will also show theirs, and there will be fewer unruly ones. Teach them *by your example* to esteem and treasure the one who gave them being at the cost of pain and sacrifice. A home wherein a parent is scolded and complained of continually, breeds disrespect and ill humor in the children which will make them less fitted for useful and helpful lives. Help to make home ties the strongest and best on earth, and home the best and most enjoyable place on earth; then we will have better church members, better prayer services, better behavior in children away from home, and more God-fearing and God loving men, women, and children everywhere.

Husband, a bucket of water or coal lifted or carried for your wife is but a small deed of kindness, perhaps, but it is highly appreciated by her, not because she may not be physically able to do this for herself, but the deed is glorified by your thoughtfulness and loving care for her. Such things always win—always touch her heart, and she responds happily with her part of service in the home. A man who rises and builds the fires commands respect where a lazy one would not. She does not want you to be a servant to her, but she feels proud of one who is willing to cheerfully bear his part of the burden, and home is made oh, so happy by just these small deeds of kindness!

The Bible says "give honor unto the wife as the weaker vessel"; so do not expect her to use masculine strength. She was not made for that. She has her own sphere to occupy, her own burdens to bear, which you cannot help her with, except by your sympathy and love. In these she should be shielded and guarded as something precious and sacred, that she may happily discharge life's larger duties. Thus she may be kept young, her heart light with love and joy, and be a more pleasant companion for you, and the center of the home interests.

Wives, you must realize, however, that the burden of courtesy and kindness in the home is not to be borne by the man alone! There are just as many times and ways in which you must show your regard and thoughtfulness for the man who stands between you and the world! They may be little things—trivial in themselves—but altogether they make or mar the happiness of a home. His clothes should always be kept clean and in order. There should be a place for everything, and everything in its place. Otherwise, a man, coming home to find disorder and uncleanness, becomes dis-

couraged. Should he need something in a hurry, which has been misplaced by a careless wife, can he be blamed for giving hasty expression to his irritation? The unkind word slips out unawares, and who is most to blame if you neglected the little things upon which hinge the larger?

Be with your husband as much as possible; plan for him; be cheerful, and laugh with him, or weep with him, as the moment requires. Let his joys and sorrows be your joys and sorrows, his triumphs and disappointments yours also. Be his helpmate in every respect. Counsel with him; be "one," in every sense of the word. If at times you see things from different angles, try to reach the happy medium; each give in a little, if need be, and do not fret if all isn't exactly as you desire. If it is impossible to reach that happy compromise, just let the matter rest—seek divine help and guidance together, and all things will work out for the best, sometime in the future. Let nothing draw you apart, but cleave unto each other, though all the world forsake you.

And wives, use your heads! Don't leave all the thinking to your companion. Help him. Two heads are better than one! True, the husband is the head of the wife, as Christ is head of the church, but remember that Christ permits the church to have a head, too. So, wives, use the intelligence the Lord has given you, and do not depend upon the man to do his thinking and yours, too.

Husbands, love your wives, even as Christ loves you; then our homes will be as God intended them—places of refuge and peace—heavens on earth, and places in which to rear our children in the love and admonition of the Lord.

HAMILTON, MISSOURI.

SISTER JAMES DAWSON.

Social Service, Chapter Three

"Work then for pleasure; paint or sing or carve
The thing thou lovest, though the body starve.
Who works for Glory misses off the goal;
Who works for money coins his very soul.
Work for the work's sake, then, and it may be
That these things shall be added unto thee."

We realize that the present progressive era and all its modern movements continually open new avenues of activity. To be successful as individuals as well as organizations we must have the right perspective of existing conditions of the present time. Efficiency is indeed indispensable in every phase of our work, and in its train follows with equal importance economy, adaptability, tact, patience, perseverance.

In order to find our work crowned with success it must be conscientiously and well done, even to every minute detail. In our daily efforts we must constantly seek opportunities to perfect ourselves, always bearing in mind that life is a training school for all mankind, in which we learn wisdom and gain knowledge day by day, making the most of the great Master's blessings, to his glory and honor.

As we enter a home, no matter whether it happens to be a mansion or a hut, it is to our advantage to observe the conditions, the circumstances, the atmosphere and attitude of the people of the home. It is just as important to ascertain the patient's state of mind as the needs and comforts of the body. In coming into the midst of a household, use much tact and discretion so as to avoid giving the impression of a stranger with strange ways. Make the family feel that they have a friend that has come to comfort, to help, to cheer.

The home of the needy, where it is often impossible to procure necessary supplies and comforts, needs an exercise of ingenuity along the lines entitled to inventors. In various

instances it is necessary to scrub floors and furniture, usually the first thing after giving the patient the most necessary treatment and attention, to wash bedclothes and towels, and when there is no bed linen, to procure and use as suitable rags as can be found. Then, further, for protection, improvise all kinds of sanitary measures and save the community.

There are so many homes where unsanitary, filthy conditions, poverty and destitution exist, largely due to ignorance and mismanagement. Here should be used influence to stimulate in the people the desire and ambition to practice system and economy, as well as cleanliness and sanitation in their daily lives and surroundings. A good influence will work wonders if tactfully and judiciously exerted.

First we will talk about the tuberculosis patient—which presents a problem not merely individual, but distinctly social; for tuberculosis affects the patient in all his social relations. He is often a member of a family group where infection of others is threatened. He may be living in a crowded tenement, where darkness and dirt foster the life of the bacilli. He may be a workman in a dusty factory or handling food which is sold to an unsuspecting public. It is almost impossible to treat the physical symptoms of the tuberculosis patient without considering and treating his social conditions.

The principle of cooperation is applied more often in the solution of the tuberculosis problem than in almost any other problem of social work; for here we must have not alone the cooperation of the patient himself, but also of his family, of local boards of health, tenement house and factory inspector, and often the employer and the church if we hope for any measure of success.

The social workers who have had experience with tuberculosis problems realize that what can be done for each individual patient seems to depend less on the state of the disease than on the character and temperament of the patient, his possibilities of education, and the community resources for proper treatment.

Because the plan of treatment for a tuberculosis patient depends so largely upon the home conditions and home facilities for treatment, on the temperament of the patient and his financial status, the social worker as we have seen, becomes an important element in the development of the plan by which the patient can secure the desired rest, fresh air and good food.

Prevention through education in laws of hygiene is a slow measure, but it must be taught by every social worker if she hopes to do her part.

The opportunity for spreading the gospel of fresh air, food and rest is offered every day. What we expect of our social workers is better means of health education for future generations.

H. BERENICE RUSSELL.

The Lamoni Local

The Lamoni local now includes four classes in the educational department, two circles of Orioles and three societies in the aid and service department, the latest member being the Rosalia Society of Willing Workers. The purpose of this society is to sew for the Children's Home, and its name was chosen in honor of Sister Rosalia Dancer. Many hearts will warm at this tribute, remembering the kindly ministrations of this dear sister, who so quietly went about doing good in all the early years of Lamoni history. What changes there have been and what gladness it would have brought to this faithful one to see the many who are now in position to help where then there were so few.

Of the call of our local officers a "get together" meeting

was held in the high school building on the evening of December 5. All of the women's organizations in town and one country club,—thirteen societies in all—were represented, nine of them not being members of the auxiliary. The object of the meeting was to promote friendliness and interest in the work of one another, to see ourselves in the light of what others are doing and to learn where we may cooperate.

A program including music, a reading, and addresses by the presidents of the various organizations was given in the assembly room, after which light refreshments were served in the domestic science room. The Lamoni orchestra kindly furnished music during the hour of serving and of social converse.

A business meeting of the local held on January 29 provided for quarterly meetings, the election of officers to take place at the meeting of the third quarter.

A committee was appointed to put in operation some plan for assisting in the support of the Children's Home. Orioles and others of the auxiliary in various places have given inspiration by their generous contributions and we feel that we must be doing our part. We should like to see fulfilled the suggestion of the home treasurer, that before long the home may be entirely supported by the auxiliary. This would indeed be fitting, since it was started by the women of the church and is an avowed object of benefit by the auxiliary.

An interesting item of business at this meeting was the provision for an informal reception by the Lamoni local to be held during the time of the General Conference for visiting members of the auxiliary. We hope to greet a large number from our sister societies on that occasion.

Since our last report to these columns two social evenings have been enjoyed by educational department members and their friends. At one the theme for the program was "The work of the auxiliary." At the other a Bible program was given, the theme being "The shepherd." "Li'l brack sheep," "The ninety and nine" in song, and selections from "Our Syrian Guest" added to the beauty of material drawn directly from the Bible, all together producing a delightful entertainment.

One of the women's classes taught by Professor McDowell having finished a course in the history of education has now taken up the study of medieval and modern history. Brother McDowell's method of instruction leads the class to look for the meanings of history in its effect upon the civilization of the world, rather than to burden the mind with details of date and incident, and is thus unusually helpful.

The class in mothers' and teachers' problems has made the beginning of a library from which books and magazines may be borrowed. These books are such as deal with the child development and the interests of the home and are free not only to attending members but to others unable to attend. A number of them have been secured from the State library commission, some have been donated and some placed temporarily, to be withdrawn at the desire of the owners. A few have been purchased. We hope to make this library a very helpful adjunct to our work.

The Graceland Patronesses have been giving attention to their chosen work, their chief activity during the winter months having been the expenditure of money previously accumulated. As a result the dormitories have new lavatories, and added comforts in the sleeping apartments while the treasurer shows a good balance still in hand.

Our Oriole girls have a new superintendent. Mrs. W. H. Blair having resigned because of poor health, Mrs. Hubert Case has been chosen to succeed her.

CALLIE B. STEBBINS,
Press Chairman Lamoni Local.

NEWS FROM MISSIONS

Montana

[The following are extracts from a newsy personal letter to the associate editor. We are confident that our readers will be as interested as we were in the incidents related.—EDITORS.]

Your editorial for January 31 in *HERALD* is fine, and what you say about your item column strikes me as splendid.

One of the best meetings ever held in the district just closed at Nashua, Montana, January 2 to 21. Elder William Sparling and myself held forth there for three weeks, with a splendid attendance and interest, one baptism, and subscriptions and books sold amounting to about twenty-five dollars, a new place for the gospel to be heard. Brother C. W. Humphrey stood the expense, which amounted to nearly one hundred dollars.

I was called here, Harlem, to administer to Brother and Sister T. Gordon's little girl who has typhoid fever—she is doing nicely. There is an epidemic of it here—about seventy-five cases reported. While here we have the use of the Presbyterian church, but few are coming out to hear, but a Jew attends and expresses a deep interest in the work—has heard it before. I recently lectured several nights in the courthouse at Glasgow; a couple of nights when I advertised special subjects I secured good crowds, but other nights only a few. Severe cold weather hindered some from coming.

I wish you every success in your work, and the blessing of God upon the whole church in its forward movement to accomplish Zion's redemption.

Your brother in Christ,

HARLEM, MONTANA.

JAMES C. PAGE.

Northeastern Illinois

We are pleased to be able to report some progress in this district both spiritually and temporally, but I assure you that as a district we are not satisfied; we can see many things that we desire to see accomplished in their time and place.

The district conference that met January 27, 28 with the Central Chicago Branch was blessed with a goodly degree of the Spirit of peace and was the largest gathering of Saints that the writer has ever seen in the district. In one way it was a pleasant surprise, for some had thought the attendance would be light, seeing the times are very stringent in many ways. Of one thing I am convinced; that the greater the sacrifice, the greater the blessing, in God's work. And I believe that if the Saints knew that in just one year hence the Savior would come we would accomplish more in one year than we have been doing in five, individually and collectively. I also feel that there are many friends not yet of us, that could they see a more practical demonstration of what we believe and the three books teach, they would soon be of us. They are just waiting to see if we really mean what we say!

However, as I compare our present conditions with those that confronted the church in 1860, great progress can be noted. We can see that then the law of tithing was little understood, while to-day we see that quite a percentage of the Saints are tithepayers and more are learning their duty each year, so we should not be discouraged, but continue in the good work.

To me, two things are necessary: loyalty to Christ and his church, and loyalty to our country. And if our Saints only

realized the power of a united effort, the needs of every member could soon be supplied and no widow's or orphan's cry, ever go unheeded. But in many instances members and branches are paying twice as much to secret orders and insurance companies as to the coffers of the church.

In Doctrine and Covenants 1:4, we read: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spoke unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, *neither trust in the arm of flesh* [italics mine] but that every man might speak in the name of God the Lord, even the savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

From this and other scriptures we learn that our heavenly Father does not want us to trust in the arm of flesh, but in the living God. His ways are best in the long or the short experience. So we are trying to teach the young that we should make the church the place of our trust, where we have godly men, attending to the finances of the church, and so we can trust in God's way, no matter what the world may say.

Should my life be brought to a close shortly, all that I ask is that my wife receive the necessary things of life, and sufficient to care for, and educate the children, allowing them the proper claim on the church, as provided in the law revealed in these last days.

Now if we were all willing to trust to God, that which he has promised to do, how different the financial conditions of the church would soon be. I believe that the younger men and women of the church are thus beginning to view this matter. I find many in this district who are willing to make the interests of the church the first thing of their lives. We want every one in this state of mind all over the world, wherever the restored gospel is planted. We are glad to note that the Saints of this district are remembering Elder R. N. Burwell, bishop's agent, and he ever stands ready to write you your receipts. His address is Dalton, Illinois. Say if the Saints could see the smile that lights up his face as the tithes and offerings come in you would do it again! Your servant in Christ,

JASPER O. DUTTON.

JOLIET, ILLINOIS, 545 West Marion Street, February 20, 1917.

HYMNS AND POEMS

Selected and Original

Love

The spirit of love comes down from above
To quicken our souls with life,
Oh, who would remove
That blessing from God,
By envy or malice or strife?

The Spirit of love helps us to improve,
And strengthens our souls with life;
May those who misjudge
Come out from the grudge
And remove them from malice and strife.

The spirit of love, pure light from above,
Which marks out our course in life—
Lord may we pursue
The work we should do.
With love—not envy or strife. IDA M. BROWN.

Purity

(Tune: "Old Oaken Bucket")

How dear to my heart are the sweet gospel blessings,
When our loving Father presents them to view.
The gifts and the blessings enjoyed by our fathers,
Again are enjoyed by the faithful and true.

Chorus:

The old gospel story, the sweet angel message,
'Twas preached by our Savior, the prophets and seers,
And sweeter it grows, as we older grow in it.
And gives us to know that our Father is near.

How sweet was that day we went forth to receive it,
And promised our Father his love to obey,
And as we obey we enjoy his sweet Spirit,
And feel we have come to our Father to stay.

Then let us be pure as the day is approaching,
When Jesus is coming with all of his Saints,
And then we'll rejoice in the city of Zion,
And have no more trials or earthly complaints.

ORVAL L. THOMPSON.

Resignation

There are thoughts in my heart that I cannot express,
A song that I cannot well sing;
There's a prayer on my lips that can never be heard,
Except by my Savior and King.

There's a calm I maintain as the dark passions rise
In those who delight in ill strife;
There's a hope in my soul that sustains full my faith,
Amid all the doubts of this life.

There's a joy I can claim in a righteous intent,
Surpassing the thrill of the throng;
There's a solace and balm for my heart when I know
My efforts have thwarted the wrong.

There awaits a reward for the man who endures
All ills which beset him so sore,
There's a harp and a crown and a mansion of gold
Across on the evergreen shore.

—William Henry Basham.

A Prayer

(Tune: Woodworth—Saints' Hymnal, No. 138.)

Oh my Lord! if I could do
Something for thee, for my Savior too,
Something great or something small
Something to help us,
One and all.

Day by day I pray to thee
 More of thy Spirit give to me;
 More for thy Saints lest we fall
 I pray for help, for
 One and all.

Father in heaven, I'll do or be,
 All that my Savior asks of me;
 Helping others to hear thy call
 And helping, helping,
 One and all.

CATHERINE THOMAS BOOHER.

LETTER DEPARTMENT

From Here and There

If there are any Saints in or near Sulphur Springs, Texas, kindly write to Lulu Boothe, Paris, Tennessee, route 5, a sister with relatives who own property near there.

Elder J. R. Grice writes from Allenton, Michigan, on the 21st that he is attending the Scott-Turney debate at that place. The latter attacked our faith and the result is a sixteen-session debate with S. W. L. Scott. J. F. Curtis is moderating.

From Plano, Illinois, F. F. Wipper writes that he is just closing a series of illustrated lectures. He says Elders F. M. Cooper and C. H. Burr are on the sick list, while Eli M. Wildermuth seldom ventures out except when the weather is very favorable.

The president of the Deselm Branch, twelve miles from Kankakee, Illinois, would like to know if there are any Saints or friends of the work in the latter city. If there are, he would like to have them communicate with him. Address Earl D. Rogers, Manteno, Illinois.

As one of the isolated ones, Sister Mary Chapman writes from Grant Park, Illinois, that she is almost eighty-three years old and enjoying good health. She appreciates the church papers very highly and relates that she was healed very remarkably by faith and prayers during the past year.

Being isolated, the *HERALD* and *Ensign* are the only preachers who ordinarily reach Sister G. M. Routh of Salem, Missouri. However, she is expecting a visit from Brethren T. C. Kelley and William Sparling later on. She has two little ones who have not been blessed.

We often hear from Detroit, Michigan. Brother Howard Carpenter of 1460 Saint Aubin Avenue, writes as a result of printing their address some have called on them with mutually good results. He speaks highly of the month's series of services at the Third Branch, as a result of which twelve were baptized through the efforts of Elder J. R. Grice.

The Oak Dale Branch at Hamilton, Missouri, was recently visited by William Lewis and later by Bishop Richard Bullard. A sentiment is evidently increasing in that district toward the purchase of an automobile for the bishop of the Far West District. It is argued that the extra places which this will allow him to visit, with the time saved, will pay for the car in a short time.

Elder Charles J. Smith writes from Southern Nebraska District that he is favorably impressed with our items in this department and hopes many will fall in line. He thinks the boiling down process may be helpful. He says: "From Nebraska City on the east to Eustis on the west, Platte River on the north, Kansas on the south, work is prospering and the prospects getting brighter all the time."

There is a little band of six Saints at Erickson, British Columbia, and Sister H. Young writes from that place saying that Elder R. Newby is very favorably thought of by our people and nonmembers as well. She writes of a remarkable manifestation of God's power in healing, which is very convincing to all. In the weekly prayer meetings, the manifestations of the Spirit through the gifts of prophecy are much appreciated.

The recent conference in Des Moines, Iowa, is reported by R. J. Farthing of that place as perhaps the best attended conference ever held in the district. Bishop McGuire was present and conducted a round table discussion on Sunday afternoon, preaching in the evening. Meals were served on Sunday in the church basement by the young ladies of the Sunday school Bible class. Other interesting details will be found in the minutes of the conference.

A branch of 29 members was organized at Sedalia, Missouri, on the 11th, adding another branch to the Holden Stake. The stake presidency presided and a number of the stake and general officers were present. A Sunday school has been maintained at Sedalia for several years with occasional preaching services, and we rejoice with them that they have grown sufficiently to justify a branch organization. Elder C. L. House was elected president.

Brother Gerritt Juergens of Glidden, Iowa, was invited by the high school pupils of Perry to sing a solo, and sang three. He is much appreciated by all who heard him, and he is placed alongside the noted Theo Karl, a Perry product. Their voices have the same range. Brother Juergens not only sings high tones with delicacy and sweetness but his deep tones are rich and beautiful; there are no imperfect tones in the range. This is unusual, and we are glad that he is so favored, and possesses a willingness to use his talents for good.

Nearly every branch in the Central Oklahoma District was represented at the well-attended conference on the 17th and 18th at Terilton. Sessions harmonious, business done with dispatch, and preaching and social services edifying and uplifting, says Brother Joseph Arber. At the Sunday afternoon service the Lord blessed those present with the gift of prophecy to comfort and strengthen. Of the active ministry present were: W. M. Aylor, James M. Smith, Joseph Arber, with Bishop Ellis Short and wife representing the auxiliary, and Sister O. L. James directing the music.

"One of the most encouraging features of our work at the present time is that the Saints quite generally are awakening to the need of their support financially. All along the line we see they are beginning to get a better understanding of the law, and are filing their inventories with the bishop and arranging so far as they are able to do so to pay their tithing," writes J. E. Vanderwood from Madison, Oklahoma. "If all will do what the law requires, it will be but a short time until Zion will become a reality, the poor will be relieved, and the families of the missionaries will be properly provided for. Quite generally there seems to be a determination and a willingness on the part of the Saints to achieve higher ground.

Let us all labor and pray that the final victory may be hastened."

The trend of affairs in the Detroit, Michigan, Branch are reported as having been upward for many months. The appeal to the youth of the church has been heeded and the young generation are stepping forward to fill the positions their elders are laying down. The young people's early morning prayer meeting is proving a powerful force in the lives of the Saints. Apostle Gomer T. Griffiths entertained large audiences two evenings recently with experiences in the Holy Land, illustrated with views of the country and its people. The death of the child of Brother and Sister Walter Bennet is reported, they having recently removed to Pontiac.

Bringing Forth Fruits of a Life in Christ

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15: 8. If we do not bear fruit are we his disciples? Is not that the ground upon which we are his disciples? What think ye?

The railroads say, safety first; Christ says, purity first. To live a pure life must be followed to gain the recognition of Jesus as his disciples. Paul had a clear conception of true conditions of a life in Christ. "Christ in you the hope of glory." "Yes, and that by a divine process. When you are baptized in water you are born into Christ in part, when you are confirmed you receive the Holy Spirit, the germ of a new life enters you. Now you are a citizen of the kingdom of Christ, and to be true to your citizenship you must bring forth the fruits of this new life. If you fail to bear fruit, will you have the "hope of glory"? Think about it.

If you have the Holy Spirit will it not be apparent? Has it changed? No, you say God cannot change. Very well, then it will show its presence as of old. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." If you put sugar into anything will it not show its presence? If you have the Holy Spirit will it not also? If you have not the Spirit what does that show? "God is no respecter of persons," so there must be something wrong with you. What would you think of a rosebush that never had any roses on it? or an apple tree that never had any apples on it? What would you do with it? What will God do with us? We are governed by law—the law of God. Christ says, "if you bring forth much fruit, you glorify my Father." Can we do it any other way? If we do not glorify—honor God, what are we doing? We will be like the rosebush which had no roses on, or the apple tree that never had apples on.

God first in all things, "Thou shalt love the Lord thy God with all thy heart, mind and soul." What else have you? That shows that all the forces of the being, according to the divine desire, shall be concentrated upon God, to do his direction—will.

What kind of fruits should we bear? must they not be the fruits to love of God and to and for his cause? to advance its interests? If you wanted to buy a piano or some other thing, you would make a strenuous effort to do so—make sacrifices to do so—are you doing that? Is not the promotion of the greatest thing in the universe, of more worth than a piano or anything that will perish? Will we fail in a financial way? The Lord says "Prove me herewith." With what? Bring ye all the tithes into the storehouse, that there may be meat in mine house. What for? To care for the missionaries' families who are giving their all to promote the work of Christ, to care for the needy in the church.

Can you think of any better effort in life? As you make others happy, your own happiness will be increased. "Ye are bought with a price, therefore glorify God in your body and in your spirit which are his." Let us be wise unto salvation. Is not that what we are aiming at, trying to get? If not, what is your aim? Can you do it your way?

The Lord says: "It must be done in mine own way." Do you believe it? "Heaven and earth may pass away, but my word shall not fail."—Jesus. What have you? What do you want? How are you going to get it? It must be gotten in some definite way. Jesus says; "I am the way the truth and the life—the light of the world." Can you get your sins remitted only the way Jesus says? Then can you bear fruit only as he says? Will some other kind do? Will indifference do for effort as he directs? We are being tested now to prove our fidelity. The just shall live by faith. Faith in what? In yourself? No, in God and his means of salvation. God waits for us, we don't have to wait for him. His plans are perfected.

Let us awaken, those who are asleep. Let us bend every effort to advance the gospel work. Better to do it now than to wait till we get over on the other side and wish we had. Let us not stand in our own light. If this gospel is worth anything it is worth every possible effort we can make for its advancement. "Ye are the salt of the earth," but if the salt has lost its saltiness wherewith will ye season it? Have salt in yourselves and have peace one with another, so that when you are ready to go to your record of life you may have peace, not fear.

CHARLES A. PARKIN,

Bishop of Northern California.

SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

Independence Stake

On February 18, those who occupied at the Second Branch, Walnut Park, Enoch Hill and the East Mission were W. W. Smith, A. Dwyer, M. H. Siegfried, George Jenkins, George Shearer, J. C. Foss and F. G. Christie. In the evening Brother Dwyer lectured on "Travels in Palestine" at the Brick Church and at the morning hour he gave a very interesting account of his conversion to the true doctrine as taught by the Reorganization.

The upper room of the Stone Church was well filled at the morning service, when Brother F. M. Sheehy held forth in a sermon, the cue of which was taken from the words of the anthem, as found in Isaiah 55: 7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Sung in a rich baritone, like that of our Doctor Frank Criley, and in phrases of response by a choir of sixty voices, these words had an effect of sublimity on the minds of both the preacher and the people. Quoting from the Doctrine and Covenants, sections sixty-four and forty-three, our brother's admonitions and instructions were sharp, yet mild and suggestive, and some of his closing words were: "We are on the road of success; but the justification of our evil deeds must be regulated by the law as it is expounded *ex cathedra* and not by any particular individual.

"We are governed by the supreme law of the gospel, the strong evidence of the divinity of this latter-day work."

At the Children's service, at the close of devotional exercises,—a simple prayer and a few songs from Zion's Praises, Sister Eunice Smith told, in a quiet and effective manner, the gospel story of the resurrection and the journey to Emmaus. This was about all and there was good order at the

dismissal. Brother E. C. Harrington was in charge; and as usual, in the line of directing the little folks, in singing and in matters of deportment, his duties were well in hand.

The evening prayer was offered by Brother H. H. Robinson; the usually large audience settled down in an attitude of good attention to the offertory of the organist, hymn 114 was sung, and Brother Walter Smith began a vigorous discourse by reading selections of Paul's letter to the Hebrews, and also to the Corinthians. It was a telling sermon of efficiency. Being prayerful and clean and holy, he said, will not solve the problem before us: they only free the man for the race set before him. These are some of the words he read: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "This text," he said, "means to run for the glory of God. So run that ye may obtain the prize. Opportunities are rich. Having secured the running garment, and having endured the hardships, the time is ripe to enter in."

The midweek meetings have also been very interesting. The Prayer meeting on February 14, presided over by Bishop E. L. Kelley and Elder W. H. Deam, was as usual well attended and full of interest. On the 15th, while the sisters of the "Aid" were quilting, the class in story-telling, sitting in a half circle, just twelve in number, got busy, and after a few opening remarks by Sister W. W. Smith, the real work began, and it was found to be very profitable and instructive. Story-telling may be introduced in Sunday school, kindergarten and Religio work, junior church services and singing classes.

The attendance at Sunday school on February 18 was 836. The juniors and primaries are thriving in the lower room with twenty classes in each department. Good work was done by the junior orchestra under the leadership of Sister Cora Tonnahill, twelve members being present.

The first lecture of the teacher training class was given last Sunday, by W. W. Smith, and the second lecture will be given during the time of the stake Sunday school and Religio conventions, which will be held here February 24 and 25.

A noted gathering of educators and literary people, the National Education Association, will convene in Kansas City next week.

Let the good work go on.

ABBIE A. HORTON.

Walking on the Water

As I noticed in a recent *HERALD* a desire to collect the different stories of Joseph Smith's attempt to walk upon the water, my memory harked back to the year 1856 or '57 as I heard it related by an old lady who came from Palmyra, New York. She was a devout Episcopalian.

Mother said, "We are Latter Day Saints—expect you call us Mormons." Yes, she knew all about Mormons from the very start, and the Mormon Bible Joe said he found in a hill a few miles from Palmyra. He pretended to work miracles, the chief one being to walk on the water. So the boys and fun loving class got him to set a date to exhibit his power. Old Mr. Knight was our near neighbor, back of his house was a pond and there the crowd gathered. Joe took the precaution to lay some planks just under the water and very confidently started to walk in, only to take a few steps and fall headlong into the water. Some boys had discovered the boards and carried them away. So the crowd had their fun and poor old Joe, as she called him, received a good wetting.

However, the old lady got so excited in relating the story

she declared it was true, for she saw it. Mother exclaimed, "Oh, Mrs. M——, you never saw it. It was at Buffalo, New York, that he attempted to walk on the water—the only place I ever heard of his being charged with such a foolish undertaking."

"Well," she said, "I saw the place they said he fell into the water. Old Mr. Knight was a very good man but like so many others in that community he went and joined the Mormons, too, and moved to Nauvoo. Yes, they were terrible deceivers and it was not safe for even the elect to investigate their pernicious doctrines."

Suffice to say we heard the old lady relate the same story several times but never again heard her say, "I saw it."

MRS. E. S. MASON.

The Evils of the Tongue

"But the tongue no man can tame, it is an unruly evil, full of deadly poison."—James 3: 87.

Well might the Apostle James say this, for with it we can blast the brightest hopes, spot the purest character, ruin the best reputation, dissolve friendship, destroy peace, drive from the heart all love from those we have before loved and cherished, and turn the closest attachment to extreme hatred. The ties of friendship, the love of the family circle, the bonds of Christian societies, all can be injured, ruined by the tongue. It can drive away from the heart every ray of sunshine, and place therein sorrow and gloom.

With one unguarded word it can destroy the confidence of our brethren and sisters, and with those whom we are associated, who are watching us in every word, and to whom "we should be a light." By repeating things which we have heard we can bring reproach on the cause of Christ, cause doubts to arise in the minds of our brethren and sisters, and what is still worse, be a stumblingblock in the way of others, and turn aside those who are near the kingdom.

Dear Saints, let us think of the glorious liberties and blessings which we enjoy, that we may not hinder others from entering the fold of Christ, when we are led to speak any unkind word, or to repeating vain and idle conversation. Let us bridle the tongue when we are tempted to tell some story in circulation, calculated to injure the character or feelings of our brethren and sisters, or even anyone. Let us remember to do as we would be done by, and bridle the tongue. Yes, think, stop and bridle the tongue. Let us pray together for the Holy Spirit to enable us to control this unruly member, for oh, how much evil it can do. Yes, how often have I seen a brother and sister turn away from another, with a tear in the eye because of an unkind word that has been spoken. How often have I heard that fall from the lips of even Saints which has caused my heart to ache.

Let us then be watchful, careful, thoughtful and prayerful, that we may overcome. When we speak, let it be with sobriety and truth. When we see those around us bowed beneath the weight of the trials, sorrows and temptations which attend their path on every hand, let us hasten there and with words of cheerful hope and love, encourage them to press on. When we see those that are perishing without the gospel let us go there, and with words of light and wisdom teach them the way by the Holy Spirit's power, the way to eternal bliss. When we see our brothers or sisters do a wrong, let us go to them in a spirit of meekness and love and tell them their error. Do not fear, lest you will offend them, if you go in that spirit. But remember, if not at that time, they will see their wrong, and if true Latter Day Saints will confess it; let us not treat those that are sinning with neglect or coldness, but to the contrary let our heart's desire be for

their welfare, and the salvation of their precious souls. Let us pray for them, and while we pray let it be from the heart, and not the "prayer of the lips only."

Let it be far from any Saint to be found telling the fault of any brother or sister to anyone else, and when others come to us to retail faults, let us tell them frankly, "We do not wish to hear you on that subject." Let us ever be heard to say, "If our brothers or sisters are overcome in some of their trials and do a wrong, there was no need of that. If I had been in their place I would not have done so." Unless we have been similarly tried let us wait until we pass through similar trials, and then we can say what we have done and so encourage them to try to overcome.

Brethren and sisters, I do not say that I have done all that is herein written, but it is my desire so to do, and knowing some of the weaknesses of the flesh I have written this, hoping some might be benefited.

Your sister in the gospel of love and peace,

MARY JANE RALLINGS.

SUTTON-IN-ASHFIELD, Fern Street, Stoneyford Lane.

How I Became a Latter Day Saint

I opposed the latter-day work for several years, being a deacon in the Holiness Church. One day when my wife had taken sick, a Latter Day Saint sister who lived across the street asked if I cared if she called the elders of her church to administer to my wife. I told her that if my wife desired it I had no objections. The doctors had given her up and said they could do nothing for her. As soon as she was administered to she began to get better. We later moved from Joplin, where we then lived, to Neck, Missouri, and from there to Purcell. But this Latter Day Saint sister kept sending us word that she wanted us to go to the Latter Day Saint meetings. Finally, to please her, we did this, and heard the true doctrine of Christ, though I was still very stubborn. Still, I felt I was not satisfied with the doctrine I had, and I asked the Lord if he had the true church on earth that he would show it to me, and I would accept.

When I went home that night I went to a secret place to pray, where the Spirit had been enjoyed many times by myself, and asked the Lord that if the Latter Day Saint Church were the true one, and accepted by him, that he prove it to me by preventing the elder from going home until he came back to Purcell where we lived. He intended to go away the next morning to Kansas, and from there to Oklahoma, but after he had left Kansas, where he was preaching, while on the train he found a brother that was very ill, and that brother asked him to administer to him. It was discovered that no oil was available, and the conductor told the elder he had better go back to Joplin with him and take care of the man, for he was real sick. The elder finally decided to do this, and accompanied him to Joplin, where he found a temporary home for him. He procured some oil and administered to the man, and in a few minutes he was normal and free from his sickness.

Soon the elder went to the station to start for home, and when he arrived at the depot the train was late. Something told him to go to Purcell, so he started to the street car line, and when he reached there the car was just leaving, so he picked up his grips and went back to the depot and asked the agent about the train. The agent told him the train was one and a half hours late, so the elder concluded again that he would go to Purcell, but when he got back to the street car line the next car had just left. Much disturbed over these disappointments, the elder concluded that this time he would go back to the railroad station and stay there until

he could get the train. This time he was informed that the train was wrecked, so once more the disappointed man started to the street car, determined to go to Purcell, which he did.

Arriving there he gave out announcements for preaching that night, and everyone was surprised that he had come back so soon, for I had told no one of my prayers. Upon entering the stand that evening he made the statement "I don't know just why I am here," but I knew, and after the sermon was over I was ready for baptism and told him so.

Thus I feel the Lord works in many ways to accomplish his will.

Your brother in Christ,

COMMERCE, OKLAHOMA.

W. B. MULLEN.

SAWYER, IDAHO, February 5, 1917.

Editors Herald: I will let the Saints know we are still in the straight and narrow way with our faces toward the goal. We are willing workers, doing all we can for the weak Saints and trying to show the world that we are right.

Many changes have taken place in this locality since we united with the church. The gospel has been spread until there are not many here but what have either heard or had a chance to hear the angel's message, and I feel the time drawing down on the people. We would like to see Brother J. A. Bronson give one more series in Laclede. There are some good people waiting for him there. The call is urgent for more preaching, and it seems too bad to take our best elders to keep the Saints together. Is the time here when the Adversary is to get among and scatter us?

Saints, let us be humble and willing to forgive, also to ask forgiveness. Let us not be stiff-necked with our own—"God's household." Let us stand forth as we have never done in the past. Let us live the gospel every hour, that nothing will be permitted to enter our minds to think evil of our brethren and sisters. What are you going to do with these feelings when the Savior comes? I am sure they must be put away before then, for we are to be one. Then why be divided? Let us be up and throw away all malice and hard feelings, forgive and forget, even if we feel that "I am right and my brother wrong." He may feel the same, so then be willing to confess all to God with an open heart, that all will be well, and his work go on in peace.

Let us stand strong upon the "Rock of Ages," fearing nothing, for once we put ourselves in this position, directed by the Spirit, there is nothing to fear. God is with us and who can be against us? 'Tis the Spirit of truth and will show us things to come. This is the stand I take to-day. I am young in the work, but I have never doubted anything. The simplicity Brother Bronson used in preaching the eye or heart opener to us on the Book of Mormon gave me such an insight of the work, that I threw all away and boldly walked out for the Latter Day Saint, and since then I have talked the gospel wherever I go. I write of it to my friends. Many times I am led to do things that seem to me will do no good, but still I must try to feel at ease with the voice of the Spirit.

Saints, let us put on the whole armor of God, that we may be able to stand against the wiles of the Devil, for the days are here, which Jesus told us of in Matthew 24: 24. Great signs and wonders are being done to-day, and their followers are many. We find good people among them, but also find it hard to convince them of the truth. Nevertheless we must keep on and not be discouraged, else we be deceived. Meekness and humility do not mean weakness. If all who complain of weakness will study this over, I believe it will be as plain to them as to me.

I am home department superintendent of the Spokane District, and I must admit that I have faced the wall of discouragement several times. Some seem to be so far from the straight and narrow way that they do not care to study or be one with us. Many of the local superintendents do not report even after I write and send them report blanks, but the Spirit has said "peace" to me, when I have done my duty. We are not to judge, but do all we can, with our eyes watching, our ears hearing, our hearts full of love for all. I love to labor for him; never think of tiring, for where we find so much pleasure we cannot find pain. Let us all resolve to stand firmer than ever and we will give God the honor, the glory.

Your humble sister,

MRS. JENNIE CRABB.

CARRINGTON, NORTH DAKOTA, February 7, 1917.

Editors Herald: The HERALD comes to our house as a very welcome and highly appreciated weekly visitor.

When we read letters from those who are isolated and see the zeal and faithfulness they express, it makes us feel as though we were not doing as much as we ought. To read lines written by those who are new in the church and feel the fellowship toward them that we do, we cannot help but recognize the fact that Almighty God is working among his people. It especially did me good to read the letter written by Sister Effie Dahl from the Minnesota District in the last issue of the HERALD. Perhaps more especially so because I have labored to some extent in Minnesota in the auxiliary work. To read a letter like that expressing a desire to work more for the Master, surely makes me feel as though we as members should awake to our duty and be willing to sacrifice more for the Master. The Master has said, speaking of the gathering, "Gather my people together unto me, those who have made a covenant with me by sacrifice." How, then, can we as his Saints expect to be gathered to Zion unless we have sacrificed? Surely if our covenant with him has never called for sacrifice, or if we have not been willing to make the sacrifice, we cannot expect to be gathered.

Since September last we have been isolated. Previous to this time we were located in the Minneapolis Branch and enjoyed our labors with the Saints very much. Leaving a branch where one has the privilege of attending Sunday school, Religio and other church services is like taking a fish out of water. However, since coming here we have been privileged to hold a few meetings. Brother J. W. Peterson very ably presented the gospel message to those who came out. Brother Peterson and I had the opportunity of holding a conversation with two protestant ministers. One a Congregational; the other a Methodist. The Methodist minister gave me a dollar with which to buy him a Book of Mormon. I feel that the seed sown here by Brother Peterson will some day bring forth fruit. He surely has a kind and affirmative way of presenting the gospel. I believe if more of our missionaries would show the same spirit of regard for other people and their belief, their work would be much more effective. I also believe that if we as isolated members and also those who are living in locals would associate with members of other denominations more, and gain their good will by doing what we can to assist them, it would be far easier for our missionaries to get a hearing when they come around. On the other hand if we keep ourselves aloof and be narrow-minded enough not to associate with those who are not of our belief, they would naturally look down on us and would not consider giving our men a hearing. Remember we are in the world but need not be of the world.

Let those who are in locals and stakes remember the iso-

lated ones in their prayers. We are with you in the conflict.

ROBERT J. WILDEY.

GREAT FALLS, MONTANA, February 11, 1917.

Editors Herald: The little band of Saints here have been strengthened by a recent visit from our estimable brother, Elder W. P. Bootman. An effort was made at cottage meetings in Boston Heights, and while we meet with very little success in regard to numbers, yet encouragement and new zeal were imparted to the Saints, and we sincerely hope that good may be the final result to others. Brother Bootman is an eloquent speaker and many times during our little series of meetings we experienced feelings of sadness that all the honest-hearted in the city were not privileged to hear the gracious words that fell from his lips with such power and force.

Elder Bootman was accompanied by his stepson, R. C. Davey, a noble young man but recently ordained to the Aaronic priesthood. He preached his first sermon for us and it is inspiring indeed to see a young man for the first time standing so bravely in defense of the glorious gospel of the Son of God. We were pleased to see the result of careful systematic study in his discourse.

The Great Falls Saints have regular meetings, Sunday school, Religio, preaching, prayer and sacrament, led by our genial Brother Price, but find ourselves handicapped for lack of a public place in which to meet. We are hoping some more new Saints may move in to help the work along.

In gospel bonds,

LAURA L. FREIE.

415 Thirty-third Street North.

NIAGARA FALLS, NEW YORK, February 13, 1917.

Editors Herald: It is some time since we have written to your columns and though we are almost snowbound here and with a coal famine threatened, yet church work as far as the branch is concerned is flourishing nicely. Elder James Pycock has been with us for some weeks and has aroused an excellent interest, supplemented recently by the ever welcome and smiling face of our patriarch, A. D. Angus. The attendance at the services, especially Sunday nights, has been a full house, and of the many strangers who have attended no one appeared to take issue with us, but all seemed to be satisfied and many are very much interested. Several have seen fit also to obey the gospel covenant and we hope to fill the font again in the near future.

We have recently organized an orchestra under the leadership of George Landes and consisting of nine instruments and the piano adds greatly to our musical talents. Our Sunday school is making excellent strides and the Religio is also doing nicely with Eugene Dixon again as president. We are planning to hold special services about March 10 and 11, to dedicate our church building and burn the mortgage. Elder Pycock is leading a campaign not only to wipe off the church debt but also to pay for a lot we purchased at the rear of the church and also to put in more suitable conveniences in the church building. We are hoping to have Brother U. W. Greene and several missionaries with us for the occasion.

We held our district Religio and Sunday school convention at Buffalo on the 3d and 4th, and despite the terrible cold weather at the time, a profitable convention was the result. The special features consisted of model school work and we trust greater efforts along teacher training and cooperation of the different schools may follow.

The city newspapers dealt with us very fair this winter.

The leading paper allowed us usually every Monday a nice write-up of our Sunday services, and we feel we have been before the public more and at less cost this year than ever in the past as a result. In fact, the entire city appears to know of Elder Pycoc, as many have been reading the sermon synopsis in the paper each week.

Yours in bonds,

1553 Willow Avenue.

WILLIAM J. LANDES.

MISCELLANEOUS DEPARTMENT

Conference Minutes

CENTRAL NEBRASKA.—At Inman February 3 and 4, district president W. M. Self in charge. Two elders and 3 priests reporting. W. M. Self and F. S. Gatenby sustained as presidency. Other officers chosen: Mary Sodersten, secretary, N. S. Butler, treasurer, Lulu Butler, member of library board. G. S. Gatenby, secretary.

EASTERN OKLAHOMA.—At Winthrop, Arkansas, February 3 and 4. J. C. Chrestensen and W. M. Aylor presided. Branches reporting: Manchester, Shawnee, Wilburton, Jacksonville, Fanshawe and Haileyville. Ten of ministry reported. G. C. Thompson and T. B. Sharp were ordained elders. Ordination of A. M. Powell to office of elder provided for. George Schlup ordained deacon. A branch was organized at this place, taking the name of Winthrop. Time and place of next reunion left to the district president and missionary in charge. Next conference to be same time and place as reunion. District president chosen as chairman of a committee of three, with authority to appoint the other two, to solicit funds and buy a district tabernacle. J. E. Kelsey, secretary.

CENTRAL TEXAS.—With Marlin Branch February 3 and 4, B. F. Spicer in charge, assisted by A. J. Banta and G. R. Kuykendall, secretary present. Reports from district officers and from 11 of the ministry. Branches reporting: Texas Central 88, Philadelphia (now Marlin) 84, Houston 81, Cookes Point 60, and Dallas (which was received into district association at this conference) 48. Bishop's agent's, A. J. Banta, report audited, found correct and adopted. Branch secretaries are required to make semiannual reports to district, first report to begin January 1 and end June 30, second to begin July 1 and end December 31. R. F. Moore of Dallas, Texas, on request of Dallas Branch the right to the ordination of elder. Philadelphia Branch name was changed to Marlin. Adjourned to meet at Hearne, Texas, in July. C. M. Mitchell, secretary.

NORTHWESTERN OHIO.—At Toledo, February 10 and 11. G. T. Griffiths and Jesse Harden, district president in charge. Reports from every branch, Elders reporting 3, priests 2, teachers 2, deacons 2. Report of bishop's agent showed total receipts \$496.16, balance on hand January 1, 1917, \$7.05. District officers sustained for ensuing year: Jesse Harden, president; W. G. Kimball, secretary-treasurer; new officers are Louis Finken, vice president; E. L. Ulrich sustained bishop's agent. Delegates to General Conference: G. T. Griffiths and Everett Finken. Maumee Branch at Antwerp, Ohio, disorganized, not being sufficient members to sustain same; conference adjourned subject to call of presidency. W. G. Kimball, secretary.

CENTRAL OKLAHOMA.—At Terlton, February 17, 18, with good attendance, and resulted in a spiritual uplift to the Saints. Branches reporting: Oklahoma City 31, Tulsa 44, Terlton 98, Ripley 97, Piedmont 153, Skiatook 32, Rockcreek 115 and Holdenville 145. Officers elected: President, J. S. Myers; vice president, F. W. Kueffer; secretary, Alice McGeorge; member of library board, Dan Sorden. Delegates to General Conference: Brother Joseph Arber, Sister Ellis Short, Belle Robinson James, Pauline James, Brother and Sister E. H. Proffitt. Alternates: Sister T. L. Stroup, Sister E. D. Bailey and Elmer Brown. Next conference, time and place of the next reunion. Joseph Arber, president; Alice McGeorge, secretary.

MOBILE.—At Bay Minette, Alabama, February 3, 1917. Presiding officers in charge. Officers reporting: President,

vice president, secretary-treasurer and bishop's agent. Branches reported: Bay Minette 352, Escatawpa 199, Mobile 73, Theodore 97. Resolution passed requesting General Conference to make provision for a church exhibit for the Mississippi Centennial Exposition. The boundary lines of the district were designated and General Conference requested to take necessary action to establish same. Resolution passed recommending the use of individual communion cups to the branches of the district. Delegates to General Conference: A. E. Warr, R. C. Russell, A. G. Miller, Edward Rannie and F. M. Slover. Delegates present instructed to cast full vote and in case of division, the majority and minority vote. Next conference will meet at Escatawpa, Mississippi, at the call of district presidency. Edna Cochran, secretary.

OWEN SOUND.—At the conference of the Toronto District, held in Arthur, Ontario, during the fall of 1916, the district was divided, the portion west of the eightieth degree receiving the name of Owen Sound District. The officers appointed in the new district are: President, D. B. Perkins, Clavering; vice president, S. G. St. John, Wiarton; secretary, J. Hannah Leeder, Port Elgin; treasurer, James A. Morrison, Owen Sound; member library committee, Sarah Shute, Wiarton; chorister, Amelia Taylor, Grand Valley. Bishop's agent is James A. Morrison, 426 Twelfth Street West, Owen Sound. General Conference delegates are J. F. Curtis, D. B. Perkins, S. G. St. John, James A. Morrison, W. D. Ellis, J. Shields, R. T. Brown, R. C. Evans, J. L. Mortimer, N. E. Leeder, J. H. Taylor, Ed. Powell, Charles Woods. Delegates attending empowered to cast the full vote, and in case of division a majority and minority vote. The conference will meet second Saturday and Sunday of October in Owen Sound, Ontario. It was resolved that meals would be served at a cost of 15 cents each. J. H. Leeder, secretary, Port Elgin, Ontario.

NAUVOO.—Burlington, Iowa, February 10 and 11. Owing to sickness presidency of district were not present, so L. G. Holloway, D. J. Williams and G. P. Lambert were chosen to preside. Ministerial reports and branch reports read. Report received from "Nauvoo District Builders," showing their growth, etc., since organization in February, 1916. An invitation was extended to all in district to join their association. Bishop's report for 1916 was read. Report showed all accounts met for the year 1916, and a balance on hand. Delegates to General Conference: James McKiernan, D. J. Wil-

Conference Daily

Every Latter Day Saint unable to attend the sessions of the coming General Conference, with the preceding sessions of the Religio and Sunday school General Conventions will find the Daily Herald to be issued during that time a necessity. In fact it has been found that many of those who attend the sessions subscribe to learn what the others who are in attendance are doing.

The first issue will be mailed out on Monday evening, April 2, and followed by an edition each day, except Sundays, till the close of the conference.

Many interesting details will be given for which room cannot be made in the regular issues of the Herald.

The price is only 25 cents for the entire time. Subscriptions should be sent in early so the lists may be made up and thus avoid mistakes and delay from a rush at the last moment. Each day's news will be made up in the evening and mailed out at 8.05 p. m., thus reaching subscribers promptly.

Herald Publishing House

Lamoni, Iowa

liams, L. G. Holloway; G. P. Lambert, Herbert Salisbury, Sister D. J. Williams; alternates: Ethel Lacey, Sena Schweers, Maggie Wright, J. H. Reed, R. Wiley. L. G. Holloway and G. P. Lambert chosen committee to purchase automobile for missionary purposes in district. Reunion committee reported as favoring July 27 to August 5 for coming reunion of Nauvoo District. More concerning same later. All services were of high order and the manifestation of the Holy Spirit enjoyed. Two brethren baptized Sunday afternoon. To meet at Fort Madison, June 16 and 17, 1917. W. H. Gunn, secretary, Fort Madison, Iowa.

LITTLE SIOUX.—At Moorehead, Iowa, February 3 and 4 in charge of district presidency, Amos Berve, J. W. Lane and W. R. Adams. Statistical reports from 12 branches show number at last report 2,169, present number 2,231. Report shows 138 holding priesthood. Bishop's agent, A. M. Fyrande reported receipts for 1916 \$7,570.00. Twenty-three delegates to General Conference as follows: Amos Berve, Sister Amos Berve, Joseph Lane, Louisa Lane, J. C. Crabb, S. B. Kibler, Sister S. B. Kibler, E. J. Zimmerman, Sister E. J. Zimmerman, Mark Jensen, J. W. Townley, Harriet Townley, Charles F. Putnam, Ada S. Putnam, C. M. Wilder, J. E. Gunsolley, Alice Gunsolley, Ned Calhoun, J. C. Ballantyne, Charles E. Ballantyne, Josephine Ballantyne, W. R. Adams, and Ruby Adams. Alternates: Thomas O. Strand, Sister Thomas O. Strand, Charles Kennedy, Esther Kennedy, Nellie Kennedy, E. B. Purcell, Sister E. B. Purcell, Ammon McIntyre, Florence Lewis, Sister Perry Mann, Christy Gamet, David Gamet, J. P. Garner, Hattie Garner. Recommended for ordination: Charles F. Putnam, elder; E. B. Purcell, priest; George Carlile, priest; and Levi Rawlings, teacher. Attendance small on account of bad weather but an interesting and profitable session. Next conference in June to meet at Pisgah, time left with district presidency. Ada S. Putnam, clerk.

DES MOINES.—Met in Des Moines, Iowa, February 10 and 11, in charge of district presidency, O. Salisbury, C. L. Nirk, Henry Castings. Reports: Rhodes 98, Oskaloosa 50, Nevada 90, Packard 21, Perry 84, Concord 56, Clear Creek 29, Boone 110, Runnells 130, Des Moines 514 and Knoxville 22. The latter branch was recently organized with Thomas Williams, president, and R. D. Williams, clerk. The total membership of district is 1,340. By action of conference the branch at Fraser was disorganized and the membership transferred to the Boone Branch. Bishop's agent's report for year showed receipts to be \$2,299.31, expenditures \$1,634.21. E. O. Clark resigned as district treasurer and Robert Farthing was elected to that office. Thomas Williams was ordained to office of elder and R. D. Williams to office of deacon. Reports of priesthood received through the quorums showed excellent work done. Delegates to General Conference selected as follows: E. E. Long, O. Salisbury, J. F. Mintun, J. L. Parker, John Thornton, William Kaestner, Mrs. William Kaestner, Mrs. M. J. Allen, D. T. Williams, Wayne Wolf, Mae Huffaker, Milo Burnett, Henry Castings. Bishop Benjamin McGuire was with us Sunday. Adjourned to meet in Perry in June. Bessy Laughlin, secretary.

NORTHERN CALIFORNIA.—With San Jose Branch, February 17, J. W. Rushton and C. W. Hawkins presiding; J. A. Lawn, secretary, A. C. Hawley, assistant. All branches represented by delegates. Statistical branch report as follows: Oakland 295, San Francisco 233, Sacramento 234, San Jose 199, Tulare 167, Santa Rosa 134, Chico 123, Stockton 95, Fresno 65, Ukiah 46, Modesto 35, Irvington 30. Notice given that the branch formerly known as the Ceres Branch had changed its name to the Modesto Branch. Financial report of Bishop C. A. Parkin was read: Receipts \$5,440.75, balance \$969.69. Reports were read from the district Sunday school and Religio associations, also the Woman's Auxiliary, showing all of these organizations in a satisfactory condition. Officers elected: President, C. W. Hawkins; first vice president, H. J. Davison; second vice president, A. J. Damron; secretary, J. A. Lawn; treasurer, C. A. Parkin; recorder and member of library board, Ruth Griswold; member auditing committee, M. H. Fonda; district chorister, Sister H. R. Burgess. Committee on the purchase of land adjoining reunion grounds at Irvington, reported against the purchase of additional land at this time. The report was approved by vote of conference. Summary of reports from the elders' and priests' quorums were read, showing satisfactory results from these bodies. Delegates to General Conference: J. W. Rushton, Brother and Sister

F. G. Pitt, G. J. Waller, Arthur Allen, C. W. Hawkins and Sister Etta Cooper. J. A. Lawn, secretary.

MASSACHUSETTS.—At Providence, Rhode Island, February 3, 4; presided over by U. W. Greene, J. D. Suttill, R. W. Farrell, H. W. Howlett. Credentials received from 11 branches, appointing 175 delegates. Statistical reports show a loss of 3 for the four months. Reports from different departments of the work in district show activity. The bishop reported the best year in the history of district, with an income from tithes and offerings of \$4,777.77. The Historian's report shows we have held during the year 1916 two district conferences, two ministerial conferences, two joint conventions of Sunday school and Religio, and one reunion. There have been baptized 49, received 13, removed 35, died 15, marriages 10, ordinations 15, members absent from branches 262, district membership 1,052, gain for year 10. Election of officers returned the same men for another year. Delegates elected to General Conference: Ulysses W. Greene, Myron C. Fisher, Edward A. Fox, Edward L. M. Traver, Henry C. Smith, Edmund H. Fisher, Arthur B. Phillips, Ralph W. Farrell, Samuel A. Burgess, William A. Sinclair. Alternates: Susan E. Sinclair, Bradford F. Harrington, Ellsworth B. Hull, Millicent Harrington, Lucie H. Sears, A. Otis Tombs, John F. Sheehy, John D. Suttill, Calvin H. Rich, Daniel F. Joy. Leon E. Jordan was ordained an elder; Herbert B. Johnson was ordained a deacon. Next conference to be held at New Bedford, Massachusetts, October 6, 1917. W. A. Sinclair.

SEATTLE AND BRITISH COLUMBIA.—With Seattle Branch February 3. Minister in charge, Peter Anderson presiding, district secretary at the desk. Branches reporting: Seattle membership 318, Roslyn 36, New Westminster 74; Chilliwack 46, Centralia 142. Ministry reporting, both missionary and locals not included in and as branch officers, were Elders Swen Swensen, R. D. Davis, S. P. Cox, F. W. Holman, A. W. Rhodes and John Hartnell, and Priest G. R. Brundage. Sunday school and Religio reported a membership of 387 and 239 respectively. Bishop's agent, William Johnson, reported receipts of \$1,758.07 and an expenditure of \$1,197.10, beginning with a balance of \$95.98 and ending with \$656.95. Elder John Hartnell of Sumas, Washington, was elected successor, and accounts were transferred to him. District treasurer reported a receipt of \$16.03 and an expenditure of \$18.04, beginning with a balance of \$30.35 and ending with \$28.34. A measure was adopted to furnish branches and missions with funds from this account towards covering culinary expenses where conferences were held, not in connection with reunions. All territory in British Columbia east of 120th meridian was granted the Spokane District, per their request, subject to ratification of General Conference. J. M. Terry was elected district president for the ensuing year; John Hartnell, vice president, F. W. Holman, secretary-treasurer. Next conference will convene at Bellingham, Washington, in August, together with the reunion. All Saints being enrolled upon records of Tacoma, Castle Rock and Nanaimo, now disorganized, are requested to apply to the undersigned for certificates of transfer to their present nearest branches. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

Convention Minutes

MOBILE.—Sunday school at Bay Minette, Alabama, February 2, 1917. Officers reported: Superintendent, secretary-treasurer, home department superintendent and member library board. All schools reported. All officers were reelected. Delegates to General Convention: R. C. Russell, F. M. Slover, Edward Rannie, A. E. Warr and A. G. Miller. A new standard of excellence for schools was adopted. One session of institute work held. Edna Cochran, secretary.

FREMONT.—Religio, at Hamburg, Iowa, February 3, John Harrington in charge, Lester Forney secretary pro tem. Officers elected: President, Roy Dundson; first assistant, M. M. Case; second assistant, John Harrington; secretary-treasurer, Irene V. Clark; librarian, Nellie Leeka; home department superintendent, Sister Ida Castor; good literature superintendent, Etta Mortimore. Delegates to General Convention: Martin Case, Nellie Leeka, Brother and Sister T. A. Hougas; alternates, Grace Harrington, Inez Claiborn, Brother and Sister M. W. Leeka. Meet prior to and at same place of next conference. Irene V. Clark, secretary.

POTTAWATTAMIE.—Council Bluffs, Iowa, January 14 and 15. Business meeting in charge of J. A. Hansen, assisted by J.

A. Gillen. Statistical reports: Council Bluffs 424, gain 9; Boomer 87, gain 1; Crescent 170; Carson 57, loss 1; Fontanelle 38, gain 1; Hazel Dell, 67; North Star 164, loss 4. Bishop's agent's report for three months ending December 31, 1916: On hand last report \$89.39, receipts \$1,618.99, balance \$922.99. Officers elected: President, J. A. Hansen; associates, J. P. Carlile and G. J. Harding; secretary, P. H. Heuermann; treasurer, D. E. Butler; library board member, Sister A. E. Dempsey. Delegates to General Conference: J. P. Carlile, B. S. Lambkin, Joshua Carlile, J. A. Hansen, H. N. Hansen, Sister H. N. Hansen, Hans Anderson, J. C. Jensen, Sister Hans Anderson, Lizzie Lapworth; alternates, D. D. Smith, J. R. Lapworth, Sister A. E. Dempsey, Sister Hattie Hall. The conference in general was good and according to general opinion was one of the best ever held in this district. P. H. Heuermann, secretary.

Conference Notices

Central Illinois, at Beardstown, March 3 and 4, William W. Bolt, 1526 South College Street, Springfield, Illinois.

Utah District, at Malad, Idaho, March 10 and 11. Missionary in charge, J. W. Rushton, will be present. Send all reports to Pearl Wardle, secretary, Sandy, Utah.

Convention Notices

Utah District Sunday school, at Malad, Idaho, March 9. Pearl Wardle, secretary, Sandy, Utah.

Winter institute of the Western Michigan Sunday school and Religio at Traverse City, March 31 and April 1. Waldo Kapnick, Sunday school superintendent.

Northeastern Illinois Sunday school and Religio institute, March 18 and 19, Central Chicago Branch, Sixty-sixth and Honore Streets, J. Glenn Fairbanks, secretary, 4337 Congress Street, Chicago, Illinois.

Kansas City Stake Sunday school, at Central church, Ninth and Lydia Avenue, Kansas City, Missouri, March 6, at 7.30 p. m. Election of delegates to General Convention and election of officers for coming year. All local officers and delegates requested to be present. James W. Stobaugh, secretary.

Communion Sets

This office has arranged to handle a very satisfactory line of individual communion set equipment. Those desiring information on this line should write and get our prices and illustrated literature.

Our Departed Ones

PETERS.—Lanke Peters was born July 31, 1860. Came to America in 1884. Married J. S. Peters March 17, 1883. To this union were born 10 children, five of whom died in infancy. Baptized in 1885 at Stewartville, Missouri. She was an invalid for five years and endured her suffering patiently. Died February 11, 1917. Funeral services in charge of B. J. Dice; sermon by T. T. Hinderks. Burial in the German Cemetery.

MORRILL.—At Lamoni, Iowa, February 18, 1917. Sister Aminda Morrill, wife of Brother John Morrill, aged 51 years, 3 months and 28 days. Born near Springfield, Illinois, in 1865, she was baptized in her youth and continued in the faith. Her first husband was Hiram Daniels. She is survived by one daughter, living at Pekin, Illinois. Funeral from Saints' Home, at which place she died; sermon by H. A. Stebbins, assisted by Joseph Bogue.

BARR.—Eliza Jane Van Grundy was born in Vermilion County, Illinois, October 9, 1833; married Alexander Barr on May 9, 1855. To this union were born 6 children, 3 of them surviving: Horace, of Colorado; Everett, of South Dakota, and Orrin, of Woodbine, Iowa. She was baptized about fifty years ago and was true to the cause. Died Jan. 16, 1917; funeral at the home of her son, Orrin, where she had made her home for many years; sermon by J. A. Donaldson. Interment in the Woodbine cemetery.

COOK.—Elizabeth O. Raiborn was born July 31, 1867, at Denton, Texas; married T. J. Cook, October 26, 1882. To this union were born 14 children. Baptized by J. E. Yates November 1, 1908, and was a faithful member. One daughter preceded her to the beyond, leaving husband and 13 children to mourn, in addition to other relatives. Died at her home

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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near Seiling, Oklahoma, February 12, 1917, of pneumonia fever. Funeral at Seiling in charge of Henry Hershey, sermon by H. F. Durfey; interment in Seiling Cemetery.

WADDELL.—Loren O. Waddell was born June 26, 1835, at Hassby, Denmark. Baptized December 3, 1869, at Ogden, Utah, by E. C. Brand, and ordained elder December 3, 1871. Married Mary Jacobson in 1860. To this union were born 4 sons and 4 daughters, 4 children and his wife preceding him in death. Married Nancy Wheeler November 30, 1913. Leaves to mourn, wife and 4 children. Died February 18, 1917. Funeral services at Saints' church at Walnut Park by J. C. Foss, assisted by F. C. Warnky and George Jenkins; interment in Woodlawn Cemetery.

BROAD.—Thomas Broad was born September 29, 1853, in Myrther, South Wales. Married Miss Frances Bevan, in Wales, and later came to Pennsylvania. She died in 1885, and in 1887 he married Mrs. Alice Burnham, of Centerville, Iowa. Moved to Higbee, Missouri, and fifteen years ago moved to Taylorville, where he has since resided. Baptized in Higbee, Missouri, March 29, 1891, by T. D. Williams; ordained elder June 9, 1901. Died firm in the faith January 22, 1917, at Taylorville, Illinois, after a 6-day illness with pneumonia. Survived by wife and 5 children, Mrs. C. A. Burnham and Miss Mabel Broad of Taylorville, John and William of Missouri, and David of Louisville, Kentucky. Funeral at Saints' church in charge of F. P. Izatt; sermon by P. R. Burton.

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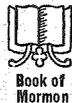
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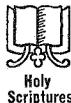
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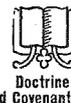
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



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



Volume 64

Lamoni, Iowa, March 7, 1917

Number 10

EDITORIAL

THE AUTHENTICITY OF THE BIBLE

In an article from the *Literary Digest*, "New York 'infidel missions'" in last week's *HERALD*, it will be noticed that the authenticity of the Bible is also attacked. Much of what was said in last week's editorial will also apply to this special topic, that is the lack of careful investigation by many young men, who accept a brief statement derogatory to the Bible as being true without any attempt to verify.

It is true that infidels of the past, attacking particular doctrines of the churches of their time, also attacked the Bible. It is true that some of the German critics are very severe in their statements, and have given some grounds for the caustic assertion "that the German critics can go down deeper into a question, can stay down longer and can come up muddier than anybody else." While this possesses some elements of truth concerning the extreme position of some German critics, it is not fair to many other able students of that country.

We have heard much at times of a statement to the effect that the bishops of the early church could not decide which books were canonical, so they agreed to place them all under the altar, and all that were found on the altar in the morning should be considered as canonical, and those found under the altar should be considered as uncanonical.

For a long time we were at a loss to trace any such story, as most of the English critics, and many of the German, present both the Old and the New Testament in a light entirely inconsistent with the correctness of such a story. But this past year it has been found in a book by Haeckel, *The Riddle of the Universe* (*Welt Ratsel*).

It appears that in the first few years after the appearance of this book, two hundred and fifty thousand copies were distributed in England by the Rationalists or Free thinkers of that country. How many have been distributed in recent years we are

not informed, or how many have been distributed in this country.

The statements as they are printed in the English translation, second edition, 1901, are as follows:

As to the four canonical Gospels, we now know that they were selected from a host of contradictory and forged manuscripts of the first three centuries by the three hundred and eighteen bishops who assembled at the Council of Nicæa in 327. The entire list of gospels numbered forty; the canonical list contains four. As the contending and mutually abusive bishops could not agree about the choice, they determined to leave the selection to a miracle. They put all the books (according to the "Synodican" of Pappus) together underneath the altar and prayed that the apocryphal books of human origin might remain there, and the genuine inspired books might be miraculously placed on the table of the Lord. And that says tradition actually occurred!

This work no sooner appeared than it aroused a considerable storm of criticism in Germany. An English book which sets forth a part of this discussion is *Criticisms of Life*, by Horace J. Bridges. Mr. Bridges is himself a Free Thinker, but he rather resents the use of such works as rationalistic. After an extensive quotation, including the above, Mr. Bridges continues:

It is scarcely necessary to say that this farrago of ignorant nonsense was not allowed to pass unchallenged in Germany. Professor Friedrich Loofs of Halle promptly challenged Haeckel, and in doing so deliberately chose language as would make it possible for Haeckel, if he so desired, to prosecute his critic for libel. This Haeckel never thought fit to do; but the controversy disclosed the interesting fact that the whole of his information about early Christianity and the development of the church had been derived from a tenth rate "free thought" book by an obscure English journalist, of which the German translation was even worse than the original. No such crushing exposure of presumptuous ignorance was ever made before in the case of a man of academic training and career, who had won for himself deserved honors in his own field.

This is of interest as illustrating our criticism, that much of this attack upon the Bible is not based upon careful thought and investigation, but that even an obscure statement is taken and accepted without that critical examination, which we should expect a sci-

entist to require in any research in his own special field.

Yet because some doctrine does not happen to agree with a student's ideas, he is often only too willing to accept and to use almost any weapon against religion in part or as a whole.

We cite this story and its correction in case others have been confronted with it. For this book, Welt Ratsel, we are informed, has been translated into twenty-four different languages including Sanskrit. So it may be doubted if the correction has as yet caught up with the original misstatement.

So far as the authenticity of the Bible is concerned and the history of its development, it is generally agreed by most English critics and many in Germany, that the real test of canon both in the Old and New Testaments is well expressed in 2 Peter 1: 20, 21.

Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—King James Version.

Or as a better translation has it:

Knowing this first that no prophecy of the scripture is given of any private will of man, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—Inspired Version.

In other words the test of canon for the Old Testament was inspiration. While some students are inclined to think that one or two books in the Old Testament do not show superior inspiration to some of the apochryphal books or other books, which have been omitted, still they admit there is nothing omitted to compare with the other thirty-seven or thirty-eight books which have been included. Keeping this test of inspiration in mind, they rather suggest that not only was this the criterion or canon of the Jewish church, but that these books were evidently so accepted by the people as containing the revelations of God. By this same test they stand approved by modern criticism, as showing forth the moving power of God, while at the same time showing often the mind and will of the prophet.

As for the New Testament, while the latest manuscripts (in Greek) which are reasonably complete, do not reach further back than the early part of the fourth century, and the versions now in existence (the New Testament in other languages than Greek) probably do not date much further back; still from all authority that can be brought to bear there appears to be a preponderance of agreement that these books were originally produced in the first century after Christ. In fact there is no other ancient book which possesses so much direct proof of its authenticity as does the Bible.

It is true that there were many Gospels, but no

other to compare in inspirational value with the four that are included, nor do any of the others appear to date back so near to the time of Christ. There were several apocalypses, but none others compare with that of John.

There were many of the church fathers, who continued to write through all these early centuries, but as early as the first century most of the local congregations had quietly agreed upon the New Testament with very much the books it contains to-day.

They did not regard the canon as closed, but as time went by it was agreed by the successive churches that nothing else had appeared or was appearing to compare in inspirational value with that which was presented in the time of the apostles. The books were not always arranged in the same order. The Revelation of John was not as now at the end of the roll. But both in the eastern and western churches the books included were almost identical with those of to-day.

Finally in the fourth century, (we have usually seen it referred to as the council at Carthage, 399) the church confirmed the books of the present New Testament as being canonical. Of all the books received so far, these alone showed that exceptionally high degree of inspiration which insured inclusion in the canon.

Modern critics agree that, with the exception of two or three books included in the New Testament which they do not think show an especially high degree of inspiration, there is nothing omitted to compare with those books which are included in the New Testament, using as always as a test the moving power of God, or inspiration.

It seems significant that neither the Jewish church nor the early Christian church considered the canon closed, until they no longer received revelations, and this condition had continued for some time.

Perhaps we can bring it home by an incident which occurred in 1903, when we visited Utah on legal business. We there met an aunt of ours, who had belonged to the church in Nauvoo. Naturally we talked of many things. But one day as we were sitting out under the trees she talked as follows:

"Strange, strange how the church needed so many revelations for fourteen years and now has not needed any for more than sixty years."

"What, Auntie, with sixteen prophets, seers and revelators have you not been able to get one revelation?" (We attended a conference where each of the first presidency, the twelve and presiding patriarch, were sustained in their particular offices and as "prophet, seer and revelator" to the church.)

"Oh! what a pity! what a pity! that young Joseph did not follow in the footsteps of his father

and become prophet, seer and revelator to the church."

"But, Auntie, he did. The only trouble is that you people out here will not receive the word of God through him."

We can see here apparently this same process in progress of development. It is now nearly seventy-three years, and except for the Manifesto there has been nothing published as received by them as a revelation during that period. Even the Manifesto was presented in a more or less doubtful way, scarcely as a revelation.

Joseph F. Smith, when on the stand in the Smoot investigation, declared that he had received no revelations for the church, nor had any been presented to that church by him. He even went further on the question of personal revelations to him, when he answered:

Well, I can say this; that if I live as I should in the line of my duties, I am susceptible, I think, of the impressions of the Spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, but they are not in the sense revelations.—Smoot Investigation, vol. I, pp. 483, 484.

It is easy to see if this process continues for a century or two longer the canon of the scripture, so far as they are concerned, must be considered closed; if such is not already the case.

God has not withdrawn from humanity, but humanity has withdrawn from God. The Israelites refused the divine plan, so received a schoolmaster. After repeated warnings, that nation withdrew so far that it received no more prophets. That marked the end of the canon of the Old Testament.

The Christian church as prophesied by the Apostle Paul and also by the Master, and as shown by John in Revelation, soon departed from the truth as presented by the Master, and mingled their worship with some of the corruptions taken from the heathen nations around them. The result was the end of the canon of the New Testament. For they received nothing more of equal merit.

As the Nicolaitans, according to tradition, went into iniquity and immorality, so did a few of those who received the gospel in this age.

Polygamy, blood atonement and other doctrines marked the departure from God and hence the end of revelation.

Modern critics do not accept plenary or verbal inspiration for the Bible. It has been upon this question of plenary inspiration that much of the criticism has arisen. We have heard repeated attacks on the higher critics without an investigation of their claims. Yet much of the issue could be based upon this question: "Is the Bible verbally inspired?"

Many finding that the church would tolerate nothing else than immediate acceptance of verbal inspiration, and finding some parts that they could not believe verbally inspired, have gone on to the rejection of the whole book. This is unfortunate, for the book itself makes no such claim.

As early as the thirties the church we represent took the position that we cannot claim plenary inspiration for the Bible. There appears then no reason to claim it for any version of the Bible nor for any other book. But we do claim, and reason and fact support that claim, that men wrote as they were moved upon by the Holy Ghost. The truth is of God, the prophet clothes it in his own language, acting under divine inspiration.

To those who study the book carefully for themselves that divine power manifests itself. It is those who give it scant consideration, do not deeply read it, who form the greater part of its critics. Even that brilliant and caustic atheist, Heinrich Heine, expresses beautifully his deep admiration for this book of books, the Bible.

We remember we were asked by a young college graduate, "How is it that you and my grandmother claim to have had experiences of a remarkable nature, while I have not? Is it a sixth sense that some people have and others have not, or is it in every man?"

"We believe it is in every man."

"Then how is it that I with all my studies have not found it, while my grandmother has? She has not even been through the grammar school."

"Would you advise me, if I wanted a Thanksgiving dinner, to have it prepared by you or your grandmother?"

He laughed.

"She can make better pumpkin pies than you can, she can cook a turkey better than you can and can make better bread. It is true that you know more about mathematics and foreign languages and some departments of scientific learning. But your grandmother has spent seventy years not only in studying the way to cook and bake, but also in studying her Bible. She has prayed over it and she has secured results. You have investigated many things, but have not tried to find this one thing. When you apply yourself with the same energy to this that you have to mathematics, and the same continuance of effort, you will get results."

The Bible is a wonderful book. It is quite in a class by itself. There are other sacred books of antiquity but they do not compare with the Bible. Its authenticity is better established than that of any other book of antiquity. It is written, it is true, by man, and shows the marks of humanity. But they were men moved upon by the Holy Ghost, and the

truth within it is of God. This divine truth may be found again to-day by him who reverently seeks to learn of God.

S. A. B.

A TRIBUTE TO MOTHER

Last night Brother Augustine Dwyer addressed a great audience in the Lamoni church, telling them of the incidents connected with his conversion to our faith.

The audience, as audiences are in the habit of doing, listened with intense interest to his unaffected and sincere story and clung to his words as though afraid to let them go. No one can portray Brother Dwyer's lectures. That he had a full house, that his lectures are well received, that he is fully qualified to present some wonderfully moving experiences is the universal comment.

Moving as he has among recognized circles of culture, as the world recognizes culture; traveling into many interesting nooks and corners of the earth, under the most favorable circumstances, the fact that he became willing to accept the stigma which is bound to come in affiliating with us, means much to his hearers.

There is one outstanding feature in his story of his life: *Mother*.

With a mother who taught him the Bible so thoroughly that he could read it in Greek as well as English and could locate without hesitation any passage in the New Testament, he asks if it is any wonder that he was religiously inclined. With simple eloquence he appeals to the mothers in Israel to recognize their responsibilities in the personal training of their sons and daughters. He deplores the tendency to leave these all-important duties to the school or the church.

He tells of the part a certain young lad of the church played in his conversion, and thanks God that back of that boy's life there was motherhood of a most commendable type. Seek out great men in the various activities of life and in the immediate background will be found a noble mother, is the summary he presents.

"Brother" Dwyer as he prefers being called, even though he has two university degrees, will be in attendance at the General Conventions and Conference. He has coming to Saint Louis a collection of what the New York *Sun* commends as being the finest set of Holy Land pictures for stereopticon use in the United States. These may be used in later lectures. The announcements are that he will give a lecture on "The four evangelists" on the afternoon of April 1 in Lamoni. In the meantime he continues a lecture tour which includes Des Moines, Omaha, and other intermediate points.

E. D. M.

NOTES AND COMMENTS

No Funds for Food Inquiry

The Senate struck from the civil sundry bill the provision which gave \$400,000 to the federal trade commission to carry on an investigation of the causes for the extraordinary conditions in the food market.

Chinese Cabinet Resigns

The Chinese cabinet decided on the 4th that China would join the United States in severing diplomatic relations with Germany. The president refused to indorse their action, claiming that such power rested entirely with him. The premier and some of the cabinet immediately resigned and it is expected that the rest of the cabinet will resign. It is said that the Chinese parliament is almost unanimously in favor of the stand of the cabinet.

The European War

On the sea the submarines continue to destroy and sink in accordance with the proclaimed policy of Germany. On the land there has been what is designated as "the greatest retreat" on the western front since the battle of the Marne. The British have driven back German troops as much as two miles on an eleven-mile front and are said to seriously menace Bapaume. Kut-el-Amara in Mesopotamia is in the hands of the British, 1,730 prisoners having been taken, and British troops are making a considerable advance toward Bagdad.

Senate Refuses President's Request

The House of Representatives voted to allow the President the power to arm United States merchant ships in his effort to establish an armed neutrality, but the Senate, after a twenty-six-hour filibuster, ended the session without the matter coming to a vote, even though a large majority favored its passage. The measure would provide a fund of \$100,000,000, to be raised by sale of bonds, for carrying out this protection to American shipping. President Wilson asserts that he has not the power to meet the situation and will call an extra session immediately, expecting it "to supply the means of action and save the country from disaster." The sinking of the Cunard liner, *Laconia*, without warning and resulting in the death of several American citizens made a profound impression, but evidently is not considered an "overt act" of sufficient importance to change the present policy. The press of the country announced during the week that Germany has sought, even before we broke off relations, to induce Mexico to join Japan in a war against the United States if this country should openly declare war on Germany following the submarine proclamation. This was confirmed by President Wilson and later by Foreign Secretary Zimmermann.

ORIGINAL ARTICLES

A SIMPLE SPANISH PARABLE AND ITS MORAL

THE BURRO FLUTE PLAYER

This little fable,
Whether good or bad,
Has occurred to me now
By chance.

Near some meadows
Which are where I live,
There passed a burro
By chance.

A flute in them
He found, which a shepherd
Had forgotten
By chance.

He approached near it,
(The said animal)
And gave a snort
By chance.

In the flute the air
Began to pass
And the flute sounded
By chance.

"Oh!" said the burro,
"How well I can play,
And who can say donkey music
Is bad!"

Without the rules of art
There are little fools
Who can succeed once
By chance.

—Thomas of Ercarta (Spanish).

Things done by chance are disorderly, irregular and unreliable.

Whatever is done by the rules of art, and of the science governing the doing of that thing, will show merit upon the face of it, and reflect credit upon the doer.

This law will apply to religion, and to the preaching of the gospel as well as to playing upon a flute or anything else.

All things are governed by law. By the rules of art or science, the operation of law may be made to yield certain definite, and desirable results.

Reason, observation, and the word of the Lord, all testify that being in accord and working with right laws is beneficial even unto the salvation of body and spirit, and that nonobservance of law may be disastrous to the bodily and eternal welfare. As an example of the word of the Lord upon the subject of law, note the following texts:

Whoso looketh into the perfect law of liberty, being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed.—James.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom.—Doctrine and Covenants 85: 5.

Even the chance sounding of the flute by the donkey as described by the Spanish parable, is governed by the law which demands that the passage of air through the reed, causes the verberation which produces sound.

But it must be by the science of music, and by the art of executing it that any melody of sound worthy the name of music is produced.

To everything that ever has been done by God, men or angels, or that ever will be done, may be applied the rules of art and of science governing each particular thing, and for man to refuse to do so is to perpetuate hopeless imperfection in his work.

The chance fixing of a mountain bowlder in a great upheaval of the earth in such a manner as to form a cavity to be used for the habitation of savages, is determined by the law of force which lifted the mountain, and the law of resistance which checked the descending mass of rock; but by the rules of art and science operating in harmony with law, that same mass of rock may be converted into a palace fit for the dwelling of a king.

The laws of art and of science are essential to the rendition of music, to the painting of a picture, to the building of a house, or a railroad; why not then, in the all-important matter of being saved in the kingdom of God, or in the preaching of a gospel sermon?

But there are many religionists who seem to think that salvation may be obtained in most any kind of a way; and that it is a matter of indifference with the Lord whether people observe any definite law in this matter or not, and there are donkey flute players innumerable, who seem to think when they have posed as a preacher, and made some solemn tone, that they are preaching the everlasting gospel.

The preacher who does not realize that the process for the salvation of a soul in the kingdom of God must be an alignment of the individual life with specific and unchangeable law, is not a qualified representative of the gospel of Jesus Christ.

So also the false notion that art and science should have no place in the preaching of the gospel, is an impediment to every preacher who entertains the thought.

It may be urged as an objection to the study of the

scientific art of sacred oratory, that we are to depend upon the Holy Ghost entirely.

True, the man of God must depend upon the Holy Spirit entirely for all dependable inspiration, but he himself must give expression to the same, and it rests wholly with the man whether his part of the work shall be done in a clumsy and bungling fashion, or with the masterly finish and effective power of a most splendid art.

Of course natural limitations forbid that all preachers become perfect masters of their profession immediately, but there is no good reason why "each to-morrow" should not "find us farther than to-day."

Certainly it is true that the inspiration from God which is to vitalize the work of the preacher must come through the Holy Spirit, but the preacher himself as the instrument of utterance bears the responsibility of form and coherency of delivery.

The work of the Holy Ghost is made effective upon the mind through the operation of spiritual law, and the man himself may be rendered efficient or inefficient in proportion to his observances or neglect of the law of scientific labor which applies alike to things pertaining to both mind and matter.

It is a very imperfect conception of the work of salvation to think that all that is needful is just to believe in the Lord and approach him in just any one of the many contradictory methods preached by man.

It is also a very imperfect conception of the work of preaching to think that all the preacher has to do is to open his mouth and let the Lord fill it.

Something else is needed, and that is the proper use and training of the mind and body as instruments of efficiency in the art of preaching that gospel which God, through the Holy Ghost, delivers to the ministry whom he calls.

We are informed by the word of the Lord that "many are called but few are chosen." Why is this? The spiritual call and invitation of the Lord is to all mankind, but the call to preach the gospel is to such as the Lord may select for this department of his great work, and many of those called are not made eligible to be chosen because they do not "study to show themselves approved as workmen that needeth not to be ashamed rightly dividing the word of truth."

A proper study for a preacher to be an "approved workman"—approved unto God and unto the people whom he serves—should include a study, and a practical working out of the law, art, and science of his profession. What is science? Science is systematized knowledge of any one department of mind or matter.

So, since men are to be saved by the preaching of the gospel, do we not need to understand the systematized laws of preaching? Certainly. Then scientific

preaching is as necessary as systematized knowledge in any line of endeavor, for thorough and orderly knowledge is identical with science. Webster amplifies the definition of the word *science* in the following language: "Acknowledged truths and laws, especially as demonstrated by induction, experiment, or observation." The induction is already made herein, that art, science, and efficiency are inseparable, and the reader himself is now called to witness upon the points of experience, and observation.

Where is the preacher, called of God, who has not at times felt the burning power of the Holy Spirit's presence while delivering the message, and has not seen in the light of its illuminating power, his own weakness and inability to do justice to the great subject of salvation?

Where is the minister who at times, when the sermon is over, has not felt sorely dissatisfied with the effort? Why? Was it because the Lord failed in any point of his part of the work? No, it must be conceded to have been an imperfect work because of the imperfection of the man, as the instrument of delivery.

God stands ready to cooperate with all mankind in assisting them to overcome imperfection and to establish them in the most to be desired of all things conceivable: perfection. But this is not to be a one-sided affair. God will do his part, and man must do his in agreement with God's law.

Jesus said, "Be ye perfect, even as your Father, which is in heaven is perfect," and he proceeded to reveal the law of God by precept and example, whereby such an altogether glorious state as perfection may be attained.

The one great, outstanding purpose of life is that imperfection may evolutionize toward and unto perfection, according to the orderly process of law, hence preaching, as well as all other professions or activities may proceed toward perfection only through a study and application of the natural scientific laws governing the same.

Knowledge of any certain work, impulse to exercise it, and skill in using it—these are elements of perfection.

Human resources separated from the divine are not sufficient for the work.

But it is equally true that God will not make a worth while preacher out of a man who idly waits for the divine to fill him, and sits in a "Jesus-paid-it-all" posture, waiting for the Lord to do it all.

The Lord makes the best use of those who qualify themselves as instruments for his service, and goodness is not the only requisite for success in the pulpit.

A burro may sound a flute by chance, and possibly make a great noise, but it takes a master of art to produce heavenly melodies, and a preacher may make

a great deal of noise but it takes divinity and skill to preach the gospel.

And within the exalted and all-essential sphere of direct inspiration and revelation to man, associated with the effective dynamic of skillful training, an ideal may be formed whereby "the man of God may be perfect, thoroughly furnished unto all good works."

But if the perfect achievement seems slow in arriving, the while we need have patience with ourselves, let us keep in the forefront view so splendid an ideal.

JAMES E. YATES.

LOVE

(Paper read by Elder R. T. Cooper before the elders quorum at Hermosa Beach, Convention Park, August 31, 1916. The closing paragraphs were inspired by the discourse of John W. Rushton, August 30, 1916.)

"God so loved the world that he gave his only begotten Son"—a well-worn text, but a phase seldom illumined is the conditions under which the giving was done.

At the time the gift was consummated the whole world was lying in darkness and superstition; even his own covenant people had so far gone astray and become estranged from God that according to the Book of Mormon, they were the only people on the earth wicked enough to crucify Jesus the Christ.

In the morn of their national life God had to withdraw the high priesthood at Moses' death and leave them only the "law of carnal commandments" much similar to the regulations of our penal institutions. Still under this "light of the moon" they were a glorious nation, surpassing all other peoples of the world in material power, in battles, forensic skill, and development of their artisans as manifested in the temple of Solomon outshining all architectural achievements of its age, a direct result of the wisdom God gave to men skillful in the working of brass, gold, silver, etc.

Possessed of the finest land of the then known world as a direct result of God's promises to Abraham, and all because Abraham and his people gave God a chance to express some of his love, by virtue of their obedience, faithfulness and integrity, in coming out as the only man in the whole world who advocated a belief in one God, not composed of wood, stone, iron, gold, silver, plaster, stucco, nor extracted from the animal kingdom and as a nation maintaining that position throughout its existence.

All civilized nations to-day, through their highest legal jurisprudence, render tribute to the eternal wisdom of the Mosaic code, by having incorporated its underlying principles as the basic structure of modern systems of civil government.

Yet to such depths had this great nation fallen that in order to have the initiatory rite of baptism administered to his Son, a special edict emanated from the great throne and "there was a man sent from God whose name was John." (John 1: 6.)

Whom God raised up, being filled with the Holy Ghost from his mother's womb: for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people; to prepare them for the coming of the Lord, in whose hand is given all power.—Doctrine and Covenants 88: 4.

Yet in spite of all this, God so loved the world that he gave his only begotten Son even in the time of its unruly, disobedient and wicked condition.

A quotation of, I think, the late Robert G. Ingersoll says, "Love is not love that alters when it alteration finds." God loved the world before and at a time when practically *no one in the world loved him*

These phases of love might be numbered: 1. First loved or loved first. 2. Loved even in degeneracy and may be illustrated in a more apparent manner by the parental relation.

a. Fathers and mothers love their babies when the babies not only are insensible of its existence but absolutely unable to reciprocate by *loving* either parent in the smallest degree. Later, the love may be sensed and even returned in satisfying though lesser degree and of different quality.

b. The child may go astray and become an interned outcast, yet that mother love rarely fails or dies and even though compelled to live in dreams of the childhood while gazing upon the besotted, diseased, corrupted ashes of lustful fires fed by alcohol, banked by narcotics, fanned against lascivious carnality, ignited by subterranean forces instituted, designed, and perpetuated by the "Prince of the power of the air."

OTHER QUALITIES OF LOVE

Husband and wife: Husbands work long days, in privations deny themselves luxuries, carry the load when the wife is disabled, children sick and almost overwhelmed with debt and troubles, puts forth still greater effort; then when the load lifts a little, out in the field early whistling at his work because—he *loves* his family.

Likewise, when death or disability strikes down the father, and her protector, the provider, and leaves her facing the problems of life alone, the wife goes forward, enduring sufferings and strugglings that God only knows because—she *loves* her children.

Still, as a groundwork of these phases of devotion, it is the general order in contracting these alliances of wedlock, that while the awakening of conjugal affection is more or less contemporaneous, yet the

initiative is largely by the would-be husband who so responds to his own, and endeavors to develop the latent heart powers of his selected that she may say "He first loved me."

Elephants become so attached to their kind trainers that on change of a trainer they never again possess their full, sweet temper. The trainer first was good to the elephant.

Cavalry horses develop an affection for their riders that overcomes the horse nature, so it sometimes remains on a desolate battle field trying in his muteness to carry the helpless master back to the ranks. The rider first loved the horse.

The hunter's dog, which will stay with him when men desert him, and immolate himself on the fangs of a ferocious beast of the forest for the sake of a man possibly unfit to associate with other men, yet the hunter first exhibited regard akin to love for the dog.

Birds. A short time since an account appeared in the *Los Angeles Times* of a lady living in a foothill home with her baby daughter, being attracted by an unusual excitement and fluttering of the birds found her baby girl playing, heedless of the terrible-ness of a large rattlesnake coiling near her. The woman seized a club and destroyed the snake and the birds resumed their normal composure and singing. The little girl had been feeding the birds with crumbs each morning from the table.

ANIMAL KINGDOM

Although the affection of animals for their young may be deemed ephemeral on account of its early extinction, yet the regal combats that sometimes wreck the minor trees of the primeval forest are waged by the pachyderm which wants to be first in the affections of the herd.

The king of the African jungle whose roar strikes terror to all other denizens, including mankind, is tender to its whelps, because it loves them in their helplessness.

The Bengal tiger, with all its fierceness manifests a tenderness and solicitude for its young similar in its effects to what in human beings we call love.

Even the gentle domesticated tabby cat forsakes her natural refuge from Towser in a tree, and at bay for the protection of her brood becomes such an unmitigated fury with teeth and claws that she routs the average dog, yet those kittens, so far from loving their mother, cannot even yet perceive the light of day, but the mother first loves the kittens.

Such a universal exhibition of this trait evidences a common source of the quality so manifested and justifies a conclusion that that characteristic was so component a part of him to whom the creation of the various organisms developing the fruits of the

principle involved is ascribed, that we are constrained to accept the declaration in the New Testament, "God is love."

And when we witness the poor, little robin, stoned to death while trying to protect her nestlings; the household pet torn and bleeding by a too vicious mastiff, trying to screen her blind little bodies of helplessness; the faithful dog a victim of a fierce wolf or wild boar that his master might escape, we can comprehend this principle of love that enabled God to even permit his Son to be transfixed on the tree of the forest, knowing that the world and mankind could thereby be saved and prepare our minds for statements that in bringing forth and establishing this work so instituted at such a cost, no man can assist unless he be humble and full of love.

AWAKENING OF FILIAL LOVE

It would seem the responding of men to the call of God in the various offices of the priesthood marks the *awakening* of the filial love of the child to the parent and this love expanded by the combined effect of God's leading and development through the ministration of the Holy Ghost manifests itself in real love for his fellow men and their welfare, and intensified by a quickened realization of the possibilities of their eternal welfare or failure, grows until its gratification finds expression only in the exercising of the powers to lead men into the paths of the gospel, swallows up all other ambitions, sanctifies privation, weariness and bodily suffering; recompenses lack, or loss of material wealth; and without mitigating the yearnings and pangs of the heart for the home ties, of hearts temporarily sundered, so fills them with the grace that God says is sufficient for us that the tender, frail, dependent wife becomes an helpmeet after God's own fashioning, voluntarily saying "Go" even at the expense of all she otherwise would cherish most.

It supplants with real spiritual friendship the loss of monetary or professional associates and in the wonderful expressions of Paul so vividly portrayed in his love for the Philippians, welds all together in a *fellowship of suffering*, akin to the agonies of the Savior.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Philippians 1: 29.

So the whole matter is summed up in the words of that John whose soul was so filled until it became the complement of the Savior's love as to find expression and fellowship in reclining upon his breast as no other ever did.

He that loveth not knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he loved us. . . .

We love Him because he first loved us.—1 John 4: 8, 10, 19.

THE LOCATION OF CUMORAH AND RAMAH

[With the presentation of this article seeking to establish the location of the hill called by the Jaredites, Ramah, and the Nephites, Cumorah, the two principal theories on this point will be before our readers. The other has been presented in the recent series by T. J. Smith. We respectfully suggest that since this point is not vital even though it is interesting, that unless some has some additional matter that has not been touched on, that the question be left for the present, that other articles on important subjects may be given space.—EDITORS.]

All references are from the Authorized Edition of the Book of Mormon. To begin with I quote:

Therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been intrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.—Book of Mormon 3:8.

This establishes the fact that Mormon deposited records in the hill Cumorah all save the few given to Moroni. These that Moroni had were not deposited in Cumorah at this time. All that I have been able to find, up to date, concerning Moroni hiding plates is:

Therefore I will write and hide up the records in the earth, and whither I go it mattereth not.—Mormon 4:4.

Behold, four hundred years have passed since the coming of our Lord and Savior.—Ibid., 4:7.

And I am the same who hideth up this record unto the Lord.—Ibid., 4:17.

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren and Lamanites, and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ, and I seal up these records.—Moroni 10:1, 2.

And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land Cumorah.—Mormon 3:6.

So that from the battle at Cumorah, 385 A. D., to the time Moroni writes to the Lamanites, 420A. D., is 35 years. Mormon hides all records in Cumorah, 384 or 385 A. D. except the few he gives to Moroni. Moroni makes his last entry at more than 420 A. D. So there is at least thirty-five years between the time of Mormon hiding records and the time when Moroni hides those intrusted to him. Mormon deposits records in Cumorah, but where is there any statement as to where Moroni deposited his?

Lest there be a doubt as to Ramah and Cumorah being the same I quote:

And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was the same hill where my father Mormon did hide up the records.—Ether 6:83.

So far these citations show a separation of the records, a part deposited in a stated location and the other not so definitely stated, and that Ramah and Cumorah are the same hill.

LOCATION

The location cannot be definitely proven. Of course we know, now, where Moroni hid up the plates intrusted to him but the book does not tell us. I shall confess here that I don't know where Ramah-Cumorah is, but I believe that if there was anyone on earth believed they knew where all those records were deposited, there would be some digging to find them. But to proceed with the book and what it has to say:

Yea, even all my people . . . and also a few who had escaped into the south countries.—Mormon 3:16.

The Nephites who had escaped into the country southward.—Mormon 4:2.

Here we have a statement from Mormon and Moroni that some of the Nephites were not slain at Cumorah but escaped into the south country. These statements were made soon after the battle and Mormon and Moroni were sufficiently near the south country to know that some escaped thither. Moroni writes it upon his plates after the battle and gives the plates to Moroni and he repeats the statement; tells of his father being killed by the Lamanites and in chapter 4, paragraph 7, says four-hundred years had passed, *anno domini*:

Nevertheless the Nephites had taken possession of all the northern parts of the land, bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful, and it bordered upon the land which they called Desolation; it being so far northward, that it came into the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing. . . . Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful; . . . And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea. . . . there being a small neck of land between the land northward and the land southward.—Alma 13:73-77.

And he also sent orders unto him, that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point, and should have power to harass them on every side.—Alma 24:10.

Hagoth built a ship on the borders of land Bountiful by the land Desolation, by the narrow neck which led into the land northward. (Alma 30:6.)

And the Lamanites did give unto us the land northward; yea, even to the narrow passage which led into the land southward, and we did give unto the Lamanites all the land southward.—Mormon 1:61, 62.

By reading preceding verses we learn that the time was 350 A. D. when the land was thus divided between the Nephites and Lamanites, the narrow neck being the dividing line or the day and half journey for a Nephite from sea to sea.

And they built a great city by the narrow neck of land, by the place where the sea divides the land.—Ether 4: 68.

These quotations show that the Jaredites, Nephites and Lamanites all agreed on the narrow neck. I suppose there are none now who do not believe that the narrow neck is the Isthmus of Panama. This gives us a definite starting point and the first stop on our journey will be in the land of Moron and city of Moron where the Jaredite king dwelt.

And when he had gathered together an army, he came up into the land of Moron, where the king dwelt. . . . Now the land of Moron where the king dwelt, was near the land which is called Desolation by the Nephites.—Ether 3: 42, 43.

And the land called Desolation by the Nephites bordered on the narrow neck up to the line of a day and half journey for a Nephite from sea to sea, as has already been quoted.

Passing on to Ether 4: 3, 4, 14 we learn that King Omer being warned in a dream, departed out of the land (of Moron where the king dwelt), passed by the hill Shim, and came over by the place where the Nephites were destroyed (Cumorah) and thence to Ablom by the seashore, where he dwells for a time, and "Omer was restored to the land of his inheritance" and was king again in the land of Moron. Lib succeeded to the throne and "Coriantumr came up to the land of Moron, and gave battle unto Lib." (Ether 6: 39, 40, 45.) And by reading the balance of the book of Ether we discover that the fighting was in and round about the land Moron, where the king dwelt, and the land Moron where the king dwelt was near the land Desolation of the Nephites and the land Desolation bordered on the narrow neck even to the line of a day and half journey for a Nephite from sea to sea.

TWO KINGDOMS

After locating the land and city Moron we find the following:

And the country was divided; and there were two kingdoms, the kingdom of Shule and the kingdom of Cohr.—Ether 3: 58.

When I listened to the lecture on archæology by Edgar L. Hewett, field worker of the Society of Archæology, under the auspices of the United States Government, and heard him say that Copan and Quirigua in Central America were the two oldest ruins yet unearthed and explored, and that they could not tell which was the capital city as they both had kingly palaces, I then thought of the two kingdoms of Copan and Quirigua as described by Stephenson and Catherwood are the ancient capital cities of the Jaredites, then I wonder where the Jaredites were when they had their last battle at Ramah.

Then when we go into archæology and find down in southern Mexico, Yucatan and Central America

such ruins as Mitla, Copan, Chichen-Itza, Quirigua, Palenque, and many others named and yet unexplored I wonder where else would a people war only in their own country. They could not war among themselves as there were none others, and all the magnificent ruins show that the first people on this land had their first and center civilization in the land where they left their ruins.

It has already been shown and admitted by all Book of Mormon students, that Ramah and Cumorah are the same. Also, the waters of Cumorah being near the hill, is also the same as that called Ripliancum near Ramah.

And it came to pass that he [Coriantumr] came to the waters of Ripliancum, which by interpretation is large, or to exceed all.—Ether 6: 80.

According to this reading, wherever we locate Ramah-Cumorah there will be found waters, "which by intpretation, is large or to exceed all." It is true that the plates of Mormon were found in a hill in New York. It is also true that there are some lakes in that region, but they are not "large to exceed all," for only a few miles to the north is Lake Ontario, which is not "large to exceed all," for farther west is Lake Superior which is the largest body of water between the oceans. Does anyone locate Cumorah near Lake Superior?

Beginning with Mormon 1: 1, is the history of Mormon, and reading along we find him carried into the land southward, and that war between Nephites and Lamanites began about 321 A. D. (Mormon 1: 8), "in the borders of Zarahemla, by the waters of Sidon." (Mormon 1: 10.) Intermittent war followed, until in chapter 2: 8-21, in the year 375 A. D., the city of Desolation was taken by the Lamanites. Desolation was on the "narrow neck." Notice they were moving northward, and in verse 32 the city of Jordan was taken by Lamanites, 380 A. D., and still they are down in Central America five years fighting from Desolation to Jordan. In chapter 3 is the account of gathering to Cumorah for the final conflict in the year 385 A. D., five years from Desolation to Jordan and five years more to Cumorah. Desolation is located, approximately, by the Book of Mormon, but Jordan and Cumorah are not. The book, however, does locate the place of the home of the leaders and the principal cities and the countries near the "narrow neck." And it is very strange indeed for two armies to march out of their own land to have a fight. It is true that one army may leave its homeland to make war on some other people, but it is a matter of history that one army or the other remains and fights in its own land. Why should the Nephites and Lamanites be an exception? If they are in this case it is the only one in the book.

Moroni says, "I do finish the record of my father,

Mormon. . . . and . . . after the battle at Cumorah, the Nephites who had escaped into the country southward, were hunted by the Lamanites, until they were all destroyed, and my father also was killed by them; and I, even remain to write the sad tale of the destruction of my people," and he says "400 years have passed." (Mormon 4: 1, 2, 7.) Here, Moroni within fifteen years after the battle at Cumorah is telling of what has happened, and I wonder how he got his information unless he was on the ground and saw.

How did he know as to who escaped into the south country, and how did Mormon know the same, soon after the battle, as found in chapter 3: 16, if they were not near the land southward? I have not yet read in the book as to how they got their information.

Again, Moroni writes: "I wander whithersoever I can, for the safety of mine own life." (Moroni 1: 3.) I always did wonder if a man would stay in his enemies' country for the safety of his life. No! Moroni wandered for the space of thirty-five years for the safety of his life and then hid up the plates, etc., but does not say where.

Moroni says, "More than four hundred and twenty years have passed away since the sign was given of the coming of Christ." (Moroni 10: 1.) 385 A. D. for the battle at Cumorah and more than 420 A. D. make at least 35 years for Moroni wandering around carrying the plates, giving him ample time to travel from the seat of war in the south to the place where he deposited the records outside of his enemy's country.

WHEN?

The word of the Lord came to Ether, that he should go and prophesy unto Coriantumr, that if he would repent, and all his household, the Lord would give unto him his kingdom, and spare the people, otherwise, they should be destroyed, and all his household, save it were himself, and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them.—Ether 6: 21-23.

And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.—Omni 1: 37.

Before proceeding further I quote from Ether to show about how old the average Jaredite lived to be. It may be above the average but it is the only statement of the kind in the book of Ether.

And it came to pass that his wife died being an hundred and two years old, and it came to pass that Coriantum took a wife in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.—Ether 4: 27, 28.

Turning to Omni we learn that Mosiah departed from the land Nephi and found the land of Zarahemla. The people of the land were ruled by a king called Zarahemla who was alive when Mosiah found

them. A careful study of chronology places the time about 200 B. C. for the uniting of the people under Mosiah with the people of Zarahemla. Now don't forget this date: about 200 B. C.

And it came to pass that after they were taught in the language of Mosiah, Zarahemla gave a genealogy of his fathers according to his memory. . . . In the days of Mosiah, there was a large stone brought unto him, with engravings on it, and he did interpret the engravings, by the gift and power of God, and they gave an account of one Coriantumr, and the slain of his people, and Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.—Omni 1: 33-37.

Please note carefully that after Mosiah was made king, about 200 B. C., there was a stone brought to him. The engravings were interpreted by the power of God, presumably by use of the Urim and Thummim. (See Mosiah 13: 1, 2.) Also Coriantumr dwelt with the people of Zarahemla during the time of Mosiah and Zarahemla, or after the people were called the people of Zarahemla in honor of their good king by that name, who was alive at the time Mosiah discovered and united with them about 200 B. C. Following Mosiah is his son, Benjamin, possibly 160 B. C., followed by his son Mosiah II, who was made king, 124 B. C. See Mosiah 4: 6 where Mosiah begins to reign instead of Benjamin, 476 years since Lehi left Jerusalem.

Amaleki was born in the days of Mosiah and he saw the days of King Benjamin (Omni 1: 40) and in Amaleki's days there were some people went from Zarahemla to the land of Nephi (Omni 1: 48-52), which account will be found in the "Record of Zeniff" (Alma 6), and the people under Limhi will be considered later. Don't forget that these events happened about 200 B. C. when Mosiah united with Zarahemla.

BONES

Amaleki says concerning Coriantumr and the slain of his people, "And their bones lay scattered in the land northward." (Omni 39.) Notice the word *lay*, present tense. In the days of Amaleki, the bones of the Jaredites "*lay* scattered in the land northward" between 124 B. C. and 200 B. C.

In the third or fourth year of Mosiah II, or 121 B. C. (see Mosiah 5), some men started out to find those people who left Zarahemla, of whom Amaleki spoke in Omni 1: 48-52. These men were taken captive by the guards of King Limhi. Previous to this time (Mosiah 9: 166) King Limhi had sent out some men in search of the land of Zarahemla. These men returned to the land of Nephi a few days before those men from Zarahemla were taken captive by the king's guards. In their searching for Zarahemla, this is what they found.

Having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of

buildings of every kind. Having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. [About 3,000,000 when they came out of Egypt.—J. F. G.] And for a testimony that the things that they have said are true, they have brought twenty-four plates which are filled with engravings; and they are of pure gold: . . . and again, they have brought swords the hilts thereof have perished, and the blades thereof are cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates.—Mosiah 5: 62-67.

The time of the finding the twenty-four gold plates is fixed by associating the return of Limhi's men at the time of Mosiah's men being taken captive by Limhi's guards. Mosiah's men started out after Mosiah had had three years of peaceful reign. He began to reign 476 years from the time Lehi left Jerusalem (Mosiah 4: 6) or 124 B. C., and three years peaceful reign (5: 1) would make 121 B. C. for the time his men started in search of Limhi's people in the land of Nephi. This fixes 121 B. C. for the finding of the twenty-four gold plates, the first mention of them in the Book of Mormon. How could King Benjamin have had the plates when they were not heard of in Zarahemla until Limhi's people with Ammon and his brethren returned with them about the same year Benjamin died? "Therefore, I said unto thee, canst thou translate?"—Mosiah 5: 68.

Ammon proceeds to inform Limhi that the king of Zarahemla, Mosiah II, has that wherewith he can translate and it is a gift from God. "And the things are called interpreters"—the Urim and Thummim, if you please—in possession of Mosiah II, also in possession of Mosiah I (Omni 1: 35), possibly eighty years before the twenty-four plates were known of by the people of Zarahemla. (See Mosiah 13: 1, 2.)

This last quotation concerning bones, swords cankered with rust, etc., places the time as late as 121 B. C. and still the bones of the Jaredites are bleaching on the ground. Before I forget, I call your attention to the fact that Coriantumr was discovered by the people of Zarahemla sometime later than about 200 B. C. The quotation from Ether concerning the age of the Jaredites was 102 for the wife and 142 for the husband and admitting that Coriantumr lived so old, and that he was past middle age at the battle of Ramah would bring the time of the battle of Ramah near 200 B. C. Further mention of bones is made in Mosiah 9: 167; also Alma 13: 74 and Ether 4: 96.

An article in the HERALD has the following:

Again, these dry bones had lain bleaching in the arid mountains of Central America for four hundred and eighty years. . . . hence this land of bones could not have extended farther north than Central America or at farthest, southern Mexico. December 20, 1916, p. 1242. [Quotations omitted.—J. F. G.]

The first quotation above refers to Coriantumr just after

he had smote off the head of Shiz, his last enemy, at the great and final battle at the Hill Ramah, which hill we claim was in the western part of New York State.—Ibid., December 27, 1916, p. 1264.

If the bones were in Central America or southern Mexico, and if Hill Ramah is in New York, where the last great and final battle was fought, how did those bones get so far south? If the final battle was fought 600 B. C. and the bones were on the ground 121 B. C. when found by the forty-three men of Limhi, then Coriantumr and Ether being the two remaining, must have carried them there. Admission is made that they did make the journey carrying the plates and depositing them where the men of Limhi found them.

They had ample time, and a big job, if these statements be true. If 600 B. C. is correct for the final battle, and Coriantumr being discovered by the people of Zarahemla, which the reading of Omni would indicate the time to be about 200 B. C. or later, then Coriantumr and Ether had at least 400 years in which to transport those bones from Ramah in New York to Central America where the men of Limhi found them. Did they do it?

If not, and those were Jaredite bones, and the battle was round about Ramah, and this land of bones not extending beyond southern Mexico, then Ramah must be somewhere in the *land of bones*.

If the battle at Ramah was 600 B. C. and Coriantumr was discovered by the people of Zarahemla as late as 200 B. C. then Coriantumr was more than 400 years old. He did not live to a greater age than any other men of his time. The Jaredites came from Babylon at the confusion of tongues—time about 2200 B. C. The days of Peleg were from about 2212 to 1973 B. C. or 239 years. Reu 2182 to 1943 or 239 years. Serug 230 years. Nahor 148 years. Terah 205 years. Abraham 175 years. Isaac 180 years. Jacob 147 years. And so on down to Moses at 120, a shortening of the age of man, so that at 600 B. C. man's average age of life could not be placed at more than 100 years.

Coriantumr, the seventh from the time of the confusion at Babel, was only 142 years old. These figures are on record so the 600 date must be changed in order to make harmony out of the books.

About the strongest point against Ramah being in New York is the case of Ether. A recent article on the subject, in the HERALD, admitted that the fighting began in the south and finished in New York. If this be true, then Ether was the most remarkable man that ever lived. How he could dwell in the cavity of a rock by day, and go with the army from Central America to New York is a feat, to be sure. How did he transport the cavity of the Rock that long distance and not be discovered by anyone is a mys-

tery. Some one please explain. But see Ether 6: 14, 15, 19 which I quote:

And I was about to write more, but am forbidden; but great and marvelous were the prophecies of Ether, but they esteemed him as naught, and cast him out, and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people. And as he dwelt in the cavity of a rock, he made the remainder of this record, viewing the destructions which came upon the people by night. . . . Wherefore it came to pass that in the first year that Ether dwelt in the cavity of a rock, there was many people who were slain by the sword of those secret combinations fighting against Coriantumr, that they might obtain the kingdom.

Again I quote concerning the land Moron where the king dwelt: "And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr." (Ether 6: 40.)

These quotations with many not quoted show that in the land of Moron where the king dwelt, was the seat of war. Coriantumr was on the throne. Ether was in the land hiding in "a cavity of a rock," all the time the war was waging.

And it came to pass that Coriantumr fell to the earth, and became as if he had no life. And the Lord spake unto Ether, and said unto him, Go forth, and he went forth, and beheld that the words of the Lord had all been fulfilled and he finished his record; . . . and he hid them in a manner that the people of Limhi did find them.—Ether 6: 106-108.

Moroni says he did not write a hundredth part, but what he did write does not intimate that the Jaredites left their own cities, but on the contrary they fought around the throne of the king in the land of Moron. During this last war Ether dwelt in the cavity of a rock and by day and by night viewed the destruction that had been done in the day, but when all had been slain but Coriantumr, the Lord told Ether to "go forth." He did not now need to wait till night but went forth from the cavity of the rock and beheld that the word of the Lord spoken by him to the people had all been fulfilled.

Other references can be cited. The book itself shows that the warring began not far from the "narrow neck." Archæology proves that the center and power of all the ancient people was not far either way north or south of the "narrow neck." All history, sacred or profane, proves that war is always at home for one side or the other.

Moroni in writing the brief history of the Jaredites says that near by the hill Ramah is the waters of Ripliancum which by interpretation means *large to exceed all*. In writing about Cumorah, Mormon says "by the waters of Cumorah." So at least 600 years after the battle of Ramah we find there is no change in the hill or the water, as Moroni says they are the same. So it matters not where you find Ramah-Cumorah, you will find near by a body of water which is "large, to exceed all."

One brother said the Lord indicated to him that the hill Cumorah where Mormon hid the records was southern Mexico. Another brother went on a trip to Mexico in the study of archæology. Some say he went to find Cumorah, but he did not find it. No one on earth, that we know of, knew the plates were in New York until the time came, and then it was revealed in God's way and time to whom he chose? Why not the same in regard to those records hidden by Mormon? When the time comes, God will reveal to whom he will. Then, and not until then, will we know the exact location. We can only consider what is revealed and so long as there is a difference of opinion, it only shows that some one does not know. One does not know, possibly neither party knows, both cannot be right so long as there is a difference, and both may be wrong and still differ. Let us not be in a hurry to drive stakes because we may have to pull them up, and when the time comes and the records come forth then opinions will be set aside.

In regard to Copan and Quirigua I quote from Stevenson and Catherwood:

"All these circumstances lead to a belief that there must have been some intercourse between the inhabitants of the old and new world at very remote period."

"Two immense Ceiba trees over six feet in diameter with roots spreading from fifty to one hundred feet, are found on the summit of the lofty pyramid."

Stone carving "equal to the finest Egyptian sculpture."

"Copan is, however, generally considered the oldest of American cities."

Quirigua, fifty miles northeast from Copan, "Indeed it seems altogether probable that they owe their existence to the same era and same people."

Much more might be said, but lest this is too much already, I refrain. J. F. GUNSOLLEY.

The preacher who substitutes the authority of antiquity for a divine call, may preach something or other, but not the acceptable word of the Lord.

Stereotyped sermons are like stale butter or limburger cheese; they may sustain life, but are hard to take.

Three ounces of simplicity in a plain, honest man is of more real value in the pulpit, than a hundred and thirty pounds of conceived profundity parading in clerical cloth.

Success in preaching is not correctly measured by the number of converts, nor by the applause of man; Paul failed to convert Felix, but the sermon was the effectual word of God, and in the great judgment day will stand as such.—James E. Yates.

OF GENERAL INTEREST

AHEAD OF BILLY SUNDAY

Newspaper writers are fond of comparing the organization of the Reverend William A. Sunday's "campaigns against Satan" to a military or political campaign.

When Billy Sunday (the name under which everyone knows him) begins to consider making war in a certain city against "the intrenched forces of sin" (he likes martial phrases), he first sends to that city his scouts. It is the duty of these followers to "feel out" the strength of the enemy, to learn what support and what natural allies can be found among the natives of the chosen theater of war. The report is then laid before Commander in Chief Billy Sunday and his general staff.

It is hard to say who deserves to be called the chief of this general staff; but it is either Mrs. Sunday, better known as "Ma" Sunday, or George Sunday, the twenty-five-year-old son of the commander. "Ma" Sunday is an all-around executive officer of much ability. But George Sunday comes nearer to filling the technical position of a chief of staff. He is the treasurer and business head of the central Sunday party—that is, the general staff. There are about twenty members of this general staff, including Bible class directors, church workers, press agents, and musicians; but Homer A. Rodheaver, the musical director, deserves mention by name.

When the report of the scouts has been deemed to warrant an attack on a city, the scouts are sent back to that town accompanied by more experienced and more heavily armed organizers. Then the battle begins in earnest, for much of the fighting against "General Satan" in the cities which Sunday attacks is done before the commander in chief gets into action at all. He is the smashing, tearing attack of the infantry which drives the enemy from his stronghold after the enemy's courage and strength have been reduced by a preliminary bombardment of unintermitting prayers accompanied by a withering fire from artillery posted in local pulpits.

As an example of how the Sunday army works, consider what is doing now. Billy Sunday is now on the firing line in Buffalo, and is not scheduled to open his personal assault on New York City until April 1; but for several weeks already his scouts, sappers, engineers, artillerymen, and sharpshooters have been hard at work in the metropolis. The ranks of these classes are largely filled from local allies.

Of course the first important thing to do in any

campaign is to get together the sinews of war. This is being done in New York by a committee of New Yorkers under the chairmanship of Mr. Arthur M. Harris. This committee has estimated that the Sunday campaign in New York will cost \$150,000. From this sum \$25,000 will be reserved for the work of conservation after Billy Sunday has left New York—that is, the work of holding whatever ground he may gain. The cost of building the tabernacle for Mr. Sunday, renting a site for it, caring for the grounds, etc., will be \$65,000. "The remaining \$60,000," says the finance committee "will cover the cost of the preparatory work of the campaign, the running expenses of the tabernacle itself, the living expenses while in New York of Mr. Sunday and his staff of some twenty assistants, also two thirds of the salaries of these assistants during their stay in New York (the other third of these salaries as usual being borne by Mr. Sunday).

The estimated expenditure of \$150,000 will be met first by a preliminary contribution of about \$75,000 by persons interested in the evangelization of New York City. Second, by collections taken at the tabernacle meetings. After the required amount for current and conservation expenses has been thus raised, no further collections will be taken at the services unless for some special charitable or benevolent purpose duly authorized by the finance committee.

"No financial guarantee or promise whatsoever has been made to Mr. Sunday himself; the matter of compensation for his services will be taken care of through offerings at the close of the campaign in such manner as the finance committee may determine when the time comes."

One important item of the campaign is the securing of a headquarters for the commander in chief and his staff. The entire Sunday household, including staff and servants who travel with the evangelist are usually housed together, so that the members of the Sunday team may be kept in the best of condition and their wounds well cared for.

The tabernacle which Billy Sunday will use in New York, and which will hold about twenty thousand persons, is being specially built for him under the direction of Mr. Joe Spiece, who builds all of Mr. Sunday's tabernacles. A force of five hundred trained ushers and two thousand trained singers for the choir, with four thousand more in reserve, will be ready when the commander comes to New York.

The means through which the Sunday workers get

into touch with the masses of the people is the local cooperating church. All of Greater New York has been divided into twenty districts, these being subdivided into sections, and the section in turn being divided into "blocks" or groups of sixty families. Through the city some three hundred families are cooperating with the Sunday campaign.

It is hardly an exaggeration to say that when Billy Sunday faces his first New York audience on April 1 he will find half of his work already done.—*The Outlook*, February 28, 1917.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"I Was Sick, and Ye Visited Me"

Because of the lesson of mercy and love which Jesus sought to impress upon his followers by use of the above thought picture, many have misconstrued our duty to the sick. We have heard zealous church members—those who practiced, too, what they preach in this regard—assert strongly that this is one of the strict requirements of our Christian duty, to visit the sick often. They even go further, some of them, and imply that those who fail to do this have not the true religion of Christ in their hearts.

Let us consider a moment. Christ's ministry was ever an unselfish one. He always had at heart the best good and the best interests of others. When he ministered to any, it was with the intent of service and assistance to that one. Did he go with the thought of duty? Did he go just because he thought by so going he would be fulfilling law and religious obligation totally regardless of the effect of his visit upon the object? But do we not see evidences of this about us? Do we not see people who visit the sick as a perfunctory duty, who sit about and condone with the afflicted ones, with long face and mournful mein, as if life were just too great a burden to be put up with much longer? After the visit of such an one a nervous patient is apt to be almost frantic with the distributing influence which has been "visited" upon him! Is this what Christ meant? We think not.

In many, many instances, when nerves or nature are very much exhausted, the truest love, the truest sympathy will be expressed in other ways than visiting the afflicted one. Many a person, suffering from nervous breakdown, has been kept in that condition much longer by this mistaken "kindness" of friends, who would better have sent a book, a poem, a nosegay, or song, of a nature to cheer and uplift, that could be enjoyed and appreciated at such moments as strength permitted. When a patient has a nervous chill as a result of a visit from some well-meaning friend, who has chatted too long or unwisely, who annoys by repeated visits of unmeaning character, who leaves no impression, uplift, or strength behind him, we are prone to exclaim, "How long, oh, Lord, how long? will it be, before we succeed in striking off from us, the manacles of tradition, and learn to interpret thee with spiritual intent, and see thy meaning in every utterance?"

The nurse in the home often has, as her most uncomfortable duty, that of standing between her patient and the misdirected efforts of well-meaning friends. One told us, not long ago, of having in charge an unruly child of only two or three years, which she could have managed very well indeed,

if it had not been for the "sympathy" of the grandmother, who, whenever the child objected to taking his medicine or to submitting to some treatment, would say, "Oh, the dear little fellow! Don't bother him! He will be all right!" and in other ways hindered the work of both the nurse and the mother.

The nurse often has to intercept, too, the many, many unwise dishes of food which are sent through mistaken kindness to convalescents. Rich, pastry "effects," desserts, which would often tax by their complications the digestion of a healthy man in active physical labor, are sent to "tempt" the appetite of a weakened mortal whose normal functions can be restored only by wise and careful means. If these same friends could see how often the fluffy, elaborate concoction sent to the sick finds its way to the garbage pail, or into the stomach of some convenient and ever hungry boy whose digestion rivals that of the proverbial goat or ostrich, that friend would be dismayed, and let us hope, shocked into a bit of real sensible thought upon the subject. A bit of intelligently made beef broth with all fat extracted, a simple cup custard, some arrowroot jelly, or some dainty fruit—all of which is to be used at the discretion of the nurse—might be sent to an invalid to express one's interest without danger of retarding his recovery. In the case of illness, coupled with poverty or privation, one could consult with the nurse or doctor, and show one's sympathy by supplying the food and nourishment needed—a much more practical and Christ-like form of service than haphazard visiting.

Let us learn to do the sensible thing. In a branch of two or three hundred people, should each consider he was not fulfilling the Christian law unless he visited the sick, what would be the state of the sick, providing each one of the several hundred did his "duty"? Verily, there would soon be no sick among us—they would all be dead!

AUDENTIA ANDERSON.

Social Service--Chapter 4

CONVALESCENCE

Human beings have more points of likeness than of difference. Our instincts and our passions, our impelling desire for self-preservation, our love of family and friends, our reverence of God or for an ideal, form a heritage which human beings the world over hold in common. It is profoundly modified, to be sure, by varying inherited traits, traditions and standards of living, ranging from those of the beggar to those of the multimillionaire. We may, by occasional periods of rest, be able to patch up the victims of unwholesome living, but we must not deceive ourselves by thinking that we have been striking at the deeper causes, some of which are beyond the control of the individual patient.

Recuperation of the debilitated body is dependent upon several factors, among which are rest, nourishing food, fresh air and a contented mind. In communities where there are no resorts for convalescents, social workers have, in several instances, arranged to board patients in private families in the country, or, with others, who are especially fitted to help debilitated patients regain their strength.

We are beginning to see the possibilities and the problems of proper convalescence. Social workers daily facing the needs of debilitated patients, should, in time, contribute much to the solution of the questions involved in suitable recuperation for weakened human bodies, as well as to an understanding of the mental and physical handicap of fatigue.

MENTAL HYGIENE

There are a great many variations of mental conditions. I ask your most earnest attention, and your most sympathetic interest in this great problem, because it is a crying need.

The opportunities for betterment, indeed for the highest order of development, are ours if we but look about us and grasp. The necessity for good social service workers needs no emphasis here, and that getting a sufficient number of well-qualified women is merely a matter of proper supervision and training.

Among patients with mental and nervous disorders, are many who are confronted with difficulties of getting along with other people, which they, unaided, cannot overcome; also many whose presence in the community is dangerous, not alone for the community but for the persons themselves.

A psychoneurotic person may be very like a normal person except that he is a little more self-centered, more sensitive, more fearful, and more swayed by emotions. Yet, the sum of these little differences may make that person a life long sufferer from physical and mental pain, a burden to himself and to the world. We think much can be done to reeducate them through sympathetic interest, by explanation of the mental causes of their trouble, by encouraging them to believe in the possibilities of cure and to act upon this belief.

We think that social workers, acting under constant direction of the doctor, can aid in such reeducation, and can supplement his efforts to find out the cause of the breakdown. Visits to the home and to acquaintances of the patient are valuable, in understanding environment to which he so sensitively reacts, and also makes possible the verification of the patient's statements. Patients haunted by phobias can be treated intelligently when it is determined by the doctor that their fears are not "real."

One who is ignorant of mental processes and who is lacking in sympathy and insight and almost limitless patience, may undo all the doctor is striving to accomplish. The steps by which men and women reach the pitiable state of attempting to and taking their lives, are the accumulative agonies of human souls. The extent to which this morbid condition finds expression is shocking indeed. Shall we not be open to save the life that seeks its own death?

The successful treatment of the mind depends largely upon three factors—discipline, utilization of physical measures that are known to influence constructive metabolism, and the point of view, or learning to see straight. Some one cares for each patient, and sorrows for his pain.

Our problems are many, but I know they are surmountable. The future is pregnant with possibilities great enough to brighten many discouraging aspects.

H. BERENICE RUSSELL.

Important Notice

As superintendent for mothers' and teachers' problems we are anxious to get before all the women of the church the material sent us by the Children's Bureau at Washington, urging communities to take up the national movement for a 1917 baby week. The article explains itself. We urge that all classes in mothers' and teachers' problems arrange for a baby week in their community. District superintendents can make a week of this kind so interesting to mothers that they would be able readily to organize permanent classes for the Women's Auxiliary. Often it takes something of this kind to arouse mothers to their need for help and gives them enthusiasm enough to effect an organization. Write to the United States Department of Labor, Children's Bureau,

Washington, District of Columbia, and get the bulletins they send free of charge. These will help you plan your educational programs for baby week. Note that the movement is extended to take in all children at home with their parents. We will be glad to help you. Let us be up and doing. It is not too early to plan it now and get your committees to work.

LYDIA THOMAS WIGHT.

United States Department of Labor

CHILDREN'S BUREAU

Washington

Press Service released for Morning Papers, January 1, 1917. 1916 was "baby year." That was settled once for all by the two thousand and more communities scattered over every State in the Union which observed the first nationwide baby week. Forty-seven of the 50 cities with more than 100,000 population, and 700 villages and rural communities with less than 2,500 population had baby weeks.

The 1917 baby week bids fair to be an even bigger, more worth while celebrating than last year's, but 1916 will keep the distinction of being the year when each community's provision for the welfare of its babies was generally recognized as a serious civic responsibility.

The Children's Bureau at Washington has already received numerous inquiries concerning the 1917 baby week, and the bureau is making the following suggestions:

Have your baby week from the 1st to the 6th of May, if possible. This date has been agreed upon by the bureau and the general federation of women's clubs as the time best adapted to the varying conditions of different States.

Remember the older babies. As one woman stated it:

"It requires only twelve months for a baby to become one year old and no longer subject to the hazards of infant mortality, but there are still many risks for him to encounter; he is still absolutely helpless, although increasingly charming, and his parents are as eager to keep him well and happy, as desirous of sound advice, as they were last year. Open out the 1917 baby week to include all children still at home with their mothers."

Remember the mothers. Well-cared for, healthy mothers are necessary for the health and happiness of their babies. Find out what your community is doing to insure to every mother skilled advice and adequate care before her baby is born and during her confinement, and give the importance of protecting the mother a prominent place in the educational work of the campaign.

And one word to communities where infantile paralysis has been epidemic: Mothers should be urged to leave the baby at home during baby week. Any feature of the campaign involving the bringing together of numbers of babies must of course be omitted, but such features are not essential to the interest and success of a campaign. And baby week will afford an excellent opportunity for giving information as to the proper physical training of children with paralyzed muscles.

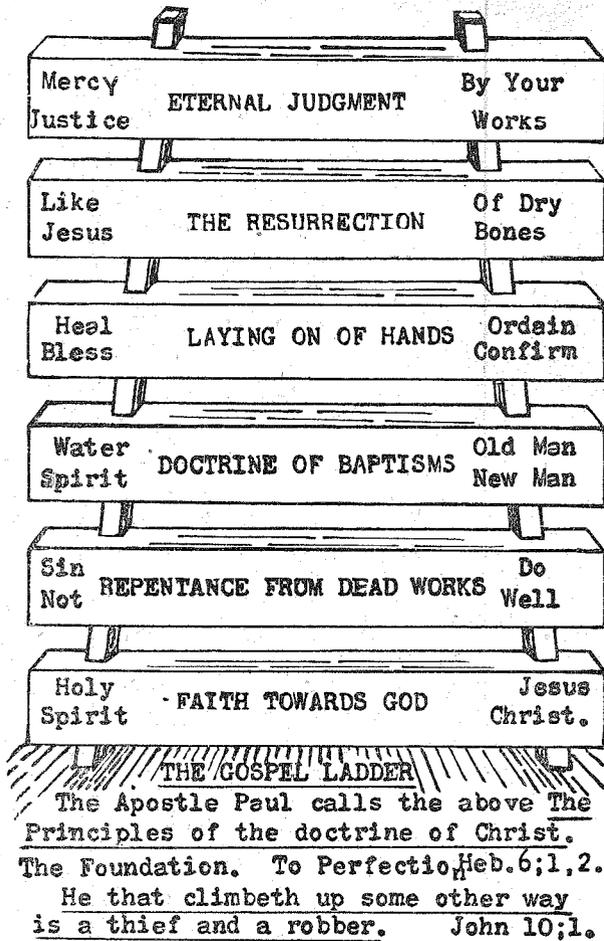
The Children's Bureau has a bulletin of suggestions for baby week campaigns which may be had upon request, and is now preparing a revised edition describing the interesting new features reported from the 1916 campaign.

If one will use good judgment in buying and preparing food, both as to quantity and quality, one need not have leftovers to dispose of. Many cooks in an attempt to use some trifling leftover will put with it expensive articles, such as eggs, butter, mushrooms, dainties out of season, etc., which make the dish not only dear, but after all not palatable.

LETTER DEPARTMENT

The Gospel Ladder

The following cut is made from a drawing by Elder W. D. McKnight of 255 North Main Street, Wichita, Kansas. He has had a number of them printed on post card size at this office, and on the back of the card briefly sets out some of the scriptural reasons for our belief in the six principles of the gospel mentioned on the ladder. He also plans to use



this cut as one page in a six-page folder for distribution among those who are investigating.

He suggests that some plan like this makes a very effective chart and he uses one made on the back of a slated cloth blackboard 4 by 6 feet in size, and by using black mimeograph ink and one and one half inch rubber type it makes a very presentable chart. It is his belief that by using the chart and then following it up by handing out the cards with the explanation on it, it will be of permanent value in explaining our beliefs.

From Here and There

The Saints of the Niagara Falls, New York, Branch are announcing the dedication of their church on Sunday, March 18, and invite the attendance of any Saints who can come. The church is located at the corner of Willow Avenue and Seventeenth Street.

James H. Yager has just finished a series at Courtright, Ontario. Much prejudice exists there at the present time; looking for good results in the future.

"Your Here and There column is the most sensible feature I ever saw anywhere. It is newsy, to the point, and it doesn't take long to read the items."—Nellie Martin, Perry, Iowa.

We learn from L. G. Holloway that the Nauvoo District has raised the necessary amount for the purchase of an auto and the machine has been purchased. They are already planning the advertising for their reunion at Montrose.

The proposition to purchase the Coliseum in Lamoni for a community building was voted down at the election on the 27th. There were 439 votes cast and 4 thrown out, leaving 378 votes against the proposition, and 57 for. On the 2d Bishop Carmichael and J. F. Garver, accompanied by Bishop E. L. Kelley, the latter having been in Lamoni a few days on business, went to Independence, to attend a conference of stake officials. Heman C. Smith is to conclude his series of Sunday evening sermons on the 4th with a stereopticon lecture on the coming forth of the Book of Mormon, showing historic church scenes and some archaeological features. Everyone thinking of and planning for the General Conference.

Elder W. E. Haden concluded a series of meetings at Neola, Iowa, on the 24th, resulting in the baptism of eight men and boys, four being heads of families. A splendid feeling was present at the confirmation and the light and liberty of the Spirit was enjoyed. Brother H. H. Gold in charge of school work in Neola, preached to a good sized congregation at Underwood Sunday morning. His effort was much appreciated and enjoyed by all. Brethren H. N. and J. A. Hansen were in attendance and furnished us the above items.

We are pleased to note that the Eastern Michigan District Sunday school convention held at Flint on the 24th and 25th voted to have all printed matter done at the church publishing houses when possible. A "sacrifice day" was appointed, and the funds raised thereby will be sent to the bishop or his agent. They are going to deal drastically with the district officer who will not report quarterly. The district normal superintendent is offering prizes for examinations and graduations next year. It was the largest convention ever held in the district.

Baker-Black Debate

This debate at Dell, Arkansas, is a matter of history in the minds of all those that heard it, and evidently will be on the minds of honest-hearted men and women as long as they live. I have moderated for a few debates, and heard several on different subjects, but I believe this was as good a debate as I ever heard. The church propositions were on trial, ours first.

Elder Black did not abuse the church by confusing us with the Brighamite church, but claimed that they were two churches, and he made a plain distinction between them. He denied the call of the ministry by revelation, saying it was by the gospel. (Colossians 2:14.) He said that many claim to be called, and yet preach different doctrines. Some claim to be called in different ways, as for instance one man went out to pray and said, "O Lord, if thou hast called me to preach, give this tree a mighty shaking up," and it was so. He told the congregation, but one of the brethren asked him what it sounded like. He said it sounded like a woman mak-

ing brown gravy. They gave him license to preach on his call, and he preached for fifty-nine years thinking he was called of the Lord. Brother Baker said that Elder Black did not even have so much as a brown gravy call.

Brother A. M. Baker very beautifully presented the doctrine of the church in origin, organization, faith, doctrine, and practice from a Bible standpoint. I think most of the people who attended the debate could see that the church he was a representative of was the church of the Bible. There were many other interesting things that could be given, but I think this is enough for this time.

H. V. BRAUN.

GLENN, MISSOURI.

Independence Stake

Services throughout the stake on Sunday the 25th conducted with wonted interest. Brethren H. O. Smith and B. Whiting at the Second Branch, Brethren Jenkins and Wood at Walnut Park, the two brothers, Frank Shirk and Daniel Shirk at Enoch Hill, and the North Liberty Saints held Sunday school and attended the services at the Stone Church in the evening.

Brother Walter W. Smith was in charge at the evening service and introduced as the speaker Doctor R. M. Stewart, who has been giving his whole attention to the service of education, being connected with the State University of Iowa, was president of Graceland College for a time.

He spoke on the development of man's higher nature from babyhood up, and quoted many texts from the Scriptures. Excellent attention was given, and there were numbers by the men's chorus and Brother Turner's band of musicians.

The main features of the joint Sunday school and Religio conventions held there on the 24th and 25th were a discourse at the morning service by Bishop Keir on the duties and responsibilities of parents, and the lecture in the afternoon on teacher training by Brother Walter W. Smith. Both arms of the service showed strength and efficiency.

Brother George N. Briggs, president of Graceland College, was in attendance at the National Education Association in Kansas City. There were 2,700 members enrolled, and 3,300 educators were among the 4,000 in attendance.

"Reconciliation the work of the church," the editorial in last week's issue of the HERALD bears to the Saints a message of peace. May the Spirit that illumines the page be the Spirit we pray for, and in this time of trouble and affliction be the "single, solitary power," upon which the Saints rely, and which has thus far been their staff and stay, be their safeguard and defense to the end.

ABBIE A. HORTON.

"However, I Keep Plodding"

[The following extracts from a personal letter express sentiments that are typical of our people when they are imbued with a yearning for advancement in all proper lines. We are glad to note these expressions of introspection, for they will surely be productive of good. While we are not permitted to publish it, the name of the writer of this letter is prominent as a most energetic worker in district and other work through which it is well known to the church.—EDITORS]

We had a delightful convention last week and the glow of it is still with me. When one hears so much of the ideal to be attained, it has also a depressing side. Realizing how far from the standard I am has brought a feeling of unrest and dissatisfaction that I have not been able to do some one thing

well. Instead, I dab at this and that because necessity forces me. Ghosts of youthful ambitions confront me and look askance at the mediocrity they see. However, I keep plodding.

Workers in the branch are few and need encouragement, and that means attendance at all church and auxiliary meetings. If I stay away it certainly isn't counted unto me for righteousness.

I certainly ought not to unload my grievances against fate upon you. The trouble is my days and nights (ah, there's the rub) are crowded so full that I haven't time to do anything I want to. There are some courses offered this winter: College English, Spanish, domestic science and one in public speaking, but with four nights a week out, a steady job on Saturday and trying to get shorthand into my brain and finger tips, "culture" has to go by the board.

MOBILE, ALABAMA, February 16, 1917.

Editors Herald: Acting under what I interpreted as the promptings of the Spirit, I located my family in this city June last. During the summer months I was in other parts of the district and mission, but since November I have made this my objective by force of circumstances. Our veteran laborer, Brother F. P. Scarciff being called to the beyond in October, the work here was without an elder to look after church interests.

The Mobile Branch is about one year old, being organized last winter by Brethren R. C. Russell and F. M. Slover. We have a live Sunday school, Religio, and Woman's Auxiliary. We have purchased a lot and erected a small church building in which we held our first service Sunday, January 28. Several families have settled here from other parts of the district and now that we have a nucleus we hope to make more effective efforts here. Some excellent people are interested in our message, and I believe I see an "open door." Two men should be located in this city to answer the demands of the work.

We have recently become acquainted with Charles Mason who was an elder of the Brighamite church for six years. Two years ago he learned of the Reorganization and, being honest and desiring truth, he began an investigation which resulted in his baptism at our hands on the 8th inst. He is satisfied now as to where the authority is lodged. I expect to baptize two more to-day, making in all forty I have been privileged to baptize this conference year.

Altogether we believe the work is onward. We feel the thrill of added spiritual power incident to the especial work of the "hastening time," and hope with added strength from time to time that we shall be able to keep pace with the great forward movement everywhere discernible in the church. No doubt the Saints will be tried, probably severely, a "time of trouble" must come, but "joy cometh in the morning."

God speed the right,

A. E. WARR.

SHELLBROOK, SASKATCHEWAN, February 17, 1917.

Editors Herald: I wonder how many Saints are reading the serial "Why stand ye idle?" that is running now in the *Stepping Stones*, and applying it to their own lives. It so vividly portrays the state of mind I was in less than a year ago that I will draw a brief sketch for the benefit of those who may see it.

I often wondered if the Lord did have anything to do with the people in these parts where there seemed to be so much confusion, backbiting, envying, strife and jealousy among

the Saints, and outsiders so indifferent. It seemed my life was being wasted. There seemed nothing to do and I often thought how nice it would be to go to Zion or the regions round about and live in a nice branch of the church where everything moved along harmoniously, where there were men and women of talent and education to carry on the work where I could go to church and live in a good atmosphere with my hands idly folded and enjoy it all.

Ah! how nice these dreams of ours are, but how rude the awakening. I awakened from my dreams with a revulsion of feeling and began to wonder if in this obscure corner of the world the Lord did have a people if there wasn't work here to do. With such thoughts the animosity began to die and in its place came better feelings and a strong desire to stay here and show the people I could be somebody and help carry on his work. How well I have succeeded time alone will tell.

The desire to go to Zion is still uppermost in my mind, but I am content to await the proper time when all things are accomplished and I feel He no longer needs my services here. It is with different feelings I look upon the people here and the desire is to serve and willingly do whatever is my duty and I can truthfully say I have nothing but love for all, either in the church or out of it.

How many have read in the *Ensign* of January 25, in Brother W. W. Smith's sermon "The search for the Holy Grail" how a young knight started out to find the Holy Grail? The first person he met was a beggar, crippled, sick and poor, who asked the knight to bring him a drink of water. The knight could not stop for so little a thing as that, so he told the beggar he would have to ask some one else, for he was in search of the Holy Grail. From one country to another he traveled, always searching never finding, until old and ready to die he returned home. At his gates he met the same beggar who again asked him for a cup of water. He had plenty of time now, so he got a cup of water and when he turned the beggar had disappeared, but in his place stood the Savior with a look of pity and love, and the poor knight looked at what he had in his hand, and lo! it was the Holy Grail. "If ye do it unto the least of these, my brethren, ye have done it unto me." How many Saints are in search of the Holy Grail? You will find it at your doors if you look for it.

Sincerely,

EFFIE J. DENTON.

INDEPENDENCE, MISSOURI, February 19, 1917.

Editors Herald: It has been a long time since Uncle John wrote to you. But I do enjoy reading the glorious news you bear. There is so much fighting going on nowadays, you're not read so much as you ought to be.

War is a terrible brake to our world. I served two terms in the Civil War. I know what it means: death and destruction to life and property. It brings on hard times for the poor and turns out to be a rich man's war. While in the service I united with the Methodist Episcopal Church, but I had little time to bother with religion, yet I kept my promise in mind. After I came out of the service, I commenced to study for the ministry. The more I read from the old family Bible that lay on the stand, the more I was convinced that Methodism could not take Uncle John through the golden gate. But who was right I did not know until the spring of 1869, on the Isle of Grandmanan, New Brunswick. I listened to but three sermons preached by Elder T. W. Smith. He gave me to understand that I could get through the golden gate only on the old Jerusalem gospel, and we read of no change in order from heaven's King. March 11, 1869, I was

conducted into the kingdom of heaven by T. W. Smith; the 14th day I was ordained a priest. At Little Kennebec, Maine, September 3, 1869, I was ordained an elder; at Jonesport, Maine, September 13, 1873, I was ordained a seventy. Each ordination by Elder T. W. Smith. April 14, 1888, I was ordained one of the presidents of seventy by Elders Alexander H. Smith and Duncan Campbell. In April, 1905, I with eleven others was put on the superannuated list, very much against my feelings—in fact, I did not know that my name was in the pot until I heard it read to General Conference. Yet, I've kept up my old-time vim, trying to enlist some poor soul on the Lord's side. God has blessed me beyond my expectation.

For the forty-eight years that I have presented the claims of the Reorganized Church of Jesus Christ of Latter Day Saints I have traveled over a goodly portion of the United States and Canada. I have baptized 583—I hope to meet the major part of them safe in the fold on the other side; have ordained 69 to help spread the gospel news to others; blessed 308 children; preached 149 funeral sermons; organized 14 branches, administered to thousands, and I, as a living witness, testify to the blessed power of God to man, in this day and age of the world, as much so as you read in the good old Bible. I am on the Lord's side.

J. O. FOSS.

PHOENIX, ARIZONA, February 20, 1917.

Editors Herald: Our aged sister, Mrs. Mary Dorothy relates the following story concerning the famous falsehood about Joseph Smith attempting to walk upon the water. I am reminded to send in this account by the request that a collection of the various yarns which have been told about those things be gathered for comparison of their absurdities. I have been out in the Salt River Valley near Phoenix to visit Sister Dorothy, and it was interesting to hear her relate her early experiences in the church, as she remembers so much of the trouble and persecution of those early days.

Some may be interested to know that Aunt Katherine Salisbury's son, Alvin, married this Sister Dorothy's sister. Her narrative follows:

"Fifty-eight years ago, one David Alton, a neighbor of ours, said that when he was a young man he lived eighteen miles from Nauvoo, and was visiting friends near the town, when one Saturday, he and some other boys went out to fish and hunt.

"They concluded to take a plunge in the river, and in swimming around they came against a bench made of slabs with legs fastened in the bottom of the river, and that the walk extended quite a distance out into the river.

"The boys told him what was to be done the next day (Sunday), and that it was advertised that Joseph Smith was to walk on the water of the Mississippi. For fun, they took one plank out and hid it below there in the brush.

"Sunday morning came. A large crowd assembled on the banks to see the great miracle. "Joseph walked out with his head up till he came to the missing plank, and down he went. His friends had hard work to save him, as he could not swim."

The foregoing is Sister Mary Dorothy's narrative. She is eighty-three years of age and has been a member of this church for fifty years, and says she could doubt her existence as easily as to doubt this latter-day work.

I will add, that a few years ago in the State of Oklahoma, a man told Elder D. S. Crawley, my husband, that he was an eyewitness of Joseph Smith trying to walk a wire fastened to posts under the water in the river just below Nauvoo. Joseph walked about halfway across the river and the wire broke. I think he said that Joseph swam this time. How

wonderful, that such notorious things should happen and none of his friends ever hear of the feat till many years after his death.

It is no wonder that we are admonished to hold fast to the truth, for its price is above the most precious jewels.

MRS. H. A. CRAWLEY.

CENTRALIA, WASHINGTON, February 19, 1917.

Editors Herald: The recent articles appearing in the *HERALD* called "In the beginning God," by H. A. Stebbins, are the best and most comprehensive on that subject I have ever seen. I have often wished some one would write on these topics who was not either antagonistic or indifferent to the Bible, but rather its able champion. Brother Stebbins seems to be the man. This idea that there were several creative periods was entirely new to me, but seems to answer many puzzling questions. This explanation of the flood and the rainbow is satisfactory and reasonable.

For one I would be pleased to see Brother Stebbins's articles published in tract form, or better still, have him write for publication a small book on the subject like some of our Book of Mormon archæological works.

Yours fraternally,

1005 South Tower Avenue.

LEONARD S. RHODES.

SHELLBROOK, SASKATCHEWAN, February 20, 1917.

Editors Herald: I wish to ask for a little space in the *HERALD* for a few lines, as I've been a reader of both the *HERALD* and the *Ensign* for the last few months and feel thankful to say that they are the only papers that I ever enjoyed reading. The sermons in the *HERALD* bring me light and joy, proving to me that the Reorganized Church of Jesus Christ is the true church founded on the rock that cannot fail.

Dear Saints, haven't we something to be thankful for that we may know this gospel to be true? I've been a member of this church only since July, 1916, when I was baptized by Elder Thomas J. Jordan, and since that day till this "I've found a friend in Jesus" whom I was seeking in the years gone by.

I might write a few lines of my early experience in regard to this church. A number of years ago I was told of a church by the name of Latter Day Saints, and their gospel. I was told that they did not teach what was found in the Bible but had a new Bible of their own which they would not show if anyone was around who did not belong to that church, and many other serious things. I made up my mind if I was going to find out what they were teaching I had to hear them for myself, for one man told me one thing and another another thing.

So away I went for the first time up to a dwelling house out on a farm where the meetings were held. No meeting was held this time but I spent the evening with those who were there. I can never forget this first time I came in conversation with this people. They were so willing to show me what their teaching was, and it was told in earnest, that I felt sorry for them (and no doubt they did the same for me). But I could not agree with them; it seemed so strange to me. They told me to pray and ask the Lord to show me what was right. This I was willing to do and did. I got home again, but soon went again.

I noticed this people had something among them that I was not accustomed to, and that was love—love for each other—and I knew love was of God. I became interested in the gospel but it took me three years or more before they

could make me understand what their idea was. But they were faithful in their teachings and surely they will not lose their reward.

Elder Davis preached the first sermon that I took much interest in. It almost converted me. You Saints up here in Marchants Grove, I think you remember my coming up to fight with you on the Scriptures. I thank you all for your patience. It did me a lot of good.

About two or three years ago a three-day meeting was held in charge of Elders Jordan and Davis, and let me say if I ever felt the Lord had a people on earth it was right there. Quite a crowd was present and one sermon was carried on three hours. Time passed away so fast the people still wanted more. Meetings continued on the next morning. This drew me nearer to the church than ever. So it passed along until last summer when I finally had found what I was seeking for, and I accepted the gospel with a willing heart. So I can now freely sing that old song:

"Oh happy day that fixed my choice,
On thee my Savior and my God."

Never before did I feel that I could sing this song—it appealed to me, it belonged to some one else. But now I am thankful I feel it belongs to me too, and I know the Lord has heard and answered my prayers.

May we now all as Latter Day Saints be workers for the Lord; if we cannot do much let us do what we can and the Lord will surely bless us. Let us try our best to help each other in this great work. You know the Lord has said, "The night cometh when no man can work," so let us do our duty while it is called to-day. Let us not say to-morrow we will begin, begin to-day; tomorrow might be too late, and it will surely be too late if we do not begin to-day.

We may not all be able to do much, but let us be willing to do all we can—meet together at Sunday school when possible. Let us show we are willing; it will keep the Sunday school in better order and it makes us feel happy together. Let us do something for the Lord who has done so much for us, who has promised us a home in heaven if we only would obey his commandments.

He has said, "He that cometh unto me him will I in no wise cast out." His promises are true. If we only do our duty he will be with us all the way even unto the end of the world.

"May we, who know the joyful sound, still practice what we know—not hearers of the word alone, but doers of it, too."

Let us step forward and fight the battle with a willing heart. Remember me in your prayers. A. J. FILBY.

MISCELLANEOUS DEPARTMENT

Conference Minutes

CHATHAM.—Sunday school at Kimball, Ontario, February 3 and 4. Routine business with splendid entertainment on Saturday evening. The Woman's Auxiliary was organized into a district association, with Mrs. Maggie Badder, president. The Sunday school work in the district is progressing, an increase of 77 for the past year. Officers for Sunday school elected as follows: Superintendent, John W. Badder; first assistant superintendent, Richard H. Jones; second assistant, John Gaw; secretary, Lena Tedford; treasurer, Ben H. Hewitt; superintendent home department, Maggie Badder; superintendent cradle roll, Mayme Hewitt; superintendent normal department, Ben H. Hewitt; member library board, George Elgie. Delegates to General Convention: Cornelius Clifford, Wilbert Wood, J. H. Tyrrell, J. H. Yager, Francis Shaw, J. W. Badder, Sister M. Badder, W. L. Ross, Sister W. L. Ross, Delmar Hewitt, David Snoblen, George Elgie, L. D. Campbell, David Johnston, John C. Dent, Wilber

C. Hewitt, R. D. Weaver, Sister R. D. Weaver, William Beacom, Ben H. Hewitt, Sister Nellie Hunter, William Lively, Sister William Lively, Thomas McCrae, Sister Thomas McCrae. They were given power to cast majority and minority vote in case of division. Adjourned to meet at Stevenson on February 2 and 3, 1918. Lena Tedford, secretary.

PITTSBURGH.—Wellsburg, West Virginia, February 24 and 25. Officers elected: President, J. E. Bishop; vice president, O. J. Tary; secretary, Emma Lockard; treasurer, L. D. Ulom; member library board, J. E. Bishop. Delegates to General Conference: J. E. Bishop, Leon Burdick, Alma Booker, Jonn F. Martin, Lily Bishop, Emma Lockard, Ida T. Thomas, alternates: G. T. Griffiths, J. A. Becker, J. C. McConnaughy. Delegates present instructed to cast full vote, and in case of division a majority and minority vote. J. E. Bishop was recommended as historian for this district. Bishop's report: Receipts, \$1,900.66, balance \$771.66. The following branches reported: Wheeling 248, Pittsburgh 211, Steubenville 70, Fayette City 136, Fairview 91, Wellsburg 28. Time and place of next conference left to presidency and minister in charge. Emma Lockard, secretary, 622 Sickles Street, Pittsburgh, Pennsylvania.

GALLANDS GROVE.—At Dow City, Iowa, February 10 and 11, in charge of the district presidency, J. L. Butterworth, J. E. Barrett and Carl W. Winey. Branches reporting: Deloit, Coalville, Cherokee, Mallard, Gallands Grove and Dow City. Eleven elders and several priests reported. J. B. Barrett, C. E. Harpe, Carl W. Winey, J. C. Crabb, J. L. Butterworth, James Pearsall, F. Dewey Anderson, Frederick F. Jackson, Pearl Jackson and Lillian Marks were appointed delegates to General Conference, with instructions to cast minority and majority vote in case of division. Summary report of C. E. Anderson, bishop's agent: On hand October 12, \$212.56, receipts \$3,554.97, on hand February 10, \$115.80. The reunion committee are favorably impressed with present prospects and urge all to continue to work for a big district reunion, time and location not yet decided upon. Adjourned to meet at Cherokee, date left to missionary in charge, district president and president of the Cherokee Branch. Wave Cross, secretary, Dow City, Iowa.

CLINTON.—At Nevada, Missouri, February 17, 1917, at 9.45 a. m. W. S. Macrae and Merle Quick chosen to preside, with John Davis and A. C. Silvers assisting. Secretary chosen chairman of press committee with power to choose assistants. Reports from all officers, including that of the bishop's agent, were read. Statistical reports: from 9 branches, reports from 1 high priest, 2 seventies, 7 elders, 2 priests, 1 deacon. Delegates to General Conference: A. C. Silvers, John Davis, R. T. Walters, T. C. Kelley, W. S. Macrae, Lee Quick, Emma Keck, J. A. Marsteller, A. I. Roberts, Sister A. I. Roberts, L. A. Lyon, Carrie Nafus; alternates: Mable Braden, Hazel Noyes, W. A. Lovell, Fern Reynolds. President and secretary authorized to grant letters from Wheatland Branch to those requesting letter. A difficult case pending in the district was referred to the high council with W. S. Macrae to represent the district. Auxiliary work in charge of Mina Kearney. Bishop B. R. McGuire was present and preached. Adjourned to meet at Coal Hill Branch, June 2 and 3. Zora Lowe, secretary; W. S. Macrae, president.

Convention Minutes

WESTERN COLORADO.—Sunday school, at Durango, February 16. Officers elected: M. L. Schmid, superintendent; John F. Scammel, assistant superintendent; Minnie Akers, secretary; H. L. Thorp, treasurer; Evanelia Farley, member of library commission; David S. Boyd, home department superintendent. Delegates to General Convention: Benjamin Bunten, Amos T. Higdon, J. F. Petre. Voted to send five dollars to apply on church debt. Meet in August at Bayfield. Minnie Akers, secretary.

KIRTLAND.—Religio, at Cleveland, Ohio, February 16. Institute work, intermingled with routine business. Program Friday night. Officers elected; President, Louis Gintz; vice president, Alma Curry; secretary-treasurer, Pearl Gintz; home department superintendent, Robert Smith; temperance superintendent, J. C. McNeil; chorister, Charles Romig; delegates to General Convention: J. A. Becker, J. C. McConnaughy, William Anderson, Sister Anderson, L. F. P. Curry, A. R. Manchester. Pearl Gintz, secretary.

KIRTLAND.—Sunday school, Cleveland, Ohio, February 16. Institute work, intermingled with routine business. Program

rendered Friday night. Officers elected: Superintendent, Ernest Bush; assistant superintendent, John Lewis; secretary-treasurer, Pearl Gintz; home department superintendent, Mary Romig; cradle roll superintendent, Susie Benbow; normal superintendent, Dennis Benbow; member of library board, John Topping; chorister, Charles Romig; delegates to General Convention; J. A. Becker, J. C. McConnaughy, William Anderson, Sister Anderson, L. F. P. Curry, A. R. Manchester. Pearl Gintz, secretary.

Church Secretary

RAILROAD RATES TO GENERAL CONFERENCE

The Burlington Route—Burlington lines only—will make a rate of two cents per mile to Lamoni, Iowa, and return, General Conference and Conventions, Lamoni, Iowa, March 31—April 21, 1917. Take notice that the rate refers to interstate traffic, that is, from one State into another, and is good only from the States and stations named: Missouri: Saint Joseph, Kansas City, Saint Louis; Illinois: Chicago, Peoria, Quincy, East Saint Louis; Nebraska: Alliance, Oxford, Grand Island, Lincoln, Omaha. The State rate in Iowa is two cents per mile. To obtain the two-cent rate in the three States named it may be necessary either to buy round trip tickets, or to secure certificate with going ticket to entitle to return ticket at two cents. Will advise as to this later.

Eastern and Canadian ministers and laymen.—The Delaware, Lackawanna & Western Railroad, the Erie Railroad, Philadelphia & Reading, Lehigh Valley, Grand Trunk and connections, Baltimore and Ohio, and Pennsylvania lines will make a clergy rate of one half fare between New York and Chicago, or \$9.55 one way, \$19.10 round trip, also a proportionate rate from Philadelphia and other eastern points. Present credentials on application. Lay delegates will pay regular fare, except that parties of ten or more may secure reduction each way. The half fare to ministers is good on the lines named from all points east of Buffalo and Pittsburgh, except with some local regulations on the Philadelphia & Reading, to be learned on inquiry. Those preferring may secure the clergy rate to Saint Louis. No ministerial rate west of Chicago.

All coming from New England should consult Brother M. C. Fisher, 7 Miner Street, Winter Hill, Boston, Massachusetts; from New York and contiguous territory consult Brother W. L. Christy, 1312 Park Place, Brooklyn, New York; from Philadelphia and vicinity, J. A. Koehler, 112 West Ontario Street, Philadelphia, Pennsylvania; from Cleveland, Ohio, and adjacent territory, including Canada, and that portion of the Middle West, J. A. Becker, Route 2, Willoughby, Ohio; those from Chicago and adjacent territory consult David E. Dowker, 6549 South Lincoln Street, Chicago.

It ought to be possible to gather large parties at the points named; Canadian Saints are asked to cooperate in their own territory in arranging parties and with the brethren named. Special train, car, chair car, tourist sleeper, Pullman, and other service, with checking of baggage through to destination, and other advantages may be secured by acting through those named, who are in touch with various lines. It is impossible to gather people together from this distant point. By acting with the brethren named and by traveling together we obtain greater benefits and increasing recognition.

Brother D. E. Dowker, Chicago, will take charge of a party that is expected to leave Chicago on Sunday, April 1, on train No. 5 at 6.15 p. m., Burlington Route. Said train will make stops on notice. Should enough be secured to charter a special train the leaving time may be changed to about 9.30 p. m. For twenty people standard Pullman will be provided, lower berth \$2.50, upper \$2.00; tourist sleeper for same number, lower \$1.25, upper \$1.00; for fifty people special chair car; forty, day coach for party; for one hundred, special train. He suggests that those in charge of parties from the east consult him and arrange to have their special cars attached to this Burlington train; that those who need to repurchase tickets at Chicago, in case of delay, make up their joint fares and have one buy at Chicago for the party. Individual travelers, consult the brethren at points named; those in charge of parties from the east will advise with Brother Dowker.

In figuring connections at Chicago and at Chariton, Iowa, bear in mind that trains No. 111 and No. 112 running between Chariton and Kansas City will run direct to Lamoni from Monday, April 2 to, and including, Saturday, April 7; also that said trains will run to Lamoni on days to be designated

on closing conference days. Sunday and other regular trains to Lamoni will be provided with extra car service.

Pacific coast rates.—Regular rates may not be proclaimed in time for this meeting. However, the regular nine-months' excursion rates approximating two cents per mile in each direction are in effect from Pacific coast common points to Kansas City, Saint Joseph, Omaha, and other eastern gateways. These nine-months' excursion tickets are sold only from the States of California, Nevada, Oregon, Washington, and the Province of British Columbia.

R. S. SALYARDS, Church Secretary.

LAMONI, IOWA, March 3, 1917.

Woman's Auxiliary

The proposed constitution and by-laws for the government of the general organization of the Woman's Auxiliary of the Reorganized Church of Jesus Christ of Latter Day Saints.

Article 1, name.—The name of the organization shall be, "The Woman's Auxiliary of the Reorganized Church of Latter Day Saints."

Article 2, object.—Its object shall be to study the welfare of the home, child, community, school, and church; to encourage the organization of women into classes, etc., that they may better prepare themselves to cooperate in all work tending toward the building up of Zion.

Article 3, membership.—Any club, circle, class, etc., organized with the above object in view, or any woman so in-

This advertising talk by the manager of the Board of Publication is one of a series appearing simultaneously in the SAINTS' HERALD and "Zion's Ensign," written with the hope of reaching as many as possible of the church membership. This is the first of eight "talks" that will appear.

THE CHILDREN OF THIS GENERATION

Surely the members of this church should be as wise as the "children of this generation." We quote from the catalogue of one of the large church publishing houses of the United States:

BUY FROM YOUR OWN HOUSE

This catalogue will come into many hands. . . . Most of these will be ——— hands, hence the above caption. Our business is not conducted for personal profit. We have two great aims: First, to make the best possible Sunday school helps and lesson periodicals; and second, to be able to transfer to the missionary department of the ——— Publication Society a large donation of net profits each year. Thus, every purchase you make becomes a feeder to the great ——— enterprise.

The Board of Publication of this church offers the Saints a splendid opportunity to engage in fraternal cooperation. The publishing houses of the church are: The Herald Publishing House, Lamoni, Iowa; the Ensign Publishing House, Independence, Missouri; and the Standard Publishing House, Rozelle, Sydney, New South Wales, Australia. At all of these places the church books and supplies may be had. Not only in supplying these things are we seeking to serve the church, but we suggest in the series of advertising talks to follow this one, some of the ways in which the publishing interests of the church may serve the church.

With the organization and equipment available, we are in a position to greatly extend our work, with intelligent cooperation, which should be profitable to the entire church.

THE BOARD OF PUBLICATION

A. Carmichael, Manager

terested, may become members by paying the sum hereinafter provided.

Article 4, organization.—The officers of this organization shall be: President, vice president, secretary, treasurer, and historian, to be elected annually at a meeting of this association at such time and place as shall be decided upon. The manner of election shall be determined by vote of the general assembly.

In case of death or resignation the vacancy shall be filled by appointment agreed upon by a majority of the executive committee.

Article 5, finance.—There shall be an annual assessment of ten cents per member, due and payable to the general treasurer at the first of each year.

Article 6, amendments.—The constitution may be amended by two thirds vote at any general convention, provided that not less than three months' notice of the proposed changes shall have been published in the press columns of the association.

BY-LAWS OF GENERAL ASSOCIATION

Section 1, Bureaus and supervisors.—In order to carry out the object of this association, the following bureaus shall be established: Educational, home and child welfare, relief and service, and young woman's. Supervisors shall be appointed by the president after consulting with the other members of the executive committee, and such general church officers as are interested in the particular phase of work under consideration.

Section 2, District and stake organizers.—The president shall appoint a district or stake organizer to take charge of the work in each organized district or stake within the church, such appointment to be made after consulting with the other members of the executive committee, and the missionary in charge of the district or stake in question.

Section 3, duties of officers.—The president, in addition to the duties generally pertaining to this office, shall have general supervision over all bureaus. She shall send such report to the First Presidency of the church as shall be required.

The vice president shall be the associate of the president in her work, and shall in the absence of the president, perform the duties of that office.

The secretary shall keep the minutes of the general meetings, and of any action taken by the executive committee. She shall keep a directory of all clubs, classes, circles, etc., with their officers, which are affiliated with the general association, sending out such notices as shall be required by the general officers.

The treasurer shall collect all dues annually, notifying districts or stakes the first of December of each year, and if not collected by February 1, another notice shall be sent; if payment is delayed, she shall report to the executive committee. She shall be custodian of all funds, which shall be payed out only upon warrants signed by the president and countersigned by the secretary. She shall keep an itemized account of all receipts and expenditures, and present a report at stated meetings, and make a written report at general convention after her reports have been audited.

The Historian shall keep an interesting history of all activities of the general association, which history shall be the permanent record of the association. She shall require from the general officers, supervisors, and organizers such reports as shall be necessary to make her history complete.

The executive committee shall consist of the general elective officers, and supervisors of bureaus. In addition to the matters as are usually presided over by such a committee, it shall appoint the editor in chief of the press columns of the association and the Year Book committee. It shall consider the general outlines of programs for reunions, conventions, institutes, etc., making such suggestions to the district organizers as they deem wise.

Section 4, duties of appointive officers.—The supervisors shall have charge of the work of their bureaus, keeping vitally in touch with such phases of woman's work as will be of particular value to her bureau. She shall make a general outline of her plans for the year's work and submit same to the president, and through her, such general church officers as are interested in that particular phase of the work. She shall suggest ways of working to the organizers who have been appointed over each church district or stake, and through each organizer, reach each club, society, etc., interested in her phase of woman's work.

The organizers shall have general charge over all phases of auxiliary work in such districts or stakes over which

they are appointed, keeping a directory of each club, etc., with their officers, within the district or stake, and presenting to them such outlines of work as shall be sent her by the supervisors of bureaus as are adapted to the locality in which the classes or clubs are found. She shall encourage the organization of women for the purposes outlined in Article 2, and render assistance in such organizations when called upon. She shall have power to choose a program committee, of which she shall be chairman, to prepare programs for woman's meetings to be held at reunions, conventions, etc., within her district. She shall send to each club, circle, etc., within her district or stake, such notices as come to her from the general officers, and collect from each club, circle, etc., the dues provided for in Article 5, submitting same to general treasurer. She shall keep a history of her work and the work of clubs, circles, etc., within her district, and should report to general historian such matters as are called for by them. She shall send to the editor in chief all items of interest for publication. She shall keep in touch with the missionary in charge of her particular field, that a closer cooperation between the auxiliary and the church may be fostered.

The editor in chief shall edit and arrange all matters for publication in connection with the press column of the general association, and through the medium of the press extend systematically a knowledge of its aim and activities.

Section 5, records.—The officers, supervisors, and organizers shall keep records of the work of their departments, which shall be given to the historian, who shall incorporate them in the general history of the association.

Section 6, Year Book.—The Year Book shall be a guidebook for clubs, circles, classes, or societies. It shall contain the aims, purposes, and reasons for the work; a general review of the activity and work accomplished; suggestions for future work; a list of books, literature, prices, and where they may be purchased; the qualifications of those composing committees, etc.

Section 7, Year Book committee.—The executive committee shall appoint the Year Book committee. This committee shall consist of three members, of which the president shall be chairman, one member to be appointed each year. This committee shall confer with the president of the church and heads of departments and institutions of the church who foster such lines of work as outlined in the general by-laws, and with the executive committee of the Woman's Auxiliary.

Section 8, representation.—All women who are interested in woman's work, are entitled to voice and vote in the general convention.

Section 9, amendments.—The by-laws may be amended at any annual meeting of the general association without previous majority vote.

Section 10, suggestions for organization of local clubs, classes, etc.—Any group of women meeting together for social betterment purposes of any character, may belong to this association, by adopting Articles 2 and 7. They are then entitled to vote and voice in any district or stake or general assembly on all questions being considered.

It is their privilege to elect whatever officers they find advisable, choose their own line of work, pass such by-laws as meet the local conditions. It is their privilege to receive suggestions from the district or stake organizer, and the supervisors of the various phases of the work covered in the general constitution.

In places where there are two or more clubs, circles, etc., they may meet together and organize a council of women, to better conserve the object of the association, so that there may be no wasted energy due to overlapping of activities; and philanthropic work may be better directed, etc., and the needs of the community as a whole considered.

Each club, society, etc., meeting together for the sake of study, should have a leader whose duty it should be to direct the study of the class, either conducting the work of the class herself or appointing a teacher; to solicit members for the class, and try to arouse interest in the subject being studied. These leaders should keep in touch with the supervisors of the bureau under which her class is enrolled, receiving advice and council whenever necessary.

Married

ROTH-HARGER.—On the evening of March 1, Elder J. S. Roth was united in marriage to Sister Mary Harger of Lamoni. Elder J. F. Garver performed the ceremony. Brother and Sister Roth will reside in Lamoni and have the best wishes of a host of admiring friends.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

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Conference Notices

Far West, Missouri, with First Saint Joseph Branch, March 10, 10. a. m. in the Saints' chapel, corner of Faraon and Seventeenth Street. Warm welcome extended to visiting Saints. Charles P. Faul, secretary, Stewartville, Missouri.

Two-Day Meetings

Pittsburgh District, Lock 4, Pennsylvania, March 24 and 25. Samuel Winship and John Edwards. Wheeling, West Virginia, April 28 and 29, William Richards and A. H. D. Edwards. Fayette City, Pennsylvania, May 26, and 27, J. A. Jaques and Samuel Gaskil. James E. Bishop, district president.

Orchestra Work at Coming General Conference

The orchestral department of the general choir movement desires to have some orchestral work at the coming annual conference. All who play upon orchestral instruments with a fair degree of skill are therefore urged to attend this conference, if possible, bringing their instruments and prepared to serve on the conference, when same is formed.

All brass or wind instruments must be of international, or low, pitch. Should a greater number of brass or wind instruments present themselves, in excess of the number required to proportion with the strings, it may be found practicable to use them in some conference band, or other work.

The Lamoni orchestra, under the leadership of Brother Joseph Anthony, will doubtless form the nucleus of the proposed conference orchestra, and visiting players will sit with them on the occasions when the work of the combined orchestra is being presented.

The undersigned is desirous of having those who expect to be present write him, stating instrument played. As the possibilities of this orchestra is not yet known, it is not definitely decided regarding the selections to be used. Visiting players will be accommodated with the various parts after arrival. These selections will be of such easily mastered by the combined orchestra in its rehearsals. ARTHUR H. MILLS, General Director, Orchestral Department, General Choir Movement. INDEPENDENCE, Mo., 1514 West Short St.

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BRADEN - KELLEY DEBATE.—Probably the most exhaustive and most exciting debate ever held in the Reorganization. Both sides of the controversy are given in full, the manuscripts being signed by both participants. The Christian Church claims its representative, the late Clark Braden, defeated Bishop E. L. Kelley in this discussion—but we are doing the selling. The attacks upon us in this volume are so numerous and characteristic every preacher and would-be preacher of ours should acquaint himself with them. The book is a mental and spiritual stimulant. No. 152, cloth\$2.00

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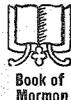
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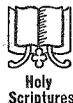
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, March 14, 1917

Number 11

E D I T O R I A L

SHALL I OFFER MY SERVICES?

Probably most young men of the church ask themselves this question at one time or another. It is a matter that requires deep and prayerful consideration.

In this issue we publish an interesting article, which was originally sent in as a letter last fall, from a man who entered the missionary field last conference. He relates his experiences for the first few months in a very interesting way.

In a week the Quorum of the Twelve will meet. It is a time for decision. The church needs more missionaries in practically every field to meet the calls we are receiving for service. Our experience and observation this past year has made us feel keenly the needs of the missionary department of work. The problem and sacrifices of those who are going forth, striving to fulfill this need and by personal denial to carry this gospel of the kingdom to the honest in heart must appeal to all of us.

Boston is but the center of a number of cities, each of which would be considered a metropolis in the West. There are several cities, within a few miles of that city, with a population of around a hundred thousand, and within fifty miles there are three cities decidedly over that figure. In one of these cities there is already a mission open, but it needs an active man on the ground. In another large city readily reached from Boston, there was an urgent call, which it was not possible to fill. There are in fact many places throughout New England where a missionary could be used to great advantage, and some in which there is a real need.

In New York and Brooklyn Elder Ward L. Christy would like twelve young men to work under his direction.

Saint Louis had no missionary the past year. A sister from the great Northwest writes that they have not heard a sermon since August last, and do not know when they will have another opportunity.

But why multiply instances? The harvest is ripe and the laborers few.

Also there is a growing need for presiding officers, experienced men to take care of the branches already organized and the present membership, and more men to take care of the honest in heart who shall be brought into the kingdom.

Experienced men are needed both for the mission field and for pastoral work; but experience must first be gained. Hence the call is for young men, especially for those who can go out self-supporting or with a minimum expense to the church. And there is a present need for the services of those young men, as well as a need for more experienced men. All are needed.

For those men who are not free to devote all their time to the ministry and preach, men who are engaged in the affairs of business and who are assisting greatly in that way; especially those who have been called to the priesthood and placed in charge of local work, they, too, have a great work to do. To them we would say: Examine yourselves. Are you doing what lies in your power to fulfill your office and calling, that there may be a place prepared and a people prepared to welcome the honest in heart when they are brought into the kingdom, to feed them with the pure milk of the word, then the meat, that they may grow towards the stature of a man in Christ Jesus?

There is plenty of work for all to do. The fact that there are one or two missionaries near you, does not mean that you should take a vacation. There must be an earnest, consecrated and concentrated effort all along the line.

The work may not always be pleasant, for you are called to minister and be the servant of all. The ministry is not a bed of roses, but on the other hand, there is a sustaining power of the Spirit of God to give us the peace that passes all understanding and make the hard places easy.

"Shall I offer my services?" That depends upon

the call of God and the ordination to an office in the priesthood. This should precede. Also there should be a personal call to the man; or if he is married, it should be a matter of family conference, as her sacrifice will often be as great or greater than his. It is not a work to be conveniently selected. It can only be based upon a divine call.

But some young men have been called to office, and know that they are called, yet they try to put it off or avoid it. Like Jonah, they go astray, trying to evade the divine call, and some of them find themselves, in the end, in as bad a fix as him, in a moral and spiritual way.

WHAT SHALL I OFFER?

We have heard of young men who when asked to take up a course of serious reading have demurred; when the matter was pressed to find out their particular interest, they still demurred. Finally they expressed the thought "I don't think I need take up any of that study, because you see I expect to become an elder," evidently meaning by this a missionary.

Such an idea is evidently a mistake. If we understand the word of God aright, the Bible, we are not justified, neither in baptism nor in preparation, in leaving it all to the Master to perform. Efficient service requires careful and prayerful study on our part. Doctrine and Covenants 85:21 specifically designates that this study is so we may be prepared to fulfill our mission and calling.

After a man has made the utmost possible preparation within his power, even if he has secured all the degrees that the universities of this world can give him, before the great problems confronting us, he will still feel his weakness and need of divine help. To stand as the representative of our heavenly Father, to minister in the sacred desk and in the home of the people, is not a light thing.

Still by education we do not mean of necessity attendance at any particular university, or in fact attendance at any college or university. Education means literally to lead out; it means to develop our natural capacity as a man, so that we may offer the best that we have. Personally we do not think that any one method applies to all. We should individually make what preparation we can, and then rest assured that our effort in righteousness will be respected both by God and by God-fearing men.

Polish is well, vocabulary is a good thing to possess, training in public address is excellent, but the great question is, Have you a message to deliver? If you have, then you will feel courage, power and also the need of presenting that message in a way to be acceptable, to achieve results, to win others to that, which is to you the way of righteousness and of truth.

But after all our preparation, there still rests that

deep necessity of humble prayer for divine inspiration and direction. After we have done our best, still must we seek the sacred throne for that power which comes from above. And it is this that makes it possible to endure the slights, the trials and the sacrifices of missionary life. Because with that experience there comes such peace that no other course is possible, but to obey the divine call and with our might thrust in our sickles and reap. Or in other words, seek how we may serve and save others—the spirit of the missionary—to help others to better things.

To-day is the accepted time. To-day the question confronts you, young men of the church. To-day should you retire to your secret closets with earnest petition for divine guidance, that you may answer aright this question, Shall I offer my services *now*?

S. A. BURGESS.

THE FACTS ABOUT BROTHER ELBERT

Occasionally there appear indications that in some quarters there is grave concern as to the condition of Brother Elbert. His illness seems to have given rise to many rumors, some of which are calculated to arouse the anxiety mentioned.

We appreciate the deep sympathy and interest of the Saints exercised in his behalf, but feel that some positive statements are needed to set at rest these ungrounded rumors.

We have made a most careful investigation of the facts, have gathered the expressions of the physicians concerned, and there does not appear to be one iota of evidence that Brother Elbert has at any time suffered from anything else than a serious physical and nervous strain.

There is absolutely nothing about his condition but what should be corrected by a reasonable rest and freedom from responsibility. This we have presented several times. We look confidently, hopefully and certainly for his early restoration to health, provided he is not overburdened with letters and communications that disturb him. If this should occur the effect would naturally be to delay somewhat his recovery, but not to prevent it. This latter we think is provided against.

This statement is made with the concurrence and approval of President Frederick M. Smith, and we trust it will have the effect, throughout the church and elsewhere, of settling once for all these mysterious rumors, suspicions and surmises by a clear statement of the facts and the truth of the case. The trouble has never been anything more than the results of overwork, which means a nervous strain.

The further facts are as set forth in the letter of T. W. Williams, that Brother Elbert is making

steady improvement and is showing a return to health. The latest word is under date of March 2 from Sister E. A. Smith, and reports that Brother Elbert is gaining decidedly in strength and is feeling much more comfortable and encouraged. While this is expected, yet it is a just cause for thanksgiving.

S. A. BURGESS.

NOTICE TO SECRETARIES--AND OTHERS

The editors of the HERALD request that all those who keep quorum or other records of meetings during the coming sessions of the General Conference will plan to give us a copy of all reports to conference and other matter that might be used in reporting for the DAILY HERALD and the regular issues.

We are sure all the organizations, including the Woman's Auxiliary, choir, orchestra, etc., will be glad to have their activities reported and we are sure our readers will appreciate it.

To make it more convenient, we will furnish the paper and carbon paper when requested, so we may get a copy of each official report submitted to the conventions or conference. Get in touch with the HERALD Editors early and let us all work together. The church wants to know what is going on, and your help will be appreciated.

HERALD EDITORS.

BISHOP EVANS IS COMING

Those who expect to attend General Conference will be pleased to learn that Bishop R. C. Evans of Canada will be present, and will speak each night at the Coliseum.

Bishop Evans will close his services at the Majestic Theater, in Toronto, Canada, just in time to meet his appointment here. For thirteen years he has successfully held forth each winter in this and other large theaters in Toronto. He is a speaker of unusual effectiveness. Under these circumstances few men can equal him; but he has the advantage of presenting the gospel of the Lord Jesus Christ as restored in these latter days.

Those who heard him two years ago will be glad to renew their acquaintance and will remember with pleasure the very successful effort made at that time. Those who have not heard him for several years will be pleased with the opportunity to renew his acquaintance.

S. A. BURGESS.

NOTES AND COMMENTS

Bishop McGuire is Back

By wireless we are informed that Bishop McGuire, who was unexpectedly called east by a death in his

wife's family, returned last Friday. Sister McGuire remains in the East, but the pressure of work in the Bishop's office required the return of Bishop McGuire at the earliest possible moment. John A. McGuire, a brother of the Bishop, returned with him. He is a business man and farmer and is president of the board of education.

Merchant Ships Will Be Armed

President Wilson has given the Navy Department orders to arm American merchant ships and will ask Congress in its extra session to begin April 16 to vote the necessary hundred million dollars to provide for this. It is expected that ships so armed will fire upon any submarine that appears and in turn will expect to be sunk without warning. Government officials believe that this step will lead to war conditions at least, if not an open declaration.

British Take Bagdad

Following the surrender by the Turks of Kut-el-Amara the British expedition pressed northward and have captured this famous city of Mesopotamia. Details are lacking at this writing as to amount of material taken. Hamadan, two hundred and forty miles to the northwest, has been captured by the Russians. Bad weather has prevented important operations in other war theaters. A British transport was sunk in a collision and six hundred and twenty-five persons lost their lives.

Gain in Christmas Offering

The total reported for printing in the *Blue Stepping Stones* is \$12,997.02. This is a gain of \$2,092.78 over last year, the total then being \$10,904.24. The previous report was \$10,072.78, and the year before that it was \$9,060.55. This is a very gratifying increase and we are confident that the total next year will be far beyond all these added together. With forty-five thousand people all working to raise the sum of two dollars each, we are sure the result will be surprising.

Report from Germany

Brother Alexander Kippe reports to the church recorder that there has been a total increase of membership in Germany by baptism of about twenty persons. Others have been reported as ready for baptism but were not reached on account of the disorganized condition of the ministerial work. Nearly all the brethren are at the front, and at the time of reporting about five of them had been killed. At the time of writing, Brother Kippe was working for eighty cents a day, which he says is hardly enough to defray expenses on account of the dearth of provisions and necessities of life.

"Te Orometua"

We are sure the Saints throughout the Society Islands Mission must be pleased with the November-December number, a copy of which recently reached us. Brother Clyde F. Ellis is the "imprimeur," or editor printer and it is a very presentable little paper, all in Tahitian. Brother Hubert Case tells us something of its contents in a letter in this number. Under the picture of our president we read: "Te peretitini ra o Frederika M. Semita," for President Frederick M. Smith. Brother McGuire is designated as "Te Episekopo Rahi ra o Beniamina R. McGuire," their way of saying that he is the presiding bishop of the church. Brother Ellis says they plan to have another illustrated number sometime the coming year.

Elder John R. Evans Passes

We chronicle the death of another veteran of the cause. Brother Evans was for a number of years a general missionary. He was a member of the church in Wales before the "dark and cloudy day," came to America in 1863, locating in Idaho. He was ordained an elder the same year. Disappointed in finding conditions as they were in the West, he went out and energetically sought to reclaim the people there from the errors of their ways. He was a member of the Lamoni Stake high council from the organization of the stake till his resignation on account of age and infirmity less than a year ago. He died on the 8th, and on account of the large attendance, services were held in two churches simultaneously in Lucas, Iowa, Elders F. M. Weld and J. F. Garver preaching the sermons. Other details will appear in his obituary later.

The March "Autumn Leaves"

An experience in missionary life under the title "Perils at sea," is contributed by Frederick A. Smith, showing how God was with him and preserved him from harm. The first of three articles by Henry A. Stebbins on "Abraham Lincoln and his work," appears, being the result of much serious study by Brother Stebbins. Many books have been consulted in the writing of these articles and they should be very valuable to the youth of the church. "A vineyard story," by Estella Wight, continues with unabated interest. There is some interesting poetry by our church writers, and an article by H. N. Hansen on "The young people in Scandinavia." In addition to these are several other worth while articles and the usual valuable departments. The Religio's Arena has some proposed amendments to the constitution to be acted on at the coming convention. The Sunday school department under the editorship of G. R. Wells, the general superintendent, is the official organ of the Sunday school association.

From the Church Recorder's Report

Brother C. I. Carpenter has completed his report of the past year's numerical changes and from his complete statement we extract the following: At the first of the year we had a membership of 78,326, while during the year we have made a net gain of 4,638, making the membership at the close of the year 1916 a total of 82,964. There have been 426 ordinations, 640 marriages, and 1,703 children blessed. There were 4,631 baptisms during the year; of this number 1,667 or 36 per cent, were under fifteen years of age. The net gain of 4,638 means an increase of 5.92 per cent. Michigan leads with the largest number of baptisms, reporting 745, representing 10 per cent of their membership at the beginning of the year. Canada is second, with 648, also ten per cent of their membership; in their order follow Iowa, Missouri, Illinois, Ohio, Oklahoma, Kansas, Colorado, and Nebraska. Thirty-five new branches have been added to the records, while others have been organized but not reported. The report will be published in full for presentation to the conference and will appear in later issues of the HERALD.

Magazine Number of "Gospel Standard"

"In view of the recent attacks upon the church, and with the view to affording the public a better opportunity of becoming acquainted with our teaching, we have decided to publish a special magazine number. As this will be something altogether outside of ordinary subscription arrangements, copies will not be sent to subscribers unless arrangements are made to have them sent. The price of a single copy will be three pence [about 6 cents, with postage extra to the United States] and we especially request all readers of the ordinary *Standard* to subscribe for this special number so that all may receive the benefit of this publication, and that it may be made a financial success." Thus reads the beginning of an announcement in the January number of the *Gospel Standard*, printed by our church publishing house at 65 Nelson Street, Rozelle, Sidney, New South Wales. We have noted in the last two numbers of the *Standard* that a number of attacks have been made upon the Latter Day Saints, and particularly upon Joseph Smith by the *Cooperbrook and Camden Haven Parish Notes*, and while these have been replied to at length in the *Standard*, we suppose it is intended to use longer and more complete articles to refute the false claims set forth by the enemies of the latter-day work.

The preacher whose aim is to make a "hit" gets hit sooner or later—and sometimes it is quite a jolt.—James E. Yates.

ORIGINAL ARTICLES

SHALL I OFFER MY SERVICES?

[The following from a young missionary should be especially encouraging to those of our readers, young or old, who are oftentimes required to answer this question.—EDITORS.]

This is a question that arises in the mind of every true Latter Day Saint when he comes to manhood or womanhood, as the case may be, and is a question that must be decided between God and the individual. This question came to the mind of the writer and had to be solved only a short time ago, as this happens to be my first year of missionary life.

My mind goes back to just a year ago when my wife and I were on a ranch in Colorado, and there was a district conference at Wray. We were located twenty miles from there and decided to attend. We had a warm reception and met many of the Saints in that part of God's vineyard. The following Sunday was sacrament and Brother Ammon White was in charge, and we all had a spiritual feast and what is considered a pleasure and a joy to isolated Saints. While this meeting was under way, Brother White had the spirit of prophecy, but did not deliver all of the prophecy. The Spirit rested on me in greater power than I had ever experienced up to this time, and I was also given the spirit of discernment and felt that Brother White had some evidence concerning me, but as he did not mention any names, and the meeting closed, I made up my mind that I was mistaken, and had the wrong impression.

I again felt free to entangle myself with the affairs of this world, as to making a livelihood, when Brother White called me off to one side and told me the Lord had a great work for me to do, and if I proved faithful he would bless my weak efforts, and I should be a minuteman in his service and in defending this gospel that we all love so much. I have seen this fulfilled.

Brother Charles May and J. R. Sutton were in attendance and had the evidence also of my calling. This is a day long to be remembered by the writer.

I had promised God to follow him wherever he called and to whatever line of work he chose, if he would make it clear unto me. But no one knew my thoughts; God had made it plain unto me and I could not doubt.

There was one statement Brother White made to me that seemed to impress my mind more than any other, and that was that God never asked an impossibility of any of his children. Believing this to be true, there was left small hopes for me.

We at last found ourselves back on the ranch, tak-

ing up the toils of this life that devolve upon all mankind.

As time rolled on, my mind began to ponder on the possibilities of God and his work in these latter days, and the possibilities of man if we live the gospel and offer ourselves living sacrifices to the cause.

My mind went back to the time when I attended college in Des Moines, Iowa. While there I attended the Latter Day Saint church, that being the first privilege to attend our church I had ever had. One morning in a prayer service Brother Salisbury spoke under the influence of the Spirit, but did not mention any names. Again I was given the spirit of discernment to know it was to me, and as soon as the meeting closed, I made up my mind to escape without talking to Brother Salisbury, but when I got to the door he was the first man I met, and he told me that the Lord had a work for me to do if I were faithful. Also my patriarchal blessing told me my duty I owed to God and man, and whether isolated or among the gathered, the Lord knew his wheat and would gather it out in his own due time.

I also thought of the good times I had with the Saints at Omaha, more especially the young people's prayer meetings where they met together once a week, and all seemed to take part—and we know that always makes a good live meeting. There I met Brother Paul N. Craig, and during my stay in that place my spiritual zeal was roused and from that time on I began to think of the great future of this latter-day work, and of the building up of Zion and establishing a place of peace and safety, if both old and young would labor together. I knew that the Lord had made the statement long ago that he was ready to redeem Zion, but we as a people had lacked on our part. I have often wondered if the Lord will have the same to say about us, or will we be permitted to bring about his work. I am sure if we can all be united and of one heart and mind the task will be easy and the victory won. The Lord wants obedience, humbleness, and self-denial to accomplish the work that he has outlined in these latter days.

I have often heard the statement made by my young associates that we have to sow our wild oats, but I believe they have lost sight of the harvest, for the Lord has said that whatsoever a man sows that must he also reap, and I am sure that this is a sad mistake that so many boys and girls make and many never find their way back to the path of righteousness. The Lord also has said to seek him in the days of our youth.

We often hear the statement made that the young boys and girls are the men and women of to-morrow. Certainly this holds good in the church, for we have seen so many who have had to take up the work of their fathers, who have been faithful to the cause, and have passed over to the other side to reap the reward of the faithful. As the Apostle Paul tells us, that he had fought a good fight, and had finished his course, and had kept the faith. Henceforth there was laid up for him a crown of righteousness which the Lord, the righteous Judge, would give him at that day and not only him, but all those who love his appearing.

I have known young men to stay away from prayer meeting because of fear that the Lord might call them to do a special work in the church. But this is a sad mistake, for I do not believe the Lord wants this kind of workers, but that he wants willing workers, those who are willing to make the sacrifice and offer their services unto him, or in other words, he wants a consecrated life to the cause. We have been made to realize this, and the world knows that a man or woman that consecrates his or her life to a work will do far more than the paid life, for the last have their eyes set on their income and not on their work.

Brother White made the statement that nothing was impossible with God, and about four months found wife, son, and myself at Independence ready for a mission that spring, if God saw fit to choose, for he has said he will never forsake his children if they will obey his will.

Up until this time I had not been ordained, but had moved out in faith, for God has said that all that come unto him must believe that he is, and that he is a rewarder of all those who diligently seek him.

At times there would be something say to me, "Put it off for two or three years, and then you can go," but when I would be thinking of putting it off something would say, "Is that what you promised God? that you would go in a year or so, or did you promise him to obey and follow his instructions?" And still there would come that assurance that if I would do my part that I need not fear, and on the first of March I was ordained a priest and preached my first sermon the following Sunday. No doubt I had the same trial that many have had when making their first effort, and I do not intend to say much about that, only about all I could think of was the coming Sunday. The Evil One would whisper in my ear and tell me I could not preach, and all I could do was to answer I didn't know, but I was going to try, but at times he had me nearly persuaded to not even as much as try, and then I thought of the many promises our Master has made to those who would try.

The following Sunday I appeared on the scene and all the while I had been trying to fix my mind on a

certain subject, but there seemed to be too many subjects presented, each staying only a short time, giving way to a new one. At last I made up my mind not to take a text, as I might not be able to do it justice, so I jotted a few thoughts down on a card. But when I arose to speak I thought of a few things I wished to say before touching upon that which I had jotted down, and I talked for over an hour and never got near them.

I have learned since that time that God blessed me with a wonderful outpouring of his Holy Spirit, for I have seen the time since when I didn't do nearly so well, but I also realize if we were to receive all blessings we would forget from what source they come. Such blessings come only by faith and prayer.

The next Sunday Brother C. E. Guinand asked me to speak at a little mission not far from the Stone Church at Independence. All I wish to say about this is the lesson I learned which should be remembered by all the young of the church. About eighteen months prior to this time I had sat in this same mission and heard my father preach, who has now also passed to the other side, but at that time if I had been told that in that short space of time I would occupy behind that same desk and warn this generation of things that must come to pass, it would have seemed impossible to me. But all things are possible with God. During this time General Conference was drawing near.

During the conference I had another remarkable evidence. I had not been feeling well for a few days and while attending one of the nine o'clock prayer meetings, which was a spiritual meeting, I began to feel that I should be administered to, so I asked Brother Shower to attend to the ordinance, and we retired to the administration room where we knelt in prayer. God heard our prayers and I was told that my voice would be heard among many people and I should speak the words with boldness. Of course this was a comfort to me, although at times I must confess I would doubt.

I waited for the appointments to be read, and wondered if my name would appear among those who were chosen. My name appeared and I was sent to the Kewanee District, or northwestern Illinois. I soon made my arrangements in accord, and on May 14 I landed in my district with Brother J. F. Curtis, leaving my wife and babe to follow later, where I have been laboring ever since.

I have baptized ten, and others are interested. I baptized one brother who is ninety-two years old, he being my first to baptize in the Father of Waters, but he is rejoicing in the gospel and I was made to rejoice to think that God had permitted me to assist one to find eternal life so many years older than myself. He was born in Ireland, 1824, was six years

old when our church was organized. He came to Rock Island, Illinois, 1845 one year after the death of Joseph Smith the Martyr.

I wish to relate an instance when I was called upon to baptize my first three, who were little Sunday school girls. As the time drew near for baptizing them, something seemed to say, Why do they need baptism? I knew the Lord had said in latter-day revelation the child should be baptized at eight years old, and if not, the sin would be upon the head of the parents, but still came the thought that baptism was for the remission of sins, and they were as pure as the lilies. I had not mentioned my thoughts to a living soul but plead with the Master that I might have some assurance, and when we sang the song just before going into the water, the Spirit rested upon me and I was given the assurance and evidence sought for. God is true to his promises when he said, "Knock and it shall be opened unto you."

The Saints have been good to us here and I have found them zealous in good works and striving to achieve the victory that awaits us at the end.

Since coming here I have been ordained to the Melchisedec priesthood, but it has been my only desire to work wherever my heavenly Master would have me, and where I can accomplish the most good. I have written these few lines, not to bring any honor whatever to myself, but I feel that my experience has been similar to many others, and many have failed to offer their services because of the lack of confidence in self, and not in God.

I just feel to drop a word here to those who are older in years. They should encourage the young, as they need it, and give them the support of their prayers.

I was pleased to read the article of Brother Elbert Smith's in the HERALD some time back, as to the support of the young by those who were willing to push, if they could not pull. We should all be willing to push and do our part in the upbuilding of Zion in these latter days, and to do faithfully whatever falls to our lot, for we are told that Zion is the pure in heart.

My desire is that we may all be more united and be ready to help the good work along, and that the young may realize the importance of the work we are engaged in and be willing to offer their services, that when Christ shall come we shall be in the world, but not of the world. We should remember the statement made by the Apostle Paul "that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service."

Ever praying for the work we are engaged in, I am,

Your humble servant,

E. A. CURTIS.

ELECTING OFFICERS--WHO'S TO BLAME?

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?—Jeremiah 5: 31.

There seems to be something of agitation or a fear concerning the possibility of mistakes upon the part of leaders in the church, and which might endanger its interests manifesting itself; perhaps more than formerly, and that while necessity for readjustment of conditions may be conceded, it may be true that the changes themselves may be also fraught with danger to the body.

In Jeremiah's day the cause of trouble seems not to have been laid at the door of leaders alone by any means, and it would seem that it has been one of the cardinal weaknesses of human nature to place the responsibility for our misfortunes upon the shoulders or at the door of our neighbors.

Unwillingness to assume responsibility, and squarely face the result of our own action—the legitimate offspring of our own ignorance; perversity or fear to meet the legitimate fruit of our own lives, and the results of our free agency, will in a large measure at least, in the light of history, account for the war and strife between individuals, the family, the neighborhood, the society, the church or the State, the Nation or group of nations.

If "nothing is settled, until it is settled right," then the question of "who's to blame?" is a tremendously fundamental one, and if not settled by us here after a righteous manner, will have to be finally met at the judgment seat of God, or when "He shall come whose right it is to reign" and "to give to every man, according as his work shall be."

This then being "the end to which the whole creation moves," it forms the solemn procession in which we are all moving toward a just conclusion and sentence from which none may hope to escape.

These thoughts were impelled by the memory of a late business meeting of the first church at Independence, and in reflection upon the discussion and action of the membership upon the proposition or motion to annul former procedure in election of branch officers other than the president by substitution of election by open nomination and acclamation rather than by the secret ballot.

Quite a strong opposition also to the motion that the presiding officer or president of the branch should have equal privilege with any, or all of the members to nominate as to who should be his associate officers, was developed in the discussion which followed, the basis of which seemed to be the fear that if he be allowed his inherent right and interest as an individual in common with the rest of us, that the exercise of such right, because of his position as president of the branch, that the influence of a false

education and mistaken idea of prerogative, or power, or "the divinity that doth hedge a king" would place him at such a tremendous advantage over others as to make it a foregone conclusion that any nomination made by him would be equivalent to an election, and thus, (by some strange process of reasoning) the rights of the people might become subverted or destroyed.

The folly of such reasoning and its injustice we shall try to demonstrate in a brief examination of the law of causation, or of "Who's to blame?"

In the first place; Who made him president? Did he elect himself? Of course not! but *we* did; or the majority, by the rule of the law of God governing, as God himself is thus committed to that rule.

God wanted the privilege of nominating in the days of Samuel the prophet; but the people nominated and elected Saul. Did God interfere? No! He only reserved the privilege of telling them what would happen; but he never did then, and never has, or will, seek to destroy the agency of man, or his privilege with obligation to assume the responsibility for its use.

When thus the people by voice or vote, or *silence!*—let us emphasize that—elect a branch presiding officer, did they do it with the understanding that he was to be a "boss," or dictator? or did they elect him to be their servant? In giving him the privilege of nomination as a member of the body, what rights do we surrender, or what dangers need we invoke?

Our answer to this would be self-evident, in my opinion. The only possible dangers are those for which we ourselves are responsible.

We are not living under the rule of an absolute monarchy or without recourse in the rights of self-protection, but under a government "of the people, by the people, for the people."

If we say its form is theocratic, it is only in the sense that God, who alone is perfect, is to be the final and complete judge and where alone, all appeals have a final ending; but in our relation to men it is a democracy of rule that we should attain, and maintain.

It is true that there may be found a great many people who are neither intelligently nor morally fit to govern themselves, as we may look at matters, and there are also almost, if not quite, an equal number of us who believe that we could well regulate their affairs and conduct and not a few who would be willing to assume the task of regulating the lives of our neighbors; yet what really sensible man wants the job especially if it is understood that he will have to be dead a long time before he gets his pay? But the gospel idea is, self-government in the individual, and in the beginning of things, choice was necessary to man's self-development toward a capacity for self-

government and that should prove his intelligent willingness to cooperate in the establishment of a perfect order of government whenever its outlines were made sufficiently clear to him.

Exercise of "freedom of the will" may bring trial and disaster, may develop strife and hatred and provoke war, but attempts at its suppression will never permanently succeed, for the simple reason that the forces of men, and not of God are as yet back of them all; and God was not unaware of the possible results when he committed to man the use of this terrible engine of power, with concomitant result, for good or evil as seen in the titanic wars and strife that have deluged the earth with blood, and wasted energies, and where vice and virtue contend for supremacy and turn out their finished product so clearly and unmistakably exposed in character as to tend to make the lesson permanent and lasting.

We say, then, that "the kingdom of God" is with us, or among us as a people; citizens of the commonwealth of the Most High. Do we sense our privileges and our obligations we again inquire? We are again met by the repetition that the people are afraid of the consequences of opposition to "superior officers," of encountering the forces of a majority, the dangers that attach to a courageous action of a minority, and the failure that may follow, or that we may be misunderstood, and personal animosities be engendered, etc., and so, a large amount of time and labor is consumed in constructing a bulwark and a fortress behind which we may be able to shield our personality or identity, and fire our bullet (ballot) into the man we do not want to serve us or occupy, and thus the man who was killed, or defeated will never know who hit him.

It is true, without any doubt, that nearly always a freer expression of choice, and of consequence a much larger vote, through a concealed expression of opinion is had by the use of the secret ballot, and the will of the people in this way is obtained, and it is also true, that upon occasion, in times past, the writer, in order to avoid postponement or delay of needed reforms that were only possible through a change of officers, has voiced no protest against such an arrangement; but with his present view, it is of doubtful ethical or spiritual value, and a custom—"more honored in the breach, than in the observance."

The secret ballot, in the church of God, will never develop, but will always tend on the contrary to suppress a safe leadership who might invite a courageous following. A man may make mistakes; but mistakes, if made honestly and openly are less dangerous than those of concealment.

In this "our country," "the land of the brave and the home of the free," a man has the glorious privi-

lege under the "Stars and Stripes" to make a donkey of himself every day in the week. Should he be prevented, or hindered? No! and why? Well, in the first place, there is a chance that time may prove that his critic, and not himself was the "donkey." Or suppose the critic to have been right. Who shall destroy his agency so long as he does not intrude upon another's rights?

Again we believe that if the presiding officer of a branch, for instance, does not logically possess an advantage of intelligence or capability or fitness for the position because of his knowledge of the requirements or needs of the branch or church, over that of the single common voter, he is by every kind of reasoning, unfit to preside or to hold the office, and we only are to blame for putting him there, or of giving consent by either vote or silence to his occupancy. So we repeat he is placed there as our servant and not as our master, and if we find chains around our necks, let us no more place the blame upon one, or a few, but upon our own ignorance or cowardice, or both, for, "he who would himself be free himself must strike the blow," and to "get right with God" is the only lasting and permanent way out of difficulty.

"The glory of God, is intelligence," and the greatest "intelligence" is the acquirement of knowledge of him, and this "knowledge of God" constitutes, or insures us "life" in its highest terms of expression.

A study of "the word," obedience to the law and rule of the "spirit of life in Christ Jesus" will tend to render us immune from dangers which ignorance and indifference to spiritual duties always provoke.

Our agency, then, the greatest gift of God to any of his creatures, and without which life in intellectual or moral terms is undefinable. Shall we, for fear of consequences to ourselves refuse or neglect the use of our heavenly right of franchise, or for fear we may make some mistake, or for the dread of political, social, or ecclesiastical "superiors" and their power to punish or withhold favors cheaply disposed, destroy or transfer our "agency" to another for his use?

Anyone is likely to be mistaken at times, but nobody has a monopoly of right or privilege to be foolish, wrong, or wicked. Brave men, they say, die but once; a coward may die a thousand deaths through fear, and anything less than "the fear of God" may prove in the end, largely imaginary.

The man who substitutes for "the fight of faith," the fear of loss of a local character or temporal advantage, can never hope for final association and communion with those who "endured as seeing him who is invisible," or who have "walked by faith and not by sight" for the vision limited by the horizon of carnal desire and earthly hopes.

If then, things go wrong, who's to blame? Leaders may mislead—if we let them, but let us remember that a leader without followers is a misnomer or an impossibility.

M. H. BOND.

ENDOWMENT OF THE CHURCH

Get thy spindle and thy distaff ready and the Lord will send thee flax.—Old Maxim.

All are called according to the gifts of God unto them; and to the intent that they may labor together, let *him that laboreth in the ministry* and *him that toileth in the affairs of the men of business and of work* labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

And faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.—Ibid., 4: 1.

And *no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.*—Ibid., 11: 4.

NEED OF THIS ENDOWMENT

I know of nothing that the church has more keenly felt the need of nor for which there has been more earnest prayers offered—in private and in public—than this spiritual equipment for our work.

If it has not been given (and I think all will agree that there is much to be desired and sought after in this line) it is certainly not for lack of verbal petitions. Since it is written, "Ask and ye shall receive," may it not be a good thing for us, like the rich young ruler to inquire, "What lack I yet?"

FAILURE TO BALANCE

In a revelation to the church in 1832, the Lord declares, "I the Lord, am bound *when ye do what I say*, but when *ye do not what I say*, ye have no promise."

Since the failure is not altogether in prayer, it must be in our labor, for we are to be "laborers together with God," in every perfect organization (and we read that Christ also loved the church and gave his life for it "that he might present it unto himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish."—Ephesians 5: 27), there must be a balance of every part; a failure in this line spoils the operation of the body; a failure to so balance makes for an erratic or ill-developed work, lacking the symmetry of a perfect whole.

THE BODY OF CHRIST

The church as the body of Christ, is engaged in

a work that has been intrusted to all—not simply to the ministry, but *to all*, and logically calls for the aid of the divine Spirit equally in the case of the man or woman who “toileth in the affairs of the men of business and work,” with those who “labor-eth in the ministry.”

HINDERING CAUSES

In our search for the hindering causes it may be well to take a glance at the requirement for those who would “assist in this work,” for surely the promise of the Holy Ghost is just as vital and as sure of fulfillment for those whose call may be for manual, professional, or business labors as for “him that laboreth in the ministry.”

One of the texts used at the beginning of this article declares that “*no one can assist in this work, except he shall be humble and full of love, having faith, hope, charity, being temperate in all things whatsoever shall be intrusted to his care,*” and while we have all recognized the application of this scripture to the ministry, have we realized the fact that it is equally applicable to the “body”—to the nonofficial members of this church, and until these conditions are met by the body at large, we can never hope for the Lord to take up his abode in this habitation. (See Ephesians 2: 19, 22.)

THE DIGNITY OF OUR CALLING

Have we not failed to sense the wonderful condescension of God who has called us into this “marvelous work”? Have we not failed to realize that when the Master says “the elders and men of the church” that he speaks to *all*, even as he told his disciples of old, “I give unto you to be the light of the world”? Have we thought that the requirement to “be of cheerful heart and countenance among themselves and in their intercourses with the world, yet without blame in word and deed,” is *equally binding upon all*? Are our “men of the church” as careful of their conversation, repressing all “loud and boisterous speech,” and refraining from the “relating of coarse and vulgar stories, or those in which the names of their God and Redeemer are blasphemed,” as they expect the elders to be?

BEARING THE VESSELS OF THE LORD

If Paul was not mistaken when he declared that “your body is the temple of the Holy Ghost” (1 Corinthians 6:19), that we are the temple of God (Ibid., 3: 16), then the closing part of this paragraph, addressed to the “men of God, who bear the vessels of your Lord,” should come to all with equal force and all *must*, if they would enjoy the communion of the Holy Ghost and assist in bringing the endowment to the church, “be clean in your bodies and in your clothing,” and avoid “excess of ornamentation and

avoid the use of tobacco and of strong drink in any form,” that the counsel of the church may be effective.

THE HOLY GHOST IS KNOCKING

The Master has said, “Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” (Revelations 3:20.) And the call to “Come up higher” is to the church and only as the church makes answer may she hope for the fulfillment of the promise.

WILL WE HAVE THE BLESSING

In 1841 the Lord declared that “the set time to favor Zion has come,” and in 1834 we were told that, “Were it not for the transgressions of my people . . . they might have been redeemed even now.”

Will we come to him that we may have light? Surely the time for Zion to arise and put on her beautiful garments has come. The Master waits, angels are waiting. Shall we not hear? Can we afford to turn a deaf ear to the call?

THE ONLY WAY

The communion of the Spirit is enjoyed by the ministry, usually in proportion to their diligence and singleness of purpose, and we are persuaded that the same blessing will come to everyone who will “labor together with God for the accomplishment of the work intrusted to all.”

Do we pray over our business and labor even as we expect the ministry to pray over their work? If not, why not?

Are the fruits of our labor consecrated to the “building up of Zion” and comparatively as small a proportion of our time and talents and the returns therefrom appropriated to our own use for the gratification of our desire for pleasure as we expect the ministry to do with their labors? If not, can we hope to be made the recipient of that blessing which we are seeking for the body?

I am persuaded, and I feel by the Spirit that we may all equally enjoy this divine unction if we will prepare ourselves by recognition of our call.

(All the italics are mine.)

A. M. CHASE.

Have a care lest the wrinkles of the face extend to the heart.—Marguerite de Lavois.

“The knowledge that a man can use is the only real knowledge; the only knowledge that has life and growth in it and converts itself into practical power. The rest hangs like dust about his brain, or dries like raindrops off the stones.”—Froude.

OF GENERAL INTEREST

A CLERGYMAN CHALLENGES THE CHURCH

It is only forty years since the great Bishop of Natal was tried and excommunicated by his church for saying publicly that he did not believe that the count of the Israelites and their cattle as given in the book of Exodus was true.

For many generations the church had been living within a ring fence of dogma. One of its panels was the doctrine of the inspiration and infallibility of the Bible. It believed that if a single rail of the fence should be loosened the whole interior would be exposed and threatened. Dean Burgon and Canon Lid-don, the two foremost ecclesiastics in England, declared that "if the Bible is not infallible in every chapter, verse and syllable, then is our faith vain and Christ died in vain." The presiding bishop of the American church agreed with them and urged the prosecution, and so did the pope, and the general assembly, and all the rest. And this was only forty years ago.

Since then that particular panel of the ring fence has been removed bodily. The matter now concerns the central dogmas which the fence inclosed. Can the churches insist upon these, and at the same time win and retain the allegiance of intelligent men? It is noteworthy that there is now an almost complete absence of open antagonism to religious dogma or church order. No Huxley is to-day firing hot shot into the theological camp; and no Gladstone is discharging heavy and ill-directed artillery in its defense. We who are not old can remember when the issue of the latter's book, *The Impregnable Rock of Holy Scripture*, was regarded as an international event. Who cares about such things now? Apologists and the religious press accept the situation with much satisfaction. The warfare of science and religion is over, they say; thank God for the victory!

They are mistaken. Religious dogmas were in infinitely less danger while men cared enough about them to attack them than when they have ceased to regard them at all. That is the situation to-day. A great and increasing multitude of the best and most intelligent men silently turn away from the churches and go their own way. They are not irreligious. On the contrary, judged by any fair test of life, they include the best among us. We can count them by the dozen among our acquaintances. They used to go to church; they do not now. They are silent upon the subject. If pressed they are likely to adopt Disraeli's answer. When asked what his religion was he answered, "That of all sensible men." When

asked farther what that was, he replied, "Sensible men never say."

For many centuries the church has been organized around dogmas. Let us admit in passing that it was not so at the beginning. During the first and second generation of Christians few of the dogmas since held to be vital had been formulated. But it is so now, and has been so for many centuries. It is often asserted by those who solicit good men to join their churches that subscription to doctrines is not essential. This is not true. In most cases a declaration of belief is either positively required, or it is so plainly implied that an honorable man must feel himself so bound. Probably the minimum demand is that for membership in the Episcopal Church—"Do you believe all the articles of the Christian faith as contained in the apostles' creed?" If he becomes a member he must either join with the congregation in reciting that creed, or become conspicuous by his silence. If he join another Protestant church he must listen with tacit assent to hymns, prayers and sermons, the very stuff of which he does not believe to be true. If he goes to Rome he must assent in advance and in bulk to whatever the church has in the past or may in the future declare to be true.

Let us ask plainly, What are these beliefs? and what attitude toward them the churches can take in order to secure the allegiance of the class of men we are considering?

The beliefs of the church arrange themselves within concentric circles. Occupying the center is the "Incarnation," i. e., the belief that on a certain date A. U. C., in a remote district of Asia, God took upon himself the form of a man, that that man lived as a man for thirty years or more, was put to death as a malefactor, rose again from the dead three days later, and returned to heaven.

But this belief cannot stand alone. It is meaningless until its purpose and intention are interpreted. Thus we pass into the second and wider circle, when we learn, in rough outlines, something like this: All mankind are descended from a common ancestor generally known by the name Adam; this man sinned; all his posterity are sinners either by inheritance of his nature or transmission of his guilt; without shedding of blood there is no remission of sins. Thereupon the "Second Adam" offered himself and was accepted by God as a "Sacrifice" sufficiently valuable to placate the anger of God, and to make possible the "safety" of any who will make the proper terms with the Redeemer. As to just what these terms are there

is much difference of opinion among the various confessions, but in substance, all mean that, apart from a belief in the things stated above, there is no forgiveness or eternal safety for any human soul.

These are the fundamental tenets officially announced, held, and defended by ninety-nine hundredths of the churches, in confessions, articles and creeds, and promulgated in hymns, prayers, sermons and press.

We are not unappreciative of the solicitude of the churches toward us. It would be a pleasure for us to join with them in their good works. Nor are we indifferent to the obligations of religion. We face the deep mysteries of existence and destiny seriously. We endeavor to conform our lives to duty. We do what we can to help our fellow men. We believe in God. And in this connection, we bow with unfeigned reverence before the incomparable person of Jesus Christ. But we cannot join any church.—Reverend S. D. McConnell, D. D., in *The North American Review*.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"Enthusiasm"

It was only yesterday my attention was attracted by a team of two energetic newsboys who moved down the street on either side. They were creating more excitement than a subway cave-in. X—tree!—Ah—President Wilson—all about the 'sation—ship sunk! Just a junk heap of carefully arranged monosyllables which portended dire disaster. Our office boy joined the eager buyers and dashed into my office with a precious sheet. We unfolded the paper prepared for the very worst—and the usual news greeted our eyes, no more startling than the customary headlines of every daily. What did I do about it? Mad? Well, hardly, even though that paper cost me five cents. It was worth the price just to observe two boys make over 500 per cent on their investment, which only goes to show the far-reaching effects of enthusiasm. I noticed another thing, too, that day. These boys *enjoyed* their work. So does Thomas Edison—sometimes to the extent of thirty-six hours at a stretch. Right now in this critical period of our Nation's welfare, Edison is striving, almost to the breaking point, to produce something for this Nation's defense, the nature of which we do not know, but it is of sufficient importance that his new workshop on Eagle Rock is surrounded by an armed guard to prevent intrusion upon his concentration.

No individual can enter his private sanctum except the chosen few who are working just as enthusiastically as he is to accomplish certain purposes.

Have you an occupation that you can enthuse over thirty-six hours at a stretch or do you belong to that body of weary plodders who find nothing whatsoever to enthuse about? If you belong by force of circumstance to this latter unfortunate class, then rest not until you have found something to interest you. If you cannot change your daily occupation, find a hobby, and ride it so hard that at least one third of your existence is stimulated to the firing stage. I venture to

say that your ceaseless grind will be less irksome and you will become more valuable to the world in general and your employer in particular.

The message of the restoration of the gospel in 1830 could never have been so securely planted had it not been for the intense enthusiasm of those early exponents. The work of organization, translation and proselyting is indeed a wonderful history of achievement. I rejoice to-day over the spirit of optimism that is pervading the church. Heaven knows we have needed it. We are but beginning to learn the wonderful power that lies in the smiling, radiant countenance, the warm, friendly handclasp, the care free, hearty laugh. While the religious world of to-day is groaning under its tremendous burden, the Saints are beginning to smile, and learning to sing, for our propoganda is now being more faithfully studied—we are gaining in momentum, we are getting the recognition we richly deserve. Our faith is strengthened by the fulfillment of Bible and latter-day revelation—we are keeping in tune with the Infinite. Our countenances, however, are not radiant because of the downfall of the nations, but because of the nearness of Zion's redemption and of Christ's coming to claim his own.

Music plays her part in this great gathering and in his blessed return, and as the General Chorister of the church I urge a closer walk with God, with complete consecration of *all* your talents. Bend with unflagging zeal to the cultivation of your gift of song and enter into your work enthusiastically. Be glad that you are not only alive, but make others glad also. Mr. Chorister, singers of Israel, put a little warmth into your smile—a ton of enthusiasm behind your work. Hear and study good music; enthuse about the good points, and "soft pedal" the adverse criticism! If you are coming to Conference, come to boost, participate in our gatherings, bring a message of good cheer! You will have a miserable experience if you just *look* in and don't *get* in! And after all is said and done, we find that the happy ones—the enthusiastic—are those who come prepared, ready for service. And so it will be in that great day when we go out to meet the Bridegroom. Music will play an important part, and that is the reason so many of us love this sacred cause and keep enthusiastically at it.

Yours faithfully,
ALBERT N. HOXIE.

Well Begun

It has been said, "Well begun is half done," but it is just the first few words we wish to borrow from this maxim for "it was well begun" and I just must tell you all about it.

Like all good, live organizations, our Saint Louis choir wants to grow, and we have begun something which we feel sure will supply us with the necessary food especially adapted to just such nourishment as we need.

On the evening of February 27 our members met at the home of our chorister, Brother E. C. Bell. It was with enthusiasm we gathered as we realized it was an epoch in the life of our choir.

Shortly after eight, when all but a few had arrived, the work began.

The evening was to be devoted to a study of the life and works of Handel the composer. He was chosen because of our recent interest in "The Messiah" which has immortalized him. The first number on our program which was a biographical sketch of Georg Friedrich Handel, by Brother E. C. Bell, introduced us through his graphic description to the large Saxon possessed of such wonderful musical ability. He gave accounts of his various compositions, of the great rapidity with which he wrote and incidentally mentioned his

eccentricities and uncontrollable temper. Oft have we wondered why so many men of genius who enjoy the beautiful talent of music, that which is quoted as "having power to soothe the savage," allow themselves to be almost savages, just because some one may not see as they do or because their own pet ideas are crossed by some one. All of the unhappy part in the composer's makeup was overlooked, however, when Sister Florence Burgess played in her especially lovely way the "Aria from Rinaldo" and the "Dead March" from Saul of which she told us some very interesting items. Following this the very difficult solo from Joshua, "Oh, had I Jubal's lyre," was well rendered by Sister E. C. Bell.

Mr. B. Loevy next gave us a reading on the "Immortal Messiah." Much of benefit was gathered from it. It caused us to understand better why the cello, viola, or other instruments should be heard with this section and hushed with that. We also learned how Mozart's rearrangement effected the original.

This was followed by the touchingly beautiful solo from the "Messiah," "He was despised," sung by Sister Maude Parrish. Brother Bell played on his violin with muted strings the sweet soothing selection, "Come unto me."

Then all standing we sang the hallelujah chorus from the "Messiah."

Refreshments were then served, after which we all sang hymn number 187 in our hymnal which is a composition of Handel's.

After this profitable evening we decided to meet one month from that night to take up the study of Gunod in a like manner.

ANNA DE JONG SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

Important Announcements

The tentative dates of the "Messiah" performances are Sunday, April 15, and Monday, April 16, subject to the approval of the Presidency. Soloists to be announced later.

It is customary for the ladies of the chorus to wear white on special occasions; gentleman dark suits and white ties.

Music to be used—1917 conference series, as announced in the last two issues of The Staff; and Handel's oratorio, "The Messiah."

The first rehearsal of the combined choirs on the conference series is generally held April 5, the night before conference convenes. First rehearsal of the oratorio Sunday afternoon, April 8—time and place to be announced later.

Visiting singers, district and local choir leaders kindly register with the General Chorister as soon as possible after arriving at the conference. Let us remember that prayer is a part of our preparation. We will stick to our original slogan "All in Favor—Hurry Up!"

A. N. HOXIE.

Lamoni "On the Job"

Just because Lamoni very seldom appears in the Staff is no sign that we are not active and doing our share to help along the good work of the general choir movement. We are believers in the idea that "actions speak louder than words" and if you will come to General Conference next month we will endeavor to show you that we are very much alive and up to the minute.

Brother Craig is of course more than busy working with the singers on the "Messiah" choruses and also the regular conference anthems, having two practices a week, and needless to say, all are quite enthusiastic and working hard to

have things in shape. And we mustn't forget the orchestra. They are going to have something interesting, too.

In addition to the regular conference music the college glee clubs are working up a very pleasing musical comedy ("Pinafore") to be given at the Coliseum. But this is not all, either, there being more good things in store for you, so we would suggest and urge that you all come to conference and join us, for it is easier to show you than tell you.

H. C. BURGESS, Reporter, Lamoni Choir.

Sacrifice

(Tune 199, Saint's Hymnal.)

Jesus Christ our help and shield
Unto you our will we yield,
Bowing at the sacred cross,
Counting all the world as dross,
Lifting up our hearts to thee,
Humbly here on bended knee.

Honors cheap and worldly pride,
Vanity we cast aside;
All that earthly minds hold dear—
Would we feel thy presence near—
Fully lay we at thy feet,
Make the sacrifice complete.

Poor, forsaken, yet how great
Is the wealth of our estate.
Stripped of all that earth can give.
Richer far, in thee we live,
Hear us then on bended knee,
Take us, Lord, we come to thee.

ERMINA PERKINS KEARNEY.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Social Service Series—Chapter 5

NO ONE HAD TOLD HER

She was just in the bloom of life's morning;
She was happy and free and fair,
And a glance in her bright eyes would tell you
Of nothing but innocence there.

She was waiting for some one to tell her,
As she stood with reluctant feet
On the banks of the wonderful river
Where childhood and womanhood meet.

She waited, but still no one told her
The secret of life so sublime;
And she held not the safeguard of knowledge
In life's beautiful morning time.

The flower so sweetly unfolding
Was crushed by a rough hand one day;
And the jewel, so sacred, so precious,
Was stolen and taken away.

—Selected.

THE UNMARRIED MOTHER

One of the most appealing problems of the social worker is the pathetic plight of young, unmarried girls facing

maternity, and the utter need of the girl makes the problem dependent upon a big, human understanding, in order to recognize before us the shrinking and frightened, or defiant and hardened, or spiritless and unresisting girl.

Whatever theories one may evolve as to the justice or injustice of the present organization of society, one must grant that the unmarried mother of to-day must and does suffer piteously for breaking its laws. Any joy the experience may bring will be the gift of nature to whose laws she has submitted. Since nature's laws are much more fundamental than society's laws, it is to the action of nature's laws that the social worker must look for constructive efforts with the illegitimate mother. If we can arouse in the young mother those unselfish elements, which motherhood at its best so marvelously reveals, then we may some time interpret to the girl the laws of society which she has broken, by showing her what obligation to fellow citizens involves.

In undertaking the oversight of the unmarried mothers, one must face the necessity not merely of carrying them through the period of confinement, but often of keeping in close touch with them for many years. The physical pain that these mothers must endure is trifling in comparison with the mental suffering the world metes out to them, no matter how bravely they may face their responsibilities. A sympathetic and helpful friendship must last out a lifetime in order adequately to share the mother's tragedy.

There are several advantages to the worker who undertakes the task of befriending pregnant girls in its initial stages. First of all she has opportunity to talk with the patient at the psychological moment, when the diagnosis she has feared through many anxious weeks has been confirmed. The serious loneliness of the girl makes her peculiarly responsive to a friendly interest. While not much may be accomplished during the first interview, it offers an opportunity for establishing the relationship on which any future plan must rest.

Another advantage which the social worker may have, is the detection of those patients who are not mentally normal. An early recognition of the irresponsibility of an illegitimate mother may save years of painstaking efforts toward building a character that can never stand alone. Complete protection from moral danger is the only safe plan for such girls, for if attractive, they are easy prey of unscrupulous men.

Constructive effort for the unmarried mother must be based on characteristics in the girl's nature, that will help her to withstand the emotional appeal of the temptations she will surely meet. We know too little of the nature of the emotional life, whether it be that of sex or religion, to be sure that the religious appeal will always call forth religious strength to help through the hours of trial.

Much more difficult is the process of dealing with the girl according to her individual needs. Her nature and her background must be studied to find out what there is to build upon; the helpful cooperation of her family, her church or her friends must be obtained. She must be made to feel the responsibility of motherhood, either through the personal care of her baby in some place where she can herself support her child, or by arranging to board the baby where she can see it often. The human ties of motherhood, of family, of church, must be strengthened through a long period of understanding and friendship, so that she will be led to see what a life of service to others may mean.

The social worker must recognize that the marriage ceremony is no magic by which evil is corrected, or moral characters constructed. A marriage, unless it is founded on a love that will give some promise of happiness, is hard to justify.

Nevertheless, the social worker must feel the obligation that fatherhood should carry, and make an effort to bring a sense of obligation to the illegitimate father, as well as to the illegitimate mother.

There is conviction in the minds of many social workers, that this problem of the unmarried mother is not so much the problem of the mother, as it is the problem of the illegitimate child. Coming into the world without the safeguard of a home, without the protection of a father, and sometimes without that of a mother, the infant is sorely handicapped.

"And in like manner, what the woman is to be within her gates, the center of order, the balm of distress, and the mirror of beauty, that she is also to be without her gates, where order is more difficult, distress more imminent, and loveliness more rare." Within the human heart there is always set an instinct for all its real duties—an instinct which cannot be quenched, but is only warped and corrupted if it is withdrawn from its true purpose.

Deep-rooted in the immanent life of the heart of women is always the instinct of motherhood, which, rightly directed maintains all the majesty of law and life; and, misdirected, wrecks them. "God set it there, and God keeps it there."

H. BERENICE RUSSELL.

Parent-Teacher Associations

Most mothers know something about parent-teacher associations or have read about them in the magazines by this time. Many of our mothers are affiliated with their nearest parent-teacher association and have found much that has been helpful to them by attending the meetings of this organization. We want to urge all mothers to take up this work, attend the meetings, take part in the discussions because it is an excellent way to let your light shine and to put our work and our gospel before the people, a little at a time.

If there is no organization in your neighboring school, make yourself a committee of one to visit the principal and teachers of your school and urge them to call the mothers of your district together and organize an association. If a district organizer can be invited to the meeting, she will explain the aims and objects of the association and a better understanding will be had of the work. If not, organize yourselves, keeping in mind that such an association is a child welfare body, with its chief aim the bettering of conditions for the child. Its object first is to give to the fathers and mothers the opportunity to educate themselves for the best home making and child nurture.

Second, learn what the school is doing and by the knowledge to cooperate with the teacher, thus greatly helping both the teacher and the child.

Third, learn the conditions affecting the welfare of the children outside of the home and by united effort to arouse the community to a sense of its responsibility for the children.

If you have a parent-teacher association in your neighborhood its power for good will increase by uniting with the State and national congress of mothers and parent-teacher associations, the greatest child welfare organization in the world and the mother of the parent-teacher association movement.

This child welfare work and instruction is very much needed at this time, for you not only need this organization for character building in your community, but you need to cooperate with your teachers for good discipline, to work together in the community for better conditions, you need to get the spirit of helpfulness among your neighbors, in order to have your community a good one in which to live.

If you are a successful mother you owe it to the community

to attend the parent-teacher association, join in the discussions and tell the mothers who are not so successful how you get results. The schoolhouse is the place to meet on common grounds. It is your school, and your cooperation is essential for the good of all.

In the beginning, it is best to have an objective basis for the first meetings, that is, something for the mothers to see, to hear, or to handle as soon as they enter the room, thus avoiding an awkward silence. There may be an exhibition of children's work, or singing by the school glee club. There may be a social cup of tea presented as each guest arrives after the manner of other afternoon gatherings. The scenes drawn on the wall, or possibly the plants may later be the objective basis of conversation.

Helpful programs should be arranged each month, with the best speakers the neighborhood affords. Papers or talks by the mothers themselves on such topics as these: "The food needs of school children and how to supply them," "Dress and its relations to school," "How the home fails from the viewpoint of the teacher" (by a teacher), "How the school fails from the viewpoint of the home" (by a mother), "Regular habits as an aid to school work," etc.

Open discussions on "The story hour," "The holidays of the year and how to spend them with the children," "How to do an errand well," "Home occupations," "Obedience," "Methods of teaching self-control," "Effective methods of home and school discipline," "Outside amusements," and "The daily school nickel in its effect on honesty, health, and thrift, etc." should be had occasionally where all mothers may feel free to express themselves.

Music by the young people of the community. Class work by some one room of the school is very effective and helps to bring the mothers out. A roll call to which all may respond is also beneficial. "Your favorite quotation," "A proverb," "Some helpful book you have read," "A good lunch dish for children," "Some regular duty a small child may have in the home," "A good house game for children," etc.

Any other suggestions as to organizing, plans, programs, that I am able to offer you I do so gladly, and will be glad to answer all inquiries along these lines.

Let me hear from you if you need help and together we will work for the good of our children.

(MRS.) LULA M. SANDY,

Superintendent Child Welfare Department.

KANSAS CITY, MISSOURI, 343 East Sixtieth Street.

Among Our Auxiliaries

BAY CITY, MICHIGAN

It is with pleasure I write this letter to tell of the organization of a Woman's Auxiliary in our city. On February 15 the Ladies' Aid met at the home of Sister O. J. Hawn to disband, and reorganize under the auxiliary of the church. Sister Plato of Port Huron was with us, and helped to do this. Officers elected were as follows: Sister E. S. White, president; Sister O. J. Hawn, vice president; Sister Jennie Mamerow, secretary; Sister Charles Bellenger, treasurer; and Sister Mamerow, press chairman. It was decided to take up three departments, and superintendents were chosen as follows: Educational, Fannie Roese; home and child welfare, Sister Charles Bellenger; relief and service, Sister E. S. White. We then adopted the "prayer hour," and decided to hold our auxiliary meetings regularly, the first Thursday in each month. The relief and service department, however, is to meet every week. We have thirteen charter members, which some say is unlucky, but we hope to prove the opposite in our case. We are very eager in the work, and want to

be of great service, doing all we can for the upbuilding of Zion.

JENNIE MAMEROW, *Press Chairman.*

SHELLBROOK, SASKATCHEWAN

Perhaps some would like to hear from a "mite society" in this far-away north land, where Jack Frost reigns supreme six months of the year, and rain, mud, and mosquitoes the other six!

Three years ago we organized a "mite society," which did not prove a very great success. It was conducted in a haphazard sort of way; we had meetings, more or less regularly, or sometimes not at all. We usually met about three o'clock, hurried through our business part, did a little fancywork, gossiped a great deal, ate a lunch, and went home to relate more or less accurately to our husbands and neighbors what we had seen and heard, good or bad (especially the bad), airing our virtues and others' faults! Then we wondered why we could not get more people interested in our church affairs, our Sunday school, etc.! Even the missionaries that were sent among us came in for their share of our criticism and discussion, until they almost ceased to come to us at all! One elder, while here last summer, referred to us as "guinea hens" and said we "scared the hawks all away"! Whether he intended it so or not, this remark has had a beneficial effect upon some of us, and we determined to reconstruct our methods, and show the brother and others, what the Shellbrook sisters really are at heart, and what we can do when we set about it right. So with the "coming to life," and the arrival of the new year we decided to make a change. We met, and united with the main "Woman's Auxiliary" of the church, and we feel strengthened and encouraged very much by that action. We have new ideals, and see new opportunities for better service. We meet from house to house, taking our members alphabetically, thus giving all a chance to entertain. We decided that none of us needed to "piece between meals," and so we cut out the lunch idea, which has helped materially to keep our minds on spiritual things and we have noted an increasing desire for serious study because of this, an interest in the spiritual rather than the temporal. Besides, this plan gives the hostess a chance to really enjoy our visit rather than feeling it a burden. We read worth while articles, and are thereby gaining much useful knowledge. We have twelve members, and we voted to heed Bishop McGuire's appeal, and will send two dollars for each member, to be applied on the church debt. We have interested some outsiders already, and hope by the beginning of another year, to have doubled our enrollment. So, sisters all over the land, get busy, and help pay off the church debt, or any other task you set yourselves to do. Do it willingly and cheerfully. A little poem I learned at school has helped me:

"Whenever a task is set for you,
Don't idly sit and view it;
Nor be content to wish it done—
Begin at once, and do it!"

In this hastening time none of us can afford to be idle, for if we are, some one else is sure to wear our crown—and, besides, none of us want to be called "guinea hens"!

EFFIE J. DENTON.

Do not stop dreaming. Encourage your visions and believe in them. Cherish your dreams and try to make them real. This thing in us that aspires, that bids us to look up, that beckons us higher, is God given. Aspiration is the hand that points us to the road that runs heavenward. As your vision is, so will your life be. Your better dream is the prophecy of what your life may be, ought to be.

LETTER DEPARTMENT

From Here and There

Brother Mark J. Chapman tells us we misread his signature in a recent item in these columns and made it that of his daughter Mary. We are sorry it happened. Try again, Brother Chapman.

Brother Hubert Case reports ten baptisms at Omaha on Sunday, February 18, among the number being four fine young men. Elder J. A. Gillen was there over Sunday and his sermons were much appreciated.

A brother in Indiana wrote E. E. Long for a thousand copies of his poem recently printed in the Herald, to be used for missionary purposes. Brother Long intends to add a verse and have a number printed for general distribution in his work.

Mrs. Etta Miller, of Clyde, Colorado, would like to have the minister in charge of Eastern Colorado write her, for there are a few families of Saints there and she believes some good could be done. She desires that her afflicted mother may be administered to and desires the prayers of the Saints in her behalf. She says they are in a newly settled country.

We learn that Brother H. W. Savage has recently baptized two in Dunedin, New Zealand, "both good as gold," he says. He says they continue to have great times at the fountain, the place where the people gather to hear street preaching. It is a great place for drunkenness, and many of their services are interrupted by those in such condition. The police let them alone so long as passers-by are not molested.

Old and almost blind, seventy-two years of age and isolated, Sister Martha Jane Miller, of New Cambria, Missouri, is compelled to let her HERALD lapse, even thought she would do without sufficient clothing and food to have it. It makes us wish we were able to supply every such person in the church with a free subscription, but because so many do not subscribe who could and should, it is impossible.

We have a few lines from Brother Andrew Jensen, of Conception Junction, Missouri: "The conference of the Nodaway District is over and we had a very spiritual time. We were favored with having our apostle, F. M. Sheehy, with us. His brotherly advice and counsel were excellent. I never listened to a deeper reasoner. Our missionary, Brother O. W. Okerlind, was also with us—a man whom we have learned to love."

The train that was carrying eight Saints to the district conference at Davenport, Iowa, was wrecked and a number of freight cars (it being an accommodation train) badly demolished. The coach that carried them left the rails and tipped somewhat, but no one was hurt. They feel to thank God for sparing their lives. Brother John Heide tells us the Spirit that prevailed at the conference was excellent, with preaching by Brethren Turner, Davis and Sparling.

Faye Wood, aged ten, writes from Waverly, Ohio, of her experiences, wherein some relatives sought to prevent herself and sister, two years older, from joining the church. One of them who was the most prominent in her opposition repented on her deathbed of her stand and desired that others might seek to undo what she had done. Faye and her sister hope to be baptized when they have learned the re-

quirements of a Saint of God. They ask the prayers of the Saints that they may not be unduly hindered from their resolution.

From the Niagara Falls, Canada, correspondent, J. M. McAninch, we learn that Patriarch A. D. Angus has recently paid them a much appreciated visit. His sermon on divine authority was very timely under the circumstances, with "Billy" Sunday not far away and the work of the Saints in tracting the city so fresh in their minds. Elder W. Place was called to Port Dalhousie to preach, there being three families of Saints at that place and the outlook good.

All secretaries of Sunday schools especially district secretaries are requested by E. D. Moore to bring their record books along with them for comparison at the conference of secretaries during the coming General Conventions. Some who cannot come could send in their suggestions of various items they have found worth while in their work. Other secretaries might find it worth while to come prepared to have a part in the meeting, as many general phases will be considered.

When the Saints at Denver built their church they thought it was large enough for all time, but the recent district conference filled it to overflowing. The weather was fine during the conference but has been cold and stormy since. Brother E. F. Shupe reports that it has been the coldest winter he has known in Colorado, being there twenty-eight years. The bishop's agent reported over \$2,400 paid in during the past six months. It is reported that a brother who was baptized during the conference gave his check for \$1,000 during the sessions as a beginning of tithing.

Writing us that the Nauvoo District has arranged to purchase an auto for missionary purposes, W. H. Gunn, district secretary, of Fort Madison, says: "This will enable the missionary to reach numbers of places otherwise impossible. He will be able to use the organized branches as bases to work from, and also utilize local talent to a great extent. We believe this will increase the efficiency of our missionary greatly. The cost is being defrayed by subscriptions. We are very anxious to see our same missionary (L. G. Holloway) returned to this district, as the above is his plan for spreading the gospel in this district."

Brother Benjamin Bean tells us that the Northern California District conference was marked by unity of spirit and confidence. He feels that the church is coming to realize that it is indeed the body of Christ. The representation from the branches was good, and he names the following as present: J. W. Rushton and C. J. Cady of the missionary force, F. G. Pitt of the evangelical order; Holmes J. Davison, G. J. Waller and C. W. Hawkins of the located ministry. Branch and district records are being straightened up, and a resolution was adopted approving a suggestion of the district recorder that all branch clerks come to the next reunion and bring the records with them for the purpose of comparing with the district records. A number of ordinations were provided for after due investigation.

From Ohio

Since last writing I have held meetings in Cleveland, Kirtland, and Akron, working out from the last-named place in a schoolhouse some miles out, where we had good attendance and interest. Our stay at Kirtland was especially enjoyed as we never had hoped for such a privilege. The Saints responded well by attendance, and we had a very fine series there, directed entirely to them.

We were pleased to have the opportunity to visit and converse, as well as give a few talks to the old folks in the home there. We felt thankful that such provision had been made for the aged of the church where they could have the association of those of like precious faith. We will ever remember with pleasure our visit to Kirtland.

In Akron we had good attendance in the main. The last few nights were very cold and the people were afraid to get out, so our attendance was small. We were well pleased with the treatment received, and as we looked into the faces of the young of that branch we thought it had a bright future ahead of it if all were faithful. Several young men not of the faith were regular attendants at the services and we hope to hear of them obeying the gospel ere long.

From Akron we came to this place (Alliance) where we have been holding forth to small audiences. This is a new place for our work. I understand that there never have been any of our preachers here. We find that his Satanic majesty is at work and the old, old cry has been raised—"Mormon," and some have stopped coming for fear they would get "roped in," as they expressed it.

Sunday afternoon we went to the Presbyterian church, where we listened to an expose of Mormonism by Miss Frances Bates Patterson of Chicago. She was very plain in her denunciations of the dominant church in Utah. We were waiting for her to say something of the Reorganization and just before she closed we were privileged to hear her opinion of us. She said the Reorganization did not believe in polygamy, and that they took no oath against the Nation, and that they were good citizens. The worst she could say was that we believed that our gospel, as she expressed it, was lost for eighteen centuries. Resolutions were read that they wished to be signed and sent to the officials at Washington. A president and a secretary were elected. A motion was asked for that the president and secretary be authorized to sign the resolutions. I made the motion, and when the meeting was dismissed I wended my way to the front and the "reverend" who was in charge, shook hands and asked my name. He then introduced me to Miss Patterson. I told her I was an elder in the Reorganized Church, and you should have seen that preacher's face; it surely was a study. I asked the speaker if it was not a fact that the Reorganized Church had taken a prominent part in the opposition to the seating of Smoot, and she said it was true. Some other questions were asked and answered to our satisfaction, and there were a number that heard the conversation. I am sure our work did not suffer, but rather profited by the talk of Miss Patterson.

There seems to be prospects for doing something here. We have the offer of a lot on which to set a tent this coming summer, and think it would be worth a try. I expect to leave for home the first of next week, after an absence of nine months.

Yours in the conflict,

WILLIAM ANDERSON.

"Te Orometua"

This is the name of the little paper published in the Society Islands by Brother Clyde F. Ellis. It was started by Brother J. F. Burton, while the writer of this article was in that far distant and difficult mission.

The little paper has assumed a more attractive appearance, the present edition giving some splendid pictures of Brethren Frederick M. Smith, Bishop McGuire, and some of the church institutions, the Saint's Home, the Stone Church at Independence, Missouri, the Sanitarium, and the college. The

write-up on each of these subjects is very clearly given, setting forth from the Doctrine and Covenants the calling of the men, also the conference resolutions and inspirational direction regarding the institutions, all of which I am sure will be highly appreciated by the natives of the South Seas.

The writer has watched for everything that has ever appeared in print regarding the island mission, and read it with interest. Those childlike, earnest people have been nurtured by the church, and we are glad to note in a personal letter from Brother Ellis, also from Brother A. H. Christensen, that they are making progress.

Translating a few thoughts from the article on the college, I glean the following from the little island paper:

"On the 11th of April, 1890, there was a committee appointed to find a location for a house of learning for the church. The matter was carefully considered, and the work begun during said conference, and the bishop was authorized to proceed with the work.

This church school has been a great help to the young people of the church in general and especially to many who reside in that vicinity. There being a large branch at Lamoni, its influence has been a great help to the college; the prayer meetings, as well as the other services have been a strong arm of protection to the young people of the church while obtaining an education. So they have been educated in spiritual things, as well as in worldly wisdom. This institution has been under the supervision of high priests of the church, and is now—good men. The college is now being well sustained and controlled for the good of the whole church, and the young people of the church have been kept from the errors and dangerous things taught, to lead the young away from the true teachings in spiritual things.

"This year the State of Iowa schools, the university and others, are recognizing the work done in Graceland and giving due credits for said work, so that when our young go from our school to the State or other schools they are recognized with the good work done in our school, so this house of learning is keeping the young with clean hearts and minds in right teachings."

HUBERT CASE.

LOS ANGELES, CALIFORNIA, February 26, 1917.

Editors Herald: The Southern California District conference held in Los Angeles, February 23, 24, and 25 is certainly a milestone in the history of church work in the great Southwest. It excelled any conference held in this district in point of attendance, intense interest, harmony, spirituality and general good will.

There was not a jarring word, not one discordant note, each vied with the other in an endeavor to convey good will and fellowship. Among the ministry the attitude of preferring one another was so apparent that one could not help but ask, "Are they all Frenchmen?" With one acclaim members and visitors exclaimed, "This is the best ever."

The Sunday school association held forth Friday morning; the Religio Friday afternoon. In the evening an impromptu program was rendered at which time Brethren Rushton, Harrington, Garrett and Williams gave short addresses.

Saturday morning at eight o'clock a priesthood meeting was held attended by all members of the Melchisedec priesthood in attendance at the conference.

The conference opened at ten-thirty with John W. Rushton, George Harrington and Thomas W. Williams chosen to preside.

There was one matter outside of the ordinary which elicited keen interest and animated discussion. It was a motion to petition the General Conference to consider the proposition of amending the name of the church by dropping the prefix

"Reorganized" and the affix "of Latter Day Saints" making the name "The Church of Jesus Christ." The resolution carried, and the delegates to the General Conference were instructed to bring this before that body.

The preaching was by George H. Wixom, who addressed the assembly Saturday night. Thomas W. Williams was the speaker Sunday morning and John W. Rushton, Sunday evening. Each sermon dovetailed into the other, making a symmetrical whole. On Sunday afternoon the service was varied, taking the form of a symposium, Brethren Goodrich, Leach, Carmichael, Wixom, Garrett, Williams, Cooper, Harrington and Rushton being the speakers.

The church was crowded to overflowing at every meeting. There were delegations from all parts of the district, Beaumont, Redlands, San Bernardino, Ontario, Pomona, Altadena, Long Beach, Garden Grove, Santa Ana, San Diego, Sunland, Ramona, and other points.

During the noon hour on Saturday Brethren Rushton, Garrett, Harrington, Williams, Wixom, Backer and Badham took a run out to see Brother Elbert. The weather for a couple of weeks has been very disagreeable, necessitating one keeping indoors much of the time, which is not conducive to convalescence but, in spite of this, we found our brother much improved. Brother Rushton and Wixom administered with beneficial results.

In parting with Elbert this time I said to him, "Don't be discouraged, Elbert. Remember the old adage, 'The good die young.'" He came back quickly. "Yes, you and I will live to a good old age, won't we Tommie?" I hadn't any answer which seemed to fit in at that time. He scored as usual.

Southern California is coming into its own. A number of years ago several prophecies were given through prominent men in the church that we would pass through severe and testing conditions, but that the work would emerge and move forward to heights never attained hitherto. The Lord is making prophecy history now.

Ten delegates were elected to represent the district at General Conference.

Your brother in Christ,
THOMAS W. WILLIAMS.

PORT ARTHUR, ONTARIO, February 17, 1917.

Editors Herald: I wish to let the Saints know that I am still serving my Redeemer and always will, for I have for life enlisted in this great latter-day work. There are five Saints in our city. We do not know of any others nearer than three hundred miles, but I believe there will be before long. We did not complete our Sunday school that Brother Samuel Tomlinson organized, because when I was going to send for supplies the sisters said they could not attend in the winter months with their babies in the terrible cold weather we have here. I am told that the ice is four feet thick. It may have been wisdom to wait until warm weather. We expect to reorganize our school in the spring, and to have other members by that time.

I wish to thank my brothers and sisters in the East for their kindness and willingness to help us start this Sunday school. I am thankful to Brother Curtis for sending Brother Tomlinson here last fall and the same thanks to him in making sacrifice in coming here. The amount of good will be seen in the future.

I have been busy talking this work ever since my ordination. I have a good helper in Mr. Ray Banstell, who travels with me in my visiting from house to house. He has made a covenant to be baptized and Mr. McLain and his wife are ready to be baptized as soon as the weather permits. There are others very favorable towards us, and I expect to con-

tinue my labor from house to house until I can get out on the street to do some talking there.

If any of the elders are passing through our city we would be pleased to have them call on us. I live on the hill and can look over our city and the city of Fort William. In the two cities there is said to be sixty thousand people; surely there is room for us to grow and become a large branch of the true vine. May we have the prayers of the Saints to assist us in our isolated mission.

Your brother,
19 Olive Road. ABRAHAM MILLER.

PERRY, IOWA, February 21, 1917.

Editors Herald: Perry Branch has rejoiced lately in having had Brother W. A. McDowell with us for ten days. Aside from the giving of blessings, the office of patriarch was rather vague to many of us, but Brother McDowell's fatherly advice and counsel was truly edifying and inspiring. The round table meetings were especially instructive and the Saints here will cherish for many a day the memories of Brother McDowell's visits with them in their homes, as well as the grand good sermons they heard each evening during his stay. To the encouragement and admonition we received from his visit we attribute much of the renewed energy that we are enjoying at this time.

Another treat was a series of meetings held in January. Brother Henry Castings, of Runnels, and Brother Roy Cheville, of Rhodes, were with us two days, and both left much spiritual food. Directly following these services, Brother O. Salisbury, of Des Moines, assisted by Brother Gerrit Juergens, of Glidden, Iowa, soloist, began a week's series of meetings. Brother Salisbury was truly filled with the Spirit throughout the meeting, and his sermons were forceful and convincing, but the outside interest was poor. Nevertheless, the Saints felt the power of the Spirit at each service and will endeavor to heed the admonition to "Go forward." Brother Juergens's splendid help with the choir, and his beautiful solos were certainly thoroughly enjoyed and appreciated.

The different departments of the work here are progressing favorably, those in charge seeming to sense the responsibility of this latter-day work, as they never have before.

Sunday, March 4, will be the anniversary of the organization of the Perry Branch, as well as the anniversary of Brother H. H. Hand's ordination, and preparations are being made for appropriate observance of the day. A special program will be rendered at the Religio, in the evening, in commemoration of the event.

Those who have just returned from the district conference at Des Moines, bring us the pleasing news that Perry is to entertain the June conference. We feel to congratulate ourselves and hope for a big crowd.

Altogether we feel and know that the Lord is working with us, and the burden of our prayers is that we may be faithful and humble, with an eye single to his glory, so that we may be useful instruments in his hands for the upbuilding of his kingdom on earth.

ESTELLE F. TAYLOR.

SPERRY, OKLAHOMA, February 25, 1917.

Editors Herald: Dear Saints, as I have just finished reading in the HERALD and cannot attend prayer meeting this evening; I was wondering what to do next when the thought came to me to write a few lines to the HERALD, as I have never tried to before. I always feel like there are so many good writers and that I could not say anything that would be of any interest and would just keep silent.

We have a good branch here at Sperry; some good faithful Saints. We have a good Sunday school and have just begun

our Religio which we all intend to make a success by the help of our heavenly Father. We had a grand prayer meeting last Sunday evening, with only a few present. What a grand thing to know our Father will recognize a few just the same as he will a large number.

Many of the Saints will be made sad to know our dear brother James H. Bussell has gone on to a better home. Yes, we are made sad and our home seems so vacant, yet we rejoice to know he is out of his suffering. As many of you know, he has suffered untold misery for years, sometimes would feel weak and discouraged to see him suffer as he did, yet when he would express himself he always had a bright hope, and his last words were a grand testimony to me. When he looked up and said "Some one up there is playing the band, the band of the gospel, great day, great day," Saints, this was a grand testimony to me. I only hope and pray that I may live so when the death angel comes I can say "Great day." Your sister in the faith,

MYRTLE BUSSELL.

RIDGETOWN, ONTARIO, February 27, 1917.

Editors Herald: I always look forward for this paper, because of its splendid spiritual food, and the many grand letters of the Saints which are always very encouraging. Also the paper is of great educational value. We get much enlightenment upon the many doctrinal points. I always scan the Letter Department the first thing to see if there is any news from some one I know. Ofttimes there is, and how I do enjoy reading it. So I thought there might be others like myself, who would be glad to hear from these parts.

As each day passes away I realize the great need of our being more obedient and keeping ourselves prepared for the last day, for the day is fast approaching when this work must be accomplished. Shall we be found unprepared? I feel my unworthiness and my weakness because of the little I have done for Christ, who has done so much for me.

Our branch is progressing quite favorably. Always enjoying the Spirit in our Sunday morning prayer meeting. Our leaders are more united and are trying to keep the work moving along. So far this year we have been greatly blessed. Our branch president, Elder Alex Ellis, although residing nine miles away, is ever at his post and never lets many opportunities pass without being here as a shepherd to lead his flock, especially on sacrament services. Brother Philip Green is presiding priest and Brother Abner St. John is presiding deacon. Both are earnest workers in their calling. We greatly miss our absent teacher, Brother John Schrader, who is now in Pontiac, Michigan, but trusting his absence from our midst will be the means of putting the gospel before others' eyes. Brother Vickers is our branch secretary and I am branch solicitor and assistant superintendent of the Sunday school.

My testimony to you and the world is that I know this work is true and am ever thankful to God for his watchful care over us as a family and branch. I trust this letter will be comforting to some lonely and weak Saint.

I remain your brother in gospel bonds, NOAH SHAW.

MAGNOLIA, IOWA, February 28, 1917.

Editors Herald: I am an old old man, ninety years old the 18th of last February, and have been long afflicted with a crippled body. I was born in Sweden and in 1852 I first heard the preaching of the angel's message. Following this I began a study of the Bible and soon became convinced that the Lord had indeed sent an angel to the earth to restore the everlasting gospel after so many years. I was baptized

February 19, 1857, and Brother Magnus A. Fyrando preached that evening, though he was but a boy.

This same month orders came from Salt Lake City that all were to be rebaptized and acknowledge Brigham Young as a prophet of the Lord.

Now, I was a missionary for Brigham Young for eleven years, and in 1860 a missionary came from the Utah "Zion" by the name of P. Beckstrom, and gave us word that Zion's redemption was near at hand; he even set the time as inside of five years. So I began to prepare. I talked with the president of the Scandinavian Mission and it was arranged that I should be in Malmo on June 10, 1868, from where eighty-four Swedish, six hundred Danish and two hundred English emigrants sailed for the West. In ten weeks we were in Omaha. At this place I noticed my old friend Magnus Fyrando, who had returned from the Rocky Mountain Zion, now an apostate from the teachings of Brigham Young.

As a result of this, I stopped in Omaha and on September 17, 1871, we went to hear preaching by Joseph Smith the president of the Reorganized Church. It made us rejoice to see and hear the chosen seed of the Martyr and I was baptized October 24 of that year and my wife on April 22, the following spring. I was ordained an elder in May, 1872.

I have known such men of the church as Avondet, Broadbent, Ballinger, Hart, Medlock, Rumel, Edwards, Meller, also R. C. Elvin and his son Robert M., and M. H. Forscutt.

I received a spiritual manifestation in 1875 that Joseph Smith would soon go to Utah and let Brigham Young know that he was not the man to lead the Saints to Zion. This was fulfilled about nine months later. Brother Joseph and Brother James Caffall came to Omaha and stayed with us and preached. On the 25th of July Brother Joseph left for California and on his return visited Brigham Young.

To God I give thanks for the wonderful way he has preserved my life and that he has allowed me to be acquainted with the everlasting gospel and associate with God's servants: Joseph, Alexander and David and their sons and daughters, and Elbert A. Smith. I have known William W. Blair and his son Frederick and many more of the Saints of the church in the past sixty years.

May God speed the work of the church and allow us to meet on the other side.

Your brother,

ANDREW JOHNSON.

DECATUR, NEBRASKA, February 27, 1917.

Editors Herald: It has been a long time since I have contributed anything to your fair pages. I have spent most of my time during the past two years laboring among the Lamanites of the Omaha tribe. At times it is rather discouraging but at other times I have greatly enjoyed my work among them. Since October 1 when a branch was organized among them at Macy with a membership of a little over fifty, I have acted as president of the branch. We have had our meetings in a private house and our work has gone along as well as could be expected under such circumstances. We hope to have a new church building there before another season passes.

During the past two weeks I have been looking up and visiting with many scattered members of the north part of the district. I find a great many scattered over the district who have isolated themselves from church privileges, and many of them not taking the church papers, and as a consequence are falling behind in the work.

We need fellowship, we need association, if we are to develop. If we cannot have it by personal contact we can to an extent, by taking the church papers. I enjoy, so much,

reading the pages of the church papers and I have urged the members to take them and keep in touch with the work, some have done so, others say they are going to do so.

Without fellowship or association we are very apt to shrivel and die. Truly did Jesus say "I am the vine." We are as a great vine, and we are dependent, to an extent, upon each other but especially upon the "true vine."

I rejoice to see the upward trend that this work seems to be taking; the desire that there seems to be manifest for greater knowledge and greater efficiency. Knowledge is power, hence the greater the knowledge the greater the power.

I have enjoyed studying and reading more during the past year than ever before in my life, and I feel that it is but a touch of the same spirit that is pervading the whole church. Shall we not call it an endowment?

Jesus at one time said, "If ye continue in my word ye shall know the truth, and the truth shall make you free." Truth, we are told in Doctrine and Covenants 90: 4, is a knowledge of things as they are, and as they were, and as they are to come. If truth is knowledge, and knowledge is power and by it we shall be made free; that we may arise, awake, from our long silent slumbers, shake off the fetters that have bound us so long, who shall forbid that we shall lay hold of that which shall make us free? Chains of oppression we will break asunder, and join with the ransomed in victory's song. Who then shall say that we shall not seek to bring into our possession that which will enable us to arise in the name of Israel's God and say to the world, "We have that which you are looking for"; that we may show to them that we have what we have claimed, lo these many years, to have been in possession of, "light and truth"? God has asked us to do it. The world is demanding it of us.

But in our search for knowledge (truth) let us not forget the fountain head, the source of all truth; he, around whom clusters all truth and by whom were all things made that are made; he who said, "I am the way, the truth and the life." If we will but remember this we shall be made free indeed, for he hath said, "If the Son therefore shall make you free, ye shall be free indeed."

"A little philosophy" says Francis Bacon, "inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." Let us, therefore, who are the children of the light proceed along the lines of true philosophy seek, first to build up the kingdom of God and to establish his righteousness, and we shall need have no fear. God's law is perfect and if we follow it closely we shall need have no fear. God's law is perfect and if we follow it closely we shall not go far astray, but will come steadily and surely towards perfection. We shall indeed know the truth and be made free. Our latent powers will unfold and we shall have strength and power to accomplish the work set before us—the redemption of Zion. Israel shall be free.

Ever praying for the success of the work,

W. E. SHAKESPEARE.

Home address: INDEPENDENCE, MISSOURI, 416 North Eu-bank Avenue.

HOT SPRINGS, ARKANSAS, February 28, 1917.

Editors Herald: There are a few Saints in this part of the field, isolated from church privileges, but striving to do the Master's bidding. Brother E. A. Erwin paid us a visit and held a week's meetings, with good attendance. He closed on the 25th, with an excellent interest and some near the kingdom. The Saints are built up and the prospects for the advancement of the work in this part are very good. We hope

the elders will not forget us when passing through. We are located seven miles west of Hot Springs.

We pray for the redemption of Zion and ask an interest in the prayers of the Saints.

T. A. DONATHAN.

DES MOINES, IOWA, March 1, 1917.

Editors Herald: I am glad I am a Latter Day Saint. I have had many trials, including the loss of my dear companion, who was the best friend I ever had. Many times when on the downward path, her words of comfort would cheer and strengthen me. We held memorial service in the church on February 25 for her, with preaching by Elder E. B. Morgan, of Lucas, Iowa. She died a year ago, and is greatly missed.

I want to press onward so I may be worthy to meet her in the world to come. Our late conference was surely a success. The Spirit was made manifest and we had a time of rejoicing. Our afternoon meeting was a spiritual feast.

Knowing this work is of God, I want to do all I can for it. I have received many testimonies, including the healing of my children and companion.

Though I am not much of a reader, I take the *HERALD*, *Ensign*, and *Autumn Leaves* to help the church as well as myself. I read them and then pass them along to others.

I hope to continue on in this work to the end.

Your brother in the one faith,

JOSEPH LILLY.

DENVER, COLORADO, March 3, 1917.

Editors Herald: A season of beautiful weather and excellent roads enabled about a hundred Saints from all parts of the Eastern District of Colorado to attend the late conference in Denver, February 24 and 25, 1917. Nearly all came in autos, some as far as two hundred and twenty-five miles.

Apostle J. E. Kelley arrived from Arizona in time to take part and to preside with J. R. Sutton and A. E. Tabor over the conference.

The reports were encouraging, showing in the main a good condition and an increase in membership and in funds collected. The Falcon Branch was disorganized, there being but two families left in that vicinity. Fort Collins branch had been organized with Elder Wilber Savage in charge. Two were baptized during the conference. Two ordained to the eldership, two to priest, one to teacher, one, recommended from Second Denver Branch to office of teacher, referred to missionary in charge and the district presidency for consideration and action.

The preaching was by Elders Sutton, Tabor, May and Saide, the first two occupying in one service on the subject of tithing, following which a generous offering by a new member enriched the treasury considerably.

The social service with sacrament was a busy one and full of spiritual food. The conference was marked with a spirit of earnestness, zeal and peace.

The Religio and Sunday school conventions which preceded the conference, were very well attended, and under the leadership of Brother Coral Willis and Sister L. Fishburn were conducted in such a manner as to give much instruction and entertainment, profitable to all.

The Saints and friends of Denver were complimented for their hospitality and the efficient manner in feeding and housing the many welcome visitors which really taxed the capacity of the local branch and church.

Four hundred and sixty meals were served in the church dining room under the management of Sisters Adkins, Branan and Lewis. If there were any who did not enjoy themselves

we did not meet them. Between services many used their autos in seeing this beautiful city of the West.

The testimony of the Spirit was that after darkness, there would be light. Truly our hearts have been tried and made to mourn over conditions in some places, but the volume of good in other places came in like a flood to drown for a time our sorrows. We trust that the adjustments now in process will set in order the work and those who truly love the work of God above self will be found supporting the church standards and its legal representatives in honor before God and the world.

Many obstacles have been brushed aside in our year's work, till we can say the light is slowly winning the fight, and scattered through the ranks there are a number who are studying intelligently the present needs of the church, and trying to solve for themselves the questions which must be answered before all Saints can be gathered into places of safety and enjoy the cooperation of each other, thus freeing them from the disintegrating fear and worry which now binds itself on all our minds, caused by the strenuous condition under which we live.

I remain yours in faith,

445 Clarkson Street.

AMMON WHITE.

MISCELLANEOUS DEPARTMENT

Conference Minutes

IDAHO.—At Minidoka, February 24 and 25, District President George Winegar chosen chairman, with power to choose assistants. He chose Peter Anderson and William Glauner. Reports from five of the ministry read. Branch reports: Hagerman 102, Filer, 21, Boise 84, Weiser 66, Teton 48. Delegates to General Conference: Peter Anderson and Brother Odie. Peter Anderson authorized to select any others that he may find in attendance from southern Idaho. George Winegar presented his resignation as bishop's agent and asked the conference to provide his successor. J. L. Benson was recommended by vote to the Presiding Bishop for appointment as bishop's agent of the district. Missionary in charge authorized to organize a branch at this place to be known as the Minidoka Branch. This was done, and Robert Chambers elected president, J. L. Benson acting priest, B. F. Benson teacher. J. L. Benson was ordained elder. Adjourned to meet at call of district president and minister in charge. J. L. Benson, secretary.

SOUTHERN MISSOURI.—February 3, 1917, in Saints' church on Dale Street, Springfield, Missouri, with Henry Sparling, district president, presiding. Following petition was adopted: We petition the leading quorums of the church or General Conference to define what action shall be taken with inactive members of the priesthood. District president reported that the branches at West Plains, Cooter, Macomb and Grove Spring were in an unorganized condition, and on separate motions the three first named were declared disorganized, action on Grove Spring deferred until next conference. Officers elected: Henry Sparling, president; J. F. Cunningham, vice president; Benjamin Pearson, secretary-treasurer; delegates to General Conference: L. M. McFadden, Henry Sparling, A. T. Gray and wife, C. E. Bootman, R. J. Mendall, Francis Bishop and Luke Bishop. Next conference at Springfield, June 2 and 3, unless advisable to change date to have minister in charge present. Decided to hold reunion in Springfield this year, date to be published later. G. A. Davis, bishop's agent, reported: Receipts: \$319.82; balance \$2.92. Francis Bishop ordained teacher. Benjamin Pearson, secretary.

NORTHEASTERN KANSAS.—At Atchison, February 3. District president Samuel Twombly in charge, and by motion district presidency chosen to preside. Mass conference formed. Reports from Atchison, Fanning, Blue Rapids, Topeka and Scranton Branches. Those failing to report were: Centralia, Idylewild, and Netawaka. Reports from 7 elders, 6 priests, 4 teachers, 1 deacon. Tent committee reported receipts of \$192.50, balance, \$7.15. John Cairns, bishop's

agent, reported receipts of \$1,169.90, balance, \$139.90. Requests from Fanning and Atchison Branches for ordination of Roy L. Tilden, William E. Twombly, and Cecil E. Schmid to office of priest approved. Report of reunion committee received and vacancies filled by W. E. Peak and Charles Etheridge. Delegates to General Conference: Samuel Twombly, F. G. Hedrick, B. F. Jackson, Sarah Blouser, Sister E. S. McNichols, Ethel Dittmore, Emma Hedrick. Alternates: William Twombly, W. E. Peak, A. C. Ingles, John Cairns, James Bailey, Sister Pitzenberger, Gilbert Hedrick. Fanning chosen as next place for conference: August 4 and 5, 1917. Officers elected: Samuel Twombly, president; F. G. Hedrick, vice president; William Twombly, secretary-treasurer; William Bolinger member library board. Brethren Twombly, Tilden, and Schmid ordained priests. A profitable conference. William E. Twombly, secretary.

WESTERN COLORADO.—With Durango Branch, Durango, Colorado, February 17 and 18. Missionary in charge, J. E. Kelley, was too ill to make the journey to be with us. District President Amos T. Higdon, with William B. Farley, vice president, presided over the conference sessions. There were present of the ministry 1 seventy, 3 elders, 2 priests. There were 14 ministerial reports read by the clerk, 4 branch reports (being all in the district) also spiritual reports by all branch presidents. Harmony prevailed through all the sessions and at the prayer service after sacrament Sunday afternoon the Spirit was present and the Saints were commended for their efforts and a promise if faithful that many would be gathered into the fold. The Saints rejoiced that they were permitted to assist in the latter-day work, this being the first conference for many present. Our district president, vice president and clerk and treasurer were elected to succeed themselves for the ensuing year. The next conference will be held with the Bayfield Branch, Bayfield, Colorado. The conference and Sunday School Association raised \$20.10 on the church debt. Good attendance considering the scattered condition, the mountainous country and wintertime, some having to cross the Continental Divide over as many as three passes taking two days to make the journey, consuming one whole week's time in order to attend the Sunday school conventions and conference. The work is in a good healthy condition but requires constant work of all the ministerial force to hold our own. We are gaining slowly in numbers but our percentage is up to or better than the general average of the church. Delegates to General Conference: Amos T. Higdon, J. F. Petre. Bishop's agent's report audited found correct, balance on hand \$133.63. M. L. Schmid, secretary, 326 Main Street, Delta, Colorado.

Convention Minutes

CLINTON.—Religio, at Nevada, Missouri, February 16, 2.30 p. m. Talks were given by representatives of the different locals. All district officers reported in writing. Eight locals reported. Delegates to General Convention: R. T. Walters, W. S. Macrae, Orval Andes, Lee Quick, Emma Keck, A. C. Silvers, J. A. Marsteller, Hazel Noyes, T. C. Kelley, John Davis, Lucy Silvers, Gertie Bailey, Zora Lowe, Bertha Walters, Mabel Braden, Dollie Brunson, Ollie Keck. The last part of the session was spent in Institute work. Subjects presented, normal work, home class work, and library work. A well-rendered program was given. Adrian Lowe, secretary; Mabel Braden, president.

NORTHEASTERN KANSAS.—At Atchison, February 3, with District Superintendent Florence McNichols in charge. Officers elected: R. L. Tilden, superintendent; Frank G. Hedrick, assistant; Emma Hedrick, secretary-treasurer; Betty Twombly, superintendent of home department; Ethel Sprague, cradle roll superintendent; member library board, Mrs. A. E. Sprague. Delegates to General Convention: Roy L. Tilden, Samuel Twombly, Frank G. Hedrick, Emma Hedrick, William Twombly, William Bollinger, Gilbert Hedrick, Florence Lentz, Florence McNichols, Betty Twombly, Ethel Dittmore, Sarah Blouser, A. C. Ingalls, Brother Jackson. Adjourned to meet in Fanning in August. Emma Hedrick, Fanning Kansas.

The Bishopric

Northern Idaho District.—Upon the recommendation of the district conference, owing to the resignation of Brother G. W. Winegar as bishop's agent, we have appointed Brother J. L. Benson of Minidoka, Idaho, to serve in this capacity.

During the past year the work of this department in this district under the care of Brother Winegar has shown good results and I trust the Saints will give Brother Benson the same support that has been accorded Brother Winegar.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Church Secretary

RAILROAD RATES TO GENERAL CONFERENCE

Additional information; take special notice: To get the benefit of the two-cent rate granted by the Burlington system buy round trip tickets—to Lamoni and return. It is not necessary to secure certificates with ticket. This rate refers only to interstate traffic. Notice also that going tickets may be purchased March 31, good to return leaving Lamoni April 20, and not April 21 as formerly stated.

"Fares herein apply only via same route in both directions. Routes below are referred to in fare paragraph:

"Route 1, via Bethany; route 2, via Grant City; route 3, via Osceola; route 4, via Burlington and Chariton; route 5, via Keokuk and Van Wert; route 6, via Saint Joseph and Bethany; route 7, via Saint Joseph and Grant City; route 8, via Saint Louis, thence route 4; route 9, via Saint Louis, thence route 5; route 10, via Saint Louis, thence route 6.

"Fares from points of origin not shown in this tariff will be made by adding the fares shown in this tariff to double the one way fares shown in other tariffs as lawfully on file with the Interstate Commerce Commission, provided that if the fare so made exceeds the fare from a point beyond on the

same through line as shown in this tariff, the latter fare will apply. Fares so made will apply via all routes authorized under this tariff from contiguous points of origin.

"The following fares will apply from stations named to Lamoni, Iowa, and return:

"Alliance, Nebraska, route 3, \$24.50; 6, \$25.25; 7, \$25.80.
"East Saint Louis, Illinois, route 8, \$18.15; 9, \$14.85; 10, \$17.50.

"Chicago, Illinois, route 4, \$15.50.

"Galesburg, Illinois, route 4, \$9.

"Grand Island, Nebraska, route 3, \$13.65; 6, \$14.50; 7, \$15.05.

"Kansas City, Missouri, route 1, \$6.50; 2, \$7.15.

"Lincoln, Nebraska, route 3, \$9.85; 6, \$10.65; 7, \$11.20.

"Omaha, Nebraska, route 3, \$7.65.

"Oxford, Nebraska, route 3, \$16.85; 6, \$16.70; 7, \$17.30.

"Peoria, Illinois, route 4, \$11.10.

"Quincy, Illinois, route 4, \$10.85; 5, \$9.10.

"Saint Joseph, Missouri, route 1, \$3.95; 2, \$4.60.

"Saint Louis, Missouri, route 4, \$17.65; 5, \$14.35; 6, \$17.

From the foregoing it will be understood that the two-cent rate applies only from stations above-named on the Burlington system; also that those coming from points beyond the specific points named will receive the benefit of this Burlington reduction in computation of their through fares. Read previous notice, last week's issue.

Eastern delegates take special notice: Further advices from Brother D. E. Dowker, Chicago, advise that the Chicago special party will leave Chicago on Saturday, March 31, instead of April 1 as formerly announced, and on train No. 5, at 6.15 p. m., Burlington Route. This is done to reach Lamoni for the Religio session of the 1st. We suggest that eastern travelers connect with this train if possible.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, March 12, 1917.

This advertising talk by the manager of the Board of Publication is one of a series appearing simultaneously in the SAINTS' HERALD and "Zion's Ensign," written with the hope of reaching as many as possible of the church membership. This is the second of eight "talks" that will appear.

FREE CATALOGUES

Selling principally by mail as we do, it is necessary for our customers to make most of their selections from catalogues. We mention the following as available and from the list the reader of this advertisement should select the ones in which he is most interested and have them sent for future reference.

On account of the rising prices in paper and other printing materials, our plans for printing a complete descriptive catalogue of all supplies which we had ready, was deferred, with the hope that the prices might lower and allow a permanent list to be issued. For the present, we issue a temporary price list of all church books, tracts, requisites, such as blanks, cards, etc. This includes prices on all Sunday school and Religio supplies.

Bible catalogues, illustrating a complete line from which your personal preference may be supplied.

Descriptive lists of books on sociology, nature, for the traveler, and for boys and girls, are also gladly sent.

Send to the Herald Publishing House for an illustrated price list of leather goods, made here and sold reasonably.

Branches interested in installing the individual communion service should send to the Herald Publishing House for illustrated price lists of the Thomas service, which has proven itself a very satisfactory equipment.

THE BOARD OF PUBLICATION

A. Carmichael, *Manager*

Reunion Notices

Northeastern Missouri, Stewartsville, ten days, beginning August 17, on old camp ground, one fourth mile east of Stewartsville. Prepare now to make this gathering a success. Let us count on help from all who can do so, in song and music. May we hear from you? B. J. Dice, president committee.

Address

A. E. Warr, Florida Street, 2 East Ross, Mobile, Alabama, instead of 3 as reported to us and printed recently.

Correction

In my article in the HERALD of March 7, on page 226 and 6th line from bottom of first column insert after the word of "Shule and Corihor, and if the ancient ruins of."

Page 225, 3d column, last word in line 16, read *Mormon* instead of *Moroni*.

Page 228, 2d column, near bottom, read *Coriantum* instead of *Coriantumr*.
J. F. GUNSOLLEY.

Requests for Prayers

Brother George and Sister Mattie Howell of Malin, Oregon, are badly afflicted and desire the prayers of the Saints.

Our Departed Ones

FRY.—Joel Fry, aged 71 years, 5 months, 10 days. Lived for many years at Council Bluffs. Baptized November 24, 1915. Died February 19 at the Mercy Hospital, Council Bluffs, Iowa. Funeral at the Woodring's undertaking rooms, Sermon by B. S. Lambkin, interment in the Walnut Hill Cemetery, Council Bluffs, Iowa.

HAWKINS.—Ellen Hawkins, wife of Moroni W. Hawkins, born September 28, 1878, died February 19, 1917, at Botts, Florida. Funeral sermon by E. Rannie. Her little babe had been laid away two days previously. She was well known to the missionaries of the Southeastern Mission, who had enjoyed the hospitality of her home.

WALTERS.—Mary Winnifred Wynne, born October 25, 1875, at Angolia, Indiana. Married Andrew Isaiah Walters, February 22, 1894, at Toledo, Ohio. Baptized September 18, 1895, by J. J. Cornish. After suffering terribly for some time she died very easily with heart failure, January 27, 1917, leaving to mourn, 6 sons and 5 daughters, one son having pre-

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

ceded her in death. Funeral at Fork Church; sermon by A. M. Boomer of Marion.

HARRINGTON.—At Lamoni, Iowa, February 9, 1917, Brother Frank M. Harrington, aged 70 years, 5 months and 21 days. He was born in Chemung County, New York, in 1846. Married Sister Clara Foreman at Lawrence, Michigan, in 1871, and came to Decatur County, Iowa, in 1878. His wife and 4 sons and 2 daughters survive him. He was baptized January, 1862, at Galien, Michigan, by John Shippy. Funeral sermon by H. A. Stebbins at the residence.

HARTSHORN.—Anna Gilman was born June 8, 1854, in New Jersey. Married Frederick G. Hartshorn, September 9, 1882, and to this union 2 children were born: Leroy F., of Dickens, Iowa, and Charlotte Jane (Mrs. G. S. Daniel), of Cameron, Missouri. Baptized about 30 years ago and her faith was strong to the last. Died at her home near Dickens, Iowa, January 25, 1917. Leaves to mourn, husband, 1 son, 1 daughter, 2 grandsons, 3 brothers and 1 sister. Funeral sermon by J. B. Barrett; interment at Marathon, Iowa.

REED.—Mildred Black Reed, born September 27, 1884, in Grove Township, Shelby County, Iowa. Married James Reed, December 24, 1903. To this union 6 children were born, 5 of whom are now living. Baptized in early life, and remained steadfast until death. Besides her husband and children she leaves 5 sisters, 4 brothers and a host of other relatives and friends to mourn her loss. Funeral from Gallands Grove Church; sermon by F. E. Cohrt, assisted by George Hansen.

WILKINSON.—Phoebe A. Chase Wilkinson was born June 18, 1847. Married Thomas Wilkinson, who still survives her, almost fifty years ago. To this union were born 15 children, 3 of whom are living: Thomas, Charles and Mrs. Carrie Cross. Baptized April 13, 1876, at Fall River, Massachusetts, by William Cottam. Died at the home of her son Thomas, on February 7, 1917. She was a Saint that practiced what she preached, and was beloved by all that knew her. Funeral services in the Fall River, Massachusetts, church; sermon by E. B. Hull.

POULSON.—Lars Poulson was born near Helsingborg, Sweden, May 31, 1821. Baptized by E. Curtis February 12, 1888. Died at the home of his daughter, Sister A. T. Roberts, near Rockville, Missouri, February 15, 1917. Leaves to mourn, 1 son, Peter Larson, of Rankin, Illinois, 3 daughters, Sister Swen Swenson, of Cameron, Missouri, Mrs. Paul Anderson, of Broadlands, Illinois, and Sister A. I. Roberts, of Rockville, Missouri, 16 grandchildren and 25 great-grandchildren, his wife and 4 children having preceded him in death. Funeral from the home of his daughter, Sister Roberts, by A. C. Silvers; interment in Rockville Cemetery.

HOXIE.—Albert Nickerson Hoxie was born in Provincetown, Massachusetts, December 3, 1846. He was one of a family of eleven children. Two brothers and 2 sisters survive. Married Miss Aribella Follett 45 years ago. To this union there were born 7 children, 5 boys and 2 girls; all survive but one daughter. Baptized nearly forty years ago, and ordained an elder. Was a zealous defender of the faith and blessed with the gifts of faith and of healing, being well known throughout the eastern country by the Saints. Died January 22, 1917, at Foxboro, Massachusetts. Funeral conducted by U. W. Greene; interment at East Sandwich, Massachusetts.

WILLMAN.—Mrs. G. E. Willman, born in Moline, Illinois, April 18, 1878. Baptized by Joseph Smith when nineteen years of age at Bluff Park, Montrose, Iowa. Died at her home October 14, 1916, after an illness of eighteen months. Strong in the faith and was resigned to go to the better world. She leaves to mourn, her husband, two children, Virginia Fern, Vern J., one stepson, Howard, her mother and father, Mr. and Mrs. Samuel Suman, two brothers, Walter and Paul, all of Moline, and one sister, Mrs. C. E. Irwin of Lamoni, Iowa. Funeral sermon preached by Elder Willetts of Rock Island, Illinois. Interment in Fair View Cemetery.

WHITEAKER.—Emily J. Whiteaker, born December 5, 1850, at Sinco, York County, Ontario. Baptized at Blair, Wisconsin, June 14, 1891, by W. A. McDowell. Married A. L. Whiteaker October 6, 1893, at Valley Junction, Wisconsin. Leaves to mourn a good, loving husband, a large family of children and many relatives, and friends. She was a good

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woman, loved and respected by those who knew her. She died strong in the faith, looking forward with hope to the resurrection of the just. Died at Blair, Wisconsin, February 21, 1917. Sermon by W. A. McDowell at Blair, Wisconsin.

SCARCLIFF.—Elizabeth Woodstock, was born February 22, 1830, at Bolton, New York. Lived successively at Kirtland, Ohio, Nauvoo, Illinois, and Janesville, Wisconsin. On February 18, 1850, married Henry Scarcliff. To them 9 children were born, 6 of whom preceded her in death. Her husband died in 1892. She died February 3, 1917 at the home of her son, C. F. Scarcliff. Thus closes an earthly career of one whose entire life was touched by the latter-day work, her parents being among the first to unite with the church. In her childhood days while living at Kirtland, she with other children lent her aid in the erection of the Lord's temple by gathering glass and crockery to be broken and used with mortar which formed the outside finish of the building. At the age of twenty she united with the church. Located at Holden, Missouri, in 1870, where she in connection with her husband was untiring in the effort to establish the work, giving of their time and means. Much credit is due to these early efforts for the present prosperity of the work there. She had a large acquaintance of friends, and was held in high esteem in the community. She leaves 2 sons and 1 daughter, William B., of Monrovia, Kansas, C. F., of Holden, Missouri, and Mrs. Mary E. Goldwater of Saint Louis, Missouri. Services at Saints' church at Holden, Frederick A. McWethy in charge, J. W. Layton assisting, sermon by D. J. Krahl.

Saves Eggs

Royal Baking Powder makes it possible to produce appetizing and wholesome cakes, muffins, cornbread, etc., with fewer eggs than are usually required.

In many recipes the number of eggs may be reduced and excellent results obtained by adding an additional quantity of Royal Baking Powder, about a teaspoon, for each egg omitted. The following tested recipe is a practical illustration:

SPONGE CAKE

1 cup sugar
 ½ cup water
 3 eggs
 2 teaspoons Royal Baking Powder
 1 cup flour
 1 teaspoon salt
 ½ cup cold water
 1 teaspoon flavoring

DIRECTIONS:—Boil sugar and water until syrup spins a thread and add to the stiffly beaten whites of eggs, beating until the mixture is cold. Sit together three times the flour, salt and baking powder; beat yolks of eggs until thick; add a little at a time flour mixture and egg yolks alternately to white of egg mixture, stirring after each addition. Add ½ cup cold water and flavoring. Mix lightly and bake in moderate oven one hour.

The old method called for 6 eggs
 and no baking powder

ROYAL BAKING POWDER

Made from Cream of Tartar, derived from grapes,
 adds none but healthful qualities to the food.

No Alum

No Phosphate

Notice!

Any Saints who are considering taking a General Agency and have not yet sent in their application, should do so at once! We soon start advertising in various magazines and papers for agents. Read our ads in Jan. 31 *HERALD* and last week's *Ensign*. We have a money maker. A letter with 25c for sample will prove it to you.

Giant Manufacturing Co.,
 By A. R. Lawn
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BOOK OF MORMON.—We sell this book in various bindings, listed in our price list. The most popular editions are, No. 11, cloth, 90c; No. 12, full leather \$1.30

THE HAPPIEST CHRISTMAS AND THE SILVER THIMBLES.—Two excellent child stories by Callie B. Stebbins, who has had an extraordinarily wide experience with children. One of the birth-offering series. No. 364, cloth\$.40

BOOK OF MORMON TALKS. H. O. Smith, "Orion," understands the minds of boys and girls. In this interesting book he has told the whole Book of Mormon story, briefly and simply, around the family circle; making the father of two inquisitive, thoughtful boys and girls the chief conversationalist. There is a delightful simplicity about these talks, and a homeliness that will perpetuate their popularity among Latter Day Saints. No. 365, cloth60c

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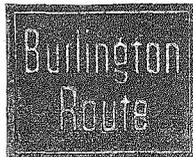
in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

WHAT IS MAN?—J. R. Lambert at his best. This is saying a good deal. Brother Lambert knows where to go for evidence and how to clinch it when he gets it. This book forever disproves the dogmas of soul sleeping and kindred illusions. A powerful work. No. 316 cloth...\$.75



GET AWAY THIS WINTER!

Pack your grip, tell the folks good-by, go down to the depot, buy a ticket for California—that great Out-o'-doors land, which rests the weary and refreshes the weak—via the Burlington Route (the moving picture way through scenic Colorado and Salt Lake in daylight). Climb aboard, lean back, relax and watch America roll past your window.

Getting away from the cold, bad weather, business and household responsibilities, care and worry, and out into the glorious sunshine and semitropical atmosphere of California where you can rest, change and rejuvenate, will do you a world of good.

You'll be surprised when you compare the cost with the cost of remaining at home. Think what this will mean to you, when you remember that a life which isn't pleasantly spent isn't well spent.

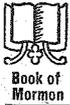
Before completing your plans let me explain how you may join a Burlington Personally Conducted Excursion (costs no more—just a part of Burlington Service) and send you a folder telling all about the trip—worth reading even if you don't go.

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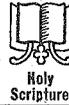
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, March 21, 1917

Number 12

EDITORIAL

GENERAL CONFERENCE

The officers and delegates of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints will assemble on April 6, next, at Lamoni, Iowa, in the Brick Church, at ten o'clock a. m. The order of seating usually observed will obtain at the first session. This order is as it was in 1915: The Presidency of the conference, the Quorum of Twelve, the Order of Evangelists, the bishops, and the secretaries on the rostrum. To the left of the rostrum, the general high council and the quorum of high priests; the quorums of seventy in the center section of seats. The elders in the rear of the high priests in the north section. The delegates in the south section of seats. Remaining seats on the main floor and those in the gallery are to be occupied by visitors.

Table space on the platform will be reserved for representatives of the church publications and other church interests, while legitimate representatives of the press will be provided space other than the rostrum.

At eight o'clock a. m., April 6, the priesthood of the conference, including those entitled to ex officio rights, will assemble in the lower auditorium of the church to listen to a lecture to the priesthood. Each morning of the conference it is expected that the priesthood will thus assemble for the same purpose. The lectures will be given by Brethren W. W. Smith, M. H. Siegfried, the undersigned, and perhaps one or two others of the brethren. It is desired that the brethren of the ministry will make special effort to attend these meetings. As has been the case in recent years, many of the reports to conference will be printed and bound in pamphlet form, and the conference members are expected to carefully read these reports as a preparation for the expeditious handling of the conference business.

Requests have reached the Presidency that a general fast day be observed Sunday, April 1, and that

special petitions be offered that divine guidance be tendered the conference and the church that the work of the Lord may be facilitated and strengthened. It is well that all Saints who desire so to do observe that day in fasting and special prayer.

We urge the various quorums to make careful effort to expedite their work so that the business of the conference may be reached early and time and money saved by shortening the time of conference, not failing, however, to give ample time to the consideration of important matters demanding attention.

Let the Saints and conference members assemble devoutly and consecrated to the Lord's work.

Your servant,

FREDERICK M. SMITH,
President.

INDEPENDENCE, MISSOURI, March 17, 1917.

PREPARATION FOR GENERAL CONFERENCE

In a few days the conventions of the general auxiliaries will have assembled. In two weeks the sixty-fourth General Conference of the Reorganized Church will be called to order.

The year has been one of notable advancement. The new stakes have proven a success, and the stake officers, by repeated conferences with each other and the First Presidency are trying to perfect themselves in their arduous and particular duties. There has been a new outpouring of the Spirit throughout the church.

From east and from west and from the central places there comes report of the blessings and gifts of God, in prophecy, the gift of tongues, healing of the sick and an awakening of a new interest. There is a feeling that we are preparing for a great advance move and an effort is being made in many places to get ready. While some few fear lest we move too rapidly and a few are out of touch with the great movements, there appears throughout the

church a general renewal of confidence both in the work of the church and in the men who have been called to occupy in positions of great responsibility.

Now, we, in person or by our representatives, are about to assemble for the General Conference. What preparation have we made; what preparation are we making?

In Lamoni the town has announced a clean-up day just before conference, so that all the winter rubbish may be removed. Some are wanting the house or store painted, inside or outside, or both. Some are trying to secure new furniture for the entertainment of the coming guests. A few years ago beds on the floor were arranged for conference visitors, often the length of the room, one room for men and one for women, and they were glad to secure this accommodation. But to-day this is not considered sufficient, and many a Martha is busy with extra preparation for those expected.

In the past every housewife was confined at home to prepare the meals for the hungry hosts in attendance. The hardship of this has been perceived, so that it has now become customary to provide meals at a common dining hall. But the committee having this in charge find their hands so full that there is little time for other things. The people of Lamoni are making due preparation for the bodily comfort of the expected visitors.

Those from far and near who expect to attend are much concerned with business affairs, to leave matters in such shape as to permit two or three weeks' absence. With some it is an exceptionally busy time of the year, and it means a hope long deferred, now about to be realized. Then soon there will be packing of suit cases, securing of tickets and the hurry of departure.

Is this to be all of our preparation? We are reminded of the Sunday school superintendent, who at the close of a session announced, "I was going to ask you to sing 'Take time to be holy,' but we haven't got time." How is it with us? Have we the time to be holy, to go down in earnest, humble prayer to our heavenly Father, that he will prepare our heart and mind for the work before the conference? that he will bless with his Holy Spirit and direct the quorums on whom rest the most arduous duties of the conference?

Already the First Presidency and the Twelve are busy with the necessary work of preparation, and have assembled to do that which belongs to the conference. These men are men and may make mistakes if left to their human wisdom. Is there going up from the church a great prayer that divine wisdom and divine direction may be theirs in the work of preparation, in the work of the conference, and

in the appointing of the fields of labor for our devoted force of missionaries?

From many quarters we learn that this great need is keenly felt. Some have written during the months that are past, asking that we urge upon the church a season of prayer that divine direction may be with the church, and especially with those on whom rests the duty of being spokesmen, that the leading quorums of the church may be completed and fully organized for the great work lying before them. We have hesitated to present this because we have felt sure that these men on whom rests the duty have already, for a long time past, been in earnest prayer for such divine direction, and that they appreciate the needs of the work in their care as keenly and more keenly than anyone else.

Yet it is proper that we should join them in humble prayer, that if it is the divine will—and the time is now opportune—our heavenly Father will indicate those whom he has chosen, not of man but of his divine will and wisdom; so that we as a church may be fully organized and prepared, and may do all that lies in our power for the carrying out of the great work intrusted to all.

To-night, March 21, the Saints of Lamoni meet, fasting in a union prayer meeting for the coming conference. No general call has been issued. But it is proper, individually and collectively, that we should assemble at the house of prayer to offer our oblations to God, so that our hearts may be prepared, our intelligence quickened for the work before us.

Nor does this mean alone those who attend the conference. The blessing of what is there accomplished will be felt by all. The mistakes, if any should be made, will be felt eventually by all. We are one body and those who cannot attend should still offer up sincere prayers that those who are present at the conference may have the Spirit of God in quorum sessions and on the floor of the conference. But above all, that our hearts may be prepared and our intelligence quickened, so that we may be ready not only for the conference, but for the future work for which the conference itself is the preparation.

Are you ready, not only with physical preparation, but ready heart, mind and soul for the work before us? If not, now is the time to ask for divine help to get ready.

S. A. BURGESS.

THE AUTHENTICITY OF THE BIBLE

A CORRECTION

In the editorial on March 7 there occurs the statement: "It is now nearly seventy-three years, and except for the Manifesto there has been nothing published by them as a revelation during that period."

This is an error. Our worthy Brother John A. Teeters has called our attention to section 136 in the Utah Doctrine and Covenants which is headed: "The Word and Will of the Lord, given through President Brigham Young . . . January 14, 1847."

We take pleasure in making this correction. It was an oversight, as the sentence should have read: "It is now seventy years, and except for the Manifesto there has been nothing published by them as a revelation during that period."

S. A. BURGESS.

THE CONFERENCE DAILY

The editors are laying plans to include not only the usual items in the CONFERENCE DAILY, the various reports to the conference, the motions and business of the afternoon sessions, and special editorials concerning different departments of our work, but in addition to this, we plan to secure a resume of the principal discussions. Instead of giving merely a list of names of speakers, the principal arguments made will be outlined, so that the readers of the daily should be as fully in touch with what is going on as those who attend the conference, and more completely so than is possible by personal letter.

The principal arguments, pro and con, will also be set forth concerning the matters before the Religion and Sunday school conventions, and, if we can secure it, those of the Woman's Auxiliary.

In addition to this, some years ago each man reported his individual labors to the conference. Now it is summarized in the report of the missionary in charge. Of course it would be impossible to publish more than a small part of such reports, but we want from the missionaries interesting and significant figures of their labors, together with incidents which may be of more than local interest.

Reports will also be made of the morning and evening services, and of the R. C. Evans sermons. We expect to make a special effort to secure interesting anecdotes of ministerial experiences, and would like the cooperation and help of those in attendance. We want to make the DAILY HERALD as newsy and interesting as possible, and to do so will require your help, and especially that of the secretaries of the quorums.

Only about half of this material can be put in the weekly edition. In addition to this the DAILY will be mailed with the news of the afternoon session each evening, while the forms for the weekly will be closed the Saturday preceding publication on the following Wednesday. Only under unusual circumstances would anything be inserted as late as Monday in the weekly HERALD.

S. A. BURGESS.

E. D. MOORE.

APPEALS FOR MONEY

We are confident that if the originators of a certain chain letter which is being circulated among the Saints to raise money for enlarging a local church building had known some of the following facts it would never have been started.

All such general appeals should have the indorsement of the Presiding Bishopric. Many such letters to the Saints are sent us for publication, and we invariably send them back with an explanation that the brethren having charge of the financial work of the church should give their indorsement to such matters before they are sent to the Saints in general. Possibly they might suggest better methods.

If such appeals come to us with that indorsement, we have no objections to giving them space, but since we are not in a position to pass upon such matters and our financial officers are, we are glad to observe the rule, believing it a satisfactory one.

Of course this does not affect bishops or bishop's agents or even district officers making proper calls to their respective constituents. We simply wish to avoid the confusion that would result from printing promiscuous calls for money.

Upon the above basis, we are confident that the chain letter referred to, a copy of which has come into our hands, should not be circulated. The cause is no doubt a worthy one, but the method is wrong.

HERALD EDITORS.

NOTES AND COMMENTS

Russian Czar Abdicates

A new Government prevails in Russia, following a popular revolution of three days, during which there was comparatively little bloodshed. A brother of the deposed Nicholas, Grand Duke Michael Alexandrovitch, is made regent and the Government is in the hands of a self-appointed committee of the Duma. Army officials together with the rank and file, and the Navy as well as some of the great fortresses have joined the movement, which seems practically unanimous.

Many War Activities

British and French have advanced as much as ten miles at various points in northern France and have taken sixty villages, including the important positions at Bapaume and Perrone. The British continue to pursue the fleeing Turkish army to the north of Bagdad, while Russians are pushing down through Persia. The Russians report a continued advance over a considerable portion of the Caucasian front. London was recently raided by Zeppelins but details are withheld except a report from Paris that French gunners had brought down one of the craft at

Compeigne. Reports are at hand that three American vessels have been sunk by submarines, with many of the crews unaccounted for. China has severed diplomatic relations with Germany and seized German shipping in the harbors. British statistics show loss of ships by submarine to be two per cent of the total.

Concerning Our Obituary Notices

We realize that there is a valuable element of interest in the items concerning those of our number who pass beyond, but since our membership has increased there is a relatively increasing number of deaths reported for insertion in our columns. We have printed each one sent in as promptly as possible, but from the nature of things we are occasionally compelled to hold some over for later issues. While the announcement appears above the contents in each number, we fear that many of our contributors do not know that we print one hundred words free, but over that number a charge is made of fifty cents for each hundred words or fraction. Ordinarily we must abbreviate many notices that are sent in, but this can be done much better by those who write them. Remittances should accompany the items when over one hundred words in length.

Railroad Strike Threatened

The national organization of trainmen served notice that at seven o'clock Saturday evening, the 17th, a progressive strike would begin with some of the railroads in the East and continue till every railroad in the United States would be crippled. A truce was arranged three hours before the expiration of the time limit, and as we write this the mediation board of three appointed by the President, are to confer with the representatives of the trainmen and railroad officials in an effort to effect a compromise. It is thought the Supreme Court may render its decision as to the constitutionality of the Adamson Law before the negotiations are concluded. If declared constitutional, the railroads have agreed to put the provisions into immediate effect, but if not, the mediators will seek to bring about some agreement that will avert a national strike. The compromise so far effected allows the eight-hour day with pro rata for overtime in freight and yard service.

Many Fail to Cast Ballot

It is asserted by Jonathan Bourne, jr., president of the Republican Publicity Association, that of the 25,000,000 voters in the United States, only 15,000,000 are sufficiently interested to go to the polls and vote. It seems strange indeed that forty per cent of our voters value the privilege of citizenship so lightly that they refuse to exercise their right. More

than a right; it is a responsibility not to be easily escaped.

That the Saints might have due respect for this phase of their duties the Lord spoke as early as 1833 to the church, saying that "honest men and wise men" should be upheld. It is worth while to reproduce the paragraph:

And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—Doctrine and Covenants 95: 2.

Catholic Prayers

[The following is an advertisement sent to us by a Catholic publishing house and we print it for the information it contains and not that we suppose our readers will have use for the books mentioned.—EDITORS.]

Have you ever used a real mass book, one that contains the prayers of the mass just as the priest reads them at the altar, and one that you can easily follow?

Do you know what it is to feel the inspiration of praying in the words that have been repeated for century after century by countless millions of souls, united in praise and petition?

Just try the prayers of the mass in the latest mass books, either *The Mass, Every Day in the Year*, or *The Mass, Sundays and Holy Days*, described in the inclosed circular.

It is fast becoming the rule, instead of the exception, for Catholics to use these prayers in preference to all others, not only at mass, but on other occasions also.

The reason it has not been the rule hitherto is that in no book were these prayers so arranged that all could follow them with the priest. In these books they are so arranged, and with *The Mass, Every Day in the Year* there is a calendar specifying the very pages for every part of the mass of each day in the year.

You will find these mass books at every Catholic bookseller's. You may examine them conveniently at our own salesroom.

ORIGINAL ARTICLES

THE JEWS

The Jew is an important character in history, and this is true whether we are looking at him in ancient or modern times. In this article it will be our purpose to consider him in the light of prophecy in relation to his past and future.

[We learn by reading Matthew 23: 37 that it had often been our Lord's purpose to gather his people, at that time the Jews, but they were not willing, so it was reserved for some future time when they would be willing to believe on him.

In Doctrine and Covenants 45: 2 it represents Christ as answering the disciples who had asked concerning his coming. In paragraph three he informs them that the Jews would be scattered and gathered again before his coming.

But verily I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations.

As indicating their gathering we have as follows in the latter part of the paragraph:

And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

In Jeremiah 16: 14-16 and Ezekiel 37: 21-23, assurance is given that Israel will be gathered again back to their own land. Both of these prophecies were given at a time when the last of the two Israelitish kingdoms was disappearing, from B. C. 600 to 587; the northern kingdom had ceased to exist B. C. 721, and now Judah had gone into Babylonish captivity.

FROM THE BOOK OF MORMON

The Book of Mormon contains some very plain and interesting prophecies on this very interesting question, and in my quotations from it I will use the authorized version. In its preface we are informed of one of its purposes, which is as follows, "And also to the *convincing* of the Jew and Gentile that Jesus is the Christ," also Book of Mormon 2: 41, 42. Where italics and emphasis is found, the writer has placed them there to call the reader's attention in a special manner to some important point.

But behold, thus saith the Lord God: when the day cometh that they shall *believe* on me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.—2 Nephi 7:12.

Their gathering depends on their belief in Christ.

They were scattered because they would not believe in him.

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land.—2 Nephi 12:85.

It is plainly stated here by Nephi that those that are *scattered* shall believe in Christ, and so there need not be a mistake made. He says it is the "Jews." The "also" in the quotation connects the events with the restoration of the Lamanites to a knowledge of Jesus Christ. They are not only going to believe on Christ, but as many as shall, "shall become a delightful people," indicating that they would make great development along lines that make for what is pure, good and lovely.

Jesus when among the Nephites talked very extensively about the restoration of Israel, and said:

And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them and they shall *believe in me*, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. *Then* will the Father gather them together again and give unto them Jerusalem for the land of their inheritance.—3 Nephi 9: 69, 70, 71.

HOW THE WORK IS TO BE DONE

In the Doctrine and Covenants 42: 5 we are told the fullness of the gospel is found in the Bible and Book of Mormon, so it will be presented to the Jews from those two books, and Paul says their deliverer is to come out of Zion. (Romans 11: 26.) Their going into bondage was because they rejected the gospel. Their deliverance will come because of their acceptance of it. In the Book of Doctrine and Covenants we are informed how the work will be done. (87: 3.) First will be the organization of the school of the prophets, for the preparation of the ministry. Second. The gospel to be preached to the Gentiles first; that is going on now. Third. To the Jews, "and then cometh the day when the arm of the Lord shall be revealed in *power in convincing* the nations, the heathen nations, the house of Joseph, of the gospel of their salvation." That is a program that takes in the whole field of missionary work, when that is done the gospel will have been preached "in all the world for a witness," and we will be ready for the end of the world and the coming of our Lord.

TIME OF THE GENTILES FULFILLED

The time of the expiration of the Gentiles to be specially favored with the gospel is marked in proph-

ecy so exact that it is difficult for a student of scripture and history to make a mistake. Jesus said "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.) Paul said, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." (Romans 11:25.) And then the deliverer would come out of Zion.

From the time Jesus made that statement until now Jerusalem has been trodden down of the Gentiles. At present it is under the rule of one of the most despotic governments of the world, that of Turkey.

The present great war in Europe is a very important event in the unfolding of prophecy in relation to the Jews, and to it we will turn for some light.

And it came to pass that I beheld the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth. And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me saying, Behold the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the Devil, then at that day, the work of the Father shall *commence*, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.—1 Nephi 3:232-236.

RELIGION OF WARRING NATIONS

The nations are grouped as follows, religiously, who are now engaged in the great war. I may be in error in regard to some of the smaller nations, as I am writing from memory, not having access to my own or any other library while I write.

Catholic: Italy, Austria-Hungary, France, Belgium, Portugal, and Rumania.

Greek Catholic: Russia, Serbia, Bulgaria, Greece and Montenegro.

Protestant and Catholic: England, and Germany.

Mohammedanism: Turkey.

All nations engaged in the great war now going on, except Turkey, are Catholic or were at one time. They are children of the great church that at one time held sway in all Europe. There is such an exact agreement between the prophecy and the present war that it does not seem it is possible to be a mistake to apply it to that great event.

ONLY BEGINNING OF RESTORATION OF ISRAEL

A very important thought in connection with its fulfillment is that at that time the work of the Father would *commence* in restoring Israel to their promised land. Why some writers and preachers interpret these momentous events as the climax of God's great work, when he says it is the time for

the greatest events in the world's history to *commence*, is beyond my comprehension.

When the time of the Gentiles is fulfilled, then the time for Israel will commence, and she must work out her destiny, which cannot be done in a few years, it is to exceed in power and glory her coming out of Egypt. (Jeremiah 16:14-16.)

Before the coming of our Lord, Israel is to become very great, as we learn from what follows:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness."—Doctrine and Covenants 49:5.

Jacob here means Israel, as we can learn by reading Genesis 32:28, and the Jews are the people who are to be important in the restoration of Israel in the latter days.

The term *wilderness* means the world at large, it is to be in spiritual darkness, that is its present condition, and while in that condition Israel is to be scattered among the people and "flourish," they will be prosperous and successful in all the walks of life. The long night of gloom because of the many years of bitter persecution will have largely passed away and her day of glory will be coming in.

Within the past year I have read several very interesting books about the Jews, their past and present conditions, and for the benefit of the reader I will quote or give summary of the information contained in one, the title is *The Conquering Jew*, by John Foster Fraser, and published by Funk and Wagnalls Company of New York, price one dollar and fifty cents. It is new, having been published in 1915. It can be obtained through the Herald Publishing House at the same price.

The special cause given as Mr. Fraser's reason for writing the book is given in the first chapter. He is a literary man, and has traveled extensively in foreign lands, seeking information in regard to the economic conditions in the countries traveled in, and in doing so he said, "I began to make casual inquiry how far the Jew was really getting hold of everything. I soon found I was delving in a field of startling facts. And when I accumulated my facts I was led, very naturally, into an inquiry of the why." To the student interested in the Jewish people they will find this book a very interesting and valuable one.

THE JEW'S FAULTS

The Jew is a gambler, he loves the excitement of chance, and in business his shrewdness makes him successful on the stock markets. He prefers sure small gains to uncertain big risks. He will oppress his poor brethren to gain wealth and the oppressed will bear it patiently, waiting for his time to repeat what has been heaped on him. He is not a Christian,

so does not observe the Golden Rule. He is seldom found in a labor union. He would not have a chance to underbid his brother. He will resort to many dishonest tricks to cheat his customers and he is just as hard on his friends as others. The oppression that they have been under for many centuries has greatly developed this trait of character.

HIS MORALS AND RELIGION

There is no drunkenness among the Jews. Mothers are well cared for during their childbearing period. There are not nearly as many Jewish women in proportion to Christian women that work. "They are virtuous, frugal, temperate; they love their homes and are the best of parents."

"The Jew is frugal and temperate. The American Jew sells whisky to the Gentile, but he does not drink it himself."

"Wherever the Jews are admitted to the freedom of nations the inclination is to break from the faith."

"The secession of the modern Jew from the traditions and pious habits and customs of his forefathers is deplored by his coreligionists of more spiritual temperament."

HIS PERSECUTIONS

It is not necessary to go into any detailed account of his persecutions, the numerous books that record those sad events tell tales of horror that sicken the reader. All the nations of Europe have at some time been guilty of the most abominable crimes against them. Of late years Russia has been the most cruel in her treatment of them. In Austria, Rumania and Spain they are not openly persecuted, but the laws against them are very severe. In all nations there is in some measure social ostracism, depending on the degree of enlightenment among the people, and because of this they often change their names to endeavor to hide from the public the race to which they belong. They are found in practically all nations, the greatest number being in Russia, six million, and the United States, two million, and of the latter number one million are in New York, most of them in the city of that name.

MARRIAGE

Mixed marriages are on the increase both in this country and Europe, as he breaks away from the religion of his fathers it is more common to marry Christians. It is more common for Christian men to marry Jewish women than for Jewish men to marry Christian women. In Europe the mixed marriage will vary in the different countries from one third to one half.

MUSIC AND DRAMA

In music and the drama the Jew is the leader. Sarah Bernhardt is a Jewess. "Three of the best

known English playwrights—Sir Arthur Pinero, Israel Zangwill, and Alfred Sutro—are Jews.

"It is almost inconceivable the debt which the world owes the Jews in music."

LITERATURE

In America and Europe many of the great newspapers are owned by Jews, or have them on the editorial staff, the Jewish Encyclopedia was projected by Doctor Isadore Singer, a Jew, and is considered the greatest work of reference in any language.

CHARITIES

In America the benevolent work of the Jew is great. It is seldom that the poor among them receive outside help. There are six hundred institutions in the United States to care for their unfortunate and needy ones. A great amount of money is given to aid the Jewish people of Jerusalem, although he is a poor farmer, much is being done to try to make him a good one.

IN PUBLIC LIFE

He is prominent in public life everywhere in the world, especially in England and America. Benjamin Disraeli rose to the dignity of prime minister in England. The present lord chief justice of England is a Jew. There are Jews in the House of Lords and in the House of Commons. There have been five Jews who held the office of lord mayor of London. In the British possessions of South Africa, Canada and Australia, many of the important civil offices are held by Jews. One half of the percentage of the population of Great Britain are Jews, and of the men who achieve distinction six per cent are Jews. Two of the greatest Socialists of continental Europe are Jews, Karl Marx and Ferdinand Lassalle. In France three Jews have held the important office of minister in the cabinet of the President, and many of the generals, colonels, and majors are Jews. The office of medical director in the Austrian army has been held by a Jew. Columbus was part Jew from his mother's side. Louis de Santangel who advanced the money to fit out Columbus's expedition was a Jew, the story of Queen Isabelle selling her jewels was a later invention. "And there is good ground for believing it was a Jew, Louis de Torres, who was the first European to set foot on American soil."

In the several States and the National Government there are many of the important offices held by Jews. There are twenty-four who are members of Congress, and one an associate justice in the Supreme Court of the United States, Louis Brandeis. Under both Democratic and Republican administra-

tions Jews are in the diplomatic and consular service.

BUSINESS

"Remember that all modern commercial enterprise, represented by joint stock banks, trusts, syndicates, stock speculation, even the great department stores, were originated by Jews." "It may be news, but investigation provides the truth, that the astounding rise of the United States is largely due to the Jews."

"I know of no country—and I have roamed the world much—where the unfettered Jew, with his wits in contest with the wits of other people, does not get ahead."

I read some time ago an example of Jewish shrewdness in business and will give it in substance:

Nathan Rothschild was a banker in London at the time Great Britain was engaged in war with Napoleon and while the battle of Waterloo was being fought, Mr. Rothschild was in a stone building safe from harm, and his horse with him, where he could see the battle going on, and in the evening when he saw Napoleon was defeated he mounted his horse and rode to the English Channel and on arriving there he paid a good sum of money to the boatmen to take him over, and then he hastened to London. He found the people in a gloomy condition, fearing that Napoleon might win, and all business was in a deplorable condition. Stock on the exchange had gone very low. He said nothing about the battle, but proceeded to buy all the stock that was for sale and when the courier from Wellington arrived on the 21st or 22d with the news of victory, stock went back to its normal condition, and Mr. Rothschild had made ten million dollars.

"Indeed, I could make a grand tour of the United States, and it is doubtful if there would be a single place where the Jews were not making good." The clothing business of the United States for the male population is in the hands of the Jews and it amounts to six hundred million dollars per year. The wheat trade of Argentina, South America, is controlled by four Jews. Among the men who control the beef markets we have the following names who are Jews, Sulzberger, Nelson Morris, and Schwarzchild. And what is true of the United States is largely so of Europe, where he does not control he is a prominent factor.

BANKING

The precious metals, silver and gold, are controlled by the Jews. They are the great bankers of the world, business men, the great railroad companies, the nations of all the world must go to him if they want money. The great banking company of New York, Kuhn, Loeb and Company, are Jews,

and Paul Warburg, of that firm, was selected to head the committee of five appointed by President Wilson to put in operation our present system of banking.

EDUCATION

The following paragraphs are taken verbatim from the book:

The Jewish workman will starve himself so that his children will be well-fed, be well-clad, and have a superior education, and in my investigation in schools I have never ceased to be surprised at the quickness of Jewish compared with their Gentile companions.

Joseph Wertheimer, who devised the kindergarten as a definite system of education, was a Jew. It was a Russian Jew, Doctor Zamenhof, who invented Esperanto. The Jews have endowed universities, and left vast sums for the advance of education.

A Jewish woman, Miss Lillian Wald, started one of the most important developments of the modern educational system—the work done by nurses in the public schools. In 1902 she obtained the consent of the boards of health to begin the experiment with one of her settlement nurses. Today there are one hundred and forty school nurses in New York, in what is called the department of child hygiene, and the movement has spread to many American cities.

Remember always that the young Jew is ravenous for knowledge. The proportionate attendance of Jewish children at school is far ahead of that of their Gentile little friends.

One half of the students in Columbia University and three quarters of the under-graduates in the College of the City of New York are Jews.

The Jews in Germany form only one per cent of the total population, though they furnish more than six per cent of the professors and private teachers, both in the faculties of law and philosophy, and ten per cent of those in the faculty of medicine.

MEDICINE

In America, France, Germany, Austria-Hungary, and Russia many of the most eminent physicians, anatomists, pathologists and bacteriologists are Jews.

LAW

"In the whole range of the arts, as well as in law and literature, the number of Jews is out of proportion to their number in the general population."

"Many of the King's counsel in England are Jews. The greatest international lawyers of modern times—Jellinck in Germany, Lyon-Caen in France, and Asser in Holland—are Jews."

In America we have Leventritt and Hirschberg, of the Supreme Court of New York, and Sulzberger, of Philadelphia, and Louis Brandeis of the Supreme Court of the United States.

IN EVERYTHING

"Everywhere the Jew wins." Thus wherever the Jew goes though the contest be long; he wins.

"In all the history of his race the Jew never oc-

cupied so commanding a position in the world as he does to-day."

IN CONCLUSION

The above are only a few of the many interesting things contained in the book about God's dispersed but chosen people. Standing alone they may seem to have but little value, but associated with the Lord's promises to them it reveals a wonderful future for them, and perhaps some of the events are very near. When we associate what the above reveals him to be, while he is a *disbeliever* in Jesus Christ, what will he be when he *believes* in him, and becomes "a delightful people." (2 Nephi 12: 86.)

In receiving the gospel he will become pure in heart, covetousness, and selfishness will be eliminated from his life, and being filled with love for his Redeemer and his brethren, and with the wealth of the world in his possession; and being at the head in all the learned professions, the future is a glorious one for him after the long night of darkness. Being a child of God, through obedience to the gospel he will not only build up Jerusalem, but will be among the faithful ones that will help build up Zion.

EDWARD RANNIE.

AFTER GRACELAND, WHAT?

Why do not more of the young people of our church take advantage of the opportunity offered by their State for a higher education and attend a State university, State college, or normal school after completing their junior college work at Graceland? From childhood the value of an education has been impressed upon their minds by their parents. The precept and example of our leaders strongly encourage higher education. The church is proud to have many intellectual and college bred men and women among its members.

The securing of an education requires sacrifice and labor on the part of the parents and particularly on the part of the students themselves. Yet it is no exaggeration to say that a university education is within the reach of every boy and girl of our church. More than that, it is urged upon them as a valuable preparation for efficient service on broad lines and as one of the greatest means of strengthening the influence and work of the church. The matter of education lies with the young people themselves. It is simply a question of whether they are willing to devote enough of their youth to work and study to prepare themselves to fully appreciate and meet the problems of later life. The demands are ever and increasingly for the best and the fittest. The education of the last generation will not do for to-day. It is a serious mistake when a young person

decides that he will be content to face the world without the best education possible for him.

Bulletin No. 6 of the United States Bureau of Education, 1916, shows the amount that the various States are expending in order that their young men and women may have the best of training. The various States of the Middle West pay each year for the cost of instruction per student at state educational institutions from \$350 to \$524. With all of the bulletins and advertisements and letters sent out, can you not be made to feel that your State wants to do for you what it is doing for thousands of others? Why not take advantage of its generous offer?

Why do we have the idea that the university is so far beyond the reach of most of us, or that it is an institution only for the young of well-to-do families, or that it requires a different social life from what we would lead at home? The college town is a center for intellectual broadening and affords many valuable lectures and concerts which would not be accessible to most of us at any other place. It also offers a wider acquaintanceship in the world of people. In these respects the social life is different. But university circles are open to all people, without regard to wealth, who are earnest enough in their desire for an education to work for it. You will be surprised to know that sixty-six per cent of the men at the State University of Iowa this year are furnishing part or all of their support. It is for this type of student that Iowa and other States are spending so many dollars. The claim is often made that the school work of the self-supporting students is better than that of students who rely upon the support of their parents. An enthusiastic, energetic student finds it possible to earn enough money during the summers and winters to enable him to carry through a four-year course. If he does encounter difficulty in the attempt, there is available the scholarship fund for deserving students. At least four boys of our church have already earned these scholarships to help them out.

As a church are we going to be able to meet the conditions and problems of a progressive world, if we do not progress with it? The advantages of the educated man and the extent of his influence beyond that of an uneducated man are recognized by all. And it is not only because we have to cope with an intelligent wide-awake world that we advocate education, but because we need this education for our own advancement. We are not efficient stewards if we do not make use of the opportunities to fit ourselves for the broadest influence and greatest service.

What does this higher education offer to the

church directly? The colleges with their thousands of young enthusiasts are the best places in the world for religious organization and study. The other churches are recognizing this, and each year brings added efforts for religious work among the students of the various denominations. In many of the colleges this work is organized under the leadership of a "student pastor." This pastor is appointed and supported by the synod or conference of his church to look after the social and religious life of the students of that particular denomination at the university. The value to the students and to the church of having such a live young leader to keep in touch with them during the critical years when they are getting their information and forming their opinions on so many of the important problems of life cannot be overestimated. Where among all the educational institutions of our country is there a Latter Day Saint student pastor? With a group of the young people of the church to support him, the right sort of a student pastor might find a very profitable field for missionary work. At the same time he could be doing an invaluable service to the young people of church families, and be securing for himself the benefits of advanced study. The need for the leadership of such a student pastor is felt this year at the University of Iowa where there is a group of twenty-six members of the church. The university is trying to meet the needs of religious workers, and offers many courses for students wishing this line of work. It is only right that in such a community the gospel as our church teaches it should be made accessible to the groups of questioning young people in the right way.

In conclusion then, why can we not unite in doubling our efforts for our own Graceland College in the good work it is doing for our young people, and why cannot every student now attending Graceland continue until he earns the university education due him? The final results would certainly be broader and better educated young people, more efficient workers for our church, the spreading of our influence, and progress individually and as an organization.

RUTH A. KELLEY.

If there is anything that makes you know something about a subject it is to try to teach it.—William Howard Taft.

Many of our readers find it a very good custom to order a copy of the DAILY HERALD sent to relatives or friends who would appreciate getting in touch with one of the biggest events in the church—the General Conference. The twenty-five cents will not be missed and the gift is sure to be appreciated.

THE DEATH OF THE APOSTLES

The thought in the mind of the writer is not to show the conclusiveness of the caption but the rather to call attention to the danger of making statements not borne out by the *facts* of history. For instance: If we have no other evidence than "It is said," it is, to say the least, very inconclusive and should never be used as a statement of fact. Having made some research relating to the death of the apostles it is here presented for what it is worth, both in the way of public discussion and personal benefit.

Taking these apostles in the order named by Matthew, we learn as follows:

PETER

Kitto in his Illustrated History of the Bible, pages 618, 619, says with reference to both Peter and Paul:

When the two apostles had been in confinement several months, the cruel Nero returned from Greece, and entered his palace at Rome in great triumph. Soon after his return it was ultimately resolved that the two apostles should be put to death. Peter, as a Jew and foreigner, was sentenced to be crucified; and Paul, as a Roman citizen, to be beheaded. On the 29th of June (as it is generally supposed) these sentences were put in execution. Peter, after being first who came down from heaven to ransom mankind from the prison, and led to the top of the Vatican mount, near the Tiber, where he was sentenced to surrender up his life on the cross. On his arrival at the place of execution, he begged the favor of the officers that he might not be crucified in the common manner, but with his head downward, thinking himself unworthy to suffer in the same posture in which his Lord and Master had suffered before him. This request was accordingly complied with; and in this manner did the great Apostle Peter resign his soul into the hands of him who came down from heaven to ransom mankind from destruction, and open for them the gates of the heavenly Canaan.

Though Doctor Kitto is thus positive that Peter was at Rome and there suffered martyrdom, Faussett in his Bible Cyclopaedia, page 562, says: "All the authority of Acts and epistle to the Romans and 1 and 2 Peter is against Peter having been at Rome previous to Paul's first imprisonment, or during the two years' duration." After citing other epistles of Paul to disprove such thought, he cites 2 Timothy to show that Peter was not in Rome during Paul's second imprisonment, hence the statement of Eusebius, (Chronicon, iii.) "that Peter went to Rome A. D. 42 and stayed twenty years is impossible, as those scriptures never mention him." Faussett then quotes from Jerome (Script. Eccl., i.,) who claims that Peter went to Rome and resided there for twenty-five years as bishop and was finally crucified with his head downward. "He *may* have been at the very end of his life," says Faussett, "at Rome after Paul's death, and been imprisoned in the Mamertine dungeon, crucified on the Janiculum on the height

of Saint Pietro in Montorio, and buried where the altar of Saint Peter's now is. But all is conjecture." "The whole tradition" he says, "of Peter's and Paul's association in death is probably due to their connection in life as the main founders of the Christian church." So it would seem from this author that at best we have but tradition!

In his *Cyclopedia of Religious Knowledge*, page 732, Sanford says of Peter:

He figures conspicuously, indeed, in ecclesiastical tradition and legend, but from this source little that is trustworthy can be gathered beyond the fact, perhaps, that he finished his career by martyrdom in the city of Rome.

Smith, in his *Dictionary of the Bible*, page 728, has this to say:

The time and manner of the apostle's martyrdom are less certain. The early writers imply, or distinctly state, that he suffered at or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified. Origen says that at his own request he was crucified with his head downwards. Thus closes the apostle's life.

The United Editors' *Encyclopedia and Dictionary*, volume 28, calls to notice the fact that the last incident of Peter's life as shown by the Scriptures (Acts 15) was his presence in the Jerusalem council, and then says: "Of his subsequent career, our only knowledge is derived from tradition." Then after citing numerous authors, both Protestant and Catholic, says, "The evidence on both sides seems nearly evenly balanced," and concludes with this: "His martyrdom is fixed, with much probability, in 66, and is supposed to have been at the same time and place with that of the Apostle Paul." The tradition as "(preserved by Eusebius from Origen)" is then cited as to the manner of Peter's death—with the head downward.

The *New Standard Dictionary* says, "According to tradition he was bishop first at Antioch and then at Rome, where he was crucified about A. D. 46." It is thus clearly established that there is a striking divergence of conclusion. If the *New Standard* is right as to the time of his death then it is positively certain that he could not have been in Rome long, if at all, for the "Council of Jerusalem" was in 46 A. D., and the New Testament is clear in statement that he was present and made a talk in his own defense in that council.

ANDREW

As to the death of this apostle we are again face to face with tradition. But the above authorities seem quite agreed that such tradition fixes his death as having occurred at a date unknown, with the exception of the Editors' *Encyclopedia*, volume 2, which places it A. D. 62 or 70. This apostle is the patron saint of Scotland and his day in the calendar

is November 30, supposed to be the day of his death. All seem to be agreed that he died on an X-shaped cross, and tradition has it that he rejoiced in the opportunity of dying on the cross, made sacred to him by his Master having been thus martyred.

JAMES, THE BROTHER OF JOHN

Of this apostle, Smith, in his *Bible Dictionary*, says: "This is the only one of the apostles of whose life and death we can write with certainty." All Bible students are well aware that his death was by the sword as commanded by Herod (Acts 12: 1, 2). Smith says it occurred in 44 A. D. It is related by Kitto that the officer who guarded him becoming converted by him was beheaded with him. The authorities already quoted agree as to the time of his death, the statement of the encyclopedia being worthy of note:

As this was the first of the apostles to suffer martyrdom, so is he the only one of them the manner of whose death is historically certain. All that is commonly believed concerning the others rests on tradition—some of it trustworthy, but much of it uncertain and vague.

JOHN "THE BELOVED"

Of the death of this apostle the Editors' *Encyclopedia* says:

The dates assigned to this event range from A. D. 89 to 120, and in any case he must have long survived his brother apostles. It is believed that he was the only one of the Lord's apostles who died a natural death.

Faussett's *Bible Cyclopedia*, page 385; "Tertullian's story of his being cast into boiling oil at Rome and coming forth unhurt is improbable; none else records it; the punishment was one unheard of at Rome."

Sanford's *Cyclopedia of Religious Knowledge*, page 485, says that he occupied as bishop of Ephesus "till his death, which is vaguely conjectured to have taken place somewhere between 89 and 120 A. D."

Smith, in his *Dictionary of the Bible*, page 423, says; "The very time of his death lies within the region of conjecture rather than of history," and that "the result of all this accumulation of apocryphal material is, from one point of view, disappointing enough."

Kitto's *History of the Bible*, page 627, is more definite as to his death: "His remains were deposited in the city of Ephesus." "Being nearly a hundred years of age at the time of his death."

PHILIP

Of his death Kitto's *History of the Bible*, page 629, says:

They accordingly ordered him to be seized, and thrown into prison, whence, after being severely scourged, and put to death, the manner of which, according to some, was by being

hanged against a pillar, and, according to others, by crucifixion. . . . The martyrdom of Saint Philip happened about eight years after that of Saint James the Great.

In Smith's Dictionary of the Bible there is no account of his death, while Sanford's Cyclopaedia of Religious Knowledge, page 735, merely says: "According to tradition he preached in Phrygia, and died at Hierapolis." Faussett is silent as to his death. The Editors' Encyclopedia says: "The traditions of the after life of the apostle at Hierapolis in Phrygia and his burial there, remain unconfirmed."

BARTHOLOMEW

The authors quoted from thus far seem to agree that this man was also called Nathaniel, but only Kitto and Smith have anything to say with reference to his death. The former, page 630, says: "The magistrates were so incensed against him, that they prevailed on the governor to order him to be put to death, which was accordingly done with the most distinguished cruelty." Smith, page 99, says: "Some allot Armenia to him as his mission field, and report him to have been there flayed alive and then crucified with his head downwards.."

THOMAS, CALLED DIDYMUS

According to Kitto's Illustrated History of the Bible, page 631, this apostle did a great work in the city of Malipur, near the mouth of the Ganges, arousing the ire of the Brahmans to the extent that as "he was at prayer, they first threw at him a shower of darts, after which one of the priests ran him through the body with a lance. His corpse was taken up by his disciples, and buried in the church he had caused to be erected."

Faussett makes no mention of his death, while Smith in his Dictionary of the Bible, page 947, tells us:

The earlier traditions, as believed in the fourth century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa. The later traditions carry him farther east. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance, and is commemorated by the Latin church on December 21, by the Greek Church on October 6, and by the Indians on July 1.

Sanford's Cyclopaedia of Religious Knowledge, page 907, says:

"Gregory Nazianzen speaks of his preaching in India where, according to a later tradition, he suffered death at the king's command, by being pierced with lances." If the statement in Smith's Dictionary is true, that he converted the prince of Malipur, his death might have been the result of the king's command. The Editors' Encyclopedia says that tradition has it that he suffered martyrdom in India.

MATTHEW

Sanford's Cyclopaedia of Religious Knowledge, page 580, says that tradition has it that he preached

finally in Ethiopia, India and Parthia, "In which last country he is said to have suffered martyrdom for the faith." Kitto in his Illustrated History of the Bible says: "He suffered martyrdom in a city called Nadabar in Ethiopia; but the particular manner of his death is not certainly known, though it is the generally conceived opinion that he was slain with a halberd. His martyrdom is commemorated by the church on the 21st of September." Smith, in his Dictionary of the Bible, page 531, in speaking of his missionary work has it about right when he says, "Nothing whatever is really known." Of his death he says, "Heracleon; the disciple of Valentinus, which Clement, Origen, and Tertullian seem to accept: the tradition that he died a martyr, be it true or false, came in afterwards." Faussett is silent in the matter.

JAMES THE SON OF ALPHEUS

Historically known as "James the Less." But whether he and "James the brother of the Lord" are one is the question not likely to be settled. The New Standard Dictionary says there were three James's but on this point neither Smith, Faussett, Kitto nor Sanford agree with the New Standard, but rather hold the opinion that there was but the one James, though the two designations, and all these agree that his death was ordered by the Sanhedrin to be thrown headlong from the battlements of the temple. This not killing him, he was stoned to death while in the act of praying for their forgiveness. This occurred about 69 A. D.

JUDAS OR JUDE, LEBBAEUS OR THADDAEUS

Though called Thaddaeus by Matthew he seems to have been fortunate or unfortunate, as the case may be, enough to have had all these names, but of either his life or death but little seems to be known. Sanford in his Cyclopaedia of Religious Knowledge, page 495, says: "Tradition is contradictory. According to Abdias he preached in Persia, and was martyred there, while Nicephorus says he died a natural death at Edessa." Faussett makes no mention of his death, while Kitto agrees with Sanford, using these significant words; "He died in peace." Smith says nothing of his death.

SIMON THE CANAANITE

Smith is silent as to his death, while Faussett in his Bible Cyclopaedia, page 653, says "He was martyred in his one hundred and twentieth year, under Trajan, A. D. 107." According to Kitto the word *Canaanite* is derived from the "Syriac word *Kanaan*, by which the Jewish sect or faction of 'the Zealots' was designated. . . . The Greek equivalent is *Zelotes*, and this 6: 15; Acts 1: 13 has correctly preserved." This author, after telling of Simon

converting great multitudes in Britain, where he sustained "the greatest hardships and persecutions," says: he was at last crucified, and buried in some part of the island, but the exact place where is unknown."

Sanford makes no mention of his death, neither does the encyclopedia already quoted.

JUDAS ISCARIOT

For an account of the manner of his death we do not need to go beyond the New Testament. Sanford in his Cyclopaedia of Religious Knowledge, page 495, contents himself by quoting from Encyclopedia Britannica, the closing part of which is here quoted: "In ecclesiastical legends and in sacred art Judas Iscariot has taken a prominent place, being generally treated as the very incarnation of treachery, ingratitude, and impiety."

MATTHIAS

Kitto's Illustrated History of the Bible, page 633, has this to say:

From Judea he traveled into other countries, and, proceeding eastward, came at length to Ethiopia. Here he likewise made many converts; but the inhabitants in general being of a fierce and untractable temper, resolved to take away his life, which they effected by stoning him, and then severing his head from his body.

Neither Faussett, Sanford nor Smith mentions either the time or manner of his death.

PAUL

This narrative would hardly be complete without mentioning this apostle. And shall there be desire on the part of any to learn from these authors as to the other apostles, such as Barnabas, Timothy, etc., I will be but pleased to furnish such for HERALD readers. Kitto, page 619, says:

Paul was conducted to a place on the road to Ostia, about three miles from Rome, in order to undergo the punishment pronounced against him by the cruel Nero. In his way he converted three of the soldiers who were sent to guard him to his execution, and who, within a few days after, died martyrs themselves. As soon as Paul arrived at the place of execution, he knelt down, and after praying for some time with great fervency, cheerfully gave up his neck to the fatal stroke; quitting this vale of misery in hopes of passing into the blissful regions of immortality, to the kingdom of his beloved Master, the great Redeemer of the human race.

Smith, in his Dictionary of the Bible says, page 713, "Eusebius himself entirely adopts the tradition that Paul was beheaded under Nero at Rome." Sanford does not mention his death. Faussett merely says "His death was in 67 (Eusebius) or 68 (Jerome)."

Shall these accounts be of any value to the ministry or others the writer will be well repaid for the effort made in the research. J. W. WIGHT.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Read the Proposed Amendments

We desire to call the attention of the sisters to the proposed revision of the constitution and by-laws of the auxiliary. It is rather to be regretted that it was considered necessary to revise so soon after adopting the one of last year, but its inadequacies have been forced upon the attention of the executive officers this year, and it was thought best to correct, as soon as possible, that which has been found faulty or lacking. Please examine it very, very carefully, comparing it with the one found in the Year Book, and be prepared to vote intelligently upon it, when it shall come up for action at the General Convention in April.

It will be seen that the whole thing has been simplified, and the constitutions and by-laws for district (or stake) and local societies done away with. This leaves more freedom for locals to act in accordance with the peculiar needs of their own communities, although none who have lately re-organized under the rules adopted last spring as found in the Year Book, will find it at all necessary to organize again, if they have found those rules adequate, and adaptable to their needs. Please see if it meets your idea of the needs of the association.

AUDENTIA ANDERSON.

Social Service Series--Chapter 6

WHAT INTOXICATING LIQUORS DO FOR A COMMUNITY

The Two Glasses

There sat two glasses filled to the brim,
On a rich man's table, rim to rim;
One was ruddy, and red as blood,
And one as clear as the crystal flood.
Said the glass of wine to his paler brother,
"Let us tell tales of the past to each other;
I can tell of banquet, and revel, and mirth,
Where I was king or I ruled in might,
And the proudest and grandest souls on earth
Fell under my touch as though struck with blight!
From the heads of kings I have torn the crown;
From the heights of fame I have hurled men down.
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a taste,
That has made his future a barren waste,
Far greater than any king am I,
Or, than any army beneath the sky.
I have made the arms of the ruler flee,
And the shrieks of the lost were sweet to me.
Fame, strength, wealth, genius before me fall,
And my height and power are over all!
Ho, ho—pale brother," said the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned, or a murdered host;
But I can tell of hearts that were sad,
By my crystal drops made bright and glad;
Of hands I have cooled and souls I have saved;
Of thirst I have quenched and brows I have laved;
I have leaped through the valley; dashed down the
mountain,
Slept in the sunshine and dripped from the fountain;

I have burst my cloud fetters and dropped from the sky,
And everywhere gladdened the prospect and eye.
I have eased the hot forehead of fever and pain,
I have made the parched meadows grow fertile with
grain;

I can tell of the powerful wheel of the mill
That ground out the flour, and turned at my will.
I can tell of manhood debased by you
That I have uplifted and crowned anew.
I cheer, I help, I strengthen and aid:
I gladden the heart of man and of maid;
I set the wine-chained and captive free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its paler brother—
As they sat together, filled to the brim,
On a rich man's table, rim to rim.

—Ella Wheeler Wilcox.

Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation, crime and disease, it is the duty of the social service worker to discourage it, producing as it does, more evil than good.

It has been proven that the sober soldier is the efficient soldier. Further it has been found, through investigation, that intoxicating liquor does the following for the community:

"It fills men's stomachs with poison;
"It fills jails with drunkards;
"It fills penitentiaries with criminals;
"It fills poorhouses with paupers;
"It fills hospitals with sick and injured;
"It fills the asylums with insane;
"It fills our streets with loafers;
"It fills homes with sorrow;
"It fills husbands, wives, and children with want;
"It fills court calendars with cases;
"It fills property records with mortgages;
"It fills politicians with fear;
"It fills graves with the dead."

Yes, it is quite true that intoxicating drink will do all of these things and the pitiful condition of disease can often be traced back to the first drink, from which the mind became highly stimulated, resulting in immoral acts, the seat of infection.

It is my personal experience, that the medical profession does not call for liquor to any amount or great advantage. Alcohol has some use as a drug, but like many other drugs, is so powerful in its action as to render its use extremely dangerous. It has, therefore, no appreciable place in the armamentarium of the modern physician.

"His last cent being spent for a drink of liquor, a laborer fell into the river as he was looking for a warm place to sleep. He was fished out of the icy waters, and sent to the county hospital." Not an uncommon news item!

In regard to the suffering due to intoxicants, we have three degrees, all more or less preventable: "That which is due to the individual, solely and directly caused by his own acts; that which is caused by the wrongdoing of other individuals; and that which is caused by the wrongdoings of society."

Thousands of innocent victims of this drink folly of humanity's, are massed into pitiful conditions of poverty, sickness, woe and want. The social worker cannot stop the sale of intoxicants, but it is her duty and her privilege to do what she can to educate the individual against their use.

H. BERENICE RUSSELL.

A Very Active Department

A report reaches us of the educational work undertaken in the Council Bluffs auxiliary, together with a poem by Sister Dempsey, read at one of their successful meetings, the reading of which may arouse others to a sense of the importance of this branch of the work. Shortly after reunion last fall, they organized two study classes, one for Bible study, and the other a class in mothers' and teachers' problems. The former has been well attended, and is led by Sister Rachel Self, in a very thorough and efficient manner. The latter class has had harder pulling, but several new members have now come in, and more interest is aroused. They are using as a textbook, *Child Study and Child Training*, by William B. Forbush, as recommended in the Year Book, which is a text considered among the best on the subject.

Recently they were favored with a lecture by Doctor Rose Rice, a practicing physician of their city, who talked on "Heredity and environment." They advertised this lecture in the city papers, and quite a number of strangers attended, who commented very favorably on the good program and the grand work they are trying to do. They had musical numbers and readings, and an explanation of the work and aims of the class by the leader, Sister Grace Prouty, who brought out in a pleasing and convincing manner many reasons why all should be interested in child study. The poem by Sister Dempsey was also read, and served to impress the importance of this work. There are several mothers' clubs in the city, but they are more in the nature of activity clubs, and do not take up the fundamental and systematic study of child life and its guidance. Our workers hope to combine the two lines some day. The reporter, Sister Olive McLean, superintendent educational department, closes with a poem from which she has received much strength and encouragement.

"Nothing at all is easy in life,
Nothing worth while can be done with ease;
A stern, brave battle is that of strife,
On the hills of blue, or the conquering seas!

"Nothing is easy to do that's great
With lofty purpose and art supreme,
Toil and struggle, and grief and care—
Nothing in life is a moment's dream!

"Nothing one does, if he does it well,
Is easy and simple and quick and light;
The task of life is a difficult task
To do it well, and to do it right!

"Nothing comes easy; the strife is hard,
But the thing worth doing—ah! that repays
For the ache and grief, the dust and the grime,
And the infinite pain of toiling days!"

Notice of the Proposed Amendments to the Constitution and By-Laws of the Woman's Auxiliary

To be considered at the convention in Lamoni, Iowa, April, 1917.

According to constitutional provision the required notice has been given in the *HERALD* of March 7, 1917.

The proposed amendments to the present constitution and by-laws for the government of the general organization of the Woman's Auxiliary are as follows:

To amend by striking out article 2 and inserting in lieu thereof, the following—

ARTICLE 2—OBJECT

Its object shall be to study the welfare of the home, child, community, school and church; to encourage the organization of women into classes, etc., that they may better prepare themselves to cooperate in all work tending toward the building up of Zion.

To amend by striking out article 3 and inserting in lieu thereof the following—

ARTICLE 3—MEMBERSHIP

Any club, circle, class, etc., organized with the above object in view, or any woman so interested, may become members by paying the sum hereinafter provided.

To amend by striking out article 4 and inserting in lieu thereof, the following—

ARTICLE 4—ORGANIZATION

The officers of this organization shall be: president, vice president, secretary, treasurer and historian, to be elected annually at a meeting of this association at such time and place as shall be decided upon. The manner of election shall be determined by the vote of the general assembly.

In case of death or resignation the vacancy shall be filled by appointment agreed upon by a majority of the executive committee.

To amend by striking out article 5 and inserting in lieu thereof, the following—

ARTICLE 5—FINANCE

There shall be an annual assessment of ten cents per member, due and payable to the general treasurer at the first of each year.

To amend article 6, section 1, by striking out the words "General" and "districts or stakes and locals," making the section read as follows:

The church book of rules shall be authority on all questions of parliamentary usage in the association.

To further amend article 6 by striking out of section 2 the word "one" and inserting the word "three" making the section read as follows—

This constitution may be amended by a two thirds vote at any general convention, provided not less than three months' notice of the proposed changes shall have been published in the press columns of the association.

To further amend the constitution by striking out and eliminating the entire provision for constitution and by-laws governing districts, or stakes, and locals as contained in the present constitution and by-laws as printed in the Year Book.

The proposed amendments to the by-laws of the general association have been printed in the HERALD of March 7, 1917. The by-laws may be amended at any annual meeting of the general association without previous notice, by two thirds majority vote.

MRS. HELEN SILSBEE SMITH,
MRS. W. W. SMITH,
MRS. M. A. ETZENHOUSER,
Committee.

A little patience, and the fog is past,
After the sorrow of the ebbing tide,
The singing floods return in joy at last.
For darkness passes; storms shall not abide.

The night is long and the pain weighs heavily,
But God will hold his world above despair.
Look to the east, where up the lurid sky
The morning climbs! The day shall yet be fair.
—Celia Thaxter.

LETTER DEPARTMENT

Experiences With the Mormons in the Society Islands

I must write you of my experiences with the Mormons at this place. I left Papeete, Tahiti, July 6, bound for the island of Hikueru, which is a pearl diving island, the season set apart for that work being from August 1, to December 1. This being one of the best diving islands, a big attendance was expected. About eight hundred came. It is also a Mormon stronghold, if it may be said that they have any stronghold. It is my experience that their hold may easily be broken, or at least considerably weakened in any respectable community. About two hundred native Mormons and nine foreign missionaries put in their appearance, as against about forty of our people and one foreign missionary. It was evident to me that their policy and the manner of their campaign was previously mapped out and from it they did not intend to deviate. It is evident they have profited by observance of the Catholic policy. They had built a number of missionary houses conveniently situated among the people. Their own people's houses were in clusters with a missionary house in the midst, which missionary was a constant guard; also if there was a likely spot among any other class of people there was he also to be found.

With all their missionaries they did not make much effort to reach the people through preaching, preferring rather to depend on the house to house canvass. The natives often asked me what was the work of so many missionaries; they said they could scarcely look out on the street but they could see a Mormon missionary. Neither are those missionaries slow to misrepresent us, saying that the Reorganization is leaving Independence: that all our houses are going to rack and ruin: that there are more Mormons in Independence than Josephites, etc. Thus they debase us and exalt themselves; immortalizing Brigham Young, etc., and at last leaving the native with the impression that if he wants salvation he should climb into the Mormon band wagon. They do not hesitate to slander Joseph Smith the martyr, saying that he practiced polygamy, celestial marriage, etc. Christ the master as Joseph the servant is similarly charged by them. Their president of the mission is said to speak by the Holy Ghost. The natives say he trembles when he does so.

He called me into his house one day and plied me with questions so fast that I had no chance to answer. As we were on the subject of plurality of gods, I told him that he should beware how he taught contrary to that which was written, for God is no respecter of persons and that under similar conditions God would answer him as he did Zeezrom; whereupon he delivered a prophecy, stating that the Reorganization was soon to go to pieces, and that the greater portion of the members would go to the Mormons, and that meant in the whole world. He also said that of all the people in the world we, the Reorganization, were the meanest, the Catholics being far ahead of us.

As a land force I was no match for them, as it was impossible for me to visit all the houses in a day that they had, to straighten up their misrepresentations, so I proposed to drag them out before the people. This I found quite difficult. I began, not with attack, but with diplomacy, inviting them out to our meetings, when topics were placed on the blackboard and all were invited to talk to the question. This is an old custom and met with the approval of the native Mormons but not the foreign missionaries. The natives were soon stopped from attending or taking part in our meetings.

Thus those missionaries would neither enter nor permit those that were entering to enter. Thus every chance to preach the gospel to them was closed. I then concluded to carry the war into Africa, as it were, and accordingly typed a number of copies of the proposition below and carried it among them and distributed them.

"THE PLURALITY OF GODS AND THE PLURALITY OF WOMEN

"My Mormon friends, I write these propositions to you because your books and your missionaries teach the propositions written above: and it is not only three gods that they teach, but they teach that there are many true gods. You apply the propositions below to the propositions above.

"Proposition 1. 2 Nephi 29: 8, 9. (Lamoni Edition 2 Nephi 12: 60.) Verse 8 says, 'Wherefore I speak the same words unto one nation like unto another.' Verse 9 says, 'And I do this that I may prove that I am the same yesterday, today, and forever.' You apply this to Jacob 2: 27. (Lamoni Edition 2: 36.)

"Proposition 2. 1 Nephi 15: 14. (Lamoni Edition 1 Nephi 4: 19.) Question on the verse: What gospel should show them how to come to him and be saved? The answer is in the verse, (18): 'The gospel that was ministered to their fathers by him.' What was that gospel? It is found in Jacob 2: 27. (Lamoni Edition, verse 36.)

"Proposition 3. 2 Nephi 3: 12. (Lamoni Edition 2 Nephi 2: 21.) You teach polygamy; I teach monogamy: whose is the mistake? Can he who is mistaken permit the writing of the seed of Joseph (of Egypt) to correct him? Here is that correction: Jacob 2: 27. (Lamoni Edition, verse 36.)

"Proposition 4. Nephi 3: 19. (Lamoni Edition 2: 38.) The verse says: 'And the words which he shall write, shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins.' Now I ask: Are the words of Jacob 2: 27 expedient for you?

"Proposition 5. Alma 11: 26-29. (Lamoni Edition 8: 79-82.) I ask: Was Amulek's answer correct? Also read, Alma 13: 20. (Lamoni Edition 10: 17.)

"These things are written that you do not always look upon man but that you look to the stone from whence ye are hewn.

"ALAVINA."

I took copies of this bill to the city of the Mormons, and to the house of one of their leaders who is favorable to us, and with whom I had had many pleasant chats. I there distributed them. Some evenings later I was again there to distribute some on another topic, and as I was talking to a crowd in front of a native's house, I was discovered by the Mormon president. Whereupon the following in substance occurred (in Tahitian tongue): "Alva, what is the reason you come into our city telling lies about us?"

"I was not aware I had lied about you."

"Yes, you did."

"In what?"

"Why, in those papers you have been distributing."

"In what point?"

"In regard to plurality of gods. You say we worship a plurality of gods."

"To whom did I say that?"

"Why in those papers you have been distributing."

"It is not so stated in the paper, but it says that you teach there are a great many true gods, and if you deny it I will read it from your own books."

"Read it!"

"All right, here it is:" (reading from Chase's little book).

"Oh, you don't need to read from that, that is some more lies that you people have printed."

"All right (putting it back in my pocket). Please give me

that little red book that you let me read the other day, called 'The teachings of Joseph Smith, and near the back I will read those teachings, and they are printed by yourselves. You also made other misrepresentations. . . . Oh, don't change the subject, come on, hand it to me," etc.

He then commanded me not to come again to their village teaching those lies, whereupon I replied that God sent me and that when I wanted to come I would not ask him. He then turned on his heel and fled. I then turned to the audience and said: "My dear friends, God made you and gave you an intellect and freedom; and if you want some more reading matter, I have some here on another topic, and you may have it; if you don't want it I will return with the Word of God." A chorus called out: "Give me one." I did not have a tenth enough.

At this writing the diving season has closed; many native Mormons have denounced their president of the mission for his effrontery, and one of their leaders, an elder, asked for baptism, but wants to return to his island and bring his wife in also. I think there are others to follow. I have found this method successful, for every typewritten article is immediately carried to their missionaries, and he being unable to give satisfactory answer, a bad impression is left which reacts in our favor. I believe the day is not far distant when we will make great inroads upon them here. We cannot be too plain with them as long as it is evident that love is our ruling spirit; but mocking, unjust criticism and persecution will only defeat our own purpose. I am re-joicing in the work.

Your brother,

ALVA H. CHRISTENSEN.

PAPEETE, TAHITI, February 1, 1917.

In Dixie Land

I have been in "Dixie Land" for nearly nine months and I will try to tell your many readers what I think of the country, and people, and of religious conditions. It has been the busiest year of my life in missionary work. I have preached more sermons, and had more calls than I have had in any previous field of labor.

I have labored in three States—Alabama, Mississippi, and Florida. The country is very poor compared with the great prairies of the Middle West. It will cost about ten dollars an acre for commercial fertilizer to put on the ground to produce a fair crop. Cotton and corn are the principal crops. I have not seen any timothy, clover or alfalfa hay.

The farmers are the poor people and work hard and long hours and get small returns for their labor, and this year has been an extremely bad one on account of the great tropical storm on July 5 when many millions worth of property was destroyed. The wealth of this country has been in its great pine forests, which are rapidly disappearing.

The people in some things are different from northern and western people; I find more to commend and praise than to condemn. Whatever deficiency may exist on account of education, or of progressive ideas in farming, or of business, is not from desire but because of conditions over which they have had only partial control. Before the Civil War the old English system of education prevailed to a very large extent; the children of the wealthy went to private schools and the poor people went to the public schools, and to attend the latter was looked on as such a disgrace and a sure badge of poverty that many grew up in ignorance rather than to acknowledge their poverty in a public way. When the war was over the country was in a condition of desolation, the soldiers of both armies had traveled over practically all the country and destroyed most of the property, then followed

carpet bag and negro rule with all of its train of evils, and during that period there was practically no school system and the boys and girls of that time had but very little opportunity for an education, and to-day the whole South feels the results of those dark and cloudy days, and as a church we are feeling its burdens now.

An era of good feeling set in during the presidency of William McKinley and in all conditions of public and private life things took on a more hopeful feeling, and it still continues. In every condition of life the South is moving up, and in a very few years it will stand among the most progressive communities of our now reunited country. And in our church work will we measure up to the new conditions and get a firm foothold among the intelligent and progressive people that will be the leaders of the new South in all human endeavor that makes for the betterment of mankind?

The common people of the South are more willing to accept the gospel than the same people in the North. It is easier to get them to listen to our message. In the midst of their poverty I have been sometimes amazed at their generosity to the missionary, because I know it is just as easy for a farmer in the North to give five dollars as it is for one here to give a dollar, and most of our people in this country are farmers. If our missionaries lack for anything it is because of an empty pocketbook and not a hard-hearted people to deal with.

Wherever I have been among the people, by conversation and reading of the best literature I have tried to find out the past and the present of the southern people, and I had unusually favorable opportunities in the public libraries at Mobile, Alabama, and Gulfport, Mississippi. I read with keen interest all that I could find time to. The South in the Making of the Nation, a work of twelve volumes, was of unusual interest. It is the product of the best minds of the South. As a result of my observations and reading of their best literature I am well convinced that the average man from the North has but a meager knowledge of the true conditions of the past and present of this country and its people, and as a church we will be losers in the great struggle for a place in the front ranks, unless we can get the proper vision of the great field of gospel work that lies before us in this virgin field of gospel opportunities. The task in this field is a very difficult one because the men who come down are not acquainted with conditions, and in many ways are at a disadvantage. The best men and women for work will be those who have their homes here and are in touch with the people and the conditions that surround them. The great cry, the pressing need, is for consecrated men and women, efficient in their chosen field of service, full of love, faith and patience, to feed the sheep and lambs whom the missionaries have brought into the fold, who are spiritually dying every day within sight of their own home, their father's house, the church of God.

Whatever difficulties the people in the North have they are found in an aggravated form in the South in missionary work. The care of the branches, the Sunday school and Religion, and woman's work—there are many difficulties to meet. The high cost of living means more to the South than in the North because whatever the prices may be for the common necessities of life they are still higher down here, and in most classes of labor the wages are lower.

I will tell of a few things that are strange to people from the North and some that are only different—and in doing so it is not with any intention of reflecting on the people, but because we are interested in knowing how people in different parts of the world live and do things and we will often find the ways, customs and manners are better adapted to condi-

tions where they live than ours would be. Everyone who comes from north of the Mason and Dixon's line is a "Yankee," so if the Southern people form a poor opinion of what a real "Yankee" from New England is by taking us from the West as a sample, do not be harsh with us because we have done our best to get such an idea out of their heads.

The white people look on it as a mark of ill manners and ignorance to address a negro as mister, and it is not looked on as a compliment by the colored people.

There are separate schools for white and colored children, also separate waiting rooms in the railroad stations. There is always a car for colored people on every railroad train. A lady may take a colored servant with her in the white waiting room or in the passenger car.

It is quite common to have a general merchandise store in the country where the farmers do their trading. The women are more reserved than women in the North. They usually sit on one side of the church, during services, and the men on the other. Girls usually marry much younger here than in the North, education and other conditions are having a tendency to make it later in life than it has been in the past.

Southern people's feelings are more intense, if they like you it is like the little boy said, "they just like you all over," if they do not like you, you can feel their resentment. There is no hypocritical soft soap about them.

In their home, financial and educational conditions the gulf is wider between the country people and city people than it is in the North. They are generous hearted and given to hospitality and it often causes them to be imposed on by selfish neighbors. The story is told of Robert Toombs of Georgia that when some of the citizens of his town talked about building a hotel he opposed it, saying that all decent people coming to town could stay with him; any other kind should not be allowed in the town.

Because of education, closer business relations and social intercourse the feeling engendered by the war is rapidly dying out. It is only kept up, if done at all, by politicians to help them get into office. In talking with the probate judge of Baldwin County, Alabama, he remarked that if the railroads had run north and south instead of east and west there would not have been any war. The isolation of the two sections had much to do with bringing on the war. The business at that time was almost entirely carried on with England. The two sections were in a large sense strangers to each other. Some of the States were ready to abolish slavery but how to do it without causing a catastrophe in the social structure of society was the important and dangerous thing. If the extremists in both sections could have been held in check for a few years the good sense of the intelligent people would have found a way to solve it without war. The saloon has been a greater menace than slavery, because it has been national, and yet without war we are gradually accomplishing its elimination from the entire country. The greatest regret I have in leaving is that I did not possess more ability so that I could have served them better.

"Au revoir."

MCKENZIE, ALABAMA.

EDWARD RANNIE.

If anyone knows the address of Theodore Grabsky, who formerly lived in Kansas City, Missouri, please write Brother E. Dickey, Vale, South Dakota. The latter includes with his request this commendation: "I have been a reader of the HERALD for many years and love it more and more as the years roll by."

Spring River District

The cause of Christ is moving onward in the Spring River District. Our late conference at Joplin was an inspiration and uplift to all who attended, being also the largest ever held here. The business was disposed of with good feeling, and the preaching and prayer meetings were good. The elders and priests quorums held sessions which were of benefit to the members and to the general work.

Brother Henry Smart is doing a good work as president of the elders, as also is Brother Albert V. Karlstrom as president of the priests. The district appointees were all present—Brethren Lee Quick and A. C. Silvers who have labored for some years in this field. Brother Roy Budd who has been but two years here but who with the others has the confidence and support of the Saints. Brother William Bath also who is one of our own boys, who took up the missionary work during the year, is making good. Nor do we forget our vice president, Brother O. P. Sutherland, who has long been a pillar in the church and whose life has been of great influence for good far and wide, also the long list of local brethren who have wrought faithfully and well in the work, with all the Saints. A gathering of such souls could not be otherwise than joyous, inviting the presence of the divine Spirit, bringing peace to all.

One of the important events of the conference period was the effecting of a district organization of the Woman's Auxiliary with Sister Mollie Davis, president. She has associated with her a strong corps of assistants. There is certainly an open field for service by this department and the opportunities are great and important.

The membership of our district is over two thousand two hundred, having had a gain of about four hundred during the last five years. The growth has been steady. The Sunday school with Sister Mollie Davis as superintendent and the Religio with Brother Emmet Lancaster as president have also had a steady growth.

Brother Lee Quick has been preaching at his home town, Mapleton, while assisting in building a new church. After the conference he visited Purcell where he held two meetings and baptized six—the fruitage of past sowing at that place and at Webb City. He made his way to Cherryvale and into Oklahoma where he will labor till he leaves for General Conference. Elder Silvers has recently visited various points in Oklahoma, and held a profitable meeting at Coffeyville, Kansas, where the work was established in more permanent form. He spent a week after the conference at Joplin, expecting to visit also Weir and Chanute.

Elders Roy Budd and William Bath held an extended meeting at Gross where a deep interest was aroused and thirty-three were baptized and left rejoicing in the knowledge of the true gospel. This is a new point, though an opening was made here many years ago by J. A. Davis and R. T. Walters. Brother J. A. Brown and family are the faithful Saints who made it possible for these brethren to accomplish what they have here. The district president with Elder Bath spent a week here building up the new Saints, the latter remaining to continue the work.

The Saints at Carthage, Missouri, have secured a lot and are planning the erection of a bungalow chapel to meet their needs for a meeting place. The Joplin Branch has its new church in process of erection and the basement will soon be ready for occupancy. The building is of concrete and will have kitchen, furnace room, baptismal font, class rooms, etc. The old church has become altogether inadequate for Sunday school and other services. Pittsburg and Arma each

have a lot and are looking toward the erection of a building as soon as the way is clear.

The district president has visited the branches and scattered Saints, giving instruction and encouragement in the work so far as possible. The time for General Conference is approaching, marking the end of another year's work. We are still hopeful in the work and see much in the church and in the progress of world events to encourage us and to strengthen faith. The way is clearing for the gospel work to move faster than ever before.

CHARLES FRY.

Independence Stake

Spring is here and the Saints will take a new departure this year in a more expansive cultivation of nature's bounties and they have already begun the work of planning and plowing on the east lawn of the church lot. Hereafter they will be more self-reliant. As was said of Brother T. J. Sheldon after his discourse on the evening of March 4, they are having a "grasp of the situation." The text was in Revelation 18:4: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." His theme embraced the serious conditions throughout the world, of covetousness, overproduction and inequality. "The lesson of thrift," our brother said, "will not be entirely on money saving. The Saints should be able to solve the problems that confront them by carrying out the law of surplus and consecration, and there is a real and important work to do after being born again."

As usual, there are many meetings going on. The stake conference convened March 10, the business was well done and delegates to General Conference elected. On the afternoon of March 10, two important sessions were held, the Woman's Auxiliary of the stake in convention and Professor George Melcher delivered a very interesting lecture. There were also some excellent musical numbers. There were well-received short talks by our garden superintendent, Brother J. J. Teeters and by Sister A. L. Yingling on vegetable and flower culture and the management of the work.

Mr. Melcher's lecture on "Thrift and good management in the home a remedy for the high cost of living" was full of broad and convincing suggestions on the uses and fertility of the soil, on the coal, gas and other resources of this choice land, and also our enormous water power, all of which are in the hands of monopolies instead of the people.

The sermons on March 11 were by Brethren Edward Rannie and J. F. Curtis.

ABBIE A. HORTON.

(The following held over from last week.)

At the convention of the Woman's Auxiliary Bishop James Keir referred to woman's work already entered upon and highly commended the efforts already put forth, mentioning the names of Sisters Sturges and Esgar of the Mutual Helpers, who have for some time been aiding those who desired to be more efficient in the arts of millinery and dressmaking. He pointed out in detail the unnecessary expenditure for costly articles of clothing and gave advice concerning cutting down of electric light, gas and grocery bills. He suggested that the Saints call in the aid of their supervisor Brother J. J. Teeters to counsel in reference to raising vegetables and beautifying premises.

The National Education Association convention school gardeners gave some excellent reports of their work. The school gardens of some of our island possessions, especially the Philippines, were said to be of a superior grade. Brother Keir's effort was well received.

The meeting was supplemented by a lecture on the Book

of Mormon by Elder F. M. Sheehy. Among other things he called our attention to an extensive advertisement in a Kansas City daily, put there by Doctor James Talmage, one of the Utah twelve apostles. It is a very comprehensive description of the Book of Mormon and one cannot fail to get a clear idea of the book from reading it. It says: "The Book of Mormon is before the world. It has been distributed by the millions of copies in English and other modern tongues. The claims made as to its genuineness at the time of the first publication have never been altered in the least particular."

ABBIE A. HORTON.

From Here and There

The Saints at Levering, Michigan have recently enjoyed a visit from Brother Starks and the work is moving along nicely.

C. M. Foulks writes from San Antonio, Texas that he is working hard at tract distribution. Weather very dry but indications of rain.

Brother S. M. Plumb, of Ardmore, South Dakota, wants to know the name of the nearest branch and if any Saints live near Ardmore. If so, please write him.

Does anyone know Mrs. John Story, of Chalk River, Ontario? A nonmember friend of hers writes from that place to say that her husband has died and she believes he belonged to this church but is not sure.

"I wish some one would preach a sermon on 'authority' and have it reported in the HERALD," writes Mrs. Ella Baird, of Bangor, Michigan. All right, sister, Brother E. E. Long is to preach a sermon on that subject in Lamoni before long, and if we can do so, we will have it reported for the HERALD.

Alliance, Ohio, is a new opening, with nine members, R. A. Smith being a priest. Elder William Anderson was recently at that place and held meetings for a week. Three have been baptized and others are interested. There is said to be a splendid opportunity for tent work there. The Sunday school organized in December is growing and they hope to have a branch soon.

A brother at Ames, Iowa, sent to the Bureau of Publicity for some information on a special line of our work and was so pleased with the tracts and the letter that he sent in five dollars to help others likewise situated. Numerous intelligent inquiries come to the Herald Office that are turned over to the Bureau of Publicity who carefully answer them and usually follow them up with encouraging letters.

Writing from Liberty, South Carolina, Brother A. G. Miller says he has just closed a very good meeting at Greenville. Some are to be baptized. In distributing literature he visited the Salvation Army Home for Fallen Girls. There were twenty-eight young girls not over fifteen years of age residing there and twenty babies. He says: "It made me feel sad to see the sight, but it was good to know that there are those in the world who will give these unfortunate girls an opportunity to reform their lives."

The press committee report a joint convention of Sunday school and Religio work at Flint, Michigan, February 24 and 25, which was of a very high order. Efficiency seems to be the watchword and the district secretary reports a banner year for the Sunday school. Reports came in better than ever, and there is more money in the treasury. The various features of the program are recorded as excellent, including

the musical. We like to hear of such conventions and wish there were many more as good.

Writing about some details concerning his meetings to be held at Lamoni during the conference, Bishop R. C. Evans tells us the large church building in Toronto is now too small to seat the people if they all come out to the meetings and that they think of building another building. Great crowds attend all the meetings in the theater, and he had baptized ten the past week and more ready. At present there is a published letter debate in progress between himself and a Presbyterian preacher who lectured against our church. The conference sermons are to begin the evening of April 6 and continue till the close of the sessions.

Lamoni church is being papered and painted, new toilets put in, and other improvements made, in preparation for the coming General Conference. Indications are that a large attendance will be had. The children's meetings are proving a great success and the interest grows. A business meeting of the Sunday school recently developed considerable enthusiasm over the raising of the two dollars each for the Christmas offering. A number of plans were suggested and you can count on Lamoni for doing her part—she always does. A goodly sum has already been gathered, but every energy will be put forth toward the earning of the balance.

A sister in the East says that we who are inland do not realize the pressure of the times as they on the coast do. They scan the bulletin boards, hear of industrial plants being guarded, the harbor patrolled to prevent suspects from getting views of the forts, etc., as they have been found doing. They are constantly reminded that something is pending and forced to realize that troublous times are here. Yet she says that in spite of the food riots, there are more "help wanted" advertisements than ever before and fewer calls for charitable aid. She says they in the East regretted very much the loss of Brother Burgess and wife, but are glad their loss is the gain of others.

Another Stereopticon Slide Stunt

That was a very ingenious method suggested by Brother Moore to Brother Headding for making lantern slides, as published in HERALD of February 7. It is the most simple method I have ever heard of for making text slides, but I imagine it would be very difficult to get them straight and free from pin holes, which would be greatly exaggerated on the screen. But it certainly is a simple method and I shall try it.

Here is the way I have been making text slides for years. Clean off the kodak film so it is perfectly clear, or better yet, pay twenty-five cents a dozen for celluloid thin plates two and one half by four inches. But if the film is used, cut to lantern plate size. Set up the type, lock in press in usual way, have a good book paper on tympan. Now print on tympan, set guides so printing will be in center of film, then feed in film same as in regular printing, and take an impression. Now you have the printing on both sides of the film. Dust both sides with gold or silver bronze, and you have a perfectly opaque slide which shows up black on the screen. I prefer white letters, surrounded with a black background, so I use the printed film as a negative and make a positive in the usual way by exposing on the lantern slide plate as is done with any negative, and then developing. If the black letters are preferred, after the superfluous bronze has been carefully dusted off, place the film between two thin cover glasses and bind in usual way. Dry before dusting.

When any word or line is to be emphasized, buy a twenty-

five cent book of Velox water colors, and in the white letter slide brush over the word with red or any color preferred and you have the emphasis in beautiful contrast. For writing on glass use "David's Announcing Glass Slide Ink."

When photographing a map or type from books, the regular plates or films will not do. Use "process plates" or the regular thin lantern plates make perfectly clear negatives and can be used as the slide.

Hope the camera club will have some good exhibitions at the conference. Don't know whether I shall have any prints there or not, but hope there will be many who do send samples of their skill.

C. EDWARD MILLER.

BURLINGTON JUNCTION, MISSOURI, March 5, 1917.

Editors Herald: While I am sending twenty-five cents for the DAILY HERALD, I will say that I take the HERALD and think it is a fine paper. We could not do without it. I get much good from it. I also take the *Ensign* and the *Stepping Stones* and the *Autumn Leaves*. We enjoy reading all of them. We are isolated Saints and have joined the home department in the Sunday school work. We get a great deal of good from it, and think it is a fine thing for isolated Saints.

Brother Oscar Okerlind was with us over Sunday, February 18. He helped us study our Sunday school lesson and gave us a nice talk after Sunday school. We enjoyed the visit very much.

I think every Saint who can do so should pay tithing; if he will the Lord will bless. I know from experience, for since I began paying tithing the Lord has blessed us in many ways. He has blessed us so much that we will have more to pay this year.

Wife and I and our oldest daughter belong to the church and we hope to see the other children join us. I am glad we can say that this is the true church of Christ. It has only been about four years last fall since we joined the church. I ask an interest in the prayers of the Saints that we may be faithful.

Your brother in Christ,
BERT HOYT.

RUTLAND, SASKATCHEWAN, March 4, 1917.

Editors Herald: Saskatchewan may be a cold country but it's not cold enough to prevent an honest soul that seeks salvation from being immersed out in the open in midwinter even though we get it sixty below zero at times. Just closed a stirring campaign of three weeks nightly pounding at this place, with the result of nine dead, buried, and resurrected, while many are wounded as to their former faith. Never struck a place where the folks demanded as much preaching. Unsatisfied with an hour, they called for more, and so they kept us at it night after night in sermons ranging from ninety to one hundred twenty minutes.

Our work hitherto at this place was but feebly represented by two families, the Ambroses from Maine, and the Newcombes from Boston, and for three years they have hung on, scattering gospel seed by the way until after many days their efforts have been rewarded. We leave them rejoicing in the restored gospel while we carry with us many reminiscences of God's power marvelously wrought among the devoted band we leave behind. Nearly all of those baptized are heads of families and among them are two school teachers and two music teachers. Surely there is sufficient in this gospel of the kingdom to satisfy the most exacting.

Duties at Lamoni compel us to depart and we have just this to observe: Western Canada is a splendid field of opportunities—all we need is to take advantage of the golden opportunities all around us. Conservativeness is not so staid

nor strong as in eastern Canada or other parts of long established settlements. The people, owing to the general good fellowship, ever a feature of a new settlement, are open to the molding influence of truth. It would be well to push an aggressive campaign while such conditions prevail. More calls for preaching than I can fill.

Happy and hopeful,

DANIEL MACGREGOR.

SOUTH SIDE STATION, OMAHA, NEBRASKA,

March 5, 1917.

Editors Herald: We are getting along as well as any new branch. It is uphill work though, as the weather has been very severe, and a number of members ill. But we are looking forward to better interest among members as soon as the weather is more settled. We have ceased cottage prayer meetings and will try having our prayer service in the church.

We are not discouraged, as the church of Christ was never meant to be popular.

We have a large Sunday school and usually well attended.

Brother James Huff, our president and "knowledge box" is still chaplain of the Nebraska State Senate and we miss him at our prayer meetings.

I think Saints should, wherever there are a few, whether a branch or not, unite in prayer meetings, as there is where much strength is gained even when they cannot attend the Sunday preaching service. Make a special effort to go to prayer meeting.

Your duty to your God and Maker is many times of more importance than some household duties which can sometimes be left undone, at least once a week or even once a month.

Dear Saints everywhere, make the effort. You will be rewarded tenfold. Come and be humble before God. We are living in precarious times and we must come up higher so we can escape. Look in Doctrine and Covenants 63:9.

We are starting a building fund.

MRS. GEORGE W. STEELE.

4733 South Fourteenth Street.

MISCELLANEOUS DEPARTMENT

Convention Minutes

MOBILE.—Religio, at Bay Minette, Alabama, February 2, A. E. Warr in charge. Locals reporting: Bay Minette. Officers elected: Earl Scott, president; Oscar Tillman, vice president; Missouri Booker, secretary-treasurer; Nora Warr, home department superintendent; Irene Kelley, member library board; H. M. Aebli, temperance superintendent. Delegates to General Convention: F. M. Slover, Edward Rannie, A. E. Warr, R. C. Russell. Meet on Friday prior to and at same place of next conference. Missouri V. Booker, secretary.

FLORIDA.—At Local, Alabama, February 2. Instructive talk by District Superintendent Bessie Clark. Several district officers absent. Teacher-training, grading, library work taken up. Officers elected: Bessie Clark, superintendent; J. S. McCall, superintendent, Helon Jernigan, secretary and treasurer; C. J. Clark, member library board, Sister R. V. Bass home department superintendent; Sister J. W. Robinson superintendent cradle roll. Delegates to General Convention: A. E. Warr, F. M. Slover, A. G. Miller, R. C. Russell, Edward Rannie. Helon Jernigan, secretary.

CLINTON.—Sunday school February 16, 10. a. m., Nevada, Missouri, in charge of district officers. Delegates to General Convention: R. T. Walters, W. S. Macrae, W. A. Lovell, Lee Quick, Emma Keck, A. C. Silvers, J. A. Marsteller, Hazel Noyes, T. C. Kelley, John Davis, Lucy Silvers, Gertie Bailey, Zora Lowe, Bertha Walters, Mable Braden, Dollie Brunson,

Orval Andes, Ollie Keck. District officers elected: Superintendent, Lucy Silvers; assistant superintendent, Bertha Walters; secretary, Zora Lowe; treasurer, Mabel Davidson; home department superintendent, Dollie Brunson; normal superintendent, Gertie Bailey; cradle roll superintendent, Mary Burch; library board member, Orval Andes. Marvil Mars-teller elected as committee on student help fund. The superintendency was authorized to provide lesson topics on the Doctrine and Covenants for class study in the Sunday schools. Zora Lowe, secretary; Lucy Silvers, superintendent.

GALLANDS GROVE.—Religio and Sunday school, February 9. All active locals reported, also district officers. Religio officers for new year: President, Lillie A. Marks; vice president, M. O. Myers; secretary, Floy Holcomb; treasurer, Edith Messenbrink; member of library board, Bessie Myers; temperance superintendent, Millard Turner; home department superintendent, Grace Keairnes; superintendent gospel literature, Emma Miller. Religio delegates to General Convention: J. L. Butterworth, May Rudd, J. B. Barrett, Lillie A. Marks, D. A. Holcomb, Floy Holcomb, M. O. Myers, Bessie Myers, A. R. Crippen, Belle Crippen, William Truog, Mrs. William Truog, Lizzie Fish, Robert Fish, Mrs. Joseph True, Lulu Crandall, C. E. Anderson, Gerrit Juergens, John Jordison, Vinnie Hatch, L. O. Myers, Myrtle Myers, C. E. Harpe, Frank Crandall. Sunday school in charge of Superintendent J. L. Butterworth. Reports from all schools read. Following officers elected: Supt. J. L. Butterworth; assist. supt. Fred Jackson; secretary, Floy Holcomb; treasurer, Vinnie Hatch; member of library board, May Rudd; home class superintendent, Lulu Crandall; cradle roll superintendent, Pearl Jackson. Delegates appointed: J. L. Butterworth, J. B. Barrett, C. E. Harpe, Lillie A. Marks, James Pearsall, Loyal Winans, Fred Jackson, Pearl Jackson, Samuel Dixon, M. O. Myers, Bessie Myers, William Truog, Mrs. William Truog, Frank Sheldon, Mrs. Frank Sheldon, W. W. Reeder, Mrs. W. W. Reeder. Following each business session an interesting round table was held. Entertainment in evenings by various locals and district temperance superintendent demonstrated his work by several numbers from the young people. Floy Holcomb, secretary, Dunlap, Iowa.

Conference Minutes

EASTERN IOWA.—At Davenport, March 3 and 4, in charge of district presidency, William Sparling and John Heide. Branches reporting were Anomosa, Baldwin, Cedar Rapids, Clinton, Davenport, Fulton, Muscatine and Oelwein. The following delegates elected to General Conference: E. R. Davis, C. G. Dykes, John Heide, Warren Turner and Anna Lowe. Alternates: Sister John Heide, Sister C. G. Dykes, Sister Ralph Motejl. Instructed in case of division to cast majority and minority vote. A good portion of the Spirit was present. A large attendance. Osterdock Branch disorganized. Adjourned to meet in June, time and place left to the district presidency. Mrs. Cora Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

FLORIDA.—With Local Branch, at Local, Alabama, February 3, D. M. Rudd and R. C. Russell presiding, E. N. McCall, secretary. Branches reporting: Alaflora 194, Local 42. Eight of the ministry reported. Bishop's agent reported receipts of \$160, balance of \$1. It was ordered that a reunion be held in district at Alaflora church near Brewton, Alabama, October 27, B. L. Jernigan, J. D. McArthur, C. E. Garrett, and minister in charge of Southeastern Mission to be reunion committee. Motion prevailed asking the branches to change names to conform to names of post offices or town near. R. C. Russell, F. M. Slover, Edward Rannie, A. E. Warr, and A. G. Miller delegates to General Conference. Empowered to adjust boundary line of district. Next conference at Alaflora church, Sunday forenoon, October 27. E. N. McCall, secretary.

ALABAMA.—At Pleasant Hill, March 3 and 4, F. M. Slover, J. R. Harper, and A. A. Weaver presiding. Reports from Pleasant Hill and Lone Star. Bishop's agent reported, also nine ministerial reports sent in. The work is progressing. Time and place of next conference left to district presidency. Election of officers resulted: J. R. Harper, president; A. A. Weaver, vice president; G. W. Mimiard, secretary; D. E. Sellers, treasurer; D. E. Sellers recommended to general chorister for appointment as district chorister. Delegates to General Conference: F. M. Slover, Edward Rannie, A. G. Miller, Brother and Sister Harper, Sister J. A. Vickery. Authorized to cast majority and minority vote

in case of division. By request of the missionary in charge, Doctrine and Covenants 59 was read and each branch requested to comply with the law. This matter was referred to president of district to insist that each branch hold public meetings as designated therein. District president authorized to request each branch to change name to conform with post office. G. W. Mimiard, secretary, McKenzie, Alabama.

NODAWAY.—With Bedison Branch, February 24, district presidency, associated with J. F. Sheehy, presiding. Four of the ministry reported. Branches reporting: Guilford, 108; Bedison, 68; Sweet Home, 42. Bishop's agent, W. B. Torrance, reported: balance on hand February 24, \$47.26. District secretary reported having on hand 250 copies of ministerial report blanks. District treasurer, Alec Jensen reported balance on hand \$6.55, received from J. W. Powell \$27.65; paid P. Anderson \$5; O. W. Okerlind \$15; W. B. Torrance \$4; balance now on hand \$10.20. W. B. Torrance, of district library board reported that blanks had been sent out to local boards but only one returned. Time of holding February and October conferences changed in by-laws, rule 2, to conform to the light of the moon. Recommendations of previous conference to Guilford Branch that W. B. Torrance and W. T. Ross be ordained elders and S. E. Jobe priest were reported by that branch as considered and that decision was to let matter stand as it is at present. By motion of conference, the matter was left to a committee of three, composed of missionary in charge, president and vice president of district. They reported: "We your committee recommend that the matter rest as it is." Report adopted. Alma Froyd and Lehman Hansen recommended for ordination to office of teacher and deacon respectively by Bedison Branch and so ordained. J. W. Powell and Ras Lorensen were chosen delegates to General Conference, with W. B. Torrance and O. W. Okerlind as alternates. Empowered to cast majority and minority vote. Next conference at Guilford, October 27, and 28. W. B. Torrance.

HOLDEN STAKE.—At Holden, Missouri, March 3 and 4, stake presidency, D. J. Krahl and F. A. McWethy, presiding. Reports received from stake officers, high council, priests, deacons, first quorum elders, and first quorum teachers. Statistical reports from 6 branches show the following membership: Holden 460, Knobnoster 281, Warrensburg 180, Post Oak 128, Lees Summit 96, Lexington 78, total 1,223. One new branch organized since last conference, at Sedalia, Missouri. Bishop C. J. Hunt reported collections to the amount of \$1,820.20 from July 1, 1916, to March 1, 1917. A resolution was passed providing for the location of a rest room and bureau of information at the State fair to be held at Sedalia, Missouri, which place is in the Holden Stake. The afternoon of the 3d was occupied principally by the Woman's Auxiliary. The 7.30 p. m. discourse was by Walter W. Smith of Independence. Sunday at 11 a. m. J. W. A. Bailey occupied the pulpit. At 2 p. m. was conducted the funeral service of Cynthia Cornelison, one of the early members of the Holden Branch. Discourse by Walter W. Smith. There were three ordinations: Herman Bausell to office of elder; W. L. Liley, to office of deacon; Roy T. Howard to office of counselor to president first quorum priests. The reunion committee reported having selected Holden as the place for holding the reunion August 10 to 20. Time and place for holding next conference referred to stake presidency. Delegates to General Conference: D. J. Krahl, Sister D. J. Krahl, Mary Lovell, Sister D. N. Danielson, Andy Johnson, E. E. Petre, John Lovell, Floyd Danielson, Sister Floyd Danielson, Sister Myrtle Bugby, Wilbur Kirkpatrick, Frank E. Ford. Alternates: F. A. McWethy, J. W. Paxton, H. E. Moler, J. F. Petre, Heman Petre, G. W. Hancock, R. E. Burgess, J. E. Johnson, E. E. Fender, Anna M. Fender, Sister L. A. Johnson, and Lyman Fike. Mrs. A. M. Fender, secretary.

KANSAS CITY STAKE.—At Central Church, Kansas City, February 17 and 18, stake presidency, J. A. Tanner and S. S. Sandy, and J. F. Keir presiding; W. S. Brown and T. B. Dunn secretaries. All branches reported, with a membership of 1,848, a net gain of 73 for year. Bishop Keir reported receipts of \$1,763.97, balance, \$225.12. Reports from stake presidency, stake high council, Sunday school, Religio, Woman's Auxiliary, library board, and First Kansas City Quorum of Elders, all encouraging; W. S. Brown as president and T. C. Lentell counselor, had been ordained to those offices respectively on concurrence of high council. C. Elmer St. John and Joseph W. Stobaugh were ratified for ordination to office of elder and so ordained. James W. Stobaugh was ordained deacon

and Frank Hawkins priest. Conference indorsed Charles Freen for office of elder. On recommendation of high council of the church, John J. Schimmel was indorsed for member of stake high council and high priest. J. H. Paxton ordained president and A. L. Lightfoot and H. L. Rushfelt counselors in Seventh Quorum of Priests. Delegates to General Conference: J. A. Tanner, Mrs. D. H. Blair, May Fouche, Sarah Hawkins, Alam Warren, John Tucker, James W. Stobaugh, Seth S. Sandy, J. W. Gunsolley, Mrs. Thomas Lentell, Amy Wells, Laura Harrington, Lulu Sandy, John Ely, Ellen S. Smith, Sister L. A. Fowler, Robert Winning, John Zahnd; alternates: J. F. Keir, Belle James, D. H. Blair, Vida Hull, Harvey Sandy, Pearl Dawe, Martha Brose, Fanny Lighter. Authorized to cast majority and minority vote. Resolution presented at last conference regarding mass conference laid on the table. Matter of division of library books owned by the old Independence Stake was disposed of by authorization of stake president and bishop to confer with president and bishop of the Independence Stake and the president and bishop of the Holden Stake. These men to agree on disposition of books so each stake could share in them, the Kansas City Stake library board to be custodians of those allotted to this stake. Meet again at call of presidency. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

FAR WEST.—With First Saint Joseph Branch, Saint Joseph, Missouri, March 10, 1917, F. M. Sheehy, J. T. Ford, B. J. Scott, and D. E. Powell, presiding, Charles P. Faul and S. J. Hines secretaries. Branch statistics: Oakdale 82, Alma 102, Dekalb 51, Kingston 92, Pleasant Grove 71, Delano 70, Stewartsville 220, Edgerton Junction 47, Far West 53, German Stewartsville 97, Cameron 168, First Saint Joseph 573, Second Saint Joseph 211, Third Saint Joseph 146, Trenton 26. Bishop Richard Bullard reported his account for four months, which was audited and found correct. D. C. Wilk, treasurer, reported. Reports from Far West quorum of elders and district Religio. A motion prevailed that members formerly of the Mount Hope Branch which was disorganized, apply to secretary for letters of removal to nearest branch. Notice filed that at our next conference a resolution will be offered to change district by-laws. Delegates to General Conference; instructed to cast majority and minority vote: Ruby Jackson Hitch, William Hamann, Jessie Seely, Sister W. P. Pickering, G. W. Mauzey, Ruth Lewis, Thomas A. Ivie, Coleman Snicker, John Piepergerdes, Sister J. D. Proffitt, B. R. Constance, G. R. Gist, Charles P. Faul, Lydia Peters, Samuel H. Simmons, B. J. Scott, J. L. Bear, T. T. Hinderks, Sister E. E. McCormack; alternates: Mary H. Hinderks, Levi Fisher, Minnie Blackman, J. W. Roberts, Alma Constance, Thos. Fiddick, A. E. McCord, W. W. Scott, Sister L. Rulman, E. E. McCormack. A. E. McCord presented a bill to pay for the balance of the debt on a district tent which was purchased by him in 1916, to be the property of the district. A. E. McCord and R. Bullard appointed a committee to solicit funds to pay balance of debt. District officers were requested to look after the matter of the Sixteenth Quorum of Priests, which was organized but now defunct. Petition presented asking for a branch to be organized which shall be known as the South Part Branch of Saint Joseph, Missouri, referred to missionary in charge and district president, with power to act. Officers elected: J. F. Ford, president; B. J. Dice and Thomas A. Ivie, vice presidents; Charles P. Faul, secretary; D. C. Wilk, treasurer; C. P. Faul, recorder. Next conference with Cameron Branch, October 13 and 14. Following brethren recommended for ordination: John Nixon priest; W. O. Webb, elder, Guy Hawley and Brother Oskar, teachers; Alber Nelson and John Bullard, deacons.

The Presidency

To the Saints of Southwestern Texas District: The Presidency and missionary in charge of Texas have issued instructions to the district president of the Southwestern Texas District to formally declare the Medina Branch disorganized and to issue letters of removal to those now on record of the old Medina Branch. Those concerned please take notice.

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, March 14, 1917.

The Bishopric

To the Saints of Northern California: In 1913 this district was assigned the obligation of paying our portion of the church debt, which was twenty-two hundred dollars. That was in 1913. That year \$494.50 was paid. In 1914 \$53.50

was paid; in 1915 \$12 was paid, while in 1916 it was \$7.30, making in all \$567.30 and leaving a balance of \$1,632.70. What are we going to do about it? If all the members would pay two dollars each and those who have children who are members of the church would also pay two dollars for each child for three years, the debt would be paid. Shall we do it? Don't you think we should?

This is one thing the church needs—*money*. Are you not willing to do your part? Let us rally to the need! "Be not weary in well-doing," Paul says. Is this not doing well, to help lift the load? Are we good Saints if we fail to do our part? What thinkest thou? Oh, yes, we will have obligations while we are in this world, and in the other, too. "Unless ye are one, ye are not mine," says Jesus. Let us get right to work—all together. "We want no cowards in our ranks." What can the Presiding Bishop do without our help? We are expected to make sacrifices. "Gather together my Saints unto me, those who have made a covenant with me by sacrifice."—Psalm 50: 5. A word to the wise is sufficient.

CHARLES A. PARKIN,

Bishop of Northern California.

SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

Church Secretary

TRAIN SERVICE TO LAMONI

Take notice that because of holding the first convention on Sunday, April 1, trains numbers 111 and 112 running between Chariton, Iowa, and Kansas City will run direct to Lamoni from Saturday, March 31, to and including Saturday, April 7. Other trains running into Lamoni, will be equipped with facilities to handle the extra traffic.

R. S. SALLYARDS, *Church Secretary.*

LAMONI, IOWA, March 17, 1917.

Quorum Notices

The Second Seventy will meet at 7.30 p. m. April 5, at Lamoni, Iowa. H. E. Moler, secretary.

The Conference Daily

If you haven't already sent in your subscription for the daily, it should be done immediately, so there will be ample time to have the list made up. We are hardly equipped for such fast work as daily newspapers are, but by bending every energy we can mail the editions promptly. If your 25 cents gets in early enough you will receive your numbers promptly. The office cannot guarantee to supply back numbers. The first issue will be April 2.

This advertising talk by the manager of the Board of Publication is one of a series appearing simultaneously in the SAINTS' HERALD and "Zion's Ensign," written with the hope of reaching as many as possible of the church membership. This is the third of eight "talks" that will appear.

Subscription Department

At both the Herald Office at Lamoni and the Ensign Office at Independence, we have established subscription agencies that should be a constant source of profit to the church and a real service to our church members.

For the same price that you pay anywhere else you can secure your magazines and periodicals, and just as promptly. When sending in remittances to either house just include in your order the amount necessary to pay for the magazines you want, either new or renewal, singly or in clubs, and it will all be attended to for you without any more trouble.

The money thus saved for the church is as valuable as though it were saved by other methods, and if this department were patronized as it might be, the amount in a year would be considerable.

THE BOARD OF PUBLICATION

A. Carmichael, Manager

Our Departed Ones

WARNICUTT.—Joseph Harry, son of Joseph and Fanny Warnicutt, died at Valley Junction, Iowa, aged 2 years, 3 months and 11 days, of intestinal troubles. Services at the home of the grandmother in Valley Junction, conducted by J. F. Mintun.

WILLIAMS.—Thomas D. Williams, jr., was born at Cleveland, Iowa, February 11, 1885; married Ola Truby, by whom he had two children, the youngest, about a month old, died the same day he did, and they were both buried in the same casket. Baptized January 19, 1907; died at Higbee, Missouri, January 7, 1917, after an illness of about a week with abscess. Service at Higbee, in charge of Frank Lofty, sermon by A. M. Chase.

TEEPLE.—Milton C. Teeple was born December 29, 1847, in Jackson County, Iowa. Married Cora B. Lowe November 7, 1886. To this union 2 children were born: Myrtle B. and Ernest E., who have gone before. He united with the church 25 years ago. Survived by wife, 2 sisters and 2 brothers, Mrs. Cornelia Dyer, Maquoketa, Iowa, Mrs. Cynthia Belknap, Mount Vernon, Iowa; Hyland, Waterloo, Iowa; William, Bristow, Iowa. Died February 14, 1917.

JACKSON.—Elder J. H. Jackson was born at New Boston, Iowa, and departed this life at his home in Meadow Grove, Nebraska, on February 23, 1917, at the age of 71 years, 2 months. Brother Jackson was a faithful and stalwart defender of this latter-day work and a man highly respected for his honesty and integrity, and also for ministering of his substance to the poor. Funeral at the Meadow Grove church, and the building held only about half who wished to pay respect to the noble character of the man. Sermon by F. S. Gatenby, assisted by J. W. Smith and T. S. Rutledge.

TURNBULL.—Andy M. Turnbull, born April 30, 1858, in Des Moines, Iowa; baptized February 25, 1899 at Algoma, Idaho, by Hiram L. Holt; ordained a teacher January 8, 1904, at Sagle, Idaho, by D. L. Allen and Gomer T. Griffiths. Came to Lamoni in 1906. He served here for several years as counselor to president of teachers' quorum. Married May 16, 1906, to Sister Margaret Baguley. His widow, 3 brothers, 2 sisters and a daughter by a former marriage survive him. He died February 26 and was buried from the Latter Day Saint church, John Smith in charge of the service, the sermon was preached by Heman C. Smith.

DAVIS.—Asa Davis was born June 25, 1859, in Alvarado, Alameda County, California. Died January 30, 1917, at the home of his daughter, Mrs. E. T. Kerr. Married June 10, 1888, to Miss Mary A. Carmichael. To them 4 children were born, which are living: Edna Wallace, Elizabeth Kerr, Louise, and Mamie. The wife and mother died about 20 years ago. Besides his children he leaves to mourn their loss, 2 brothers and 2 sisters: R. C. Davis of Independence, Missouri, H. E. Davis of Salinas, California, Mrs. Millie Cook of Irvington, California, and Mrs. Oepha Tulley of Bitterwater, California. Was a member of the church about 41 years.

JACOBSON.—Mary Christena Kruse was born December 10, 1840; married Andrew Jacobson in 1859 at Veile, Denmark, coming with her husband to the United States in 1862, and settled in Utah. After three years, moved to Missouri and settled in Nodaway County, where she remained continuously till her death, February 25, 1917. The last ten years were spent in Guilford. Leaves husband, one daughter, Stena Baldwin, of Okmulgee, Oklahoma, also seven grandchildren and 5 great-grandchildren. Baptized September 18, 1869. Funeral in Saints' church in Guilford, Missouri, conducted by E. S. Fannon. Interment in old Guilford cemetery.

BARE.—Eliza Jane Davison, born at Pleasantville, Marion County, Iowa, May 19, 1850. Married to Robert W. Bare, December 3, 1871, at Pleasantville. To them were born one son, Burt, and one daughter, Etta (deceased). She was religiously disposed, being baptized in 1896 by W. H. Kephart. Was faithful to the end. Died February 5, 1917. She leaves to mourn, husband, son and wife, 2 sisters, Mrs. Julia E. Young, Motor, Iowa; and Mrs. M. Agard, Des Moines, Iowa; and 4 brothers, Moses, New Virginia, Iowa; James, Strawn, Kansas; William, Milo, Iowa; and Robert, Pleasantville, Iowa. Funeral in Christian Union church, Milo. Sermon by C. Scott, assisted by the pastor of the church. Interment at Milo, Iowa.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

For advertising rates apply to the business department.

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BENEDICT.—Brother Andrew Benedict was born in Canada, January 21, 1832, came to Michigan in 1852; married Miss Phoebe J. Blakely of Kent County, Ontario, in 1858, lived on a farm near Applegate Michigan, from 1859 until September, 1914, then moved to Applegate, where he died February 24, 1917, through injuries received by falling on the ice. Was a member of the Methodist Church 40 years. In March, 1890, united with the Latter Day Saint church. Leaves a sorrowing wife, 5 sons and four daughters to mourn their loss. He was respected by all. Funeral services conducted by A. Leverton, to a large congregation of sympathizing friends.

FENN.—Ann Fountain was born April 16, 1831, in Bedfordshire, England. Married Charles Fenn in 1847. Later came to America, living in Saint Louis several years. To this union were born 10 children; 5 having preceded her to the beyond; 3 in infancy, Mrs. Katherine Hathaway, January 18, 1900, and Sarah Hotze, December 2, 1907. Three sons and 2 daughters mourn the loss of an ever loving mother; 32 grandchildren and 22 great-grandchildren and many friends also mourn her departure. She united with the church in 1866 at Wheelers Grove, Iowa. Died January 24, 1917. Funeral services in the Saints' chapel at Carson, sermon by D. R. Chambers.

MUSSER.—At Davis City, Iowa, March 7, 1917; Sister Barbara Musser. She was born October 20, 1843; her maiden name being Dayton. Married Henry H. Musser August 24, 1865, in Caldwell County, Missouri, and removed to Harrison County. In 1895 removed to Davis City. Baptized in May, 1894. Services at the residence in Davis City and at Lone Rock, Missouri, in charge of L. G. Holloway, Heman C. Smith preaching the sermon. She was buried at Lone Rock. She leaves one son, and one daughter; husband and two children preceded her. Eleven grandchildren and one great-grandchild also survive her.

No Eggs, Milk or Butter

The following recipe shows how an appetizing, wholesome cake can be made without expensive ingredients.

In many other recipes the number of eggs may be reduced one-half or more by using an additional quantity of ROYAL Baking Powder, about a teaspoon, in place of each egg omitted.

EGGLESS, MILKLESS, BUTTERLESS CAKE

- | | |
|----------------------|---------------------------------|
| 1 cup brown sugar | 1 teaspoon nutmeg |
| 1 1/4 cups water | 1 teaspoon cinnamon |
| 1 cup seeded raisins | 1/2 teaspoon salt |
| 2 ounces citron | 2 cups flour |
| 3/4 cup shortening | 5 teaspoons Royal Baking Powder |

The old method (fruit cake) called for 2 eggs

DIRECTIONS—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients, mailed free. Address Royal Baking Powder Co., 135 William Street, New York.

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Made from Cream of Tartar, derived from grapes, adds none but healthful qualities to the food.

No Alum

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THE INDIAN MAIDEN. (Object lessons on Temperance.) By Frances. Unique as a story and as a temperance propaganda. Indian life, the old story, and the evils of civilization, furnish the author with material of which she takes full advantage. Quaintly appealing; anti-barbaric and anti-alcoholic. No. 363, cloth 60c

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, March 28, 1917

Number 13

EDITORIAL

A DAY OF REST AND WORSHIP

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.—Exodus 20: 8-10.

Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.—Jeremiah 17: 21, 22.

And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—Mark 2: 27, 28.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.—Romans 14: 5, 6.

In the early Christian church we note that the disciples were called together on the resurrection day, which apparently was the first day of the week; that they were likewise assembled a week later when Thomas was with them; that they were assembled on pentecost which was the first day of the week; that Paul preached to the saints on the first day of the week (Acts 20); and that from the first century, the day of resurrection, the first day of the week, was referred to as the Lord's day, and appears to have been observed as a day of worship and of rest.

But the purpose of this editorial is not a controversy over the day of the week. This will be found sufficiently discussed in other publications of the Herald Publishing House. The emphasis we wish to lay is that both the Jews and the early Christian church observed one day of rest and worship. We find this observance practically universal among the

followers of the various religions, though different days were so selected.

We have appreciated for a long time the importance of this day as a day of worship, a day in which we should pay our oblations and services to the Lord. But we note in the Jewish law it was made very strictly also a day of rest. So much, so, that not only the preparation of meals, but even ordinary travel was limited.

The Master declared, however, that the Sabbath was made for man, not man for the Sabbath. So we find in the Doctrine and Covenants a continuation of this thought that it should also be a day of rest, and that our food should be prepared with singleness of heart:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full.—Doctrine and Covenants 59: 2, 3.

The great importance of this day as a day of rest was brought home to us. In the lecture on psychiatry at Clark University a chart was hung up showing a man Monday morning at 100 per cent. By evening he was down to 95 per cent. Tuesday morning he was back to 99 per cent. Tuesday night was down to 94 per cent, and so on through the week, until Saturday night found him at 90 per cent and Sunday morning at 94 per cent. But Sunday being a day of rest, by Monday morning he has returned to 100 per cent. Other men show a wider variation under a greater stress, so that Monday night finds them nearer 90 per cent. The recuperation is only 97 or 98 per cent by Tuesday morning, still Sunday

as a day of rest marks the return to 100 per cent.

Then it was shown with Sunday not a day of rest, and the curve of decline continued. Instead of returning to 100 per cent, the end of the second week found him still lower in the scale of efficiency.

Now when, from lack of rest on the seventh day or when from overstrain in the six days of the week, a man declines in energy to 80 per cent, he becomes nervous, and the more he drops below 80 per cent the more neurasthenic does he become. If he so lives that much of his time he is below 80 per cent, he becomes chronically or acutely affected with nervous disorder, and we may soon find him touching occasionally 60 per cent. These occasional dips to 60 per cent are marked by melancholia, by despondency, by a feeling of unworthiness and sometimes by strange fears. Partially it may be expressed in the word *Minderwertigkeit* (a favorite of Doctor G. Stanley Hall), which means that a man feels his littleness, his unimportance, and he feels himself shrinking down to less and less.

There is nothing of grave fear in this condition unless it is permitted to continue. But a continued decline is serious. The discussion might be continued down to zero, but with proper rest and care, recuperation is practically a certainty.

The problem is presented in another way in that a man is sometimes forced to labor extra hours in time of stress, when grave issues must be met within a limited time under our modern conditions of work. But when this time of stress is over and he returns to the office, the sight of the desk, or the chairs, or of papers arranged in their regular order, the consideration of like problems or the appearance of the same words, causes a conditional reflex, and creates at once a condition of worry and of strain. The abuse for a time of this necessity for rest should be at once met and relaxation and complete relief from the usual strain secured for a brief season.

If this is not done and the strain is permitted to continue into a neurasthenic condition, then it becomes a necessity that the mind and nerves should be relieved from the usual problems for a time.

But it comes back again to the law given of old and renewed to-day, a day of rest, a day of worship. It is and should be a day devoted to the worship of God and to his service.

For most of us it is a day of rest and even for the man who labors throughout the week at some other employment and preaches on Sunday, it still is a change of vocation and so a rest. But for the man whose time is given entirely to ministerial services of preaching and writing, we have sometimes wondered if there should not be provision for some other day as a day of rest.

Billy Sunday is an athlete, keeps himself in the pink of condition, carries a man with him to look after his physical health, yet he takes one day in the week, Monday, as a day of rest. He also takes one or two weeks between his campaigns as well as his summer vacations.

As we have studied the various provisions of the gospel we have been surprised at times to note how reasonable and how rational they are, man being what he is. Whether these ordinances are a necessity to our heavenly Father, we are not prepared to say. But we are prepared to affirm that they are remarkably adapted to man and are for his betterment.

The promise for the healing of the sick is not only a divine promise but a declaration of a divine law. The commandment of baptism, we are now led to believe, is given not so much as a necessity of the divine nature, as it is a need of the human nature.

So we find the Sabbath Day a day for worship, a day for the assembling of ourselves together, splendidly adapted to assist in the spiritual revival and spiritual growth of humanity. For religion is essential to the complete man.

But we also find this day wonderfully prepared for the physical man, as a day of rest. It is not that God needs it so far as we know; but it is a need of man, for his greater efficiency and happiness. Truly "the Sabbath was made for man."

S. A. BURGESS.

TO THE "APOSTOLIC REVIEW"

In your issue of January 23, 1917, you publish an attack and challenge. The party signing the article, some years ago published an article filled with a number of incorrect statements. Some of these were pointed out and he issued a threat demanding a retraction under penalty of a lawsuit. Of course the truth could not be retracted. But no suit followed. Now he makes a demand for a republication with a new threat of suit with some very vituperative terms if we do not accommodate him.

A man and gentleman may and will defend virtue and right against unjust attack. But after the defense is completed, if the other party picks up a chip and says, "Knock it off my shoulder again, I dare you and double dare you," a gentleman simply walks off and lets him rant. This is neither cowardice nor the baby act. A reprinting would be a personal matter, not vital to the defense of truth.

In the issue of February 6, 1917, on page three, you have another insertion, which is as follows:

When God sets up a system of salvation, he sets up a SYSTEM OF GOVERNMENT. When I speak of a govern-

ment I mean what I say—I mean a government that shall rule OVER TEMPORAL and SPIRITUAL AFFAIRS.

Every man is a government of himself, and infringes on no government. A man is not an honorable man if he is not ABOVE ALL LAW AND ABOVE GOVERNMENT.

THE LAWS OF GOD ARE FAR ABOVE THE LAWS OF MAN

There it is, readers, pimples and all, as it fell from the lips of its REAL FOUNDER, Sidney Rigdon, at Nauvoo, April 6, 1844, before the largest audience ever assembled, before or since, to hear the teachings of the Latter-Day-Saints church. This statement was not challenged by Joseph Smith, Hyrum Smith or any of the "apostles" present on that great and notable day.

The whole system, from start to finish, is TREASON to the U. S!

If you have any evidence of treason or even facts that justify a suspicion affecting any living man or men, it is your duty to lay it before the proper authorities of the United States Government.

To assume that those who hear an assertion delivered in a lecture or sermon are bound by it is an evident error. Men do not ordinarily get up in a public assembly and voice their protest. The speaker is supposed to speak for himself.

But further than this, this item, not only by capitals, perverts the use of the words used, but the extracts are taken in such a way as to constitute actual misrepresentation. In *Times and Seasons*, volume 5, page 529 we find these words offered by Sidney Rigdon on the date cited, and are probably what is referred to:

When God sets up a system of salvation, he sets up a system of government; when I speak of a government I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. Every man is a government of himself, and infringes upon no government. A man is not an honorable man if he is not above all law, and above government. I see in our town we have need of government, some study law, only for the purpose of seeing how many feuds, how many broils they can kick up, how much they can disturb the peace of the public, without breaking the law, and then say: "I know my rights and will have them"; "I did not know it was the marshal, or I would not have done it." He is no gentleman, gentlemen would not insult a *poor* man in the street, but would bow to him, as much as those who appear more respectable. No marshal, or anyone else should pull me up; we ought to live a great way within the circle of the laws of the land. I would live far above all law. The law of God is far more righteous than the laws of the land; the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.

Read it for yourself. Call upon the man who furnished you this item for proof. Do you know a single book on earth or a single man living or dead, against whom you could not make a case, if such methods are permissible?

The above statement you will note is merely urging that a man should live so clean a life as not to come anywhere near infringing the law of the land.

The "temporal law," as everyone knows who is at all familiar with the teachings of this church, refers to the paying of tithing, which is voluntary, the giving of voluntary offerings for the help of the poor. It means a cooperative effort of mutual helpfulness. It interferes in no way with the law of the land.

Even were this sermon otherwise than it is, it still would be but a sermon, not doctrine, or approved by the vote of the people nor binding upon them. The law governing the church and adopted by the church is very plain:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet.

"He whose right it is to reign" is Christ, as is readily established. Do you really wish to affirm that the law of God is not more righteous than the laws of the land and far above the laws of the land? If so it would evidently involve a denial of the word of God.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55: 8, 9.

However, the whole passage shows that it involves in no possible or reasonable construction, a denial of or attack on the laws of the land.

Now in the issues dated February 27, and since there are a number of other assertions, which as applied to the church that has its headquarters in Lamoni and its membership, are utterly without foundation, as you may satisfy yourself if you desire.

That is the real question now,—Does the *Apostolic Review* want the truth? or does it prefer to try to make a case? Is it to be fair play and justice or sensationalism?
S. A. BURGESS.

NOTES AND COMMENTS

Churches Favor Universal Military Service

On March 11, the New York Federation of Churches indorsed universal military service and declared President Wilson justified in recommending the most extreme measures to Congress. The vote was 158 for and 52 against, with eighteen church organizations represented.

Railroad Difficulty Adjusted

A few hours before the Adamson eight-hour law was declared constitutional on the 19th, an agreement had been reached by the representatives of the brotherhoods of trainmen and the railroad officials. This agreement concedes the eight-hour day and pro rata pay for overtime as does the Adamson statute. The increase goes back to January 1.

Of Interest to Reunion Committees

We learn that during the Religio convention, soon to meet, there will be a "conference" on reunion work, in charge of Mrs. M. A. Etzenhouser, who has done much field work at reunions. This will be for auxiliary officers and field workers, but will be of special interest to reunion committees. It will be held on Tuesday, April 3, at 4 p. m.

To Aid Russian Jews

Saying that the Russian revolution affords the Jews an opportunity for which they have waited for centuries, Mr. Julius Rosenwald of Chicago has pledged a million dollars for the relief of Jewish war sufferers. The gift will take the form of one-hundred-thousand-dollar donations for each million contributed by others to the American Jewish relief committee which is seeking to raise a fund of ten million dollars for this purpose. The indications are that the amount will be raised.

The European Conflict

The German retreat in northern France continues and is claimed as a victory by the entente allies, while the Teutons explain it as a strategical movement. A new closed zone has been announced by Germany, which includes that part of the Arctic Ocean used to reach northern Russia. German troops are massing on the Russian front, menacing the Russian capital. The British are pushing on north of Bagdad and the Russians in the Caucasus are advancing into Mesopotamia.

Joint Council in Session

By wireless from President Frederick M. Smith, we learn that all of the Twelve, except James E. Kelley, Paul M. Hanson and C. E. Butterworth, were in session the morning of the 20th, together with the Presidency and Presiding Bishopric. The joint council expects to meet each forenoon, and the Quorum of Twelve each afternoon. They expect to continue in session at Independence until April 4, and then come to Lamoni. Those having business with them or desiring to present names for appointment, please take notice.

Conference Conveniences

A bureau of information will be conducted in connection with a Graceland College booth and Herald Office bookstand in a temporary building on the church grounds during the conventions and conference at Lamoni. A telephone will be installed having direct communication with the wireless station at Graceland College a mile away. A representative each of the reception committee and the credentials committee will be on hand between sessions, and no doubt arrangements will be made to have all city mail

delivered at this place by carrier at about 9 a. m. and 3 p. m. The committee is announcing elsewhere a quick jitney service.

Meeting Places for Quorums

The following tentative arrangement for meeting places of quorums during the General Conference sessions at Lamoni has been made by the First Presidency in consultation with the proper local authorities: First Presidency, editorial rooms, Herald Building; Quorum of Twelve, Recorder's office, Herald Building; Presiding Bishopric, Business Manager's office, Herald Building; Patriarchs, First Presidency's room, Herald Building; High Priests, Methodist Church; Order of Bishops, Mite Society Building; First Seventy, Coliseum; Second Seventy, northwest room basement of church; Third Seventy, Barrows' Parlors; Presidents of Seventy, northwest room basement of church; Elders, Odd Fellows Hall.

A National Emergency

An extraordinary session of Congress has been called to meet April 2 instead of on the 16th as had been planned for. Congress will consider a message from President Wilson proposing steps to cope with the state of war now existing following the sinking of American ships and consequent loss of American lives. Seven American ships have been sunk, and thirty-six lives lost. Our ambassador to Belgium has been ordered to France, and our relief workers are to be replaced by Dutch officials. The President has authorized the expenditure of \$115,000,000 in construction of warships, and purchase of war craft. Numerous other war preparations, extending to all parts of the country, are chronicled each day. Truly there are "wars and rumors of war."

Russia Extending Freedom to Jews

The new Russian Government has removed all educational restrictions as to schools and colleges, which is looked upon by officials in Washington as the first step toward complete freedom for the Jews. We quote an editorial paragraph from *The American Hebrew*:

Freedom for the Russian people must lead to the emancipation of the Jews. The Jewish question is intimately interwoven with all phases of the political, social, and industrial life of the Russian people, and without the emancipation of the Jews the rejuvenation of Russia is inconceivable.

Many American Jews are seeking passage to Russia now that the old regime has passed. Prisons are being emptied of political prisoners, and Siberia is a region of rejoicing rather than poignant grief. Women are to have place on the council of Petrograd. The nations are giving official recognition to the new Government, ruled by a committee from the Duma, the Czar's brother having abdicated after reigning twenty-four hours.

ORIGINAL ARTICLES

THE PRIVILEGE OF HELPING

We should count it a great privilege indeed to be permitted to help in the work which God and the angels are doing: a work of greater importance than any of the undertakings of man.

We count it an honor, and it surely is, to be permitted to hold the holy priesthood which authorizes a man to officiate for and in the name of God and his Christ, but is it not just as important to have the other departments of the Lord's work properly carried on? And is it not just as honorable?

The Lord loves a cheerful giver, the great apostle said, and Moses told only those who could "give with a willing heart" to assist in furnishing the material for the tabernacle.

"WHOSOEVER WILL

may come," is the broad-as-eternity offer. They may partake of the waters of life freely, but there is no suggestion of compulsion, it is left entirely to those who are willing to do the *coming* in the *Lord's way*, those who count it a privilege to do his commandments that they may "have a right to the tree of life."

We are given power to think and reason, and the true use of these powers will bring us to see what a great blessing it is to be permitted to do some of the same kind of work that God and the angels are doing. And if those reasoning powers are properly used they will bring us to the knowledge of the great fact that it will not only be a blessing to others, and make the angels rejoice, when we are willing to do the little we can as members of God's kingdom, but it will bring us more joy and satisfaction than that we spend on what we term ourselves.

OUR TIME, OUR TALENTS, AND OUR MEANS

should all be dedicated to the service of God and his church, to be used whenever and wherever opportunity may be offered. The minister is expected to have only time to wait on his ministering, those who have special talents in music or any other line should use them first of all where they will be a help to the church, but all are privileged to give of their means, and sometimes like the widow who cast her mite into the treasury, those who have the least will give the most, because they are willing to make the greater sacrifice.

WILLINGNESS TO SACRIFICE

is the factor that makes up the real value of what we give of our means. Those who have abundance

may give an amount greater than another had altogether and do so without sacrificing a single want, so we are really expected to give in proportion to ability; him to whom much is given from him much is expected is the rule we should apply, that those who labor in spiritual things and those who labor in temporal things may be equal.

IT IS NECESSARY THAT MEANS SHALL BE GIVEN

but that does not mean that it is necessary for the church to have our help for the work to be accomplished, for if we do not desire to do our part the Lord is able to raise up some one else who will. We cannot really hinder the advancement of God's great work, but if somebody else does *our work* they will surely receive the glory that could have been ours. In reality, then, we are the losers and not the Lord or his work, if we fail to give of our time, talents—and our means.

JEROME E. WILDERMUTH.

EXPERIENCES OF THE REFORMERS

We read in Doctrine and Covenants 90:6, "The glory of God is intelligence." True, and where it is not there can be no progress. It requires that intelligence come from our heavenly Father before we can make even a start to progress. When we look back into the Dark Ages we find in the thirteenth century little or no advancement or progress had been reached in many fields of knowledge. They barred their minds by an exclusive habit of thought, and when that powerful free thinking man, Roger Bacon, did break the scholastic fetters and found his way to the school of nature for study in her own books with his eyes opened, then it was silenced and sealed up in the prison of the church.

At that time professors and disciples had to be satisfied with their empty dialectics. Then men discovered that they had given their time for the promise of wisdom but had been cheated in their bargain. Then John of Salisbury observed that they had not advanced or progressed one step for three or four hundred years.

But when the Reformation began there was a great sacrifice to be made. In the fifteenth century in Spain there were eighteen hundred went to the scaffold in less than three months, and William of Orange, far-seeing in wisdom, warned his friends of the danger and implored them to save themselves. But they were blinded and lured with flatteries, and King Philip of Spain entered into a contract to assassinate

William of Orange, and signed the contract with his own blood. He failed at that time, but afterwards it was accomplished.

Then in England, when Charles II came into rule, he ordered Cromwell's body, with many of the reformers, to be lifted from their graves after their bodies had been at rest and their spirits returned to the God who gave them. Cromwell's body was hanged on the scaffold. The others were cast into pits that were prepared for them. All this to get revenge on those that loved religious liberty! Yes, everyone who would not consent to every word of the prayer book in the established church of England was put to death if they said they did not believe it. In China there were over three hundred churches destroyed in 1775.

In Scotland there was a leader named John Howie, and a band of Scotch worthies, who were subjected twelve different times to loss of property, and their cattle were driven to the market cross of Kilmarnock, Scotland, and exposed for sale because they were declared rebels to the Government. Their names were inserted in the fugitives' roll, and many of them were compelled to conceal themselves in the mountains and valleys of Ayrshire.

The great struggle for religious freedom was on, to worship as they wished to in God's own way, with the martyrdom of Patrick Hamilton in 1528. He brought the first Bible to Scotland from Germany, and said it was the right and duty of every man for himself to hear the Lord's own voice in answer to prayer, and every inquiry as to what man is to believe concerning God and the duty God requires of him. For his testimony he died a martyr at twenty-four years of age.

Then we have a man of God, George Wishart. When preaching at Dundee a priest named Sir John Wightman sat at the foot of his pulpit with a dagger concealed in his loose gown to plunge into Wishart's breast as he came down, but Mr. Wishart knew something was wrong and looked steadfastly on him and approached him demanding what he intended to do, and then seized his hand which grasped the murderous weapon.

Again, when at Montrose dispensing the sacrament, he received a letter to come with all diligence to administer to the sick, but as he started to go, and a party was going with him just as we go sometimes when an elder is called to administer to the sick, just as he got started on his way he said to his brother, "I am forbidden by the Lord to go on this journey. Will some of you go yonder, as I apprehend there is a plot against my life." Then he returned to Montrose, but his brethren went on to the place directed by Mr. Wishart, and there were found sixty men on horseback waiting for him to come so they could take

his life. Was that not a revelation from our heavenly Father? Surely it was.

In 1551 Adam Wallace said it was every man's duty to examine for himself the standard and doctrines of every Christian society, and to unite himself to that which conceives the most spiritual and purest doctrine. But it is not his duty to remain in a society which can be proved to have departed from its original practice. He died a martyr for this testimony.

Walter Smith said, "Dear friends, I desire while in the body to sympathize with you, lamenting your various causes and the cause of the church whereof we are sons and daughters. So I must leave this request with you all, that you take some of your time and set it apart particularly to blessing and magnifying your God and my God. And now I set a seal to *all his truths revealed to us*, yet we are under the obligation of the whole law, which is the perfect rule of righteousness." He died a martyr July 27, 1681.

James Guthrie should be held dear to all the Scottish progressives. He went through many trials and was a faithful watchman upon Zion's walls, showing Israel their iniquities. He was imprisoned in Edinburgh castle and afterwards hanged at the cross of Edinburgh. His last sermon was preached in Stirling, entitled "A cry from the dead." He said on the scaffold, "Let my death grieve none of you, as I forgive all men of their guilt. Pray for your enemies. Pray for them that persecute you. Bless them that curse you." His last words were "Remember me, oh Lord, with thy favored children."

John Knox said, "The day now approaches and is at the door for which I have frequently thirsted, when I shall be released from my great labors and innumerable sorrows, and I shall be with Christ. And now God is my witness whom I have served in spirit in the gospel of his son. I have taught nothing but the true and solid doctrine of the gospel of the Son of God. I have had it for my only object, to instruct the ignorant, to comfort the weak, the fearful, and the distressed, by the promise of God our father to his children. My desire to remain here is not great, knowing so long as I am in this house of clay I am absent from the Lord. Why should I think it strange to be removed from this place to that wherein is my hope, my joy, my crown, my elder Brother and my Father, and all the glorified saints singing the songs of Moses and the Lamb forever."

It is said of Robert Bruce that he did preach as one having great power, for he knocketh down the Spirit upon us all. There was none in his time who preached with such power of the Spirit of God. His prayers were short when in public, but every word or sentence he spoke was like a bolt or shot from

heaven. He spent much of his time in private prayer. But his sermons seemed to be like a bolt shot down from heaven. He died in August, 1631, telling his daughter, "My Master calls me."

Robert Baillie, of Jerviswood, is justly entitled to remembrance of his posterity on account of his distinguished talents and virtues. He was born of an ancient and honorable family, long known as the supporters of civil and religious liberty. The testimony of his most illustrious contemporaries proves him to have been one of the best and greatest statesmen of his time. He suffered great persecution and afterwards was condemned to be hanged on December 24, 1684, at the market cross of Edinburgh, Scotland. His body was to be quartered and one of the quarters to be put on the tolbooth of Jetburgh, another at Lanark, a third at Ayr, and a fourth in Glasgow. When sentenced to death he said, "My lords, the time is short. The sentence is sharp. But I thank God who hath made me as fit to die as you are fit to live." So he was another of the martyrs.

Alexander Penden, known as the Scotch prophet, met with a remarkable deliverance when the enemy was close upon him at the Shotts Hills. He called his followers to stand still and pray, and in that prayer he said, "Lord it is the enemy's day, hour and power. Give us strength to flee for our strength is gone. Twine them around yonder hill, Lord, and cast a cloak around Old Sandy, and save us this one time." At the end of his prayer there was a thick mist arose like a very heavy cloud between them, so that their enemy lost sight of them and truly went around the other side of the hill which was a small mountain. I have looked upon the spot myself. He said on one occasion, "Bury me where you like, I will be lifted again." But he said the man that put hands on his corpse four things would befall him. First he would get a great fall from a house. Second, he would fall into adultery. Third, he would get into theft, and for that he would have to leave the land. Fourth, he would make a melancholy end for murder. All of which came to pass. This man's name was Murdock, a mason by trade. But he was then in the military service. He was banished to West Virginia for theft, then afterwards was hanged for murder.

In this last sermon he said that a stone would be cut out of the mountains without hands, and God would be avenged on the great ones of this earth and the inhabitants of the land for their wickedness. But that the church would come forth in beauty and in glory as a bride adorned for her husband.

Now brethren, this is written with a prayer to God that you may have learned to know some more of the cost that was paid for liberty—for religious liberty. And we might more and more thank God for such men as God did call from the condition of the

Dark Ages to be reformers and become martyrs for the Christ's sake, that the fetters of bondage might be broken and did prepare a way for the everlasting gospel in its fullness to be established for the last time.

May we all be more faithful and appreciate more fully the great sacrifice that has been made by those many martyrs that gave their all and their lives for the sake of truth.

May God bless his people in Jesus' name.

JAMES BAILLIE.

LAUGHTER

* "There is heaven in a laugh" is a saying not without its truthful significance, for it certainly does many times what we hope heaven and its anticipation will do for mankind. It brings happy results. A hearty, spontaneous laugh is a blessing to man.

It relaxes the nerve tension, it assists digestion, it expands the lungs, it quickens sluggish blood circulation, it brightens the eye, and gives the lines of the face the upward curve of beauty.

It softens our griefs, dispels despair, drives away imagining calamities, mollifies our hatred, soothes our fiery tempers, heals broken hearts, minimizes our actual pains, cements friendship, and prevents crime.

Laugh, brother, laugh! and thank the Lord that you can; for there are times and places when one cannot, and these are not heavenly places: at a drunkard's grave, at the hanging of a murderer, at the bedside of our suffering dear ones, at the commission of a crime, in hell.

And there are other times that it is not only bad form, but actually sinful, because contrary to God's expressed will. The same can be said of prayer, that great wellspring of life.

What! is there a time when prayer can be displeasing to God? I think so—many times. One I might mention is when the elders are leading a large prayer and testimony meeting according to the direction of the Spirit and admonish the members to be brief and not intrude upon their brothers' rights. Then, after giving a long testimony, engage in a long-drawn-out prayer. What does it do? Tires the audience, discourages those who perhaps have been waiting weeks for an opportunity. It wounds the leaders and drives away the Spirit, and perhaps all unconsciously by the prayer.

The Scriptures say there is a time for all things. "There is a time to laugh." Modern revelation says also that there is a time to refrain from it. (Doctrine and Covenants 59:3, 4.) Upon the Lord's day, when offering up your prayers and sacraments and confessing your sin. Much laughter is called a sin. (See also 85:19.) In calling a solemn as-

sembly excess of laughter is forbidden, and in paragraphs 36 and 37, in organizing the solemn assembly into a school of the prophets in the house prepared for it, we are commanded to put away all laughter.

The Lord is not unreasonable in his demands upon us, simply wants us to be reasonable. I no more think that God would take laughter out of life than he would take the songs from the birds, or the playfulness from the lambs in the field.

The perpetual giggle, the forced he! he! and the metallic rattle of the fool and the half-fool do not belong to what we are writing about. And I presume the Lord thinks there is no need of a revelation on these things.

Beware of the person who does not or will not laugh, in the proper time. And pity the poor, unfortunate one who cannot laugh at all.

H. J. DAVISON.

OF GENERAL INTEREST

IF GREAT BRITAIN HOLDS JERUSALEM

Since the year 637 A. D. the Turks have been overlords in Palestine, masters of Jerusalem, Bethlehem and Nazareth. Moslem misrule and oppression have been able to stamp this stigma on the noblest of world religions, not through lack of strength but through lack of union among the Christian nations. Will the stigma be removed? Will this one bright light shine forth from the darkness of the present storm?

Already the British troops are firmly entrenched in the ancient city of Bagdad. Already the British guns are within twenty miles of Jerusalem. How the map of the Near East will be redrawn we do not know. But one result we can confidently count upon. Mesopotamia, the Garden of Eden, Bagdad and all the rich country that cradled our present civilization will never be allowed to lapse to the misrule that turned those once bounteous plains into stony deserts. The Turk will be swept away from the sacred soil of Palestine.

And what then?

Two benefits will follow. Palestine will be civilized. Jerusalem will become a Christian city. These two blessings have so intimate an appeal for the hearts of all Christian worshipers that national sympathies or antipathies sink into nothingness beside them. Probably the British will administer the civil affairs of Palestine and Syria as they now control the destinies of Egypt—to the undoubted good of that country. Or the future of the Holy Land may be guaranteed by the joint action of all Christian people. The details are unimportant. The glorious fact is this—Jerusalem after nearly two thousand years of Moslem domination, will at last become a Christian city.

Previous to the year 1914 a visit to the Holy Land was an adventure. Jerusalem was as inaccessible to the ordinary tourist as Senegambia. Thousands of Americans have visited Rome and Athens and Cairo

and Calcutta and Capetown to every one who has set eyes on Jerusalem, Bethlehem or Nazareth, cities whose names are so closely woven into the religion of his own country. The misrule of the Turk, the dirt, disease and difficulty attending travel in the Holy Land, have sealed it up to the rank and file of Christendom.

The victory of the British, through that rapid and silent advance from Suez to Jerusalem, may bring our children a chance to enter more completely into their Christian heritage. Jerusalem to the body of Christian worshipers may no longer be a picture in a book or a name on the atlas, but a real experience; a place no more off the beaten track than Los Angeles is to the present globe trotter.

For if the British retain possession of Palestine, its development is assured. Nathan Straus, the New York Philanthropist, talking to friends in Pasadena at the time Turkey had just entered the war, expressed the hope that one outcome of the struggle would be the passing of the Turk forever from the land of Palestine. In that case, he said, under British rule—which he even then anticipated—he saw great chances for American investments. He would like to build two tourists' emporiums, a "Hotel Virginia" at Joppa and a "Huntington" in the suburbs of Jerusalem, a commercial venture though prompted by religious sentiment. He believed that Jew and Christian working together under a decent government could restore to Canaan its ancient renown, "a land flowing with milk and honey."

Lloyd George, speaking at the same time to a very different audience in London and in a very different tone, said, "The hour has struck on the great clock of destiny for settling accounts with the Turk. He comes to plenteous lands and the tread of his blood-stained sandal scorches and withers life and fertility. His downfall will bring gladness, security and peace to a land long oppressed by his grim presence."

When we hear two men from two such opposite reasons predict the resurrection of the Holy Land

to the place it has long occupied in our imaginations, and ought to occupy in law and fact, we can understand how much this news item—"the British troops are within twenty miles of Jerusalem"—portends for the adherents to all and every Christian creed and ideal.

It portends something more vital than a brave vaunt that the cross has at last dislodged the crescent from the sacred hills about Jerusalem. It portends peace and security for all who wish to visit the old historical scenes of the Bible, to tread the same soil trodden by the Redeemer of mankind. It means safe investment of American capital in the rich valleys of Mesopotamia and opening new avenues for American commerce in a region that once supported cities as populous as Chicago, the granary of the ancient world.

If it may bring this good to Asia Minor generally, what may it not effect for Jerusalem itself? Perhaps the founding there of a great modern international university, or the erection of a universal temple of worship to recall the glories of Solomon where Christians can be called from all parts of the world as easily as convocations are arranged to-day in New York or Saint Louis or Los Angeles. Under a stable government the possibilities of Palestine for travel, for commerce, for agricultural development will be a leading feature in our after-the-war period.

So in the twentieth century is repeated the riddle of Samson, "Out of the eater came forth meat and out of the strong came forth sweetness," and the nations may find the answer in the long delayed restoration of the beautiful city of Zion.

It matters not what the motives were that sent out that expeditionary force from Suez to Jerusalem. What matters to all true Christians is the probable results to follow the military operations. And if those results establish a Christian government in the land hallowed to us in church service and Sunday school, in hymn and sermon and ritual, endeared to us by a hundred Bible stories, cherished as the home of the King and servant of humanity, one lasting good unsuspected by any of the makers of the great world war, will have risen from the ashes of its destruction.

The approach of that expeditionary force to the gates of Jerusalem may in the years to come lift up the Holy City of Zion to be the religious center of a united Christendom.—An editorial in the *Los Angeles Times*, March 4, 1917.

Instead of letting the children clog their stomachs with cheap candy, keep in the pantry a supply of dried fruits—prunes, figs, dates, raisins, peaches, pears; and keep them soft and eatable.—*The Medical World*.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Child Training

(Read at an open meeting of Mother's Problems Class of the Council Bluffs Auxiliary.)

How great, how wonderful the power
Of a helpless baby small!
That like a fragrant, folded flower
Within a bud of sweetest dower;
Right from heaven seems to fall.

Its first weak cry has wondrous power
To at once dispel the fears
Of many a waiting, anxious hour,
And gratitude and love to shower
Where had been distress and tears.

Its form, so helpless, can awaken
Woman's purest, truest love,
That from her heart can ne'er be taken,
So strong it never can be shaken—
God-implanted mother love.

A babe, God given power possessing,
With its pure presence sweet,
Can claim protection and caressing
To father, mother, prove a blessing,
Making joys of home complete.

By turning ancient history's pages,
Love for children, we will see
Was strongly felt by wives and sages;
And Christ's words come from bygone ages,
"Let the children come to me."

A child has rights—the first of many
Is the right to be well born;
To start earth life with few, if any,
Inherited drawbacks, and many
Noble traits and gifts inborn.

And parents should make an endeavor
In themselves to cultivate,
As from selfishness they sever,
Desired traits in offspring, never
Putting off until too late.

A right environment and training
May do more for little ones,
Their inborn evil traits restraining,
Their good desires all retaining,
Than heredity has done.

Did some one say no preparation
Need be made for this great work?
And yet they made great preparation,
O'ercoming many a sore vexation,
Having not one wish to shirk,

When unto honor they aspired,
Or a salary would obtain,
Well knowing if they'd be admired,
Or if distinction they desired,
Their efficiency must gain.

What work to mortals has been given
 Needing more efficiency
 Than that important—yea, God given
 Child training work? Yet who has striven
 To attain efficiency?

One argues, "Laws for children's training
 In a book we'll never find,"
 Wise ones have lived—there are some remaining,
 Who learned and still are knowledge gaining,
 Of child nature and the mind.

We can recall when retrospecting,
 Incidents of long ago,
 Which prove to us as now reflecting,
 We oft forget, or are neglecting
 Childhood's inmost thoughts to know.

A knowledge of child mind and training,
 And a wish to justice see,
 Create desire for an obtaining
 Of thoughts and motives—they explaining,
 Acts which wrong might seem to be.

We learn from study on child training,
 Not alone of traits and mind,
 But food and clothing and all pertaining
 To health and comfort, or restraining
 From the harmful we will find.

It tells of games and habit forming,
 Work and reading for the child;
 And warns against temptations swarming
 About their pathway, oft transforming
 Form the moral to the wild.

"No time" says one, "for this children training,"
 Yet they spend much time and thought
 In less important knowledge gaining
 And precious eyesight often straining
 That adornment might be wrought.

"No time," and yet they spend the hours
 In befrilling dainty clothes;
 Use physical and mental powers
 In needless work, and waste long hours
 In social life and shows.

Oh, mothers, teachers, all endeavor
 To prepare for this great work.
 The most important work that ever
 Was placed in mortal care, and never
 Any duty must we shirk.

'Twill be a work for our whole being—
 For the hands, the mind, the heart;
 For we must be alert, and seeing
 The many needs of their dual being
 If performing well our part.

Reward will come when strong, efficient
 Youths and maidens we will see
 In arts and sciences proficient,
 To fellow men and God omniscient
 Giving service cheerfully.

COUNCIL BLUFFS, IOWA.

SISTER A. E. DEMPSEY.

The High Cost of Living

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves; covetous, etc."—2 Timothy 3.

I think that we can all agree that perilous times are at hand. The reason is that men love their own selves and are so covetous that they disregard the burdens that by their acts and attitude are being placed upon their fellow men. This condition of heart and mind leads to oppression of the poor, and poverty follows in its wake.

We who are fairly well supplied with the necessities of life can scarcely realize the extent to which poverty prevails in our own land of inexhaustible natural resources and wonderful mechanical achievements.

In the statistics compiled by the Industrial Relations Commission in their report to Congress we learn that in the city of New York one out of every twelve who die is buried at the expense of the city.

It has been found that in order for a family of five to be housed under sanitary conditions, receive proper food, raiment, and education, that an income of seven hundred dollars is necessary, and yet 64 per cent of the wage earners live below this standard; 31 per cent receive less than \$500 a year, while only 5 per cent live above the poverty line. These conditions affect almost every phase of our existence and are very noticeable in the effect upon the health, for where poverty exists there is lacking proper nourishment and medical attention.

In the survey at Johnstown, Pennsylvania, made by the Federal Children's Bureau, it was found that the death rate of children under one year of age greatly increased as the wages decreased. In families where the wages were \$10 a week or less there were 256 deaths out of every 1,000 babies born, while in families where the wage was \$25 a week, the rate was only 84 per 1,000.

A contributing factor to our present economic condition is the concentration of the wealth of the Nation, which places the power to control our necessities in the hands of a few. This statement can be better appreciated by the following figures: 2 per cent of the people control 60 per cent of the wealth; 33 per cent of the people control 35 per cent; 65 per cent (the poor) control only 5 per cent.

Philanthropy has done much to hold things in better balance, and when asked before the Industrial Relations Commission concerning the effect of philanthropic work, Mr. Guggenheim said that had it not been for this kind of work that there would have been a revolt.

I have outlined briefly some of the causes leading to poverty and which has its bearing upon the present high cost of living. I have been asked to suggest ways to lessen the cost of living. This can be accomplished in some homes by proper management. I have known of homes where the children, although working, contributed nothing to the operation of the home. This is false education and will prove detrimental in after years to the child. Just recently a young married lady told me that a fatal mistake had been made in her training. She said, "When I worked I was permitted to spend all I earned, was never taught economy, developed extravagant habits which were hard for me to overcome and control when I became a housewife."

Every wage earner should contribute toward the expenses of the home and be taught to repress unnecessary wants and to always save some, no matter what their wage might be.

A very practical way that women may economize is to make their own clothes and trim their hats. Each week there is a class in dressmaking, conducted by Sister Sturges,

and in millinery by Sister Esгар; these sisters are consecrating their services that you may have opportunity to develop your talents which now lie dormant and which will prove helpful in overcoming the high cost of living. Why pay five, six or seven dollars for a new hat when by a little thrift and ingenuity you can work over an old one for two or three dollars? Mothers with growing families can make many garments that are seldom seen, from flour sacks or sugar sacks. These can also be used for towels. Many doubtless do this, but some may not.

The supplies for the table represent one of our largest sources of outlay, and the buyer will save much by keeping away from package goods as far as possible. The same pound of crackers which in bulk cost ten cents a pound will cost eighteen cents in packages. I know that there is an argument in favor of sanitary condition of package goods, but most things which are put up in packages can be found just as clean and sanitary in bulk—clothespins, for example. There is always an advantage in buying in quantities. Have your neighbors join you and buy in large quantities instead of five-cent purchases.

The credit business and the telephone is a curse to the common people. Learn to run your house on a cash basis. Set your stakes and drive to them. If you cannot afford to spend more than five dollars a week for food, live on that amount, even if you have to eat bread and milk at the end of the week. You won't starve and you may have better health by reason of your self-denial, and you'll feel more like a man when you meet your grocer; it won't be necessary for you to cross the street to avoid meeting their creditors.

Gardening will prove a pleasant diversion and also profitable. If more of our land were put under cultivation, food products would be more plentiful, hence cheaper. At the present time only 18 per cent of all farm lands held in tracts of 1,000 acres or more is under cultivation, with from 60 to 70 per cent of the small farms. Aside from the revenue that will be derived from the garden, our children can be taught to be industrious. No child should grow up in idleness as so many do who are raised in the cities. Work has O. K. in it.

JAMES F. KEIR.

Our Busy Auxiliary Workers

HAILEYVILLE, OKLAHOMA

Sister J. S. White, of Hartshome, Oklahoma, writes of the active work of the relief and service department we have at Haileyville, one mile from her home. While the numbers in this branch are few, they have remodeled their church, the sisters undertaking to furnish the organ and the pews. They have the former paid for, and owe but fifty-five dollars on the pews purchased a year ago, at a cost of three hundred dollars. Besides, they have bought a set of rostrum chairs, which showing we think splendid, for the auxiliary local with a membership of only twenty-four enrolled.

BROOKLYN, NEW YORK

From Brooklyn, through Sister Ward L. Christy, press chairman, we learn that the Brooklyn local, while not old in organization nor large in numbers, is gradually extending its arms of usefulness through the untiring and faithful work of the members. Until last October, it consisted of only the aid department, but now they have a live Oriole circle, under the able leadership of Miss Mable Harris, and one class under the educational department. The majority of the latter class, feeling that they wished more fully to understand the doctrines of the church, and how best to present it to others, decided to take up that line of study and research, and their

pastor, Brother Ward L. Christy, was chosen as instructor. Their first lesson on the subject, "The genesis of the church," proved very interesting, and promises well for the future development of the class. They hope to be able to respond to the call for helpers with many willing and qualified who will say, "Here am I; send me!"

Independence Stake

By invitation of Mrs. McNichols, the stake president, all the officers of stake and local executive committees of the Woman's Auxiliary, met at her home February 23 to get acquainted with one another and discuss matters of importance concerning the work of the auxiliary. A resolution was carried that we have a big "get acquainted" meeting in the near future, and such committees be appointed that a personal invitation be given to every woman in the stake. Plans and arrangements were left to the executive committee.

After the formal work was finished, the hostess introduced a pleasant feature by serving refreshments. In the serving, the colors red, white and blue were used in commemoration of Washington's birthday. A pleasant social hour followed and an adjournment was taken subject to call of the president.

The first convention of the Woman's Auxiliary, under the new regime, was held on March 10, 1917. The feature that was of interest to all was the lecture by Mr. George Melcher, superintendent of bureau of research and efficiency of Kansas City schools. His lecture was on thrift and good management in the home as a remedy for the high cost of living. Here are extracts from his lecture:

"The spirit of thrift and economy is not in the air. The base of expenditure is on what the child's playmate has!

"There is a difference between thrift and stinginess. No one likes the stingy person.

"Get the idea of thrift into our children, but first get it ourselves.

"There must be a saving for the future. In renting a home there is no temptation to save money and when a man is without work, nothing has been saved for that time. Let the children save their pennies.

"In Kansas City the school children have accumulated \$500,000 in fifteen years by putting their pennies and small amounts into a savings bank. At present there are about \$50,000 or \$60,000 there on deposit.

"Get an ideal of purpose for saving. Let the children earn money. Do not wish them to become wage earners, but my boy of ten mows the lawn and we pay him for it. When he was nine years old he mowed the lawn for a neighbor and they gave him twenty-five cents for it. It was a problem to teach him to save that money.

"If one has an income of \$250 he should save \$25 of it, and that becomes a reserve fund. If the income is larger, save more of it. One ought to organize and so provide for the future. Saving or thrift is fundamental.

"Years ago we were willing to walk, now we ride in automobiles. We would be much better off by taking strenuous hikes and laying up a reserve fund for strength.

"Home makers should make a study of balanced rations. Some years ago I was teaching at a fair salary and a colored man was also a teacher in the same place. We bought supplies at the same store. I avoided eggs at twenty-seven cents a dozen as too high, but the colored man bought them when they were as high as thirty-five cents. Upon inquiry it was found that he spent his entire income before he received his salary.

"Rice and mush are good foods. Cornmeal mush is nutritious. It pays to buy in large quantities. Some people will telephone for ten cents worth of things and have them delivered.

"Farmers' wives are the most extravagant.

"Foods cooked and left over can be cooked over again by the secrets of domestic science. Excess of food should be thrown on the market to reduce prices. The gigantic waste in cost must be paid and levied as a tribute on every individual.

"Boys and girls should learn the divisions of human life, head, heart and hand. The church has been looking after the heart, the public schools the head, but who has been looking after the hands?

"Farmers specialize. At one time the farm produced all things needed and the children were educated. Great men were educated on the farm.

"The garden proposition that you are talking of, for the training of the boy and girl, is of value as an educational force in the life of that boy and girl.

"Many divorce cases may be traced to the fact that the home makers have not been educated properly and are not contributing to happy homes."

The first Sunday in the month is devoted to the Woman's Auxiliary under the auspices of the general officers and this month Bishop Keir gave us a good lecture on the high cost of living that one does not know just where to make extracts from it, and, as it is so practical, we send it entire, believing that it will benefit all the homes of the church.

ALTHA DEAM, *Press Chairman.*

INDEPENDENCE, MISSOURI, March 14, 1916.

LETTER DEPARTMENT

Scott-Turney Debate

Thinking that the readers of the Herald will be interested in hearing of the public discussion held at Allenton, Michigan, between Elder S. W. L. Scott of our church and Elder D. B. Turney of the Methodist Protestant Church, I offer the following:

The discussion began February 20 and closed March 9, one session a day, Saturday and Sunday nights excepted.

Elder Moore acted as moderator for Elder Turney part of the time, and when not present, Elder S. B. Waite filled his place. I acted as moderator for Elder Scott. Mr. W. H. Bristol of Almont, Michigan, was selected as the third man to act as chairman of the discussion. Two propositions were discussed.

First proposition: Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is at variance with the Scriptures in origin, faith, organization, doctrine, and practice. D. B. Turney affirmed, S. W. L. Scott denied.

Second proposition: Resolved that the Methodist Protestant Church is at variance with the Scriptures in origin, faith, organization, doctrine, and practice. S. W. L. Scott affirmed, D. B. Turney denied.

Seven sessions of two hours each were given to each proposition. The speakers alternating every thirty minutes. The debate was held in the Methodist Protestant Church near Allenton.

Elder Thomas L. Clark a Latter Day Saint missionary had held some meetings at Allenton and some had been baptized into the church. This did not suit the pastor of the Methodist Protestant Church so he sent for Elder D. B. Turney to lecture against the Saints. Elder Turney arrived, and for sev-

eral nights he abused and slandered the Saints in a shameful manner. Elders R. H. Huston and J. R. Grice were present and finally arrangements were made for the discussion.

The attendance was quite good considering the cold weather. Some came for thirty miles to attend.

Elder Turney's stock in trade was to attack the character of Joseph Smith, and by Utah witnesses he tried to prove that Smith was a polygamist. Brother Scott met this by showing that saints of God in other ages had been slandered and misrepresented, and that the evidence from Utah had failed before the western division of the circuit court at Kansas City, Missouri, when the temple lot suit was had before Judge Philips.

Elder Turney claimed that the Spalding Romance was the foundation for the Book of Mormon. He tried to show that Mr. Spalding had written a different manuscript than the one D. P. Hulbut got from Mrs. Spalding, but when Elder Scott traced the very manuscript that was testified to by Mrs. Spalding as being the one her husband had written, and the one claimed to be the origin of the Book of Mormon, from Mrs. Spalding to Mr. Hulbut and from Hulbut to E. D. Howe and from Howé to L. L. Rice, who purchased the printing press and library of Howe, and from Mr. Rice to Oberlin College where a copy was secured and published by Bishop E. L. Kelley, the Spalding story went down in the eyes of many, but no doubt there will be some who will still hold the Spalding story in preference to the truth of the Book of Mormon. No debater, nor minister has ever yet been found that was able to convince all his hearers. Christ did not accomplish this, but many who heard were made friends to the cause.

Infant baptism was held out as a Bible doctrine by Elder Turney but when Elder Scott showed that Christ's gospel must first be taught, then believers only were fit subjects for baptism, it looked different. Elder Turney asserted that John the Baptist sprinkled water on Christ and that this was the way John baptized Christ, but when Elder Scott demanded the proof for this assertion, it was not furnished by Elder Turney. We do not blame him for not furnishing the proof, as such proof does not exist, but we do think a debater should furnish more to the audience than his assertion of a thing if he expects them to believe what he says.

The Methodist Protestant Church was organized in 1830 at Baltimore, Maryland, by members of the Methodist Episcopal Church who had become dissatisfied in the Methodist Episcopal Church. Elder Turney claimed that these persons held a two-day prayer meeting before they organized the Methodist Protestant Church and then another prayer meeting after they had finished the organization. Elder Scott showed that while they prayed they did not believe that God would speak or give revelation in our day. No revelation was claimed, so that what was done was without direction from God and did not receive his approval. That it was man made, differing in doctrine and practice from the Bible doctrine.

A strong contrast was shown, by Elder Scott between how men were called of God to preach in Bible times, and how some men assume to preach without a divine call now. Elder Turney claimed that as Christ gave a commission to preach, that that commissioned anyone to preach. Elder Scott called attention to the commission and showed that it was to the eleven apostles, and that when Paul and Barnabas were selected to be apostles that they did not depend on the commission given to others but were called by revelation in the thirteenth chapter of Acts. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Notwithstanding Elder Turney denied present-day revelation, yet he asserted that he was called by revelation to preach as much as Paul was.

The Saints at Allenton cared for the visiting Saints during the debate. The Methodists stood by Elder Turney and the Saints stood by Elder Scott. We think that much good was done by the discussion. Many heard our position who had not heard it before. Mr. W. H. Bristol proved to be a good chairman. At the close of the discussion the Saints presented him with a copy of the Book of Mormon. In gospel bonds.

INDEPENDENCE, MISSOURI.

J. F. CURTIS.

Fall River Massachusetts

At the Massachusetts district conference in Providence, Rhode Island, February 4, the Lord spoke to the Saints regarding their sick; he said that some were sick unto death, that they were in his hands and would soon be removed. Fall River Branch has suffered a loss of three of its best since that date, namely, Phoebe Wilkinson, William Wylie and Martha Cockcroft.

These are times of trial. It pays to be prepared for every emergency, we know not the day nor the hour when we may hear the summons, "Come home." The question with us is, "Have we our lamps trimmed and burning?" if not, we may be among the foolish virgins.

Fall River has lost a number of members in the last few years in various ways. This loss has discouraged the Saints somewhat, but there still remain many that are trying to keep the "old ship" afloat, by attending to church duties and studying to make themselves better able to give a reason for the hope they have in Christ Jesus.

This branch is blessed with a splendid Woman's Auxiliary, which at present time comprises a relief and service department, an educational club and two Oriole circles, which are under the care of Sisters J. W. Hull and Ella Gilbert. There is also a class of ladies meeting weekly, who study the Book of Mormon, two normal classes, and a young men's club.

Bishop M. C. Fisher was with us on March 18, and gave us some instruction that was food for the soul. The Lord is using our brother as a mouthpiece to impart some special information to the Saints, that is needed at this very time to help build them up in the faith, and bring us all to a more perfect understanding of our duties and privileges. May we all give heed to the counsel of the Lord, speaking through his authorized representatives. The bishop told us regarding some prophecies that were delivered at three of our late district conferences and conventions; he said he had been praying to the Lord to give this particular information to his people, and his prayers were answered in a most marvelous way on the three different occasions.

How often we keep struggling along single-handed, forgetting that the Lord is a copartner in this work, and that he should have a chance to say something as to how this work should be carried on.

The city of Fall River is constantly undergoing a change—the English-speaking people are gradually moving out and foreigners are moving in. This is caused by a demand for skilled labor in other sections, and they are willing to pay a higher wage scale than the mills of this city. Fall River has a population of 128,000. There are 111 cotton mills, containing approximately 4,000,000 spindles, and employing 37,000 operatives, weaving over 2,000 miles of cotton cloth a day. This represents an investment exceeding \$50,000,000 and distributing \$305,000 weekly in wages. There are two calico print works, having 43 printing machines with a capacity of 7,000,000 yards per week, besides various other kinds of industries.

Fall River is a great Catholic city, about eighty per cent of the population are of this faith, made up principally of French

Canadians, Portuguese and Italians. Our church is in the French Catholic section, making it hard to do much proselyting in this neighborhood. Many discouragements have come to this little band of Saints in time past (both external and internal) but through it all there still remain many noble representatives of the faith; probably this is the result of the refining process that we all have to go through sooner or later. Trials are sometimes the very things that are needed for our spiritual development, if we cannot learn any other way. Robert Browning Hamilton says:

"I walked a mile with pleasure;
She chatted all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with sorrow
And ne'er a word said she;
But oh, the things I learned from her
When sorrow walked with me."

E. B. HULL.

The Signs of the Times

Upon one occasion Jesus asked the Pharisees and Sadducees, Can ye not discern the signs of the times? (Matthew 16:3.) If he were here to-day, he would ask this wicked generation if they could discern the signs of the times. I think they could tell him about the weather as they did in those days, but they could not tell him anything about the signs of the times and what is coming on this generation because they have rejected the counsel of God and killed the prophets. We are living in a great day and that wonderful time spoken of by God's prophets and apostles. The coming of our Savior back to earth to execute righteous judgment is near at hand.

Jesus Christ said just before he returned to the earth there would be distress of nations with perplexity, and the sea and the waves roaring. (Luke 21:25.) I wonder if the nations are distressed to-day. If they are not, I don't care to be here when they are. I wonder if the sea is roaring with German submarines. The Lord gave Joseph Smith a revelation in August, 1831, that there were many dangers and many destructions coming upon the waters. (Doctrine and Covenants 61:1.) In paragraph three the Lord said to Joseph Smith that the day would come that no flesh should be safe upon the waters. Friends, don't you think that time has come? Yes, a thousand times, yes. They are trying to build against those destructions, but it is all in vain, for the Lord told the prophet of this age it would be as it now is. When they built the great *Titanic* that cost ten million dollars it was but man's latest challenge to the great deep. Mighty and majestic she was, the grandest of all ships that plowed the mighty deep. She was the monarch of all she surveyed, but while sailing along under the silvery veil of a starlit night with her thousands of brilliant lights flashing out on the surrounding air she met a monster in her pathway—a mountain of ice journeying southward, which claimed the right of way and disputed with the gallant ship. The art of man and the power of nature crossed swords. Man's scepter fell and he must bow to God and acknowledge that he holds the balance of power.

The Lord revealed to Joseph Smith in January, 1831, (Doctrine and Covenants 108:6) that he would smite the rocks, the ice would flow down from the north country and ancient Israel would come from the north country to the land that God had given their father, Abraham, for an everlasting possession—to him and his seed. They will come singing

songs of everlasting joy. I wonder if the people cannot see that the ice is flowing down, yes, the Atlantic Ocean was full of ice when the *Titanic* was destroyed.

Another statement our Savior made was that just before he returned to earth men's hearts would fail them for fear and for looking after those things which are coming on the earth. Luke 21: 26 says the powers of heaven shall be shaken. The present condition of things should convince any thinking person that we are living in the last days of this dispensation. "Wherefore, seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight of sin which doth so easily beset us and let us run with patience the race that is set before us." Let us live the law of God as it is found in Doctrine and Covenants 42, and if we will do this, Saints, Zion will be built up right now. We must have Zion, a place of safety for the Saints of God.

I ask an interest in the prayers of the Saints that I may do all the Lord requires at my hands. Yours for the building up of Zion. E. A. ERWIN.

NASHVILLE, ARKANSAS, March 7, 1917.

From Here and There

Sister Maggie Horner of Pensboro, West Virginia, has been sick for a long time and also isolated. She desires the prayers of the Saints.

All isolated Saints in the Western Nebraska District should get in touch with the home department superintendent of Sunday school work. She wants to get them all to studying the *Quarterlies*, feeling sure that much good may be done if all will enlist. Write Mrs. Katie Hale, Ringgold, Nebraska.

The Des Moines Saints are much pleased with the results of Brother Augustine Dwyer's lectures at that place and plan to have him return. He lectured at the church several times and twice before the east side high school where fourteen hundred students were privileged to hear him.

One of our western brethren says he enjoys the articles on preaching that appear in the Herald, but complains that they nearly all fail to interpret Doctrine and Covenants 83: 14, last sentence. He inquires: "Would it not be profitable for some capable writer to include an analysis of that text in their writings on this subject?"

We have from an isolated sister a letter and poem that we cannot use till we learn her name, whether we print the name or not. All contributions must be signed, even though a nom de plume is used. If attacks are made on any custom prevalent in the church, or supposedly existing evils are pointed out, don't be afraid to sign your name to what you want to say.

"I just closed Sunday night a two weeks' meeting here at Joy, Illinois. Had a full house the last night. Just fair attendance the rest of the time in spite of the weather. I had out one Roman Catholic who has lived among our people several years but never has heard any of our preaching. The Saints here in general seem to feel encouraged."—E. A. Curtis.

The Niagara Falls Saints rejoice in the possession of a dedicated church building, 28 by 60 feet, with good basement. The dedication was on the 18th, in charge of Elders A. E. Stone and A. D. Angus, the dedicatory prayer by Elder James Pycock. The newspapers are very liberal with their space and commendations. The secretary of the evangelistic society in Buffalo where "Billy" Sunday is carrying on a

campaign twenty miles distant, wrote Elder W. J. Landes, the pastor in Niagara Falls that one of the converts had expressed a preference for our church and that he should see that he was taken care of.

Independence Stake

Elder Stanley Clark passed suddenly away March 17, and his funeral took place here March 20. Brethren Krahl and Hunt were in charge and Apostle Russel delivered a comforting and inspiring discourse. Our brother, formerly of Saskatchewan, had been of late in charge of the branch at Grandview, distant about twenty miles. Since dedicating his life to the ministry he had striven to magnify his calling, and so endeared himself to the Saints by a diligent service for the Master.

Among the many Saints locating here recently are Brethren Haskins and Fisher with their families from Los Angeles and Canada.

The weather begins to be somewhat favorable for spring work and the local ministry continue their labors in the spiritual fields. Last accounts tell us of Brethren Peter Anderson and J. F. Curtis holding good audiences. At Walnut Park at the Second Branch was Patriarch F. A. Smith; at Enoch Hill W. D. Bullard and J. E. Vanderwood preached; and at the North Liberty Mission Brethren Warnky and Shepherd interested the people in good gospel instruction. At the Stone Church the meetings as General Conference approaches, seem to take on added interest, for we hear the testimonies of some of the brethren from abroad, which give to us new courage and faith in the work.

On March 18 the Saints rejoiced to listen to Brethren William Aylor and J. F. Garver; also in prayer services they have heard short talks by Brethren E. Rannie, J. W. Metcalf, M. Arber, and Marcus Cook from Oregon; and others are active here also. In discoursing on the signs of the times last Sunday morning, Brother Aylor referred to Matthew 24: 35. "Verily, I say unto you this generation in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled."

Brother Garver preached a very forceful sermon at night, his theme extending far and wide into the realm of personal purity and righteousness. Psalm 24 was his text.

The great events occurring in the world of commotion and turmoil, with the frightful tornadoes and floods and fires, and added to these the ruthless cruelties between warring nations going on in distant lands—all cannot but fill the human heart with awe and pity. Men's hearts surely are looking forward with fear, and only those whose trust is in the Lord can stand.

May the Saints continue to receive the manifestations of our heavenly Father's approval as they have in the past, speaking to them as he did last Sunday by his Holy Spirit, comforting them from time to time through visions and the ministering of angels, and giving to them the blessed assurance that comes to his children by obedience, of his love and watchcare here, and a peaceful entrance hereafter into his celestial kingdom.

ABBIE A. HORTON.

Hide and Go Seek

"Hide and go seek"—with emphasis on "go." I once entered a large department store where I saw many mottos which said—"grow or go!" I copied it and followed it up with: "Go and grow." We fail, and go from. We go to, and grow. To which class do you belong?

I think of the talent parable (Matthew 25). Two of

them doubled their talent, but the third hid his, which resulted in loss, decay, death. If you have a speculative mind, speculate all you please on this text, but this I get—If you allow the other fellow to do your work he will get the reward resulting, and you will die spiritually!

Refuse to use the arm and it withers away. Bandage the eyes and you become blind. Turn a deaf ear to conscience and your doom is sounded.

Charles Darwin, said, "Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure; and even as a school boy I took intense delight in Shakespeare, especially in the historical plays. I have also said that pictures formerly gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."—Life and Letters, volume 1, page 101.

You do not need to believe Darwin's "monkey story" in order to get much good from the above prolific field of thought. If you do not enjoy religious services as you once did, your case needs immediate attention. You may be contracting spiritual consumption. The only cure is to get the churchgoing habit. You think you are not "getting" anything? Then go and give, give, give. "Cast your bread upon the waters." "Let your light shine." Use your talent. Magnify your calling. Then your work will become a pleasure. You will begin to enter the "more abundant life, and even though your work should call you to the slums or into the bed of hell, "there his right hand will hold you."

* Our lack of enjoyment, many times, reflects on our incapability. The student read his carefully prepared essay. The professor said, "That did very well, but I again admonish you to be more explicit. Prepare as if you were to deliver it before the very illiterate." The student wittingly replied, "What part did you fail to understand, professor?"

You say he is not friendly? Maybe you have not given him a chance to be friendly with you. No doubt Jesus loved John more because he was *more lovable*. "Reap as we sow," "Rewards according to works," are well-known scriptural texts. If you love righteousness, you love Jesus. "I love you because you love the things that I love" is the foundation stone of harmony in home, church, State and Nation.

I opine we will enjoy all we are capable of, in this life and the life which is to come. "The glory of God is intelligence." And "we shall be changed from glory to glory." "There is a glory of the sun." Shall we hide or go seek?

O. R. MILLER.

A One-Minute Talk

Man is an herbivorous animal. His hands, teeth, stomach, glands, bowels, kidneys and liver all are positive proof that he is not carnivorous. God created wheat for man. Bread should be the staff of life and we are told to pray for our

daily bread. Where does it say we are to pray for beefsteak or ham?

Did God command Adam to kill and eat? Did he not tell him to eat of the fruits and herbs? Why try to be a carnivorous being? Why can't you eat first-handed protein instead of second-handed? Why rob the vegetables of the brain and brawn and feed it to the hog and then we eat the filthy scavenger? Meat compels the stomach, liver and kidneys to do fifteen times their normal work. How would you like to do work fifteen times harder to-day than you did yesterday? Seldom do I find any of the following diseases where meat is discarded: Cancer, consumption, tumors, gout, pneumonia, or rheumatism. Hang your grease pot, flesh pot and frying pan on the hook, and place this inscription over the pantry door "Plant Life." Great will be your reward. Great will be your saving. No one will suffer but that unnatural appetite.

Yours for health,

DOCTOR A. B. KLAR.

Where Are the Lost Tribes?

For some time I have thought of requesting that some one well informed on the matter write up an article on Doctrine and Covenants 108:6, setting forth the exact teaching of the church in regard to these people who are to come from the north. I am new in the work myself, having been baptized July 4, 1915, and heard the restored gospel only a few times before baptism. I was soon called to be an elder and have done a little work in the vineyard of the Lord. I have studied all my spare time since I came into the church, and used time for study that I could ill afford to spare; and yet I don't know much.

I have put together the teachings of Bible, Book of Mormon and Doctrine and Covenants on this point (the people from the north) the best I could, and I can't prove that these people are to come from a land that has not yet been discovered by the rest of the world. It is true that one might infer from the reading of Doctrine and Covenants 108:6 that the land is now unknown to us, but it does not say so. The Book of Mormon says of the lost tribes, that: "The Lord knoweth whither he hath taken them," and some construe this to mean that they have been taken to a land known only to the Lord and themselves. I don't see that we can prove that, either. They were carried away captive to Babylon and from there they have become mixed with all the world. No man knows now, except it be revealed by Almighty God, whether the prevailing blood in his veins is that of Israel or not. When we are blessed by the patriarchs we are sometimes given our lineage, it is sometimes that of one of the lost tribes. If the blessing is inspired, then we who are of the lost tribes are some of those whom "the Lord knoweth whither he hath taken them." We are not lost, but our lineage is lost.

Doctrine and Covenants 108:5 says in part: "He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." This effectually affords the "highway" spoken of in prophecy in various places by which the elect can travel overland to Jerusalem and to Zion. The lands are now all united and the elect may gather from the "four winds." The people from the "north country" may mean people in the north of Europe and Asia as well as any other part of the world, as there will be a highway when the lands are all united again.

Some are offended at me because I do not admit that they have proved the existence of an unknown country which is inhabited by saints. One man (a priest) went so far as to say that our whole church and teaching were a farce and humbug if there is no such unknown land.

Now I don't want to be one of those "who do pervert the gospel," neither do I want to see anyone else pervert it. I have ideas about things and if I am wrong I want to find it out. If the other fellow is wrong and professes to be a Saint and a teacher of the gospel, I want to see him find out the truth. I have had some discussion over this with other elders and I seem to be in the minority in this locality. Would not this be a good subject for some able man of our church to write up for the benefit of some of us lesser lights who seek the truth? Can't you secure the right man and then publish his writing? Of course, we want more than his views on the subject: we want it backed up by scripture.

Hoping to hear from some one through the HERALD on this matter, I remain,

Yours in bonds,

W. S. BEEBE.

[In the SAINTS' HERALD for May 6, 1908, there is a sermon on this subject by W. A. Sinclair. Perhaps some reader can supply the brother with a copy.—EDITORS.]

[The following letter was written by Elder James Kemp some time before his recent demise, and was sent in recently by his daughter, Mrs. Nellie McQueary.—EDITORS.]

CONIFER, COLORADO, February 2, 1917.

Editors Herald: It has been a long time since I have written anything to your valuable pages, and as I now live at Conifer where I spent so many years of my life, raised a large family of children, and labored in the Colorado mission, and growing old and unable to go about any more, I want to, through your pages, say farewell to all the dear friends and Saints whom I have labored among, and hope you will all remain faithful to the end of your lives, so that we may meet on the other shore, if no more on this one. And, dear HERALD, I want to say that I have been a subscriber of your paper since the first copy, and how I still love to scan every page as soon as it arrives.

May your work prosper daily, is the prayer of your aged brother in the gospel of Christ.

JAMES KEMP.

STKILDA, DUNEDIN, NEW ZEALAND, February 16, 1917.

Editors Herald: Brother Moore has reminded us that the Saints are interested in what is going on in church work in New Zealand. There is plenty of room here for work. The census of this town taken this year shows about twenty thousand males and upwards of thirty thousand females. The Utah Mormons have just lately started up here again after an absence of their elders for some years. We are not able to tell why they started up work here again. The new census must be of interest from their point of view, or they may be alarmed over our getting a little foothold here and taking some of their members.

We have talked on the street a good deal since coming here, too much for the good of my throat, which was not built for outdoor work. We are often asked, "Are you a Mormon?" or "What is the difference between you and the Mormons?" We were explaining the difference one evening, in answer to such a question, when the Mormon elders present objected to our statements, that they still believed in polygamy, etc., and that their president still had five wives, while we stood for the one wife system and always had done so. The objections raised lead to a discussion of differences right there on the fountain

steps. The first night of it proved bad for me as I had taken a severe cold and my throat was so bad my voice gave out. I wanted to give way and let Brother Hall take it up, but the Mormon, seeing the advantage, objected. I got him to permit Brother Hall to read for me, and soon made him admit that they still believed in polygamy, that it was a command from God, and he even introduced argument in defense of same. He also admitted they still believed in blood atonement when pressure was brought to bear on him, and he introduced arguments in favor of it, confounding the execution of criminals under the Mosaic law with the atonement which Christ made on the cross, also mixing in some argument on the "sin unto death" (1 John 5:16) which is the sin against the Holy Ghost, though the Brighamites try to make that appear to mean that some sins are unto death, i. e., that we should be put to death as an atonement for them. This they do in a vain effort to sustain their "prophet," Brigham, in his teaching the doctrine of salvation to man through the shedding of his blood as an atonement. See *Journal of Discourses*, vol. 4, p. 220; and *Deseret News*, vol. 6, p. 397.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it." We read the above quotation on that first night of the discussion so that the people may see for themselves why we mentioned "blood-atonement" as a doctrine of Brighamism in contradistinction to our doctrines. The Brighamites said we had garbled the statement. He took his Bible and read something about a murder in one place and turned over to another place in another book and read, "Go thou and do likewise," and said that was the way we quoted from their books.

My throat was in a very bad condition and so I took the stand and announced that as it was getting late we would adjourn till the next Sunday night when we would give the quotations more fully. I took the opportunity to call attention that we had won the points we started out on, to prove that the Utah Mormon Church was different from ours in that they stood for polygamy, blood atonement, etc., and we opposed those doctrines. The people got the point and many called out, "That's right," "That's true," "That's so." It was agreed that blood atonement should be the topic for the next week and we parted.

That week my condition grew steadily worse and Thursday evening found me confined to my bed. Friday I was the same, and that evening Brother Hall came over and administered to me. I felt better Saturday, and was up all day. But when Sunday night came I was not fit to shout on the street and so withdrew from the discussion and let Brother Hall take it up for me. The Brighamites feeling that they had scored on the previous occasion were on hand. The battle was soon on, but not before I had submitted written propositions for a discussion in a public building where people could be comfortably seated and we would not have to shout loud enough to drown the din of passing cars, which propositions they said they would refer to their presidency.

I stood back of Brother Hall and looked up references for him while he fired the balls. The Mormons began to shout about short quotations spoiling the context, etc., but when J. D. Stead's book with its more lengthy quotations came into play we heard less noise from the Mormons about short and garbled quotations; for the more you read of it the stronger the evidence against them. The argument went from blood atonement to polygamy after the Manifesto, etc., and the battle grew more exciting. We had the advantage of the truth on our side and the books to back us up, while they did not have anything to stand on. So they grew frantic and

boisterous but it did no good. While Brother Hall and the Mormons were contending over Joseph F. Smith's testimony before the Senate committee, as to whether he had admitted that he was living in violation of the law of God, Brother Hall contending that he had admitted to violation of both the law of God and the law of the land, Elder Romney declaring that the law of God was not mentioned. This contention was loud and furious, when I opened J. D. Stead's book to the page where the testimony was quoted, put my finger on the words "Law and God" and held it in front of Brother Hall's nose. He took the book and read the question and answer in a loud voice and drove the point home in his characteristic manner and the Brighamite wilted. He gave up entirely. Though he took the stand and said, "This has been all threshed out, in America and everywhere else, and you don't get anywhere by arguing." Though he had invited the discussion to begin with, he was satisfied now to give it up and say, "There is nothing gained in religious discussions." He said he would wait for the decision of the presidency, regarding the further discussion of these points, as he believed they should be discussed in a hall in a properly organized debate. It would be no doubt educational. He had learned something from this experience. Though he did not tell what he had learned, we think he heard a lot of things he did not know were in their books. And he no doubt learned that it is very damaging to their influence with the people to have these things aired in public.

Brother Hall is deserving of the Victoria Cross for his part in the work. We were very glad to have the Mormons come out in public and admit their present belief and practice of polygamy to-day, for they have been and are now distributing tracts in this town wherein they are telling the people that polygamy "has not been preached nor practiced since 1890." We think the only consistent thing they can do now is to go and gather up those tracts again and apologize to the people for trying to mislead them.

We have baptized two since coming here. Some others are interested. Have organized a Sunday school and expect to have a banner school, if we work hard enough. During my first two months here in Dunedin I preached forty-nine sermons. But the outdoor preaching is too much for my throat and I have had to give it up. I devote more time to visiting and boosting for our Sunday school, which I want to see well on its feet before leaving this town.

Your brother in gospel bonds,

132 Bay View Road.

H. W. SAVAGE.

MINNEAPOLIS, MINNESOTA, March 7, 1917.

Editors Herald: The last time we were permitted to write to your pages we were isolated in Carrington, North Dakota, but we are glad to be able to say that we are located in the Minneapolis Branch again.

When we look about us and see what is transpiring, we are forced to the conclusion that surely the hastening time is near, perhaps more so than many of us suspect. Surely the time has come when we as Saints must begin, if we have not already, to devote more of our time to the advancement of the Master's cause and do the building up of that Zion condition that we hear and read so much about. Often we hear in prayer and testimony meeting, "Oh, how I wish that God would hasten the time when we could gather to Zion and enjoy that peace of mind that we know must be enjoyed by the pure in heart." Saints, let us stop and consider the words, "Zion is the pure in heart." If this be true—as we know it is—then the pure in heart are the ones who will be gathered. Let us remember that the heart cannot be changed in a day, week or month but it takes a constant effort on

our part all the time we have to purify our hearts. So if we have not begun, but are just waiting for God to gather us, I am of the opinion that the gathering so far as we are concerned will not be very soon and that our chance to be gathered will be lost.

When we see the attitude of some of our members as regards to service for the Master, we feel that if he were here he would show a different attitude altogether, as he came to do his Father's will and we as his Saints should be willing to do the same, occupying where he desires us to occupy. Unless we are willing to do this, our service to him will not be accepted.

Let us remember that we cannot all occupy in the same place, but as is illustrated in that beautiful building, each stone in its proper place. Should we undertake to put some of the stones from the foundation into the roof we would find that they were of the wrong type and would not serve the purpose as well as the stone that was cut out for that particular place. So in the church let us be satisfied to do the part that is assigned to us and be willing to assist our brother or sister who is making progress, instead of envying him. Remember Jesus said, "As my Father has sent me even so send I you." He came with neither malice, envy, hatred, or strife but came to do his Father's will. Are we doing the same?

Our beloved brother and former branch president, Elder Charles Lundeen, has recently met with an accident in which one of his lower limbs was severed from his body above the knee and also two toes from the other foot. The accident happened while he was at work for a railroad company. He is getting along very nicely, for which we are thankful to the Master. While visiting him the other day he said, "Brethren, I tell you when we are called upon to pass through such trials as this it is a good thing to have a God to lean upon." This is evidence to us that his faith and confidence in God is still unshaken. All who are acquainted with the brother know him to be a servant of God in word and in deed and we feel that surely the Master will care for him in his great affliction. We ask that our brother may have an interest in your prayers that sufficient strength, spiritual and physical may be given him to pass through this trial.

We never know what we shall be called upon to pass through, so let us begin, if we have not already, to prepare for whatever we are called upon to endure. "Perilous times shall be in the last days."

Your brother in Christ,

R. J. WILDEY.

SHELLBROOK, SASKATCHEWAN, March 8, 1917.

Editors Herald: If there are any young people of the musical world living in or near Utica, New York, will they please visit Miss Elizabeth Humphry of 1122 Linwood Place of that city.

Miss Humphry is a fine young woman of rare ability. She taught our school here two seasons and there is no one more thought of in these parts than she. She has assisted us in our meetings here, being a fine singer as well as an organist. She is at present in New York, for one year, studying music, and being a stranger there, with the exception of a brother, I am sure she will welcome anyone interested in music. While I cannot say that our church has her especial favor, yet she has no prejudice toward it. She has read *With the Church in an Early Day*, and pronounced it fine.

My husband has two sisters, nonmembers but both reading our papers, who are quite interested. We wish any Saints who live near them would look them up and also send them

some reading matter. I believe if one of our missionaries would visit each of them a good work would be accomplished. They are both living in homestead countries far from any relatives. Their addresses are Mrs. John Krie, East End, Saskatchewan, and Mrs. S. L. Henderson, Natanga, South Dakota.

EFFIE J. DENTON.

TINGLEY, IOWA, March 8, 1917.

Editors Herald: The little band of Saints here are still trying to let their light shine, although things seem very lonely and discouraging so far as church privileges are concerned. There are four families of Saints living here, fourteen members in all. We meet from house to house to hold Sunday school each Sunday, and have sacrament service the first Sunday in each month. When things seem favorable we have an elder come the second Sunday in each month and preach to us, notwithstanding the fact we have an elder, Brother J. J. Christianson, living here whom we appreciate very much. We are always glad to hear him preach to us. We hope the day may soon come when other Saints may move in or the honest ones of this vicinity have courage to come forth and obey, that we might have a branch raised up in this place.

Though a branch be far from here,
We know our God is always near;
He sees and knows our every tear,
He's there to bless when we draw near.

So in his word new courage take,
Our God will never us forsake,
And in our life obedience choose
That our reward we cannot lose.

We as the grass here for a day,
Then to the dust must go the way
To answer to our God on high,
Which shall it be, "Live on or die"?

In gospel bonds,
MARY E. LENT.

BROOKLYN, NEW YORK, March 9, 1917.

Editors Herald: We so fully appreciate the opportunity afforded by the HERALD, to read of the progression of the work in the various places, that we take pleasure in enlightening the Saints elsewhere as to the advancement of the work in our city.

Brother Wardell Christy's untiring efforts are accomplishing results. The attendance at all the services has increased. The midweek prayer service is gradually increasing in spirituality and attendance. The Religio has increased its attendance fourfold, by changing the hour of meeting from Thursday evening at eight o'clock to Sunday evening at six. The programs are instructive and entertaining. The monthly paper, *The Talent Finder*, edited by Sister Christy, is not only exceedingly interesting, but has been instrumental in bringing to light some latent talent among our young folks. The ladies of our branch, desirous of becoming more efficient as defenders of the church, and of acquiring the knowledge necessary to convey to others the gospel truths so dear to them, have organized a class, under the inspiring direction of our pastor, to study the history of the church. Those that dread discussion, and therefore avoid it, are those that fear some weakness. Realizing that "knowledge is power," the demand for this class arose.

On February 18, five precious souls rendered obedience to the gospel. The following Sunday, three more were baptized.

Last Sunday, four refugees from the war zone, who were to have been baptized by Brother Greene in Europe, but were prevented by circumstances, obeyed the call of Christ. The mother was born in Belgium, the father in Holland, and the younger boy in Germany. After suffering many hardships and deprivations, they appreciate the privilege of living in the land of peace and freedom.

Brother Christy is in Philadelphia this week, conducting a series of meetings at the Second Philadelphia Branch. Brother Hale Smith is in Brooklyn. To-morrow night Brother Smith will give to the officers and teachers of the Sunday school the benefit of some of his experiences as a normal student.

In the past month, we have passed through two very sad experiences: the death of our young brother, Earl Jack, and the young wife of Brother John Potts. We are all one family, and when one suffers, all suffer. Our hearts go out in sympathy for the bereaved ones. The rapidity with which prophecy is being fulfilled seems to indicate that the separation will not be a long one. Our hope in the gospel gives so much consolation in these hours of trial and bereavement.

MABEL HARRIS, *Correspondent.*

DEER LODGE, MONTANA, March 9, 1917.

Editors Herald: The papers of the church are certainly welcomed in our home and are sources of instruction. I see many good letters of encouragement that have been written regarding the work of the HERALD and we can plainly see God is with you in your worthy efforts to place his work before his children. I watch the articles that are continued from week to week, studying closely the writer's object in writing, watching inspiration as it comes from educated minds and causes the pen to move that we with fewer privileges might be brought to a higher standard.

What a systematic form of government the Woman's Auxiliary is developing, which will surely accomplish great good if continued.

The army of musicians in their efforts to cultivate with God's household the talent that brings from the hearts of weary souls a new zeal and quickens the spirit, plants there an inspiration of the great celestial kingdom.

Much good is accomplished in each locality where debates are held and many times souls are brought to a knowledge of the truth.

I have been associated with the Reorganized Church for nearly four years. Sometimes my spiritual condition has ebbed low from lack of obedience, but at no time would I have exchanged my new found joy for the pleasure Lucifer has to offer. I ask your prayers in my behalf.

In gospel bonds,
M. G. PERRIN.

SCOTTSDALE, MICHIGAN, March 9, 1917.

Editors Herald: We thought to drop you a few lines of our work in Ludington. This is a historic spot of gospel work of J. J. Cornish, George Washburn, R. E. Grant and others, but which seemed to have almost completely lost out, yet some seed remained, as a Brother Pollard clung on and fitted up a hall over his plumbing shop with about seventy-five or eighty chairs, organ, electric lights, stove and fuel, where we occupied for four weeks with good interest, some attending that had long been discouraged with religion, others that had never read the Bible began to study it for light, even some Catholics. We enjoyed good liberty.

On February 22 the Saints and friends had a surprise party for me at Pollard's Hall, by having a supper in the evening before preaching service. They had arranged for Mrs. Hatha-

way to keep me at her home that afternoon. Well, she did her best to do so, but I had too much to look after, as we expected to baptize some and were trying to get the Baptist font for it. We got through with it about half past three p. m. and returned to Pollard's shop and some one was sawing boards up in the hall where we held our meetings, so up we went and there stood Adam with handsaw in hand and a broad smile on his face, as much as to say, We are caught. He had a long table almost completed, right where the preacher stood to preach.

Well, to a certain extent their scheme was revealed. They came to the feast from every quarter and the hall was supplied with guests. All seemed to enjoy the fine supper that the good sisters and friends had prepared. They made haste to clear the table, as we were to preach. Brother Charles Barron opened the meeting, and with a few fitting remarks he handed the writer a purse with ten one-dollar bills in it. This was the climax of our surprise. I do not know if we will ever forgive Brother Roy Barron for what he did as he arranged for this in Sunday school in our presence and we did not know it.

We must tell you about the font—how nice it was. Brother Pollard and I saw the committee of the Baptist Church, three in number, they readily gave their consent. I said to Brother Pollard, "things seem to go smoothly here." When their pastor found what was going on there was a veto placed on it, and a phone to us was, "you cannot have it."

We determined to find out why we could not use it, so went and saw the merchant, Frank Nordeen, as he seemed to be the pillar of the committee. He said he did not know anything about the proposition, as he did not have the time to study it, but their minister had and he advised them not to let us have it; and he (the minister) said if we wanted to know why we could not have it to come to him. You can be sure we took the number of his residence and called to see him. We give you a synopsis of our visit. His name is Broome, late of Calumet, Michigan.

He asked us if we were Baptists. We informed him who we were. He gave us to understand he was well posted on Latter Day Saints, as he had been around Nauvoo and Carthage; also that we were virtually the same as the Utah people.

When we turned some such evidence as Governor Ford's message to the legislature, it put a quietus on his knowledge concerning those places.

He said the Baptist Church was *the* church; we said no, it is *a* church—from Rome. *The* church had apostles and prophets in it, yours has none. He said the church was in succession, not the apostles. We said if the church was in succession the apostolic office would remain in it; that because a postmaster died it did not do away with the post office, but simply another would be appointed to fill the vacancy.

Next we got on the subject of baptism, he contended that John 3: 5 meant word and spirit.

On acts 2: 38 he tried to turn Greek on me by saying it did not read that way in the original Greek. We told him we had no objection to his display of ability in Greek, but we had more confidence in the Greek scholars who translated the Bible than any man who posed as such; especially when he was trying to score a point; and further there is no original manuscript in existence. We told him that our experience with most men who posed as Greek scholars was that they did not know any more Greek than we did. Well, suffice it to say we got no Greek rendering on the scripture.

Then he said, "If I believed as you do, that baptism would save people, I would make a good tank and put it on wheels, then get about four good stout men and go through the

streets and grab everyone that came along and baptize them." We said, "We do not doubt your word, as it is the nature of man to devise some scheme other than God ordained, but God's way was first to believe, then repent and be baptized, and that willingly, not by force."

We asked him about the laying on of hands. He said he did it. We said, "what for?" Said he, "For ordination; also when I go to pray for the sick." We said, "You people did not used to."—"Well, we do now," said he. We remarked with a smile, "Well, you people keep grabbing a little wool off the sheep and sticking it on yourselves, but you are very spotted yet." We asked, "How about it for confirmation?" He said the Bible did not teach that. We kindly asked him to turn to Acts 8 while we quoted it to him.

He had to O. K. it and said Paul taught it, too. We said, "Why did you people drop it? for you used to practice it; also you had three apostles but never got the other nine." He could not tell, so we gave him the solution to the problem, because they were not *the* church of Christ.

He said they came all the way down from John the Baptist, we told him we could disprove that with Baptist history alone, and we lifted the curtain of the apostasy a little so he could see we knew of the skeleton in the closet as revealed by history and that we were on the inside of Baptist history as much or more than he was.

This was the straw that broke the camel's back. Finally we landed the real cause why we could not have the font; because we believed in the Book of Mormon. We were glad to have a talk with him, as we understood him better. He said he had to act on his honest convictions, and he would not let anyone use it that preached error; said he would let us have it before he would the Methodist or Congregationalists.

On February 23 we were called to the bedside of Marie Riley who was sick with appendicitis, whom the doctor said should be operated on. She was to be taken to the hospital that day, and they wished me to pray for her, so we did by way of anointing and prayer. Later, they took her to the hospital, but when they came to make an examination they found nothing wrong, they could not even find a sore spot, so sent her home. I saw her a couple of days after running around as smart as a cricket. To God we give thanks.

On the 25th we baptized one; many more seem near the kingdom. We hope to return there some time in June, if the powers that be will allow us to. We came to this place today, so close this, as it is getting so long it will be in danger of the wastebasket. Ever yours in the conflict.

F. S. BRACKENBURY.

PERRY, IOWA, March 14, 1917.

Editors Herald: March 4 was an eventful day with the Perry, Iowa, Branch, it being the fourth anniversary of the organization of the branch, and the calling of our beloved brother, H. H. Hand, to the office of elder and president of the branch.

The sacrament was administered at the morning prayer service, Brother O. Salisbury presiding. In the number partaking of the emblems, it was the largest regular prayer service ever held with us. A number of outsiders were present, also, one being a Salt Lake City lady, who informed us that she was a true "Mormon," and rather boasted that she was a polygamous child.

In further confirmation that the Lord has guided and directed his work at the place from the few scattering Saints who came here twenty-two or twenty-three years ago, down to the present, a prophecy was given admonishing and encouraging the membership, also calling Brother L. W. Maley

to the office of teacher. Another prophecy was also given confirming this and calling Brother J. O. Salisbury to the office of priest, and Brother E. C. Kibby to that of deacon. This makes it possible for us to complete the branch organization with the full quorum of officers.

At the Religio hour in the evening a special program in observance of the anniversary was given. Sister Lucy Doss prepared and read an interesting historical sketch, and Sister Nellie Martin composed and read an original poem, depicting the gospel struggle here for the last twenty-three years. These two sisters did much to nourish and keep alive the gospel seed as planted from time to time by the missionaries who came this way during that long time.

Altogether the day was one of thanksgiving and rejoicing for the many privileges that we enjoy and with renewed courage we feel to press on in this glorious work.

ESTELLE F. TAYLOR,
Branch Correspondent.

VERNON, COLORADO, March 10, 1917.

Editors Herald: During the past winter I have been laboring mainly near the eastern border of Colorado, between Kit Carson and Wray. Most of the time has been spent effecting new openings. Much prejudice and indifference has been manifest, but amid the storm of prejudice and waves of opposition, the gospel boat has been sailing steadily and successfully onward. "No man ever worked his passage anywhere in a dead calm. Kites rise against, not with, the wind." Our antagonists are our helpers in many cases.

Since June of this conference year the writer has led fifty-five souls into the waters of baptism in the eastern part of this district. In our weakness we have been endeavoring to impress upon those tossed to and fro in spiritual Babylon that—

"If we would seek for unity
In this the latter day,
'Our creed all truth,' 's the motto;
'Tis God's appointed way."

The honest in heart are hungering and thirsting for the message we bear, and we have found more openings by far than we have been able to care for. January 1, the writer had fourteen places to hold meetings, and time to care for but three up to the present. I have spent about two years in American fields since returning from the South Sea Island Mission, but I believe firmly that this district is one of the best fields for missionary work and future prospects are bright.

The above is in harmony with the beautiful promises given to the ministry through God's servants at the late Eastern Colorado District conference at Denver. The spirit of unity and peace felt at the Denver conference has been a boon to all and to the attending isolated Saints in particular. The kindness and brotherly love of the Denver Saints in caring for the visitors will ever be remembered by those privileged to enjoy the same.

The district needs more missionaries. May the Lord of the harvest send more laborers into this part of his vineyard.

I am now laboring southwest of Vernon, Colorado, where Elder J. R. Sutton baptized several during the past year. These were valuable additions indeed, and it is a pleasure to be associated with them, also Elder William Kester in our efforts here. I may visit with the Saints of Idalia and Burlington for a few days before leaving for conference. Several were left near the kingdom at the close of our series of meetings at these places. The isolated Saints in particular should remember that "example is more forcible than precept," and that "you can preach a better sermon with your life than with

your lips," and in so doing when the missionary comes to your neighborhood you will have assisted him in effecting a new opening. This has been proven so in several localities during the past year.

May we be patient and persevering. God speed the right.
J. CHARLES MAY.

JOHNSON CITY, NEW YORK, March 15, 1917.

Editors Herald: I enjoy the church papers from time to time, in fact before I subscribed for them I could feel myself on the downward path, but I feel to thank my heavenly Father that since I received the Herald I am coming upward and enjoy reading the letters and editorials every week.

I came to Johnson City last June and since being here I have found a family of Saints here and visit them often, although they live four miles from me. We enjoy ourselves and feel the presence of God's Holy Spirit when we meet and sing the hymns and praises and talk of starting the work here. I have corresponded with the home department superintendent of the Scranton Branch and expect *Quarterlies* from him soon so we can start a Sunday school class.

Since coming here my father and mother and four children have moved here and together with Brother Updyke's family we number nine Saints. I believe that if some elder would come this way he could find some who would be glad to hear the gospel and would accept of it. If you would ask some of the traveling ministry or any elder to stop off and visit us we would be greatly pleased to receive him, and there need be no worry as far as sustaining is concerned, because my heart and soul are in the work and I will do anything to help the cause. If any elder comes this way I will take care of him both lodging and meals.

I hope to hear or see some of the ministry before long, and am as ever in the work and for the work.

Your brother in Christ,
9 Beverly Place. CHARLES ENGLE.

MISCELLANEOUS DEPARTMENT

GENERAL CONVENTION PROGRAM

Religio and Sunday School

SUNDAY AFTERNOON, APRIL 1

- 2.00 Special music.
Lecture, "A study of the four evangelists," by Augustine Dwyer.

EVENING

- 7.00 Address, "Music in the auxiliaries," by A. H. Mills.
7.30 Special music.
7.40 Address, "Home department, extension circle," by William F. Sage.
8.10 Special music.
8.15 Address, "Social purity problems," by R. W. Farrell.
8.45 Special music.
8.50 Address, "The treasury department," by R. A. Lloyd.
9.20 Closing exercises.

Religio

MONDAY MORNING, APRIL 2

- 8.00 Prayer service.
9.15 Business session.
10.20 Special music.
10.30 Address, "Social department work in the Religio," by T. J. Elliott.
11.00 Business session continued.
12.00 Adjournment.

AFTERNOON

- 2.00 Business session.
 2.45 Special music.
 2.50 Address, "The training of our teachers," by A. E. Warr.
 3.20 Business session continued.
 4.00 Adjournment for departmental conferences.
 Conferences: Presidents, Main Auditorium, in charge of A. W. Smith. Vice Presidents, Lower Auditorium, in charge T. J. Elliott. Secretaries, Beginner Room, in charge A. E. McKim. Treasurer, Primary Room, in charge R. A. Lloyd.

EVENING

- 7.00 Address, "Field work and reunion work," by Mrs. M. A. Etzenhouser.
 7.35 Special music.
 7.45 Address, "Educational aim of the Religio," by Mrs. S. A. Burgess.
 8.15 Special music.
 8.20 Address, "The necessity of the temperance department," by B. J. Scott.
 8.50 Address, "The organized class movement," by Miss Louise Evans.
 9.30 Adjournment.

TUESDAY MORNING, APRIL 3

- 8.00 Prayer service.
 9.15 Business session.
 10.20 Special music.
 10.30 Address, "The Religio prospective," by G. S. Trowbridge.
 11.00 Business session continued. (Time limit for new business.)
 12.00 Adjournment.

AFTERNOON

- 2.00 Business session (Election of officers).
 2.45 Special music.
 3.00 Address, "Mission of gospel literature bureau and goal for 1917-18," by Harvey Sandy.
 3.20 Business session concluded.
 4.00 Adjournment for conferences.
 4.00 Conferences:
 Organized class, rostrum main auditorium, in charge Miss Louise Evans.
 Temperance department, upper gallery, in charge James Bunt, J. W. Gunsolley.
 Reunion work, lower auditorium, in charge Mrs. M. A. Etzenhouser.
 Home department, beginner room, in charge F. F. Wipper.
 Gospel literature bureau, primary room, in charge Harvey Sandy.

EVENING

- 7.00 Lecture, "Helps for young platform workers," Augustine Dwyer.
 9.00 Adjournment of Religio convention.

Sunday School

WEDNESDAY MORNING, APRIL 4

NOTE.—There will be no preliminary exercises. Choose the conference in which you are most interested and go direct to the room indicated. Each section will start exactly on time. The introduction will be necessary to proper understanding. Don't be late.

- 8.00 Workers' conferences.
 Superintendents (district and local), in south side of lower auditorium, general superintendency in charge.
 Secretaries (district and local), north side of lower auditorium, E. D. Moore in charge.
 Home department, beginner's room, Mrs. E. S. McNichols in charge.
 Cradle roll, primary room, Mrs. H. B. Roberts in charge.
 Normal department, rostrum upper auditorium, A. E. Warr in charge. Subject: "Trained teachers; (1) their place; (2) the teacher's knowledge; (3) elements of teaching; (4) results of trained teachers' work."
 Sunday school music, in gallery, A. H. Mills in charge.

- Treasurers, beneath gallery, John Smith in charge.
 9.15 Conferences close.
 9.25 "Story-telling for teachers," by Mrs. W. W. Smith.
 10.45 Business session. Credentials; appointment of committees; reports, etc.

AFTERNOON AND EVENING

- 2.00 Business session.
 7.00 Concert by Lamoni Sunday school orchestra.
 7.30 "The graded system."
 "Its educational value," by L. F. P. Curry.
 "The problem of administration," by G. R. Wells.

THURSDAY MORNING, APRIL 5

- 8.00 Workers' conferences.
 Normal department, rostrum upper auditorium, L. F. P. Curry in charge. Subject: "Trained officers; (1) the point of view; (2) elements of training."
 Library interests, in gallery, E. D. Moore, Mrs. Vida Smith in charge.
 Senior teachers, primary room, Mrs. Christiana Salyards in charge. Subjects: "Handling the long lessons; necessity of board and maps in senior teaching."
 Beginner and primary teachers, beginner room, Mrs. W. W. Smith in charge. Subject: "Varying the lesson for little children."
 Intermediate teachers, south side lower auditorium, Charles F. Davis in charge; theme: "How to lead, direct and teach boys and girls in the intermediate department."
 Junior teachers, north side lower auditorium, Mrs. William Madison in charge. Theme: "Things every junior teacher should know."
 9.15 Conferences close.
 9.25 "Teacher training plans for the coming year," L. F. P. Curry.
 10.30 Business session.

AFTERNOON AND EVENING

- 2.00 Business session; election of officers, etc.
 2.15 Time limit for new business.
 7.00 Unfinished business.
 7.30 Everybody's conference.
 8.00 Recital by the vocal, instrumental and oratory departments of Graceland College.
 9.15 Final adjournment.
 SPECIAL.—There will be a "story feast" for the children at the high school building, Saturday, 9 a. m., April 7, in charge of Mrs. W. W. Smith, using the best talent present at convention to assist. This is practical story-telling, the actual work. Come and see how it is done and watch the effect on the children.

Conference Minutes

EASTERN COLORADO.—With First Denver Branch, February 24. District President J. R. Sutton presided, assisted by James E. Kelley, missionary in charge. Ministerial reports show 462 sermons preached in last six months and 63 baptisms. Reports from 8 branches: Wiley, Wray, First Denver, Second Denver, Trinidad, North La Junta, Fort Collins, Holyoke. Total membership of district, 971. The following ordinations were ordained: George F. Bullard, Freeman E. Bullard and Benton Travis to the office of elder; Frank Cotterell and Coral E. Willis to office of priest; Arthur L. Parsons to office of teacher. Delegates to General Conference: Ammon White, J. Charles May, A. A. Buschow, Mrs. A. A. Buschow, J. R. Sutton, Mrs. J. R. Sutton, A. E. Tabor, Mrs. A. E. Tabor, John Fletcher; alternates: Mrs. Cordelia McCormick, H. B. Coon, Mrs. John Fletcher. The conference was one of the best attended and best enjoyed because of the peace and harmony that prevailed. E. J. Williams, secretary, 1210 South High Street, Denver, Colorado.

The Camera Club

This organization will meet in the office of Brother Heman C. Smith, Church Historian, at the Herald Building, during the sessions of the coming General Conference. The date of the first meeting will be announced during the conference. Brother Smith will preside at the opening session and arrange for other meetings of the club during the conference. Bring your pictures for exhibition. Leave your camera

supplies in Brother Smith's office during the conference.

Everyone interested in camera or projector machine work invited to attend. Get interested with a view of becoming a member.

ALBERT KNOWLTON, *Secretary*.

INDEPENDENCE, MISSOURI, 1419 Kensington Street.

To the Scattered Members of Holden Stake

At our late conference held March 3 and 4, the matter of issuing transfers for the absent members of our various branches was presented, the object being to remind you of the General Conference Resolutions in this regard. It has been stated that some are unwilling to have their membership placed elsewhere because they expect to, sometime, return to their branch: If you are so located as to be able to attend any branch meetings or the conference of the district in which you reside, please apply at once to your branch president or secretary for transfer to the nearest branch, giving the address of either the president or secretary of that branch. Transfers for our scattered members will be issued as fast as practicable. We trust you will not become offended nor think we are anxious to get rid of you. Should you at any time return for permanent residence you will be gladly received again in accord with the law. Brother D. J. Krahl and F. A. McWethy preside over the Holden Branch. R. E. Burgess at Knobnoster; G. W. Hancock, Warrensburg; James Duffey, Post Oak; C. DePuy, Lees Summit and Charles Gaither, Lexington.

MRS. A. M. FENDER,

Stake Secretary and Recorder.

Addresses

J. R. McClain, Paris, Tennessee, R. F. D. 5.

Auto Service, Conventions and Conference

There will be a five-cent fare automobile service from all trains during these meetings, also from the general services at the church. Those desiring transportation to these services can arrange with O. E. Prall for the same, but special isolated calls will be charged extra. To secure the special rate of five cents these arrangements should be made and passengers ready at time specified. A. M. Chase, chairman entertainment committee.

Architects

The practicing architects, architectural engineers, designers and draughtsmen, and the professionals in all the allied arts who are in attendance at the General Conference will be called together. Profitable meetings are assured for there are a number of things to do when we are well organized. All those who are unable to attend but are willing to enter this field of service are requested to address Henry C. Smith, Y. M. C. A., Somerville, Massachusetts.

Our Departed Ones

CROUCH.—Sarah Crouch was born March 20, 1834, in Lancashire, England. Baptized in 1880 by O. B. Thomas; died February 25, 1917, at Palouse, Washington. Leaves to mourn, 1 son, 2 sisters, 1 brother. Funeral in Eden Valley church, Palouse. Interment in Eden Valley Cemetery; sermon by O. D. Shirk.

RUSSELL.—At Lamoni, Iowa, March 11, 1917, of pneumonia, Vera Maude, daughter of George and Leota Russell, aged 1 year, 10 months, 26 days. She was a sweet child and the parents find it hard to be comforted, even though a baby boy remains with them. Funeral services by H. A. Stebbins and L. G. Holloway.

WYLIE.—William Wylie was born in Quarellon, Scotland, April 25, 1860. He heard the gospel in Fall River, Massachusetts, and was baptized January 5, 1896, by John Smith. On October 13, 1907, he was ordained to the office of teacher, and was serving as the first teacher of the Fall River Branch at the time of his death, which occurred on March 10, 1917. The brother was stricken at the mill where he was employed, and died before medical aid could be summoned. Funeral services were held in the Fall River church, sermon by E. B. Hull.

WILLIAMS.—Catherine Williams, wife of Priest D. T. Williams, was born July 21, 1857, at Johnstown, Pennsylvania, a daughter of D. W. and C. Thomas. Married Brother Williams June 15, 1903. Baptized June 3, 1905, at Fort Madison, Iowa, by James McKiernan. The elders always found a welcome at her home. She will be greatly mourned in the Ottumwa Branch. Died January 20, 1917. Funeral services in Saints'

chapel, Ottumwa, Iowa, January 24, in charge of L. G. Holloway, sermon by James McKiernan. Interment in Ottumwa Cemetery.

FRANKLIN.—At Duncan, Oklahoma, March 8, 1917, Brother John A. Franklin, formerly of Davis City, Iowa, died in his eightieth year. He was born August 26, 1836, at Spencer, Owen County, Indiana; came to Davis City in 1855; was baptized by H. A. Stebbins. Married Minerva Caroline White in 1860. Went to Oklahoma two years ago and was brought to his former home for burial by his request. He leaves 2 sons, John A., of Duncan, Oklahoma, and Willard E., of Okaton, South Dakota. Funeral from Saints' church, Davis City, Iowa; sermon by R. S. Salyards.

PATTERSON.—William Patterson born at Norwood, Mercer County, Illinois, September 15, 1853. Died at Lucas, Iowa, March 3, 1917. Married Miss Florence Fellows who preceded him about three years. Baptized October 10, 1895, by E. B. Morgan at Lucas, Iowa. He leaves 3 brothers: John, Chariton, Iowa, Joseph, Chicago, Illinois, and Edie, Hymore, South Dakota, 6 sons: William, John, George, Russell, Leonard and Robert. Three daughters: Lizzie, Lucy and Anna. Also 11 grandchildren. Funeral at Lucas, Iowa, March 5, 1917. Sermon by C. Scott, assisted by Thomas Hopkins.

MCKIERNAN.—Sister Abigail Watson McKiernan was born November 29, 1825, at Elrod, Ripley County, Indiana. Married Patrick McKiernan there August 8, 1844. Located same year at Charleston, Iowa, from here they saw the blaze of the burning temple at Nauvoo. She was the mother of 4 sons and 2 daughters, James McKiernan, the eldest. Baptized by Robert Warnock in 1870. She has been a faithful member. Died at Farmington, Iowa, March 11, 1917. Funeral service held in Saints' church at Farmington, Iowa, March 12, 1917, Reverend Nelson of the Baptist church offering prayer. D. T. Williams of Burlington preached the sermon. Interment in Croton cemetery by the side of her husband.

KEMP.—James Kemp was born in Steepleashton, Wiltshire, England, October 1, 1834. Married Miss Frances Goodsell, September 15, 1858, in England. Accepted of the gospel as taught by the Latter Day Saints early in life and came to America about 1860 and went with a handcart train across the plains to Utah, but soon tired of them and sought for the Reorganization. Was a resident of Conifer, Colorado for forty years and an elder of the Reorganized Church for many years. Died of apoplexy February 18, 1917. There were 14 children, 10 of whom are still living, 7 were present at the funeral. His wife died 14 months before and on the same day of the month. Funeral held at Conifer and his many friends came for miles around, showing the respect in which he was held. Sermon by Ammon White, prayer by J. E. Williams, interment in conifer cemetery beside his wife.

MORGAN.—Sister Elizabeth Morgan was born August 14, 1846, in Ystalfera, South Wales; married Thomas Morgan in Wales. To this union were born 11 children. She was baptized in 1879, in Wales, by John R. Gibbs. Later came to America and located at Martins Ferry, Ohio, in 1899. Placed her membership in Wheeling Branch. Was afflicted with asthma and bronchitis for many years and endured her suffering patiently, continuing in the faith. Died February 2, 1917; survived by husband and eleven children: Morgan and Mrs. Mary Bodycombe, and William, of South Wales, and Sister Margaret Richards of Steubenville, Ohio; Mrs. Sarah Davies of Martins Ferry, Ohio, and Samuel of Martins Ferry; Walter of Clarksburg, West Virginia; Deborah and David, and Sister Jeanette at home. Funeral services at the home, sermon by Adolphus Edwards, also Reverend Jenkins preached in Welsh.

CONYERS.—Amelia Townly was born April 15, 1858, at Glasgowshire, England. She was the adopted daughter of William Townly, sr., and came with the family to America in 1865 and to Iowa in 1870, uniting with the church that year, and remained true to the faith to the end. Married John J. Conyers at Moorhead, Iowa, in 1880; to this union 4 children were born, two of whom died in infancy. The two surviving are: Mrs. Rasmus Knudsen, of Moorhead; Fred Conyers of Pisgah. Mrs. J. Nelson, of Moorhead, whom she raised, also survives. Died February 25, at her home in Pisgah. Services conducted by Joseph Lane, from Saints' church at Pisgah, and a large number of relatives and friends were present. Buried by the side of her husband in the Preparation Cemetery, he

having preceded her on December 22, 1911. Thus passed a true Saint who was highly respected, loved and admired. Her friends were numerous. "Precious in the sight of the Lord is the death of his Saints."

NYSWONGER.—Hyrum Nyswonger was born at Jefferson, Ohio, August 6, 1838. Died at Lacona, Iowa, March 8, 1917. Married Miss Elizabeth Pitsenberger in Ohio, September 18, 1862. To them were born 6 sons and 2 daughters. Two of the sons, Clyde E. and Charles N., died in infancy, Alfred C., Hartline, Washington, William H., Hanford Cal., James C., Liberty Center, Iowa, Tyler, Indianola, Iowa, Sarah Frances, wife of William Stemm, near Lacona, and Cara Belle Barger, Denver, Colorado. He removed to Iowa in 1865 where he resided, save one year in Kansas, until his death. He with his wife were baptized at Runnells, Iowa, October 11, 1897, by J. S. Roth. He leaves to mourn his aged wife, 4 sons and wives, 2 daughters and husbands and 25 grandchildren. Funeral at Graceland Church, near Lacona, March 10, 1917. Sermon by C. Scott assisted by E. B. Morgan. Music furnished by the Saints from Lucas, Iowa.

CHASE.—Elisha Wells Chase was born April 21, 1839, in Sparta, Livingston County, New York. Removed to Nauvoo, Illinois, with his parents in 1838 where they resided until the spring of 1846 when they left there and went to Winter Quarters, remaining there and on the Pottawattamie Reservation until the spring of 1848, when they went to Ogden, Utah, remaining eighteen months, then went to California in 1850, returning to Ogden in 1852. Went again to California with a drove of cattle in 1853, sold them and then returned to Ogden, and married Miss Jane McGary in the fall of the same year. To this union were born 16 children, 11 of whom survive. His wife preceded him to the beyond nine years ago. Baptized at Nauvoo in 1843 by his father, Ezra Chase, and was admitted into the Reorganization on his original baptism about 1871, remaining true to the work until his death which occurred March 7, 1917. Funeral from Methodist church, Ogden, Utah, N. L. Booker in charge, J. W. Rushton preaching the sermon.

SMART.—Sister Margaret Smart, whose maiden name was Davis, was born in Glamorganshire, Wales, January 3, 1838. Moved to America in 1856, settling for a short time in Ohio, where she married James Smart, November 4, 1857, moving from there to Utah. She became disgusted with Utah Mormonism, and in the autumn of 1866 became a member of the Reorganization, being baptized by Elder J. W. Gillen. Then went to Montana, where most of her life was spent. Moved with her husband to Independence, Missouri, in 1901, her husband dying the following year on January 2. One child, a daughter, came to bless her married life, but only lived a short time, dying in infancy. Sister Smart died February 7, 1917, leaving one brother and one sister still living, with other more distant relatives. Laid to rest in the Independence city cemetery February 10, the funeral service at the Stone Church being in charge of Elder Earl Corthell, the sermon by Elder Hyrum O. Smith. Sister Smart lived a consistent Christian life. Her home was the home of the elders of the Reorganization in the early days of work in Montana, and doubtless many can testify to her kindness and hospitality.

EVANS.—John R. Evans was born in Wales, December 11, 1836. Married Miss Lucy Williams at Aberdaire, Wales, in 1855. To this union were born 5 sons and 4 daughters. Of these, one son, John, was killed in a mine near Chariton, Iowa, and 2 daughters who died in infancy preceded him to the other side. The 4 sons living are David T., of Lucas, William E., Richard E., and Gomer H., of Chariton. The daughters are Sister Jane Griffiths and Sister Elizabeth, wife of Brother John T. Evans. They both also live in Chariton. There are 50 grandchildren and 34 great-grandchildren, and 1 great-great-grandchild. He brought his family to the United States in 1863, settling at Malad, Idaho. From Malad they located in several places, temporarily, among them Saint Joseph, Missouri, and Des Moines, Iowa. In August, 1876, they located at Lucas, Iowa. He was baptized by William Jones, at Malad, Idaho, September 24, 1866. Ordained elder February, 1867, at Malad, a seventy at Independence, April 14, 1892, a high priest at Keb, Iowa, June 5, 1898. At the organization of the Lamoni Stake High Council he was chosen a member and continued till released at his own request in 1916. Died at Lucas, Iowa, March 5, 1917. He was a kind and loving man of God, a very faithful worker in his Master's service. Funeral service at Saints' church, Lucas, sermon by Frank M. Weld, assisted by Columbus Scott. J. F. Garver preached to an overflow congregation in the Presbyterian church.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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STEVENSON.—Thomas Marlow Stevenson was born in Rock Creek Township, Hancock County, Illinois, January 18, 1858, where he was educated in the public school and grew to manhood. Married Agnes H. Lambert of Adrian, Illinois, March 29, 1880. Both raised on a farm, naturally chose this vocation, beginning near the parental home with little of this world's goods and much of those qualities that bring success in any vocation. Through prudence, honesty and industry, he accumulated wealth rapidly and purchased the farm on which he lived, and surrounded himself with the conveniences of a modern farm home. He was the father of three children: Mabel A. and Estella M., now deceased, and Florence J. at home. His wife departed this life May 2, 1904. Married Miss Charlotte Tripp September 30, 1906. Has since made his home in Adrian, Illinois, where he conducted a general store. He departed this life March 1, 1917, meeting his death in an automobile accident. Besides his wife, he leaves an aged mother, 1 daughter, four stepdaughters, 3 stepsons, 1 granddaughter, 2 brothers, and 2 sisters, besides many other relatives and friends. For the past 19 years he has been a member of Camp 3068, Modern Woodman of America, in which he has held the highest offices and at the time of his death was worthy adviser of his camp. He was also a member and officer in the Hancock County Mutual Union No. 7. For a number of years he was director and vice president of the First National Bank of Nauvoo. He has held various township offices and other positions of honor and trust and was always found in the front rank of every enterprise or movement for the uplifting and betterment of his fellow men. And because of his sound judgment and unquestioned integrity his advice and counsel was frequently sought by others, who with one accord proclaim—there was never a truer, kinder, manlier man. The funeral at the Rock Creek church was very largely attended, and in charge of W. T. Lambert, sermon by C. E. Harpe.

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Old Way

1 cup sugar
½ cup milk
2 cups flour
2 teaspoons Royal Baking Powder
3 eggs
½ cup shortening
1 teaspoon flavoring

New Way

1 cup sugar
1 cup milk
2 cups flour
4 teaspoons Royal Baking Powder
1 egg
2 tablespoons shortening
1 teaspoon flavoring

Makes 1 Large 2-Layer Cake

DIRECTIONS—Cream the sugar and shortening together, then mix in the egg. After sifting the flour and Royal Baking Powder together two or three times, add it all to the mixture. Gradually add the milk and beat with spoon until you have a smooth pour batter. Add the flavoring. Pour into greased layer cake tins and bake in a moderately hot oven for twenty minutes. This cake is best baked in two layers. Put together with cream filling and spread with white icing

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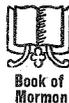
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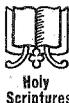
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, April 4, 1917

Number 14

EDITORIAL

"HELPS THAT HINDER"

We believe to a reasonable extent our columns should be open to views both pro and con. An attack, even upon a settled position, may be of value in causing us to examine the reasons for our faith. The article under this title in another department perhaps makes as strong a case as can be made against the Sunday school and other auxiliaries.

Analogy is always a weak form of argument; it is especially so in this case. Piling all the load on one wagon in fact tends to break the axletree or some other part of the wagon or harness. Men can surely move two hundred tons more readily in small lots. A heavy load makes the wheels cut more deeply into the earth, and so it is harder to move than several light ones. When a great load of many tons can be divided conveniently, as a rule this is done. But we do not attempt to apply this simile to church organizations. To handle it in one load would be to do away with branches and districts and meet in one large town service.

But the real vital fallacy is the one based upon the truism: God is perfect, his works are perfect, that which is perfect needs no help. This is true as it stands; but his purpose is so much larger than merely the doing of the work that he has called us to be laborers together with him. The work is intrusted to our hands. We are not infallible or perfect in the complete sense of intelligence and life that God is.

The helps and governments are for us, not for him, who is perfect. They are to aid us in dealing with mankind. Men, women, young people, boys and girls as they are in an effort to bring them to the stature of a man in Christ Jesus.

The second fallacy is based on the theory of force. We are not dealing with dead forces of so many pounds, but with living forces which may assert more or less of a pull and which may increase in power.

On the practical side attention is called to the twenty-four thousand dollars for Sunday school work, the inference being that this money was diverted from the general church use. Such is not the case. Twelve thousand dollars was paid into the church as Christmas offering. Experience and observation have shown that without the Sunday school the church would not only have lost this twelve thousand dollars, but in addition would not have received the twenty-four thousand, and would have lost much more of cash that was actually paid in.

We have had occasion to follow closely the history of a branch for over fifty years. Part of the time they had a Sunday school and part of the time they had not. When they had the Sunday school the meetings were good and well attended and the branch was prospering and growing. When they did not have the Sunday school, this branch went down. This branch for over twenty years was one of the largest in the church, yet being such, on one occasion when they had had no Sunday school for a couple of years, the vote was a tie to disorganize. This was only prevented by the vote of the presiding officer. Now we do not need to affirm that a good Sunday school is a condition precedent to a live branch; but when the branch is alive it has a good Sunday school and these other auxiliaries.

A third fallacy is, the writer claims that help implies imbecility, the weakness of old age, or some other great inefficiency. In fact, many an able-bodied farmer regularly uses hired help. Certainly, he would resent the suggestion that he is a weakling. Business men use help quite liberally though in the fullness of their power. It is true in the case of many a farmer's wife, this argument has been tacitly carried into effect, that she needs no help except in times of sickness or great weakness, with the result of an unnecessary mortality in that position. Though the farmer himself does not live nor act on that assumption for his own work.

It may be said that of all these cases, the one individual is not strong enough to perform all of the work. Without undue reflection, the same might be said in the present case. Even men called to the priesthood are not thereby endowed with every function or every ability but are called according to their several abilities. But in the case of the church we have "helps and governments." Though our heavenly Father does not *need* our help, he still desires and requires it. "No one can *assist* in this work except he is humble and full of love." (Doctrine and Covenants 11:4.) This does not infer weakness or incapacity in any particular. We might multiply the instances in which these terms are used in the sacred writing in connection with the work of God. All of which goes to show the logic unsound.

Again, it is assumed, that money taken for other purposes is taken directly from the church, but experience has shown that in many cases where the most is being given for such work and to pay a church debt, the efforts of the people are concentrated in these purposes of church help and more is given in than ever before as tithes and offerings. Of course if everyone were living as cheaply as possible, using only what is absolutely necessary and turning all the rest in to the church, this could not be the case, but in very few instances is this being done, and we are dealing with humanity as we find it.

But even with this question answered, we have to consider the number the Sunday school, Religio and other organizations have saved to the church in an effective way. The number that they have brought into the church. Figure it out for any one year and you will find here the cheapest, easiest converts the church has had. Often this is with the further advantage that they are children of church members, have been brought up in the faith and have a preparation from early childhood for service which has been preserved and helped through the work of the Sunday school and Religio.

It may be said that some of these would have joined the church anyway. But the very heavy loss of such children in the past shows that in general this assumption is not safe except for a small part.

When we turn to the law and the testimony we find that the Jews are reported to have been foremost in antiquity in the education of their children. The teaching was primarily religious. This movement to teach the word of God in organized classes may be considered a forerunner of the Sunday school. We note also that the Apostle Paul praised the work of the women (the ladies' aid society of his time), he did not bring railing accusations against them.

When this work came forth the Sunday school was making steady progress in America. But lest there be any doubt, in June, 1831, we find Oliver

Cowdery directed to prepare books for little children, for use in schools. (Doctrine and Covenants 55:2.) The following month William W. Phelps was associated with him. (Doctrine and Covenants 57:5.) In that they failed the church suffered and suffered seriously. The excuse given was that they were busy with more important work. To-day we may reasonably question if there is a more important work for the church than the care of its children and young people. In 1833, each member of the First Presidency and the Presiding Bishop was reprovved for neglecting the instruction of his children.

We do not decry the splendid work done by our missionary force and seventies, nor their spirit of sacrifice; but we respectfully submit that here is a work vital to our success, the care of our own children.

In the Reorganized Church a Sunday school was organized in February, 1864, in Saint Louis. But our late president, Joseph Smith, informed us that prior to that they had a regular Sunday school meeting in Nauvoo. This movement has grown with the approval of those whom God has set in the church, as helps and governments to direct the work and preside over the whole church.

As early as 1869, young men were meeting in societies for study and self-improvement, with the idea of future service to the church. Societies of this kind met for short periods from time to time until in 1893 it became strong enough to form a general organization, the Religio, but such organizations were meeting in the early days of the church.

They also had ladies aid societies so that the sisters might aid in paying church debts and the erection of church buildings, in the care of the missionaries and other good works. In many, many cases these organizations did splendid service in providing for the wants of the missionary, when the church or the bishop were not able to do so. They also helped to look after the poor and visit the sick.

Now in 1873 (Doctrine and Covenants 117:12) a revelation was given in which the following occurs:

Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith.

What were these organizations for good? We cannot say the quorums of the church, for there were no handmaidens among the priesthood. It must have been such organizations as we have indicated. And if it is right that these organizations should labor locally, it certainly is not wrong that they should meet in district and in general conventions, in order that they may devise means by which their work may be performed more acceptably. "That which enticeth to do good is of God."

We have been in close touch with the church, but we have never heard of a proposition to spend twenty-one hundred dollars to train teachers in the art of story-telling. But some of the missionary force are of the opinion that for some of our brethren, who try to make story-telling a feature of their sermons, the money might be very well expended with marked profit to the cause.

Finally, we cannot agree with the author of this article in his assumption that the field is oversown. We have seen the auxiliary work conducted in a way to hinder and not to help. We have seen institutes which meant unnecessary duplication and a multiplication of departments.

But we have also seen the work hindered by the action of a missionary or local officer. But we have seen it hindered a great deal more by criticism, which was not based on a knowledge of the exact facts.

In this case, as we stated in the first paragraph, it is well for us to examine our efforts closely at times to be sure that not only as a whole, but individually, we have a sound reason for our faith and action.

S. A. BURGESS.

CHOOSE YOUR PUBLISHER WITH CARE

Very recently we were asked as to the reliability of a publishing company in New York City and were glad we could give definite information which may have been the means of saving the brother from financial loss and much disappointment.

There seem to be several concerns in New York City organized to fleece unsuspecting authors of a great deal of money—and succeeding. If the victims make too much stir about it, a new name is assumed and in some way they seem to continue, possibly because those who are thus victimized dislike to say anything about it and their very silence aids in the perpetuation of the practice.

It was this same company that got hold of the manuscript for a book written by one of our members and because of their attractive offers he consented to have it published on their terms. He was to pay a trifle of fifty dollars for getting out prepublication circulars. He paid the money and actually received some of the circulars, but soon thereafter found they were a fraudulent concern, dropped the matter, and they retained the money. Another scheme of theirs is to ask for a small payment of two or three hundred dollars to pay for the setting up and printing. Something always happens between the time the remittance arrives and the publication of the manuscript, so it is never printed.

If you cannot make satisfactory terms with your church publishing houses, at least be sure you are

dealing with reputable concerns and save yourself the humiliation of such an outcome as suggested above.

It is their plan to read the religious and other such journals and write to people whose names appear with important articles, offering attractive terms, mixed with compliments to the writer's skill. The proposition would be good but for one thing—you must pay and they don't deliver the goods. Other periodicals have been sending out similar warnings, indicating that the practice is quite general. We do not claim to know how to discriminate between all the good and the bad, but would suggest that at least satisfactory references be required.

E. D. MOORE.

NOTES AND COMMENTS

Daylight Saving Beginning Earlier

Great Britain will set all her clocks ahead one hour, beginning April 8 and continuing till September 17. Considerable sentiment in favor of this plan has been created in the United States.

Presidency and Twelve

A number of the Twelve will arrive at Lamoni on Monday the 2d, while some of them will remain in Independence over Tuesday on account of an important city election on that date. President Smith will arrive on Wednesday or Thursday.

The Eastern War

The most interesting items of the week are those concerning the advance of the British from the south toward Jerusalem. A large army of Turkish soldiers have been defeated and it seems as though Jerusalem would fall into British hands. The allies continue to take villages in France, the Germans slowly retreating.

Quakers Opposed to War

The Religious Society of Friends (Quakers) in America have been sending out circulars protesting against war as a method of settling difficulties. They say that "true patriotism at this time calls not for a resort to the futile methods of war, but for the invention and practice on a gigantic scale of new methods of conciliation and altruistic service."

"A Signal from the Pastor"

We are in receipt of an excellent though simple announcement card sent out by Elder Leonard S. Rhodes, of Centralia, Washington. It is printed on the back of a Government postal card and, although it is addressed to the Saints, contains much of interest to others. A special service is planned, including a sermon by the pastor on "The church best fitted to save." The service is to be considered a signal to

the Saints to move forward unitedly in spiritual development.

The Conference Dining Hall

Brother Amos Berve is in charge of the dining hall, the meals being served in the basement of the Coliseum. He had charge of it two years ago and for some time managed the purchasing end of the college boarding house. Dinners are served at 30 cents each, suppers at 25 cents and breakfasts on the club plan—order what you want.

J. A. Koehler Replies

The Philadelphia *Evening Ledger* for March 13 contains a reply to a Mrs. J. H. Scribner, who has been lecturing against the church in that city. It sets out briefly but emphatically the facts connected with our church in contrast with the church in the West with which Mrs. Scribner, in common with many others not well informed, confuses the public mind.

Presidents of Seventy in Session

The council of seven presidents of seventy are meeting daily, beginning with the 28th. Their meeting place is the northwest room in the basement of the church at Lamoni. They have considerable routine work to attend to before the convening of the conference. The members of this council are T. C. Kelley, J. F. Mintun, W. E. Peak, A. B. Phillips, J. A. Davies, J. T. Riley, E. E. Long.

The War Situation

Thirty-five regiments of National Guard troops have been called into Federal service to protect property. The Army and Navy are to be increased very much, the maximum number of marines to be secured. Argentina has declared an embargo on food-stuffs and neutral nations have been asked by our Government as to their stand on receiving armed merchant ships. It is announced that if war is declared, all private wireless stations must be dismantled. A limited censorship of war news now prevails.

National Baby Week

The Children's Bureau of the United States Department of Labor is urging a national baby day or baby week during 1917, suggesting that at least a day may be observed. They state that since approximately one in ten of all the babies born in the United States dies before completing twelve months of life, every effort should be made to remove the conditions which destroy so many of the youngest lives of the community and result in crippling and maiming many others. Lamoni is planning on a baby week some time in May.

Another Chorus at Kansas City

The choir of the Independence Branch have again been invited to participate in the rendition of "The Messiah" at Convention Hall at Kansas City in May. This will be under the auspices of the Kansas City Symphony Chorus directed by Earl Rosenberger. The success of the "Christmas Gift" program at the same place in December was so marked that this perhaps will be even greater. Mrs. George H. Hulmes is in charge of the rehearsals. We hope to see a large number of this choir associated with the general church singers in the rendition of "The Messiah" at the coming General Conference.

HYMNS AND POEMS

Selected and Original

There Shall We Rejoice Together

As I sit in thought and wonder,

My mind goes back to boyhood days,
How my heart oft-times would ponder
As I would kneel to offer praise.

How my boyish heart would tremble

As thoughts would go out o'er the land,
And think of coming trouble;
I would wonder if I could stand.

And while thinking of these disasters

And the war talk all over the land,
I sometimes would find myself thinking
If I really wanted to be a man.

But, day by day, time has gone onward,

And I think how little I've done
To help the work of our Savior—
It seems to me like none.

Now I read of the earth in great commotion,

And wars on land and the sea.
Then our mind goes back to the prophets,
For they have said this time must be.

And while our hearts are filled with sorrow,

And in our eye there is a tear,
We think of the words of our Savior—
That the end of time is near.

He said then to lift up our heads and rejoice,

Not because that strife is here—
But our troubles will soon be over,
And in Zion we will equally share.

And now as we view the cost of living,

And think of the toilers of the day,
We can only look ahead to Zion,
For then there will be a change in the way.

Then let us join hearts together,

And sing Zion's sweetest praise;
For there we shall rejoice together—

Yes, there we will spend our happiest days.

SPERRY, OKLAHOMA.

JAMES H. BUSSELL.

ORIGINAL ARTICLES

HELPS THAT HINDER

Any great load is a unit. It cannot be divided and taken piecemeal, but must be moved, if at all, as a whole. Otherwise it escapes the need of mention in a consideration of great things and may be disposed of by the rules which govern little things.

As a great load is a unit, incapable of reduction, so the force that moves it must be a great force, and must operate as a unit. To reduce such a force to lesser units for application to *features* of the load, would be the same grade of folly as for one who pursueth big game to reduce his bullets to birdshot so as to blind the eyes, deafen the ears, and break the legs of the bear as well as to stop his heart.

But although a great load may not be broken in bits to the measure of small forces, yet it may nevertheless, be moved entire, by a great body of these lesser forces accumulated in one by some proper means to unity, which means will vary with the nature of the forces unified. Some, like birdshot, may be melted. But living units, that cannot melt, must be organized.

An organization or instrument for the unifying of living forces has some beautiful and interesting qualities to show which I can think of no illustration so apt as the common three-horse evener.

While it preserves to each his own individuality of endeavor it operates so that whatever pull is made by any one member of the team brings the weight of the burden to bear in equal degree against the shoulders of every other. And however their exertions may vary, it brings the energies of all to a focus where they take effect as one volume of power.

The movement that results from the application of force by such means will not be the kind that registers in features, as by the hoisting of one wheel, nor agitation that merely vexes the burden while it remains at the same point in the way, but an even, balanced, right-side-up advance.

We are commanded to build up the kingdom of God. That is the load assigned us—a great undertaking. And that kingdom, "the body of Christ," cannot live in a divided state, nor be established by features. We shall have to take it as one load, and establish it as a whole or not at all.

Because our forces exist, essentially, in insignificantly small volumes, and *living* volumes, the church organization, capable of indefinite extension (other seventy), is given us as a means,— not to the unity found in a slug, but to organized and living unity that carefully preserves to each and every one his

uncrushed, uncramped individuality of endeavor, and yet brings the energies of all to a focus where they take effect on the work as one volume of power. And force that comes in contact with its load by such means results, not in agitation, but in safe advance.

With attention to these and other qualities essential in an instrument for the unifying of living forces, we have looked upon the church organization as an article of God's own creation, and admired its perfectness. Our attitude to the world has always affirmed that nothing can be taken from it; and our position should *also* manifest our acceptance of *that other* principle, "Nothing can be put to it."

For that which is perfect may be spoiled in two ways: by taking something from it and by adding something to it. And though one interference mars as much as the other, and forgetting that our load must be moved as a whole, we have divided our force for attacks on the features by means of the bodies or organizations *we* have formed and have added.

But some will say, "Wherein have we added to the church organization?"

"In Woman's Auxiliaries, Sunday schools, Religio, Boy Scouts, Orioles—and I know not if there be any other."

These draw off our energies at the rate of twenty-four thousand dollars for one year by the Sunday school—and I do not know the rate of the others, save I heard of a proposition to spend two thousand one hundred dollars per year in this "age of fables" to train teachers in the art of story-telling, etc., to be employed by these auxiliary bodies, these helpers which we have created to help, to prop, to stay the body of Christ.

Then they will answer, "Why these are not new nor added bodies at all, but they are parts of that original, perfect body, the church."

But I ask, "What part?"

And they answer, "Why, these are the *helps and governments* Paul mentions in 1 Corinthians 12: 28."

But again I ask, "Are you sure?"

And they answer, "Surely. Why, certainly. Why of course. What could the helps and governments be if they are not our auxiliaries?"

"Well, in Doctrine and Covenants 107: 37, the Lord says: "Verily I say unto you I now give unto you the *officers* belonging to my priesthood." Then in succeeding paragraphs he designates Hyrum for presiding patriarch, Joseph for first president, president of Twelve, the president of high priests, presidents of seventy, presiding bishops, presiding priests,

teachers, deacons, and then, *immediately* after naming all the officers of the priesthood he says:

The above offices I have given unto you and the keys thereof for helps and for governments, for the work of the ministry and the perfecting of my Saints . . . and that ye should prepare rooms for all these offices in my house when ye build it unto my name.—Doctrine and Covenants, 107: 46.

So the helps and governments which Paul mentions, most probably *are not* our auxiliaries, nor anything like unto them. Our auxiliaries *are not* parts of the church organization or body of Christ, *no part* of the kingdom or government of God. And by the reference above we see that *no rooms* are appointed for these things in his house when it is builded to his name.

"Nevertheless," one will say, "whether the auxiliaries are part of the church organization or not, *they do help.*"

"Of course they do. The trouble with them is *they overdo.* It's a case where 'the zeal of mine house hath eaten me up.'"

That we may do too much, even in a good cause, may be seen by a parable of a sower who went forth to sow, and scattered the wheat in his field and went his way. Then, wishing to be of some help, and that they might reap an abundant harvest, his wife and daughters sowed the field again; and next day sowed it yet again,—and on. But when the harvest came, the plants were green, confused, and matted, and not a single head of grain matured.

Again a sower went forth and sowed wheat in his field, and went his way. And then, thinking their house should be provided with more than one kind of food, the women sowed tomatoes in the field, and beans and cabbages.

The plants all grew and prospered. But when the harvest came they could not take it all with one machine, nor at one time; and reaping one would tread the others down. So they took the wheat resolved to get these other things from those that cropped such lines.

Help is a work of doubtful virtue in many cases, perhaps in most. In some it is a very detriment.

There may be occasions where help is proper. But the very demand for it presumes incapacity, feebleness, or some imperfection which gives rise to that demand.

A cripple may be helped a bit with crutches; but they would be an awful hindrance to a perfect man.

Help belongs to the defective, the impotent. There is no call to help a perfect man stand up, nor a perfect instrument perform its work, nor a perfect organization accomplish its purpose. And whatever help is imposed upon that which is perfect impedes progress, increases the burden, and hinders success.

And now we conclude that, as the church is a per-

fect organization, and as its work is all one undertaking; like a perfect harvester that cannot cut without binding nor bind without cutting, the church must do *all* of its work without help. And our procedure should no longer advance the notion that the kingdom of God, the body of Christ is a defective, crippled, feeble thing that must be propped and stayed at half a dozen points. E. G. HAMMOND.

"FEED MY LAMBS"

That the above words of the Master addressed to Peter were timely and appropriate, perhaps all will agree. The same unity of thought should exist concerning the urgent need of similar work being done at the present time. Upon whom then, does the responsibility rest? The inclination to leave this important work for the Sunday-school teacher, the pastor or branch officers, may suffice in the mind of those who do not give the subject the deep thought that its importance demands. Each of the above may and should render valuable assistance in nurturing the young in helping to give such spiritual food as the young mind is capable of assimilating; also provide as much as possible for the proper environment of the young.

There is yet a more important factor in the proper training of the youth for service in the church, the part to be done by godly parents. The consecrated parents, more especially the mother, will succeed in many cases without other helps. But the indifference of such parents, and failure to teach the children the important truths of the gospel is too often the rock that is responsible for the spiritual shipwreck of the child. Who can estimate the loss to the church of talented young men and women that failed to walk in the work and become consecrated to it, simply because their parents failed to make clear to their minds in youth, the important truths that differentiate the gospel of Christ from the creeds and traditions of men? Perhaps one of the hardest difficulties in this direction is encountered when the child begins to go to school. Here children of various churches, and nonmembers of all churches must become the associates of the Latter Day Saint children who are almost everywhere in the minority. It sometimes happens that parents make the sad mistake of trying to keep the school or community in ignorance of their religion, out of what they vainly suppose is for the good of their children. It cannot be for the benefit of the children, neither is pleasing to the Lord.

He who said, "Feed my lambs" also said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." To undertake to attract attention to

good works and at the same time be ashamed to give credit to Christ and the church established by him is not the part of a true disciple of the Master. Even though the school children may not be old enough to defend themselves against the misrepresentations that they have to meet, it is the only safe way to instill in their young minds such an understanding of the church that their ambition will be to live to defend its truths, and the unpleasant experiences that they may have to pass through in youth, will with the proper help and sympathy of the parents, develop such noble workers for Christ that the parents and church as well will rejoice in the triumph of those who met the opposition and overcame it in righteousness.

It is a mistaken idea to protect the child from having to hear any unkind things said about the church until he is old enough to meet such remarks. This kind of supposed protection usually results in a failure to develop either an understanding of or an interest in the church. The Father's love for Jesus was greater than that of any human parent for the child, yet he did not spare Jesus from the powers of darkness in Gethsemane. It is not possible for us to reach the joys which Jesus is offering through the gospel, if we are ashamed or afraid to combat the forces of sin now in the world. It is impossible to keep the children away from the environments of sin. Do not evade the responsibility of a true follower of Christ; teach the young intrusted to your care a love for the right, and an understanding of the church as fast as the mind develops to comprehend, and then you can claim the promised assistance from the Lord to overcome obstacles when encountered.

A most important factor for the success of the church is, to retain and utilize the talent that develops in the church and her auxiliaries. A fatal mistake sometimes occurs when a fond parent permits a desire to have a child that manifests marked ability in some useful direction, such as music, singing or other attainments, display these where greater attention will be given than in the church. Overtures, mingled with praise from other churches, choirs or societies are made the excuse to turn the one who gives promise of usefulness entirely away from the channel in which the Lord would be pleased and the church benefited. If God has blessed your loved one with marked ability in any line of accomplishment, you owe it to the Lord to direct that one in the service of God so that the world may be made to feel the power in the church for blessing humanity. The young should be so nurtured in the truth of the gospel, that they will subordinate every attainment, or natural talent to the service of God. The Lord has given direction for utilizing the talents of all, and

the church needs to augment her forces, but she especially should take care of the lambs within the fold as they grow up, that they do not stray from the path of duty and usefulness. Let everyone be careful not to evade his or her share of the injunction, "Feed my lambs."
O. J. TARY.

OF GENERAL INTEREST

THE LAST GHETTO

The Russian revolution marks the end of the martyrdom of a race.

The future historian is going to be no more concerned with the downfall of the Romanoff dynasty than with the passing of the Bourbons or the Stuarts. The incident of the great change that will bulk biggest in the books is that early in 1917 the last nation to proscribe a people because of creed fell in step with the march of civilization and humanity and religious persecution faded from the earth. There will be no more pogroms, no more Kichenev massacres, no more Pale and no more ghettos in Russia. The centuries long nightmare of the Jews is over.

The edicts of Pobledonatstsev have faded into history with the Spanish Inquisition, and the law that a Jew without a beard was subject to death at the hands of the first citizen who caught him shaved. The slaughter of men and women on the charge that they used Christian blood in the making of Passover bread—a charge, by the way, that was originated by the Romans as an excuse for killing Christians—will never again be countenanced by a government.

Future historians will record as a curiosity of the twentieth century that a Jew was put on trial for his life on the accusation that he slew a child on the altar, as part of his religious observance, at the very time that Nathan Straus was saving the lives of thousands of babies by his pasteurized milk stations and that Simon Flexner was developing his serum to check the ravages of a disease that used to carry off ninety out of every hundred children that caught it.

Neither Straus nor Flexner would have been permitted to set foot in Russia—before the czar was toppled from his throne. That strange survival among governments let its commercial treaty with this country be abrogated rather than to have the soil of holy Russia profaned by the tread of an American of Jewish descent, and yet no country on the globe stood in such dire need of the business enterprise of the scouts of commerce it barred.

The revolution means much to the Russian Jews, but it means more to Russia than to the people it sets free. The brains and genius that have been penned in the ghettos—locked out of the professions, banned from the farms—will now be loosed to contribute to

the progress of the nation. The splendid empire of Siberia, another Mississippi Valley in potential agricultural richness, will not long remain the range of half savage nomadic tribes when the eager, land hungry prisoners of the Pale realize that their bars are down, for the Jew's soul is a pastoral one in its essence. It is only the grim necessity of having his possessions in concealable and portable form, taught him by eighty generations of raids and expulsions, that has made the Jew the shrewdest trader in the world.

What the Jew has done for England, Germany, France and the United States he will do for Russia. It will take time. You cannot expect a people to come from the night of oppression into the day of opportunity without being bewildered for a space. But the enterprise of the Russian Jew will assert itself more and more. Generation after generation his clannishness will melt before the warmth of tolerance, and he will repay free Russia a thousandfold for taking off his chains.—An editorial in the *Chicago Herald*, March 26, 1917.

HOME GARDENING

That home gardening, directed by the school, is the most effective way for bringing boys and girls into closer relationship with the affairs of life is asserted by C. D. Jarvis in a bulletin on "Gardening in elementary city schools" issued by the Bureau of Education of the Department of the Interior, Washington, District of Columbia, Mr Jarvis declares: "In or about almost any city there may be found an abundance of land that may be used for productive gardening by school children. Within the limits of many cities there is sufficient land, if intensively cultivated, to supply the people with all the vegetables and a large proportion of the fruits and flowers needed. This unused land should be brought under cultivation."

In order that the best use may be made of this land for educational and productive purposes, it is suggested that trained and experienced teachers of gardening should be employed in every city, "Such teachers would instruct the children directly and the parents indirectly," declares Mr. Jarvis, "with the result that in a few years a generation of capable gardeners would be developed. But the development of strong bodied, efficient, and contented citizens is the real purpose and the main result of this work. With a common knowledge of the principles and possibilities of crop production, the wage earner of the future will not need to measure his income solely by the size of his pay envelope. He will consider, also, the productive capabilities of his garden plat and the extent to which it will reduce the cost

of living. He will see the advantages of a suburban home, contrasted with the crowded and unwholesome tenement."

The bureau's bulletin points out the possibilities of gardening from the point of view of democracy in education; its usefulness in developing thrift and industry; its value as a substitute for illegal child labor; and its justification in inculcating the joy of living. The bulletin also analyzes the methods of introducing gardening into the schools; describes the different types of gardens; shows the kinds of instruction and supervision that have proved useful; and it goes somewhat into detail in planning garden plots and the disposal of the garden crop.—*Deseret Evening News*.

READING THE BIBLE IN THE SCHOOLS

Glasgow and Edinburgh—The Bible is read daily.

Austria—Two hours per week are devoted to religious instruction.

Belgium—Two hours are given to moral instruction per week.

Germany—Banished the Bible from her schools, but has now restored it.

France—Moral instruction is given for two hours per week.

Cape Colony—The Bible is read daily.

Orange River—Bible history is taught.

Canada—In Ontario the Bible is read daily, the Ten Commandments to be repeated once a week. In Saskatchewan the board may permit religious instruction in schools. In New Brunswick the Bible is read in schools.

New South Wales—The Irish National Board Scripture Lesson books are used.

Tasmania—Instruction in sacred history is imparted.

West Australia—Scripture lessons are given orally to impress the value of the Scriptures as a basis of moral instruction.

South America—Religious instruction is optional.

England—The Bible is read.—*Oklahoma Sunday School Worker*.

The Babylonian plain, into which the British are making notable advances, is one of the most fertile regions in the world, but irrigation is required. Nearly thirty thousand Jews reside in this region.

According to E. B. Stark, special agent for the Ottawa, Chippewa, and Pottawattomie Indians of Michigan, there are three thousand Indians of these tribes who are plaintiffs in a civil suit in the district court of Chicago which would establish the claims of the Indians to much of the land upon which Chicago is built.

THE OLD AND THE NEW VIEW OF ALCOHOL

At last the doctors are coming to agreement with reference to alcohol, says the *American Issue*. Several years ago many of them regarded alcohol as a stimulant, with some food value. To-day they practically all agree that it is not a stimulant, but a poison. This change of view is convincingly illustrated by a comparison of "Hare's Practical Therapeutics," a textbook on every physician's book shelves, by Doctor Hobart A. Hare, professor of therapeutics in Jefferson Medical College, Philadelphia:

EDITION OF 1895

Alcohol first acts as a powerful excitant, and afterwards, when given in very full dose, as a most active depressant and paralyzant of the nervous system.

By the primary stimulation of the brain, it increases the rapidity but not the depth of thought.

In large doses it produces a lack of coordination by depression of the brain. This often makes a drunken man fail to recognize angles and surfaces of obstruction.

When alcohol is ingested, either by man or the lower animals, it stimulates the heart muscles and increases the rapidity as well as the force of its beat.

EDITION OF 1916

Alcohol never acts as a stimulant to the brain, the spinal cord or the nerves. The increased activity of thought and speech is not due to stimulation but to depression of the inhibitory nervous apparatus. The activity is, therefore, that caused by lack of control and is not a real increase of energy.

The effect of moderate doses differs from the effect of large ones in degree and not in kind.

Careful scientific research has proved that alcohol is in no sense a true stimulant to the circulation in healthy persons.

AN ATTEMPT TO REBUILD NAUVOO TEMPLE

[From a series of articles in *The Nauvoo Rustler*, concerning the Icarians, a French communistic settlement which operated for a time in Nauvoo, we extract the following.—EDITORS.]

Early in spring of 1850 on Cabet's proposition [Cabet was the leader] they decided to rebuild the Mormon Temple. The stonework only was standing, walls sixty feet high. The upper stories and tower were constructed of wood and had been destroyed by fire. They sent an agent north to purchase the necessary timber and in the month of June the masons began to lay the foundation to rest the columns or pilasters to support the floors. The 27th of June eleven men were at work on the interior of the building. I was one of them. At 3 o'clock p. m. a distant report of thunder announced the approach of a storm. At their request I stepped out to ascertain whether it was a severe storm or not. Seeing only an insignificant cloud, I reported no danger. We continued to work. The basement of said temple was divided into small rooms on either side. Two of these rooms had been covered with boards. One on

the north side to store green hides. The other on the south side to store tools. Suddenly a furious wind began to blow; four of the masons fearing the nonsolidity of the walls, left to seek shelter elsewhere. Seven of us remained, taking refuge in the tool room on the south side. If there is a Providence it was on our side, for hardly had we taken our position than the tornado began to tear small rocks from the top of the walls and flew in every direction. We became frightened. Some proposed to run away, others opposed it on the ground that it was dangerous as those loose rocks could fall on our heads and kill us. Before we had decided whether we should stay or run, one of us who was watching exclaimed: "Friends, we are lost, the north wall is caving in!" And so it was. A wall sixty feet high was coming on us, having only forty feet to expand. We fled to the southwest corner, deafened with terror. I for one heard nothing. The fall of that wall was heard three miles away in the country. We looked at one another. All alive, but as white as sheets. The wind was terrific, the rain was blinding us. The cloud was touching the ground. The most severe storm I ever witnessed in Nauvoo. We were mostly paralyzed. We expected every minute the other walls to come down. Some of the top rocks had fallen within three feet of us. The east wall was three feet out of plumb. "Forward march!" shouted one and on we ran over the heaped up rocks more dead than alive. When out, it was so dark that we could not find any gates and jumped over fences. I met my father coming to the rescue, all alone. Cabet tried to prevent him but did not succeed. The storm lasted three hours. Several houses had been blown down. They had built their laundry in a creek a half mile north of town; twelve women were at work. Cabet sent a man to find out what had become of them. The man came back saying that the women were drowned and the house carried away. The water was running twelve feet high in the creek. Only the next morning did we receive the good news that the women were all safe, but had hardly time to escape through the windows. So sudden was the rise of the water and in rain and storm ran to a farmhouse, a quarter of a mile away. A Swiss family had just time to leave a brick house that blew down. The loss of crops and property was great but no lives were lost.

The fall of that wall ended the rebuilding of the temple.

Cruel taunts come naturally from coward minds. Surely they might have left the mourner alone. It cut the good man to the bone to have the faithfulness of his God impugned. They had better have thrust needles into his eyes than have darted insinuations against his God.—Spurgeon.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

What Shall We Study?

(Written for and read before the first meeting of the Zion's Yo-mar-co Class of the Omaha Branch.)

"The proper study of mankind is man." We are not sure whether this quotation is from Shakespeare, or from the Bible, but we will not hesitate to use it at the present time as it is admirably adapted to our question.

We are met to-night, united by the bonds of a similar faith and hope, and more especially by the wonderful bonds created by mutual desires for study and self-improvement, such desires being prompted, let us hope, by equally ardent desires to use that study and that improvement for the benefit and the uplift of those about us. To desire things, even spiritual growth, for the sake of the good or the advantages we imagine they will bring to ourselves, is to use good things in a wrong way, just as when the burglar uses precious gifts, such as physical strength, skill, courage, daring, cleverness, etc., for the wrong and pernicious purpose of outwitting and robbing his fellow men.

We must be careful, then, to eliminate from our thoughts and intentions at all times the elements—alas, too familiar in the modern life—of selfish purpose, self-elevation, honor, or gain. This is not so easy a task as it may seem, but please know that *we must do this* before we can stand in an altogether clean and wholly acceptable relation to our God, and his purposes in our creation. We must study ourselves in the light of our possible assistance to our fellow men; we must seek to qualify and understand—not for the purpose of self-exaltation, or honor, or to occupy positions considered high in the church or elsewhere, but purely that we may render better and more intelligent service to mankind—service such as Christ rendered, and such as he has said he will recognize as having been performed unto him.

Thus we approach this study with humility, and with yearnings that in the heart of each one present there may be found earnestness of purpose, purity of motive, sincerity of desire, that we may seek advancement for the sake of the good we may do.

Do we recognize the real solemnity of a gathering of this kind? Have we not that word of promise, "where two or three are met together in my name, there I will be also, and that to bless"? A glance backward over history reveals many such gatherings in the days of Joseph the Seer, when the earnest seekers after truth met to study and "search out the mysteries of the kingdom." The Doctrine and Covenants tells us plainly that these things, these "mysteries" are for us, if we truly desire them and will work to obtain them. What is there, then, to hinder us? Nothing, but our own selves—our own attitudes of mind! We can be listless, half-hearted, critical, indifferent—many ways there are by which the Spirit of truth and investigation may be thwarted, its gentle guiding and leading misunderstood and ignored. Or we may be eager, alert, attentive, concentrated—really "hungering and thirsting" after these things of eternal value! This latter we believe, is the attitude of the members of this class; your attendance here to-night may be taken as a token of your yearning, your groping after light!

Now, where shall we begin? That is the great question. For our part we have learned, as the years pass, that all roads worth traveling in this life, lead directly to one place, and that is God. We cannot escape him. He is "in, and

through, and round all things" says the Doctrine and Covenants, and the more we study and contemplate life the more we sense the truth of this statement. Even in our sins, one writer insists, God is a present factor, for did not the very *power to sin* come as a gift from him? In the light of this great fact, then, can we do better in our study than to begin with the great Center of reality, and work outward to its wondrous and manifold expressions? And, since Christ declared, "Ye who have seen me, have seen the father," and also, "as ye do it unto the least of these my brethren, ye do it unto me," do we not find that we ourselves, are inextricably woven into this problem? If we would understand God, we must seek to understand ourselves in our eternal relation to him, the center of our life. This is why we started out with the statement that the greatest study of mankind is man.

How shall we go about to discover who and what we are, and whither we are tending? Does our life here determine our future one? Or is there a future at all? Why were we placed here? What is the goal we are striving to reach? Did the Power that placed us here have any designs concerning us? If so, how may we discover them, and assist towards their successful culmination? Is life, as lived today in the world about us, conducive to an understanding of eternal and vital principles? Does it tend to uplift? Does the plan of life as laid down by Christ seek to accomplish spiritual purposes? Is it practicable, and is it applicable to daily, modern life? Will it correct existing evils, solve existing modern problems, and establish right doing in the world? If so, should we lose one moment of time in acknowledged follies, which might otherwise be spent in trying to grasp these guiding principles of eternal life, and in putting them into immediate practice?

We feel sure that every soul here to-night is reaching out, vaguely perhaps, after those verities. Each one is yearning to understand clearly—to know just what there is for him to do, to help purify the world—his corner of it, at least; in each heart is a great desire to be qualified and, perhaps, to be worthy to be intrusted with some special service or commission in this great task, for which the Christ came and offered his perfected, consecrated life!

Look within; examine yourselves; know that that within you, which is groping upward and stirring with desires almost inexpressible, is a portion of the one divine life which permeates every atom of God's creation! It is striving for recognition and expression, and shall we not then, all of us, united as we are in this sympathy and study and comradeship, decide to give that holy impulse free rein hereafter, to follow where it leads, to drink at its fountains of knowledge and inspiration, to bask in the sunlight of its vitalizing and energizing power, and thus really re-create our own selves, eliminating that which would check, or thwart, or tear down, and yielding only to that which guides upward? We are Masters of our own destiny, shaping and molding our tomorrows by our deeds of to-day—our eternity, by our present!

If ever a church undertook a most stupendous task, it surely is that one to which most of us have expressed our allegiance. Assuming that the word of God to man is unchangeable, and that his methods do not change, and that he expressed his will in the person and activities of Christ, and that that will is applicable to the here and now—not only applicable, but sufficient, wholly adequate, wholly practicable, wholly workable, as a basis for human thought and action, we have come, as a church to the point where assuming, announcing, and asserting, can no longer carry our message with conviction! We must prove it! We must demonstrate the proposition! The chalk is thrust into our hands and we are face to face with the blackboard, and the class is looking on! Can we *do* it?

Are we sure of our principles? Have we raised our hands in eager confidence and then were unable to "get away with it"? Have the things hammered at us from pulpit and pen been put away, hazily indiscriminatingly, into obscure corners of our brains, haphazard, lacking system, analysis, classification, so that when we are put to the test we are bewildered, confused, unprepared, irritated, and we are compelled to put the chalk down and take our seats in crimson shame for our own inadequacy and lack of knowledge?

Can we "give a reason for the hope that is within us"? Do we know our own religion? Do we have comprehensive ideas about our own church tenets? Can we defend them logically? Can we give intelligent, scientific or even scriptural proofs for our statements? Most of all, can we point to our own lives and say to all the world, "I am living my religion"? Are we, warned, warning our neighbors? Are men, seeing our good works, being brought to praise and glorify God, the Creator and Father of us all?

Let us wake up—shake up! Let us get our books, our "shovels" and dig! "Study it out," says the Good Spirit! The hidden treasures of eternity are there, waiting for our going in, possessing, and occupying!

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, March 5, 1917.

News from Busy Spots

MACGREGOR, MICHIGAN

The year 1916 has passed into history, and as we look back over the work accomplished, we see that we have not been idle, but have been trying to do what we could to advance the cause here. We see some advancement, and a great seeming desire on the part of all, to "come up higher." Our home and child welfare department has done much to help us make better homes, and that means better wives and better mothers, better qualified for our work in life in every way. We are made to realize that we have an important part to play in molding the character of the coming generation, the teaching and training of our young being so vital in the gathering and redemption of Zion. Every mother should be interested in thus qualifying herself for better service along this line. Our superintendent, Sister Thomas McCullough, did her work well and Sister Farley in charge of the young woman's department, also accomplished much. Elder John Grice, of Detroit, met with us once, last fall, and gave us good suggestions, and a helpful talk along the line of social purity, which education is so much needed in the church to-day, especially among the young and inexperienced. May God speed the right! Sister H. G. Campbell, superintendent of the aid has done much to promote interest in her department. In January we met and elected officers, and had with us a goodly portion of the Spirit which prompts to do good, and we feel like doing all we can the coming year. Six new members were enrolled, making twenty-four in all. May the auxiliary work prosper until it reaches the heights intended for it, an active influence for good in every branch of the church.

MRS. W. J. CAMPBELL, *Press Chairman.*

OMAHA, NEBRASKA

At the last meeting of our local auxiliary, there was stimulated an active interest in study, several new classes being formed. One will be composed of mothers of young children, and will study the child mind and training, dealing with the earlier years of life. Another was composed of mothers of children in, or approaching, the adolescent period, that period of storm and stress, which is alike trying and critical to both parent and child. A circle for the study of story-telling

was also formed, and provision made for enlarging the one in sociology. A relief and service department is also a recent addition to our interests, and the activities in that work are very marked already, enough work in quilting being on hand to occupy the members all summer. A lecture from Doctor Stoft on the care of children's teeth, together with papers on child study, and some music, and refreshments, combined to make the afternoon both pleasant and profitable.

AUDENTIA ANDERSON.

SAGINAW, MICHIGAN

We have the pleasure of announcing the organization of a Woman's Auxiliary at Saginaw, Michigan, February 21, with the following officers chosen: President, Mattie Wells; vice president, Blanche Northrup; secretary, Henrietta Forbes; treasurer, Blanche Northrup; superintendent relief and service department, Mattie Wells; superintendent educational department, Henrietta Forbes; superintendent home and child welfare department, Edith Rippberger; press correspondent, Cora Ladensack.

Ever praying for the welfare and usefulness of the society I am

Your sister,

CORA LADENSACK, *Press Chairman.*

Why I am Happy

(A recitation given by a little six-year-old at the convention of the Des Moines District in February, 1917.)

Why I'm so happy, you never could guess,
My head's just all in a whirl.
You may think it funny, but nevertheless
I'm happy because I'm a girl.

It may seem strange why this simple fact
Should fill my small heart with delight,
But when I have told you the reason for this
I'm quite sure you will say I am right.

We girls after while will be women, you know,
But boys can be nothing but men.
To the Woman's Auxiliary we ladies can go,
Just think how we can help then.

Before I'm so very much larger grown,
It makes me just glad in my soul,
That with beautiful colors of both black and gold,
I can be a bright Oriole.

Then for years I can sing their wonderful song,
As I to a woman shall grow,
And learn many good things as I go along,
That just boys can never know.

The Oriole work is just the first part
Of the Woman's Auxiliary, you see.
Big ladies understand it all, you know,
But it's still pretty deep for me.

But as I grow older I'm going to learn
All about this wonderful work
And do my part, as it comes my turn,
For it is not right to shirk.

—Sent in by Sister Williams of Des Moines.

[This little recitation breathes the right idea; the girls of to-day are the women of to-morrow; and faithful Oriole girls are apt to carry their enthusiasm and consecrated service with them into the ranks of the auxiliary workers.—EDITOR.]

LETTER DEPARTMENT

The Power of Prayer

Without prayer man cannot be saved, for it is the key to the gate of heaven, and the Holy Spirit is the keeper of the key. Prayer without the Spirit is a dead form, and brings no results, and without the Spirit we will get down on our knees and go through a form of words, get up and go about our business without any strength to combat the temptations of life. Thus we obey the form, like we obey the form of baptism, and yet we have not prayed at all. We have only drawn near to the Lord with our lips, while our hearts are far from him, as shown by the prophet Isaiah.

Such prayers have no power. A great many teach that as God knoweth all things, therefore he knows just what we need, and that prayer is a foolishness and waste of time; that we will get what God sees fit to give us without bothering him about it. Such teachers also do not know what prayer is, or what it is ordained for.

The writer did not realize the value and power of prayer until he read Sister Florence Wright's article, "Pray always," in the *HERALD* for May 24, 1916. Then, as I cast my mind back over the last twenty years of my life, I saw the force of her appeal, and realized that before Satan led me out of the church, a sister who had never seen the writer before told him he ought to pray more. But not knowing the blessed privilege of prayer, our prayers were few and far between, until they stopped altogether, as we never prayed only when we felt like praying and Satan took good care to see that we seldom felt like it, by getting us to commit sin, and then saying, "Now you are not fit to pray."

Thus the years went by, till he almost destroyed my mind as he did the poor woman's whom Sister Wright wrote about in the article referred to above. But thank God, our Father has delivered me from the tempter's power and helped me to realize that prayer is not a duty we owe him so much as we owe it to ourselves, and has ordained it as the blessed privilege of communing with him through the blessed Holy Spirit which he has sent to his people to comfort their hearts, and assure us of his love and watchcare for us.

Thus I have established the altar of prayer in my room, to observe night and morning, whether I feel like it or not. I will kneel down and stay there till my heart gets in tune with God, and I have made the blessed discovery that the Holy Spirit that searches the hearts and trieth us begins its intercession for us, and soon we feel its blessed loving influence filling our heart and melting us to tears.

Brother, sister, is it hard for you to pray? Are there some you do not like because they do not do as you think they should, or possibly have done you a personal wrong, and when you get on your knees Satan brings it up and obstructs the avenue of prayer for you? If so, just stay on your knees and fight it out of your heart. Just realize that we all have sinned and come short of the glory of God, and that the mission of Jesus Christ through the Holy Spirit is to bring us back into communion with the Father and loving brotherly fellowship with one another. And while the one we do not like has done something that has caused this feeling in us, we may also do things that cause some one not to like us, and thus we have need to cultivate charity one toward another, and forgive one another, or our Father cannot forgive us. (See Matthew 6:7.) He cannot allow enmity among his children, for such is carnal and not divine, and thus we cannot enjoy the blessed communion of the

Holy Spirit in prayer until we get all this out of our hearts; and be assured, beloved Saints, that when we get right down to business in cleansing our own house (heart), God will see that we are in earnest, and before we get off of our knees the Holy Spirit will be felt flowing into the wounded feeling we have toward a brother or sister, and the hot sun of the love of God will melt away all our differences and the tears will start, and we will love our brother or sister, weak as they may be, and our heart will go out and reclaim them.

Oh, for the love of God to be shed abroad in our hearts as never before. We want to see Zion redeemed. This love will soon redeem her if we pay heed to these things. How the tears run down my cheeks as I write under this blessed spirit of love.

Beloved Saints, who is there among us but loves our foot or hand so much that we do not want to lose them or part with any one of the members of our body? because the same blood giveth life to all. Oh, that we could sense and fully realize the full meaning of the comparison that Paul has made of the church of Christ to the human body, that we might fully realize our brotherly relationship one toward another, for as the same blood connects every member of the human body with the body, and makes them parts of the body, even so doth the one and selfsame spirit of life flowing through Jesus Christ, the true vine, into the branches, form the body of Christ, connecting every member by the same Spirit, so that as Paul says, we are by one Spirit all baptized into one body.

Let us sense and become conscious of this glorious truth, and then we will love every member of Christ's body as we love Christ, and as we love ourselves, realizing that we are all one, Christ the head, we the body and members in particular, and that we cannot love the one without the other. If we say we love So and So, and we do not like this one or that one, and that we have the love of God in us, we are deceiving ourselves, or rather Satan or the spirit of darkness is deceiving us, and it is time that we should be awakened out of such a deception. For such love is deceptive, and will not stand the close analysis of the pure and undefiled Spirit of God.

What sweet communion is there awaiting those who will open the door in holy prayer as we in our weakness have tried to point out. And again Jesus says, "He that loveth me, and keepeth my commandments, I will love him, and he shall be loved of my Father, and I and my father will come and take up our abode with him." (John 14.) This is through the Holy Spirit that is to dwell in us, Paul says, which is not to come and go, but dwell in us, make their abode with us, so that when we want to commune with them and have to ascend into heaven, to bring Christ down, or descend into the deep to bring Christ up, but by the word of faith which we preach he will abide with us.

And now dear Saints, do not forget to pray.

ELIAS B. PORTER.

SAN BERNARDINO, CALIFORNIA.

Preach a Constructive Message

"Preach the word."—2 Timothy 4:2.

Having for years observed certain methods, and what has come of them, I am now prepared to offer a few suggestions that I trust may assist those who read them, to arrive at more correct conclusions, in their search for Christian truth. After years of careful and mature deliberation, I have, with others who have gone before me, concluded that a little learning is sometimes a very dangerous thing, because it has a tendency to narrow the views and contract the judgment of

men, so that they permit themselves to think only along certain narrow, conventional, and stereotyped lines, and hence they are disqualified for the best in life. It is quite generally individuals of this type who are constantly proclaiming to the world a negative message, i. e., they persistently negative everything that they do not themselves understand, and make no hesitancy in branding as dangerous or false all that does not agree with their narrow views and peculiar notions. When a man of this kind tries to preach, he invariably begins and ends with a tirade of some kind, upon the faith or belief of some one else. He does not scruple to charge others with all kinds of insincere motives, because they do not see as he does, and he does not see nor understand their basic principle.

Now, what is the matter with this method? Simply this: such a one lacks every essential of true education. I say *true* education because Christ is the master teacher; he bade his disciples learn of him; and he who has truly learned of Christ, may be said to be truly educated. Such a one will preach a constructive message always. Saint Paul, who was a master in learning, in a dual sense; viz., in the arts and sciences of men, and in the following and learning of Christ, is the author of our text, which admonishes us to "preach the word." Mark you, not to preach the peculiar beliefs and errors of other people. To me it seems that time is too precious, and truth is too sacred for ministers for Christ to indulge in such diversions.

The injunction to preach the word, may not always be understood by mankind, but it occurs to the writer that men who have learned of Christ ought to be able to understand it. We read in the first chapter of the gospel as recorded by Saint John, these words: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us."—John 1: 1-14. If I were to paraphrase our text, in the light of the foregoing scripture, it would read: "Preach the Christ." That is to say: go to the world with a message of "glad tidings of great joy," tell them of the life of the appointed One; cause them to see the grandeur and beauty of that life; let them see that all are invited to partake of, and participate in, such a life, and then they will of their own free will part company with their erroneous ideas. You need not storm their castles, you need not assault their heroes; you need not become an iconoclast and destroy their idols; but in meekness and gentleness you may portray to them the beauty and sublimity of that message of the Christ; and every intelligent mind will make its own comparison—and as a result thereof all will come to an understanding of the truth.

Suppose for example, I should come to a man, who is mistaken in his conclusions, and I begin to point out to him his mistakes one by one until at last I convince him he is in error; what have I done? If he is a thinking man he will say to me, "Well, you have proven my position false, but you have given me nothing in place of it." What then is the condition of that man? Quite likely he is left in a worse condition than he was found in by me. What, therefore, is my duty? Simply this, that first, last, and all the time I should endeavor to teach men the truth, in place of simply trying to convince them they are in error. If I teach them the truth they will soon discover their own errors, but if I simply teach them that they are in error they will hardly discover the truth thereby.

Can I, think you, cause men to believe that I have learned of Christ, the meek and lowly One, by throwing stones at them? Theological stones, I mean. Is it possible for me to win their souls for Christ, if I by my actions misrepresent, in place of represent him? Can I make friends of my fellow

men by dealing harshly or unkindly with them? I aver not. I must make friends by kindness, and teach them the truth of Christ in meekness. My life, my method, and my demeanor must agree with my precept, if I would succeed in teaching my fellow men the ways of Christ.

"Well," says one, "that man has misrepresented and abused me." What of that? Can his misrepresentation or abuse hurt you, unless you are willing to be hurt by it? That which is false is false, and quite generally we would do much better to ignore it entirely than to give it publicity and life by reason of our passionate resistance. The philosophy of this matter is simply this: when I am so overcareful to refute and answer every charge, I tacitly admit that there is some truth in them. If when I am permitted to speak I retaliate and assail the other man's philosophy, I tacitly admit that I am conscious of defeat. But, if when I am heard in the matter, I ignore entirely his abuse and misrepresentation and meekly and gently present the message of Christ to the people, and at the same time treat my opponent as a brother, all will be able to see that I am "preaching the word," and that he who is venomous in his attacks is an alien to the household of God. In a word, I can much better maintain the cause of Christ by meekly "preaching the word," than I can by loudly decrying the inconsistencies and failures of others. Thinking people will not believe the misrepresentations of my opposers if I adhere always to the Spirit of the Master. What better refutation can we make of the false stories that may be circulated concerning us than by living the Christ life and reflecting the Christ character? The crowning virtue of the Christ consisted in the fact that "when he was reviled he reviled not."

Of course, any person can proclaim a negative message, because anyone can tear down—but it requires a master to build. It might be well to here observe, that Saint Paul warns men to take heed how they build, for every man's work will be tried as by fire, and if his works be burned he will suffer loss. Let me, therefore, build as my Master built; let me go out, and in his Spirit proclaim, This is truth, and not simply say that is error. Let me go forth as one who is capable of leading the way, and then let me unfurl the banner of King Emmanuel, which is the word of truth; let me hold it aloft, that all may see it; and then in gentle words and loving tones, invite all to join the procession, enlarge the army and increase the multitude who are willing and ready to rally under the banner of eternal truth. Thus may the minister for Christ become a master builder, a guide to the erring ones, a strength to those who are weak, and a benediction to all with whom he may come in touch in life.

There is nothing but good can come of good, and nothing but evil can come of evil, therefore, let us do good continually and deal kindly with all men, all ways, and we shall have praise of the same.

J. E. VANDERWOOD.

Can We Justly Shirk Our Duty?

While pondering over conditions this morning, I was impressed to write, and the following is the result: The importance of everyone taking part in business meeting is greater than many of us realize. Not only branch business meeting but all of the business of the auxiliaries of the church. We often go to the business meeting and sit back and do not vote or take any part in the meeting. Again, we let our minds wander upon some other thought and maybe when it comes time to vote we don't know what the matter is we are voting on but raise our hand whenever such and such a person does. After business meeting is over we wonder why such and such a thing was not done. We are oftentimes afraid of offending

some one and rather than do that we won't say anything upon a matter concerning him.

No one ought to become offended because he is put out of an office nor if criticized when not doing his duty, provided it is done in the right spirit. Did you ever stop and think that if a motion is before the house and it is not in accord with your idea, if you expressed your opinion concerning it you might change some one else into your way of thinking? By so doing, that person might change some one else, and so on until you win your side. You never can do it by sitting still and not taking any part. Pay attention to every word that is spoken in a business meeting, because if you don't you may miss the very point you have been thinking on the past two or three months. By so missing it you may lose something you thought would benefit the work.

If after you express your opinion at meeting and then you lose out, what are you going to do? Sit back and sulk because your method was not used? There never should be a motion made that is not made for the progress of the work. Then if you sit back and let your brother and sister do the work the motion calls for, who is the loser? Again, you are working for the Lord and not for those who carried the motion. It does not hurt them by your not doing your duty but only makes them do your share of the work and reap your share of the reward. Better get out and help to fulfill the mission of the motion, and next time try and persuade them to adopt your method of the work.

On the other side of the business meeting is electing officers. When you nominate a person for office, use your judgment and name some one who is capable of fulfilling the office. If you see any good reason why a certain person should not occupy, tell the people why and perhaps they will agree with you. Don't wait until he is elected and then go to this person and tell him you don't think he should be in that office because so and so. He had the least to do with his being elected of anyone. Did you ever stop and think that he was elected by the body? I have seen certain people vote for a person and then tell him they didn't think he ought to hold such an office. Every person who holds an office has a work to do if he does his duty, whether a great office or a lesser one. They have their trials you perhaps know nothing about. Do you want to make his trials heavier by finding fault, or do you want to help him by expressing your opinion at business meeting and keeping still afterward? There is a work for everyone, even in a business meeting, and let us awake and think on the business side of the church work. Here is a poem I believe will fit in here very nicely, by Paul Lawrence Dunbar.

"The Lord had a job for me,
But I had so much to do,
I said, 'You get somebody else—
Or wait till I get through.'
I don't know how the Lord came out,
But he seemed to get along—
But I felt kinda sneaking like,
'Cause I know'd I done him wrong.

"One day I needed the Lord,
Needed him right away—
And he never answered me at all,
But I could hear him say
Down in my accusing heart—
'Nigger, I'se got too much to do,
You get somebody else or wait till I get through.'

"Now when the Lord he have a job for me,
I never tries to shirk;

I drops what I have on hand
And does the good Lord's work;
And my affairs can run along
Or wait till I get through,
Nobody else can do the job
That God's marked out for you."

Let us practice what the negro did in the latter part of the poem.

MRS. D. C. MORGAN.

TOLEDO, OHIO, 903 Woodstock Avenue.

What is Graceland?

(The following from the pen of a Graceland alumnus fairly represents the spirit which actuates the great body of Graceland's former students and its friends who are uniting their support in a determined effort to let the college come fairly into its own. Graceland, as a junior college, is well prepared to offer the first two years of college or university training, and special training in music, voice, stenography, typewriting, bookkeeping, Bible study, and public speaking as well as regular preparatory or high school work. Through the budget system adopted by General Conference the finances of the college are placed on a safe basis. The College Day collection and other gifts of money or property by will and otherwise add greatly to the regular tuition receipts and reduces the amount necessarily drawn from the church treasury. Graceland's greatest need, however, is more students. The college cannot fulfill its mission in the church until every young person who should leave home for educational training comes to Graceland. Crowd its walls with students and its financial problem will be automatically assured. Our young people need Graceland! Graceland needs our young people. Bring the two together and another important step in making Graceland more efficient will have been taken. We commend the following to the readers of the HERALD.

CHARLES B. WOODSTOCK,

President Greater Graceland Association.

"Graceland is such a terrible expense to the church." "Graceland's mission is as important and as far-reaching as any missionary force." "She is my Alma Mater which I love, and shall always respect." These three answers, or their equivalents, have come from as many distinct classes of people within the church.

The first is from the uneducated and nonprogressive class who know but little of Graceland except through hearsay. The second is from those earnest people who have sacrificed and worked with her and have come to know her value. The last reply comes almost invariably when the question is asked of an alumnus.

Why is there such a difference of opinion? Do some form wrong opinions from hearsay and then place that opinion as final judgment of her value to the church, or is it some unaccounted for prejudice which has not been overcome? We do not know. But we do feel certain that if everyone were in closer touch with the real good accomplished there would be less "knocking" and more loyal "boosting" for Graceland than there is now.

Some think that Graceland should take the place of the home, and in many instances expect her to accomplish what the home has failed to accomplish. This is not her purpose. She is beyond that. Graceland stands as an opportunity for development of character for the young man or young woman who has reached the time in his or her life when he or she must leave the home influence and meet the world. Not only does Graceland offer a place for development but offers the influences which will aid in a proper development.

As an institution of learning Graceland now occupies a leading place among the denominational schools of the Middle West, being fully accredited and standardized in all her departments. This removes that which has been such a tremendous obstacle to so many, for so long, the fact that "Graceland is not accredited."

One of the leading educators of world renown, in a recent lecture remarked very forcibly, "No young man or young woman has any right to enter any university until his or her junior year. These first two years belong to the smaller colleges, especially to each person's own denominational school." Why then has not Graceland the foremost place in the mind of every young man or young woman in the church who is contemplating further education?

If Graceland does not have a definite place in the work of the church, why do so many broad-minded men and women sacrifice, year after year, that her work may go on? Why do the students who have finished and have gone on to larger schools, almost without exception urge the young people of the church to consider their own school before enrolling in any college?

There is an answer to all these questions. There is a reason why all this takes place. It is because of her two outstanding qualities, "proper environment" and "opportunity."

It is not possible for one to realize the full significance of those two qualities unless personally acquainted with her everyday life. No one realizes the full development and the full benefit obtainable as well as the old student or alumnus. The opportunity to become a student is gone forever for many, but very few are so qualified that they may work in personal touch with the institution, yet is the way open to all, and especially to those who hold anything but the best conception of Graceland and her work, to become better acquainted with the real Graceland, the moral Graceland, the spiritual Graceland toward which, when an alumnus turns again, will lift his eyes and say, "My Alma Mater, may God bless her."

WARD A. HOUGAS.

General Conference Pugilism

Some people say "Saints are peculiar," and I am quite ready to agree, a most peculiar experience was once shared by Ben and me.

You see, throughout the conference year we had consumed brain cells and ink, each trying to convince the other he was on the very brink of rank apostasy! that if his views should gain foothold, the church would take a downfall as did Lucifer of old.

General Conference time arrived; I got there in the night. The committee that assigned us rooms were in a disconcerting plight. Said they, "We've not another bed; we don't know where to put you brother, unless," I smiled at their chagrin, "You'll occupy one with another."

Before day had begun to tint the eastern sky with rose I heard my roommate groping in the darkness for his clothes. Thought I, He is surely kind of heart, of thoughtful sympathy, dressing in this darkness lest a light might waken me. But he shall not make the sacrifice, it is too great to think about—going forth to meet our hostess mayhap with clothes on inside out!" Now it was not unselfishness alone that was in my heart unclosing. I was sort of curious to know with whom I had been reposing. So I spoke a plain "Good morning!" It was not time for needless frills, and his hearty greeting gave me a variety of thrills. He might have Jacob's body with Esau's neck and hands—in the darkness I was blind—but the voice I knew was Ben's!

That day in conference I spoke in tones that shook the earth, cocksure that my opinion was the only one of worth.

And when I had finished, Ben would rise and calmly make reply, with firm determination in gesture, voice and eye.

A week went by. There side by side each night we'd lie and snore and the next day we'd "fight" harder than we had the day before.

I wondered how a man of Ben's brain power could be so dense. I suppose he was pondering daily o'er my woeful lack of sense.

The newspaper reporters wore their pencils out in glee. It was surprising how much "copy" could be made from Ben and me. In pugilistic attitudes they caricatured us and wrote columns with such headlines as "Saints wax obstreperous." They never guessed that we who through the day had had such "tilts," at night would calmly lie and snooze beneath the self-same quilts.

Days passed. The conference had achieved a state of mild hostility. Some felt that Ben was in the right, and some agreed with me.

One night Ben's quorum busy sat when all the rest had gone. My mind was filled with thoughts of him as I strolled home alone. In retrospect I lived again the year's experience, our strenuous correspondence and the recent weeks' events. At last my feelings would have vent, in tones Shakespearean, I cried aloud, "Oh, Stubbornness! thy name should have been Ben!"

(It is queer how grossly stubborn and near infidelity, is the brother or the sister who with us cannot agree.)

I think I must have dreamed that night a dream of sweet content, of crowded congregations thrilled with my convincing argument, for I heard Ben's voice call jokingly, though I caught a note of sorrow, "You'd better save your eloquence, you will need it all to-morrow, besides, and this concerns me more, when your triumph is complete, I wish you would preach by deeds a while for you've taken all the sheet!"

"You've lost the sheet? Well take it!" said I, "Your argument's so thin you will need it for to-morrow to wrap yourself up in!"

Ben's voice broke then—his words came next in reverent metaphor, "God grant that neither one of us may lose the Comforter!" I felt a tightening of the throat a trembling of the lips; the quick tears started from my eyes and wet the pillowslip. I somehow knew that while in dreams I had roamed, no one knows where, poor Ben had not once closed his eyes but had spent the hours in prayer.

Then as one man we felt an influence whose sweet power would not be stayed. We got up and side by side we knelt and fervently prayed.

And it seemed next day at conference that God's Spirit filled the room. Doubt, distrust, fears,—all had vanished; light was now where had been gloom. And our President arising—on his dear face a joyous light—gave to us the needed message which in an instant set things right.

Tears of joy stood on the faces of that eager listening throng—and Ben and I had both been right and both been partly wrong.

Oh I thank God for the gospel with its blessings manifold! I'm so thankful that he speaks to-day as he did in days of old! I am thankful for that conference with its final gift of light—and I thank him that dear Ben and I were bedfellows each night!

BROTHER KRIT E. SIZE.

Note: The theme of this effort was suggested by an observation made by one of our missionaries to the effect that often the brethren opposing each other with seeming bitterness in the conference discussions are close friends, perhaps room-mates.

BROTHER K. E. S.

"The Saints' Herald"

The Saints' Herald is to the Saints of God what sunshine and rain is to the earth—life and growth. There are three things valuable in life: labor, love and thought. If we would have strong muscles we must labor; if we would have faithful hearts we must love; if we would have powerful minds we must think. The problem of life is not to make life easier, but to make men stronger.

There are two things essential in order to get the good of what we read. First, we must be in the proper frame of mind; second, we must have our minds on the subject before us. A brother said to me once: "I like to read these short articles in the HERALD." People in our day are very busy and haven't much time to read.

The first spiritual manifestation to this branch when first organized was: Take time to serve the Lord. I have never forgotten that and never want to. If we desire to have growing faith and a proper understanding of the work of God we must read the church literature. Hardly any other habit will stand men or women, young or old, in better stead all through their lives than the reading habit. It is of value not only for what it includes, but for what it excludes. It not only brings to him much that is worth while, but it keeps him away from much that is not worth while. Good reading is the most pleasant, the cheapest, and the most dependable.

Since reading the editorial in the HERALD of October 25, entitled "How we get our *Quarterlies*," I have thought more of what work it takes to get the material for our church publication and put it together ready for its mission than ever before. The HERALD is the capstone—the paper of papers. It should be in every Latter Day Saint home. Its mission is great. Though its readers are scattered far and wide its food is sweet to all.

As Saints of God having the same object in view we should not forget that we differ in our way of expression and in certain lines of work, and for that reason we may as individuals not find all that is written of the same interest. But I believe when the HERALD has been canvassed by all its readers every line has been of some interest all used up and a hunger for more.

Articles are not interesting because of the men who wrote them or the words they use. They are interesting in proportion as the people who read them believe what they say. He who develops capacity to think correctly and to act for the general good is training himself. Apostle Caffall said: "Those who think the gospel promises something for nothing may find themselves disappointed. God has crowned humanity with faculties to acquire knowledge and understanding." The Prophet Elihu said: "There is a spirit in man and the inspiration of the Almighty giveth them understanding."—Job 32: 8.

In the early rise of the church the Lord commanded the elders to study. (Doctrine and Covenants 9: 3; 10: 10; 21: 1.) Walter W. Smith said: "There is no conflict between education and religion; they are handmaidens of the Lord." God has given us the power to think, but we, individually, must do the thinking. Our parents cannot do our thinking, neither can our teachers: they can only direct us.

God cannot help his people as he would until they learn to hearken to his voice. The spirit of truth will guide but we must follow. He will teach but we must study. Brother Joseph said: "Let us study out in our minds the things of the Spirit and ponder them in our hearts." We owe that man a grateful memory.

It is our duty to develop every faculty of our minds. We are not born with our minds well stored with knowledge and wisdom, but we are born with faculties to acquire these things

and it is by the exercise of these powers that we become able to understand. In the New Year greetings from our beloved President, he said: "Let true devotion and consecration to God's service characterize your every act and thought, that spirituality may be enhanced, righteous refinement be had, and God's will be done to his glory and praise." We should not fail to grasp the deep significance of this utterance.

Brother J. R. Lambert said: "Our work specially demands carefulness, diligence, faith, with a wise and godly example." Words like these fall upon the listening ear like music from above, when coming from a character like Brother Lambert whose words were every one mated to his deeds.

He who conquers himself is the world's greatest benefactor. Love is the key that unlocks the treasure house of wisdom and virtue. To fill our mission in life with honor depends upon our measure of diligence in study. Jesus said, "Occupy till I come." There is as much harm in wasting our time as our means. The following presents a good thought:

"Did you waste the day or lose it,
Was it well or poorly spent?
Did you leave a trail of kindness
Or a scar of discontent?
As you close your eyes in slumber
Do you think that God would say
You have earned one more to-morrow
By the work you did to-day?"

It takes all we can do to learn the alphabet of life's great problem. Every truth we gain is a key to another. In reading our church literature we get in closer touch with the work of God in general. We are reminded of those who are unfortunate in life in divers ways: it helps us to appreciate more God's dealings with us; helps us to be made partakers of that love our heavenly Father has for his children; helps us to build that spiritual house we are commanded to build. Paul said: "As a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."—1 Corinthians 3: 10.

Peter tells us what material it takes to build that kind of a house: Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. (2 Peter 1: 5, 8.) These excellencies are the crowning glory of all intelligent beings and are within the reach of all. They are needful in whatever may be our position in life; without them life will be a failure. But money cannot buy them. No power can adorn us with them only as we seek for them as for a hidden treasure and cultivate them in our hearts.

It is said good thoughts are like the stars in the firmament—a light shining in the dark. We are never higher up nor lower down than our thoughts are, for as a man thinketh so he is.

A careful reading of the HERALD will help us to fill our mind with good thoughts. It is a silent teacher; it is a loved and welcome visitor; it comes each week to many homes laden with cheering news to strengthen and encourage us; it is soul-inspiring; it furnishes spiritual food; it is one of the Saints' comforters; it is a boon and a blessing to cheer our drooping hearts. The HERALD has been and is an invaluable source of strength to me, and I hope to many others.

A. JENSEN.

Christmas Cards

In an article which I read recently in one of the magazines of the day, I read as follows: "Christmas cards and their uses have passed into almost as complete oblivion as any knowl-

edge of their origin which had its inception in motives of the kindest philanthropy."

A woman of high social standing, seeing the sorrow and heartaches of those who could not give elaborate or costly presents, announced to her friends she would not receive anything except cards at the coming Christmas, and also persuaded many others to do likewise. I for one am very glad the custom has not been entirely relegated to the past, for at the coming of the beautiful Christmastide not so long passed, how many sweet memories were stirred within my heart by the coming of the Christmas cards. Since the autumn I have left my home but few times, and many days have been spent lying upon the bed. But there comes a certain pleasure which one must feel to describe when each mail brings "just a line to let you know I think of you often," "in memory of the happy days spent at reunion," "I wish you were here to share our Christmas treat." Quite a number came from dear young friends, but several came from the dear old folks at the home. And it certainly was a pleasure to know I was not forgotten, although eight years have intervened since I visited them the last time.

One dear sister writes: "I am boarding at the home. I was so lonely after my husband was gone. I am quite content here." What a blessing to the aged ones that they may spend their declining years in peace and quiet contentment, and when the glad Christmas comes they may say, "I am quite happy." For there are so many aged ones to-day who really have the painful knowledge that they are unwelcome guests in the homes wherein they abide. And the holidays only serve as a sad reminder of days when youth and joy seemed to walk hand in hand with love and duty.

As I look over my cards I find that each has expressed a wish for my happiness, and some have asked me to write again for the church papers. Those who knew me personally some years ago, remember me as a mother with happy, healthy, romping girls and boys about me. But Time, the relentless one, has robbed our home of much of its joyous laughter and song. One by one they went until five had gone from us into homes of their own making. And one had gone over, "safe upon the other side." Yet two remain strong, sturdy, happy school boy and girl, whom had they lived where the others were brought up would no doubt have considered themselves grown-ups. But glad to say, although no offense is meant, that where there is not so much for children to attend each night and many days of their time there is less thought given to the mingling of the sexes. Although I consider the young whom I have known here as a very intelligent lot of young people.

If you will permit me to digress for a moment, I will give you an example. I cannot recall a single girl about us who cannot cook, churn, milk cows, wash, iron, dust, crochet (many are experts at this), harness and drive from two to six horses or mules, as the case may be. It's a very usual sight to see girls or women going eighteen to twenty miles to the railroad, driving four horses, hauling wheat to the elevators. And yet at a birthday party last fall where sixteen young ladies had met, when talking of their plans for the future, it was found that four of the number were studying with a determination to become school-teachers; two were to be nurses; one was taking music, intending thereby to better assist her father in his ministerial work by being both able to sing and play. And not least but last, one bright, rosy-cheeked girl said she expected some day to be admitted to the bar to practice law. Different ones played while others sang, and they agreed to having had a very merry time, although no male person, little or big, was present.

Many thanks to one and all who have made my Christmas

for the year an unusually bright and happy one, despite ill health. May choicest blessings be yours.

ARNETT, OKLAHOMA.

ELLEN S. ADAIR.

An Open Vision

It is with considerable trepidation that I attempt to write for publication, as this is the first. I am urged to proceed at once to the subject.

My connection with the church dates from about 1897. My natural bent towards commercialism and a love for business pursuits, with the aid of the Spirit, has caused me to think of, understand and realize the importance of the temporal law. Hence I have at different times had a strong desire to live it. As proof of this statement I will quote later from a short note from me to Brother E. L. Kelley about a year ago.

My husband is not a member of the church, and it seemed hard for me to begin, so the law of tithing was seldom mentioned. In my early connection with the church something seemed to say at various times, "Why do you pray and urge the Lord to do thus and so? Don't you know he understands his business? I think it insolence on your part to do it." I confess it had its influence for many years.

About three years ago it became necessary for my husband and me to deal with, and adjust, if possible, a problem of great delicacy. For two years the struggle was on. We were sorely vexed, and apparently made no progress whatever toward adjustment. I thought on the matter almost continually, and wept often, when suddenly one morning I was impressed to cry unto the Lord for help, which I at once did, and in great humility sought forgiveness, promising faithfully that by the help of God I would do his will at all times, including the law of tithing; and lo, within thirty-six hours the adjustment was made to our entire satisfaction.

Mr. Lewis marveled and when I told him how it had come about, he remarked, "Why, it has come about twice over," which was true. About this time Mr. Lewis had occasion to write to Bishop E. L. Kelley. I inclosed a short note which ran about as follows: "I read in Doctrine and Covenants, 'He that is tithed shall not be burned.' I have a strong desire to live the temporal law, and hope soon to consider it seriously. I think it a good sign. You may publish this if you like. It may do some good." At that time I saw indistinctly an element of publicity. Brother Kelley answered with the usual "God bless you," and referred me to the bishop's agent, Brother Tabor.

Being furnished with a blank Mr. Lewis made an inventory of all our material possessions, and handing it to me said, "Half belongs to you, which I think you should tithe."

I had not a penny, and began to wonder just how I would manage. Within a few days our son gave me a bill which I was to use as I chose. I immediately thought of the promise I had made, and accordingly gave it to the bishop's agent the following Sunday. Soon after, there was an opportunity offered, and I earned fifty dollars, which I turned over to the same fund. A little later I gave ten dollars and would have given ten dollars more by the 15th of this December, but the Lord ruled otherwise.

On the evening of December 1, as we sat chatting, we discussed several items of finance, one of which involved the payment of one hundred dollars on December 15. Mr. Lewis said, "Shall we pay it?" "Certainly," I answered. Whereupon he explained that it could easily go over another month and that I might pay quite a sum on the tithing account, and have money for Christmas. But I said "No. I will give ten dollars and that will be enough for this year." I then left Mr. Lewis reading and retired.

I slept well until two a. m. when I was suddenly awakened, having dreamed that I, with a few members of the branch, were waiting at a fine harbor for a ship which was to take us to a beautiful land. I saw the land very plainly. Fruit was in great abundance. Flowers bloomed the year round. There was continual sunshine, not glaring, but a soft balmy atmosphere where we might develop in a wonderful manner. The whole environment was incomparable.

I was now fully awake and felt the presence of a personality. I was impressed with the term "personality" though it may have been an angel, whose position seemed to be standing on the floor within three or four feet of me. I understood that I was to be directed in temporal and spiritual matters.

Here I recall a portion of my patriarchal blessing. It follows: "The Father, who hath looked over your life hath seen in thee that of which he could make use; and he hath sought thee in thy pathway; and as the revelation of his Spirit outlines to you the steps in which you should go thou art admonished to follow the direction of that Spirit whether it should be given through his servants to thee from public platform or whether it should be given in thy home in thy secret prayers, or in the visitations of the angels in dream or in vision."

I slept no more until the vision ended.

The scene now began to enlarge and the boat, which was a plain, old-fashioned affair, appeared, and quietly drew up in the harbor. I had a good view of the captain, who seemed to be a man of about thirty years of age, and very good and kind. Without knowing just how I got there I was now out in the harbor, about a hundred yards from shore, standing on a tiny island about two feet across and perfectly round. I was very much alarmed, as the water was very deep and my position seemed so dangerous, but I stood erect, looking toward the harbor where the boat was anchored, and again saw the captain whose attitude was one of patient waiting, and who seemed willing and anxious to take all on board who wished to go to the beautiful land which I had seen.

Several groups of good-looking, well-dressed people were standing near the harbor and directly in front of the boat, who had expected to take passage for the beautiful land. But as I watched them from the tiny island on which I stood, and observed their attitude, I saw a few lips curl. Others said, "It is a very plain looking affair," and instantly they all vanished. I thought, "How strange they did not go aboard this boat even if it is plain, for I am sure the captain would have carried them safely to the land of sunshine and flowers."

The scene changed somewhat, but I was still out in the bay surrounded by a few Saints of our branch, most of whom were young. My position, though apparently dangerous, was firm, while those around me were clinging to different objects, such as pieces of flagging, large, tumbling weeds, etc., which had blown into the sea. These young Saints showed a spirit of daring and a tendency to move from their slender means of safety. A boy of about fourteen fairly leaped from that to which he had been clinging toward a post which stood ten or more feet away, but missed his hold, and as he fell I heard him say, "Oh, I am gone," and with a hideous groan, was swallowed up in the sea.

I now spoke to the personality whose presence I was conscious of, addressing him as Lord. I asked him if this was to be the fate of this young Saint. The answer came, "Not necessarily, but it is an example of what may happen if my people leave their places of safety." I then said, "Lord, this is such a dreadful place, the depths of sea no one can survive. The sharks and other dangers are so terrible. Why did you choose this setting for the scene of this instruction?" The

answer was, "This and the world are much alike. I chose this setting to show the dangers of the world and how necessary it is for parents and guardians to care for the young, yea, to watch them continually, knowing always where they are and what they are about." The thought came to me: "Are these lambs our victims as a result of neglect?"

I then referred to the small piece of ground on which I stood which seemed to typify firmness. I said, "It is so small, you would not have us to stand still, would you?" The answer came, "You are on holy ground, move about but take this holy ground with you; or rather make the ground on which you stand holy, wherever you may be, so that as my servants go forth to teach my gospel they may not be ashamed to own those who are called to be Saints. Stand on the rock of my salvation."

The subject was now changed to that of the temporal. The personage said: "This phase of my law must be observed to the letter, or who shall abide? The masses are dull. They seek not to understand my law as set forth in my word. Nephi, whose soul delighted in plainness, when speaking to the people of things they did not understand, almost exhausted the realm of explanation. My people as a whole have not seriously considered this department of the work according to law." I said: "Lord, I have made an inventory of all I have, and have paid a goodly sum this year. What more would you have me do?" The answer came: "He that is tithed shall not be burned. What did your companion suggest to you last evening and what was your answer? Verily my house is empty. My servants are discouraged. They are consumed with a desire for greater activity, but for lack of means their hands are tied. The cause suffers, and when they see your purse strings so tightly drawn they weep and mourn." Here I beheld a group of men known as the Bishopric, and a center of activity (undoubtedly Independence).

I next saw myself standing in the congregation of the Saints, saying: "I will refrain from giving the vision in full, as it will appear in print." I related how I had been chastised for refusing to use the money which had been so generously placed at my disposal for the purpose of tithing; how the personage had said: "My house is empty, my servants are discouraged, their hands are tied. They are consumed with a desire for greater activity that they might work with their full strength and might; but your purse strings are tightly drawn and they do weep and mourn. *Verily the time is at hand when everyone within the sound of my voice, rich and poor, great and small, shall heed this rebuke or they cannot abide, for know ye not that this is the sifting time? Loosen your purse strings, pour into my house your treasures and you shall rejoice.*"

I then turned to the personality who seemed to be at my side, saying: "Lord, you have bishops, elders, priests, teachers, and deacons to teach the law in regard to temporalities. Why do you ask me to stand among the Saints and attempt to instruct them?" The answer came: "You are qualified. Did I not withhold from you many blessings, even a desire for a patriarchal blessing until you had humbled yourself and put into operation my laws as you had clearly seen them; and when you were ready for the Father's blessing, did I not through my servant pour it out upon you in great abundance? Many are living the temporal law, but I have chosen you as an example. You have a wonderful testimony, and in this sense you are qualified.

"I have watched over you, warned you of impending danger and led you in pleasant paths. Do as I bid you with a cheerful countenance. Be faithful and you shall be saved in the kingdom of God."

Thus the vision ended and I fell asleep. You discover that

I was not tithed, although I had made a good beginning. Being warned in dream and vision of my true condition, I hastened to pay up in full and thus be protected so that in case of death I would be in good standing. Dear Saints, are you in good standing in this regard? If not ask your bishop's agent for an inventory blank. Fill it out properly and the Lord will surely open the way and you will meet the obligations easily. The Lord has said, "Prove me and see." I sometimes wonder if it is within the range of human intelligence to understand the love, mercy, and justice of God toward his children.

Yours in the Master's cause,

EMMA B. LEWIS.

DENVER, COLORADO, 1739 Pearl Street.

From Here and There

Sister Mary J. Kennell, of Montour, Iowa, is sorely afflicted and desires the prayers of the Saints.

Sister Bessie Hitchings, of Fernwald, Iowa, box 7, writes for her father and mother and self that they enjoy the *HERALD and Ensign* very much and do not regret the step they took in associating themselves with the church in 1915.

If there are any Saints living in or near Platteville, Wisconsin, they should call on Miss Lillian Alcock and her mother, who live in the north part of the town. They are not members but are reading the *Ensign* and think it a fine paper.

If there are any Saints in or near Charleston, West Virginia, they are requested to write to or see Mrs. H. E. Curry, a sister residing at 1504½ Washington Street, of that city.

Our stenographers "took" the sermon of Brother E. E. Long, preached at Lamoni on the 25th, to which reference has been made in this column. We shall be glad to give it place in our columns at a later date. The subject was "Authority," and while it is too big a subject to cover thoroughly in one sermon, the phases touched on are very well treated and comprehensively presented.

Independence Stake

The educational classes are pursuing their studies during the week and on Sunday afternoons, as usual, and also the societies and auxiliaries are busily engaged in their important work. On March 23 the Religians with an attendance of 234 met in regular session, the seniors and adults only assembling in the lower auditorium, thus giving the juniors and special classes more room for their work. At the close of the study period they rendered a literary and musical program and enjoyed the treat of listening to speeches made by Brethren Russell, Curtis and Macgregor, whom they seldom hear.

The brethren engaged in work on the walks and retaining wall in front, also in setting out trees on the west lawn of the church lot, have completed their task and greatly improved the premises.

The Twelve are very busy just now, and quite a number of visitors are here, probably on the way to conference. The following named are among the number: Brethren A. G. Miller, Greenville, South Carolina; A. E. Warr, from Bay Minette, Alabama; also Brother and Sister F. G. Pitt are with us. We are glad to meet in church fellowship so many from abroad.

Brethren W. J. Fisher and Lewis Anderson from Saskatchewan, also Brother Haskins of Los Angeles, with their families, are at present making this their home. Some of the

Canadian Saints, also others, talk of settling on farms in Missouri and "regions round about."

At a meeting of farmers, held in a city of Missouri, March 23, a good talk was made by the president of the Missouri Agricultural Association, in which he said: "The development of agricultural resources is as important an object in the plan of national defense as the development of an army and navy, for the food supply problems in this crisis are important, and must be solved by us all." The seed merchants of the center place never have known such a large demand for garden seed as at present. The Saints are doing their share of the buying.

The early prayer meeting of March 25 was in charge of Brother Israel Smith, and he was full of enthusiasm while speaking of the big patriotic meeting at Convention Hall the night previous. The speech of James A. Reed was great, but to the mind of our brother, after all "the salvation of souls was greater than that of the Nation."

The eight o'clock meeting was also great, and the testimonies of Brethren Russell, Warr, Miller, and many others, concerning the goodness and long-suffering of our heavenly Father in the cases of marvelous healings cited, and especially in the remarkable message to the Saints, given by the Spirit, all send a thrill of gratitude to every heart in divine presence. The services throughout the day and evening were full of life and interest. An unusual number greeted each other at Sunday school, there having been 971 present. The address to the children by Apostle Russell, the inspiring anthem with the glorious refrain by Sister Corrine Haines, and the excellent instruction that was based on the text, 1 Timothy 3: 16, "Great is the mystery of godliness," as defined by Apostle Peter Anderson, all made the Saints to rejoice at the morning hour.

The other branches of the stake had fine services and good attendance also, with Patriarch F. A. Smith and Elder Adkins at the Second Branch, T. C. Kelley and D. Macgregor at Walnut Park, Amos Higdon and A. E. Warr at Enoch Hill, Elders McFadden and Teeters at Liberty Mission, and Elder E. T. Atwell who ministered to the Saints at the East Independence Mission. At the Stone Church at evening hour a full house greeted Brother Gomer Griffiths with his chart, and a finely illustrated sermon on the text found in Matthew 26, "Watch and pray ye, that ye enter not into temptation," was well appreciated because it appealed to the understanding of both old and young.

ABBIE A. HORTON.

DAVENPORT, IOWA, March 16, 1917.

Editors Herald: After our excellent conference Elders William Sparling and E. R. Davis held services for a week, which were greatly appreciated by all who attended, and we feel much good will result from their labors in our district. We are sorry to see them leave, but know the hand of God is directing his work and will do what is for the best interests of his work. We hope to see them in our district again after the coming conference and feel that greater advancement will be made than in this year that is now closing.

How great must be the love for the work, for the servants of God to give up all and go into the field, but their reward will be in proportion to their work and the sacrifices their loved ones are making in staying at home while these men are out in the field.

I have been in the church nearly sixteen years and it grows dearer to me all the time. I want to fill some little place in the Master's vineyard, doing what little I can for him. We can all pray, if nothing more, for the success of this work. We hope and pray for the direction of God in the coming conference at Lamoni and that all who attend may feel the

influence of his spirit. My constant prayer is for the success of his work and for the faithfulness of all his people.

Your sister in the gospel,

MRS. C. B. HART.

LOCK NO. 4, PENNSYLVANIA, March 18, 1917.

Editors Herald: I thought some one might be thinking of us here and at Fayette City, Pennsylvania, and as my subscription was due I would send it to pay my honest debts. I am like all others who say the HERALD is my Friday evening spiritual feast. So I want to tell a few more happenings. You know at our last writing we had baptized fifty. There have been several since and many more seem to be near the kingdom, so we want the world of Saints to know we are trying to be busy and keep in the conflict.

Well, they say where there is union there is strength, but we have been divided for strength as we have on February 21 organized a branch at Lock No. 4, with about fifty members. Expect to have more soon. Before we left Fayette City, we helped our brother pay the debt of our church which leaves him free of debt. Eleven months ago we owed six hundred and eighty dollars and in all we raised seven hundred and fifty dollars, so we will have enough to paint and repair the church. In June we expect to dedicate the church to the Lord's work and the whole church ought to rejoice with us. The angels will rejoice also. Why? Because it looks like progress. The Lord doesn't want any drones, so the writer would like for all who labored through the cloudy days at Fayette City to have a home-coming with us when we dedicate our church.

I believe we have some live wires in our new organization at Lock No. 4, which consists of L. Coven as deacon and A. Bahana, teacher, John Wise, priest, and Samuel Gaskill as elder. We hope to try soon to get another church to build as it doesn't pay to rent.

We have with us Brother McConnaughy and Brother John Carlile, and are given some good spiritual food, both to those outside and inside of the church. It looks as though good will result. We are having a two-day meeting at our branch the 24th and 25th, and we look for a good turnout and much good to be done, because there are quite a few who are much interested in our work. So there is much to be thankful for, which will enlarge us if we are living our religion now.

We have asked Brother G. T. Griffiths to try to arrange to have Brother Frederick M. Smith, our prophet, to be with us when we dedicate our church at Fayette City, as he was present when we opened the church about twelve years ago. So we hope he will see these few lines and arrange to be present. Our church is worth about two thousand five hundred or three thousand dollars, so we feel this is quite an asset to the church. I will close and try some time again to write a few lines.

Ever in the conflict,

SAMUEL GASKILL.

FREDRIC, IOWA, March 19, 1917.

Editors Herald: Though I cannot come to the conference, I am sending my twenty-five cents for the Daily. I appreciate the Herald very much and am sorry I cannot attend the sessions of the coming conference. If nothing prevents, I will attend the reunion.

Though we are alone in this place we are not discouraged. Brethren, Roth and Scott were here in November and preached the true gospel. Good seed was sown and will take root, for it was sown on good soil. Brother George Avery and family reside at Avery, three miles from here and we often visit each other.

We are looking forward to the time when Brother Roth

can be with us again. There are some here who have told me they wish to obey the gospel call.

In gospel bonds,
E. N. REEVES.

ONAWAY, MICHIGAN, March 15, 1917.

Editors Herald: I just finished reading Sister Audentia Anderson's article in the HERALD of March 7 in her department, the Woman's Auxiliary. It was entitled, "I was sick and ye visited me," and I could not help but pray that all who read might see the wisdom in it and follow her advice.

Then, another thought came to me and I felt prompted to pass it along, I believe that the quotation of Jesus which Sister Audentia uses will apply likewise to the Saint who is spiritually sick. How many, oh, how many, there are who are weak and need a helping hand, and are neglected because our minds are filled with other things and we prefer to occupy what little spare time we have in the company of the "faithful few" or studying alone. Might we not receive greater spiritual blessings if we would visit the spiritually sick and administer to their needs? I can bear this testimony, that when putting this thought into practice I, too, have been blessed and built up spiritually. Try it, dear Saints, and see how good it will make you feel.

Ever praying for the advancement of God's people, I am

Your sister,

CAROLINE J. LAFAYETTE.

CHICAGO, ILLINOIS, March 19, 1917.

Editors Herald: The West Pullman Branch is still alive and holding meetings at 648 West One hundred and nineteenth Street.

Our missionary, Brother Dowker, was with us last Sunday morning and gave us some good and timely advice.

The Ladies Aid have started a building fund with the end in view of having a church building of our own at West Pullman. We wish them success and hope that plans will mature.

The long and hard winter has told upon some of our members and has been the means of their remaining away from some of the services. Some are also on the sick list. We are hopeful, however, that with the opening of spring new life will be enthused and our regular attendance again maintained.

We find the work very discouraging at times in this great city, owing to amusements and other conditions which all have a tendency to draw the mind of man away from his Creator.

If any of the missionaries on their way to or from General Conference are expecting to stop in Chicago a hearty welcome will be given them at West Pullman.

NANCY SMITH, *Correspondent.*

SAN DIEGO, CALIFORNIA, March 15, 1917.

Editors Herald: Upon the streets of our city we meet with many strangers, people who have come from many countries to enjoy the beautiful climate of southern California, and seek pleasures to be found in the great southland. The gospel is offering greater pleasure and can be secured without money and without price. The experiences of nearly forty years in the church and thirty years in the priesthood has convinced me that perpetual summer is found only in the true gospel. When the chill of winter brings the frosts that blight and kill, the essence of the gospel extracted from our lives brings the sunshine that bids us live.

With the great pen of life we are writing our destiny, and the years as they come and go are the pages of life's wonder-

ful history. The world is like a great factory, and every man, woman and child that has ever been born into the world has had his place in this factory. The product turned out by the millions of workers is history. What kind of history are we making to-day? What man is there who, if he were called upon to read from the pages of his life, would find no blush of shame or pangs of remorse?

For months I lay at death's door, passed over forty-two days without partaking food, subsisting on one pint of milk a day, suffering from rheumatic conditions which has left me a cripple, one limb becoming stiff at the knee joint. During my days of suffering the *Autumn Leaves*, *HERALD* and *Ensign* all found their way regularly to my bedside, bringing their sheaves of golden grain fresh from the harvest field and the food gathered from the pages and its effect; growth has been the result.

April 1, 1917, will end my first year on crutches, yet what a wonderful year it has been. There has been much time for meditation and study. Great rivers find their sources in the small streams of the lonely hills, so man's greatest work finds its source in silent meditation.

Go into the mountain glens in some of those canyons where the sun never shines, and growing in the shadows are many kinds of vegetable life. They are failures; so is man without the sunlight of God. But when the gospel light shines in upon us, penetrating every dark nook and corner, all mental shadows will become lost in its unclouded splendor.

Such, I believe, is the condition of the work in the San Diego Branch. We are still holding services in the Music Academy, 1156, near B Street on Seventy. It is a beautiful place on the ground floor, reached by street car on B Street. The Saints quite recently welcomed the arrival of Brother Taylor and family from Missouri. Brother Taylor is a priest and very earnest in the work. A movement has been set on foot by the Saints which we hope will soon result in a church building of our own. I regret that I have not been able to do more, but feel that a brighter day is dawning. Already we sense the awakening, and from the lessons learned from the past are looking into the future with greater hope.

I have made a few new openings—am now holding preaching services at Thirty-third and Imperial Avenue every two weeks. I have formed a class of boys from homes where the Bible is not known and am pleased with the result. Good has been accomplished. I give them little jobs around the store and have their confidence. They may never join the church. Who can tell? One of them, sixteen years old, has expressed a desire to become a member on his birthday. While not able to do much, yet even a cripple can accomplish something if he will use the talent that God has given him. I find pleasure in this work and hope to be useful until the end.

L. HEMENWAY.

Pay the Church Debt

For some time past I have felt to submit a thought or plan whereby we might assist in lifting the debt from the church and college: Paul addressing the Corinthian saints said, "We are laborers together with God." (1 Corinthians 3: 9; see also 2 Corinthians 6: 1.) And our Lord speaking to the church in 1887, said, "All are called according to the gift of God unto them, and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and work labor together with God for the accomplishment of the work intrusted to all."—*Doctrine and Covenants* 119: 8. The Apostle Paul puts it this way, "All things are of God, who hath reconciled us to himself by Jesus Christ and hath given us the ministry of

reconciliation."—2 Corinthians 5: 18. This includes all. All should work to that end for the redemption of the world, and when we stop and think of being coworkers with God, it should inspire us to activity. The church is in debt and the college is in debt, and the Lord has counseled us to pay the debt, and gave a mild rebuke to all that would discourage the same. (See *Doctrine and Covenants* 125: 16.) So come, brothers and sisters, let us move forward and put our shoulders to the wheel and see if we cannot lift the debt from both the church and college this year. Will the farmers donate the portion from one acre of 1917 crops? Which would be highly commendable, though the crop from one acre is not a great sacrifice to those who have large farms. And let those having small farms donate in proportion to the land they till, and the merchant give the profit from one day's sales each month, and the employee give one day's pay each month, beginning April 1, making nine months, ending December 31, 1917. This would be a very small thing to do in proportion to the great blessing that would come to the church and the giver. Please read *Malachi* 3; *Proverbs* 3: 9, 10; *Luke* 6: 38; *Deuteronomy* 16: 17; 2 *Corinthians* 9: 9, 10.

Let us all read this article and wish to comply with the plan, notify their bishop in their district, and they will arrange with their solicitors to collect from each donor, giving them receipts for all money received, and the solicitors forward the same to their bishop in each and every month. This would save confusion as the bishops and their solicitors would have the names and addresses of all donors.

Trusting my feeble effort will have its desired effect, and ever praying for the welfare of Zion, with blessings of peace to all mankind, but especially to the household of faith,

Yours fraternally,

NIAGARA FALLS, ONTARIO.

THE LONE NEPHITE.

OAKLAND, CALIFORNIA, March 19, 1917.

Editors Herald: Situated within the golden gateway to the setting sun, in full and easy range of the guns of our ocean dreadnaught, surrounded by the blooming harbingers of a propitious springtime and record-breaking crop, summer is still carving out its destiny according to the combined regulations of divine appointment and supervision with human disappointment and struggle.

We have been favored with a variety of speakers beside our local force since the series of meetings in which Brother Rushton was the speaker. While Brother Pitt and coevangelist were here California indulged in some of her unusual exhibitions of climatic variations—night sweats, etc., nevertheless some good meetings were held and under the auspices of the Oriole girls a very successful, enjoyable, personally conducted trip to the Holy Land was projected (on the canvas). We have also had a visit from the poetic, architectural missionary and pastor, Arthur Allen, who had escaped from Stockton for a day or two—a case of mutual enjoyment: Oakland and Allen, not Stockton.

Later we had a two-course banquet furnished by a robust missionary from Washington, en route to General Conference, all home cooked, of the H. R. brand. He only played one of his violins at the Religio—perhaps because he was not called upon for a duet.

Still later we have had our district president, C. W. Hawkins, who has just left us with a gilt-edged smile all over his genial face, all because the district conference unanimously voted "yes" and subsequent activities proved that they meant it. Ask him about it when he gets there—General Conference, I mean. If you see "San Jose" given as his home town or branch, don't take it literally when you come to pronounce it. Just think of something that sounds the least like it and you

will be liable to strike it pretty nearly right. This, of course, is intended for the uninitiated who do not indulge in languages more or less dead.

Among what we term our local force is Brother William Collins of Flint, Michigan. Sounds like a hard place to come from but you cannot judge anything by the name. I once knew a man they called Mr. Black. He had a red face and white hair and acted green. But this is not Brother Collins in any sense.

We have also an elderly elder from the East who is with us this winter. He does not look like such a very big man but when speaking of great fat, mister, he is fuller in the face, fuller in the body, fuller in arms and limbs, in fact fuller all over, I believe they called him Bobbie when he went to school.

We have a nice Sunday school, Religio, Oriole Girls, Ladies' Aid, and Woman's Auxiliary, all trying for higher lines, even now better than some and whole lot better than none at all. The Woman's Auxiliary is taking right hold of psychology and sociology and such terms as Soci-Morms, solidarity, heterogeneity, etc. Yes, and they can prove it, for they have the charts. But don't let everybody think because of all this that Oakland is the apex of culminating excellency. No, not that. We are just an ordinary branch with a very ordinary pastor trying to fill the place of a more efficient and successful man, and like other branches and other people we let our best oranges go east.

We are having our joys and our sorrows—our vigor and our sicknesses—our encouragements and our heartaches, striving for the more excellent way until the daisies shall whisper, "It is all over." Sincerely,

NOSIVAD.

LYLE, WASHINGTON, March 23, 1917.

Editors Herald: Since my last communication I have completed a series of forty-three services at Hood River, Oregon. The attendance and interest for so long a protracted meeting were very good. Some were present at every service. Quite a number of nonmembers took considerable interest which will, we trust, result in gospel obedience in time. From there we went to Portland to attend the district conference, which was remarkably good. Brother Rushton was with us.

After conference we went to Oregon City where thirty-five meetings were held. Very bad weather hindered but good was done. We left the Saints in a state of encouragement while several "outsiders" were near the kingdom. On was baptized. Several of the children of the Saints and some nonmembers desired baptism, but it was thought better to postpone the ordinance until better weather. We also held several services in Portland of late. Arrived here very recently, of which place you will hear later.

In gospel bonds,

ALMA C. BARMORE.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WESTERN WALES.—At the Anchor Coffee Tavern, Queen Street, Neath, Wales, February 24 and 25. W. H. Greenwood presided. Reports from district president, vice president, secretary and treasurer. Branches reporting: Gilfach, Aberaman, Pontrhydyfen Mission; Neath Mission being closed for the time being. Seven of the ministry reported. U. W. Greene authorized to act as delegate to General Conference. Name of Aberaman Branch changed to Abercromboi. Recommendation of missionary in charge that Thomas Jones, high priest, be elected as president of district, acceded to. J. G. Jenkins elected vice president. Church authorities sustained by our faith and prayers. Next conference at

Llanelly on Whitsuntide. The conference was a very enjoyable one and the gifts were manifested in the prayer meetings. D. J. Picton, secretary, 64 Briton Ferry Road, Neath, Wales.

Information Wanted

Will anyone knowing the whereabouts of the following members of the Sandwich Branch please notify the secretary, Eliza R. Wright, box 299, Sandwich, Illinois: Anna White, Emma Dunn, Ida M. Webster, Mary J. Atkinson, David Simpson, Sarah Simpson, Arabella Simpson, Ida M. Robinson, Philo Rogers, Mary E. De Page, Nora L. Mills, James Seaton, George Dyche.

Correction

Notice of appointment of Brother J. L. Benson as bishop's agent to the Northern Idaho District, in our issue of March 14, should have read Idaho District.

Married

NORTON-LAKEMAN.—On the 18th of March, Ernest M. Norton was united in marriage to Vida E. Lakeman by Frederick W. Blanchard. Both parties were citizens of Lynn, Massachusetts. Mrs. Norton is a member of the church. Both parties have the best wishes of their friends.

Requests for Prayers

Sister T. F. Clark of Phoenix, Arizona, desires the prayers of the Saints in her behalf, she being sorely afflicted.

Branch Disorganization

The Medina Branch of the Southwestern Texas District has been disorganized. Letters of removal will be issued by the president of the district, countersigned by the secretary of district. All persons concerned who wish to make any inquiry or requests, may address E. L. Henson, president of district, 120 Pleasanton Road, San Antonio, Texas.

Resolution of Condolence and Respect

The following resolution was adopted by the conference of the Eastern Colorado District held in Denver, February 24, 1917:

Whereas, the Lord did, on February 18, 1917, call to rest our brother and fellow laborer, Elder James Kemp,

We, the Saints of the Eastern Colorado District of the Reorganized Church of Jesus Christ of Latter Day Saints, do respectfully express our feelings of deep sorrow and sympathy at the separation from one who has been for forty years a standard bearer in our midst.

We do not forget the fatherly service which he did render us in our days of sorrow or blessing.

By him our children were blessed, our sons and daughters

This advertising talk by the manager of the Board of Publication is one of a series appearing simultaneously in the SAINTS' HERALD and "Zion's Ensign," written with the hope of reaching as many as possible of the church membership. This is the fourth of eight "talks" that will appear.

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were joined in marriage, he ministered to our sick, he spoke the consoling words when our loved ones were laid to rest, comforted and admonished with words of wisdom at our firesides, and was often the mouthpiece of our God in delivering messages of cheer to many, and ever held aloft the royal banner of King Emmanuel, pointing us continually to the Lamb of God as our perfect pattern.

At our conventions and conferences we shall miss him. The vacant room and chair in our homes which he has enjoyed so long will be a constant reminder to us of the life of the Master, whom he constantly emulated, thus spurring us on to action in the rugged walks of life.

May the loving peace of the Master of men evermore abide with those who sorrow, and faithfully keep them in the way of life, till the reunion of the just, when parting shall be no more.

Our Departed Ones

EDMUNDS.—David Edmunds of Gilfach Goch, Wales, passed away after a long illness on February 17, 1917.

CENHALIGAN.—Ruby Phylis, daughter of Brother and Sister Cenhaligan of Llansamlot, died March 3, 1917. Funeral services by Thomas J. Picton.

MORRIS.—Sister Mary Jane Morris, Llanelly, Wales, died February 7, 1917. Interment in Llanelly Cemetery, funeral services conducted by Thomas J. Picton.

McKINZIE.—At New Philadelphia, Ohio, March 7, 1917, Brother V. S. McKinzie, after an illness of over a year, aged 63 years. Brother McKinzie was best known as "Doc." Funeral in charge of James Carlile, sermon by L. W. Powell.

CURTIS.—George Curtis was born February 14, 1848, in Scrubgrass, Venango County, Pennsylvania. Married Hannah Cunningham 39 years ago. Baptized 1 year ago last fall, by Leon Burdick. Died March 8, 1917, at Du Bois, Pennsylvania. His wife, 2 sons and 3 daughters survive him. Sermon by James Raisbeck; interment in Rumberger Cemetery.

PERRY.—Harrison W. Perry departed this life at Baxter, Iowa, January 31, at the age of 67 years, 11 months, and 4 days. He became a member of the church about eighteen years ago, being baptized by Elder George Smimel. He leaves a wife and 5 children, all matured. Funeral at the Congregational church at Baxter, February 6, sermon by J. F. Mintun, assisted by Reverend B. J. Rhodes, pastor.

SEAVERS.—Grace May Seavers died February 6, 1917 of tuberculosis in Arizona, where she had gone for her health. She was 35 years, 2 months, and 21 days old, being the youngest child of John H. and Elizabeth S. Sheeler. She was baptized by J. S. Roth when she was a child. Her husband Frank F. Seavers survives her. Funeral at Des Moines, Iowa, February 11, in charge of D. T. Williams, sermon by J. F. Mintun.

PALSGROVE.—David L. Palsgrove was born September 5, 1838, in Belker County, Pennsylvania; baptized August 6, 1883, at Clinton, Iowa, by H. C. Bronson. He was a faithful Christian to the end. Died January 22, 1917, at Clinton. He was a Civil War veteran and had resided in Clinton since 1868. Survived by an adopted daughter, Mrs. Truman Smith of Clinton, 1 sister, Mrs. Mary Beeler of Louisa, Virginia, and 1 brother, Andrew J. of Clinton. Funeral sermon by Warren Turner. Interment in Springdale Cemetery.

REED.—Brother George R. Reed was born in Grove Township, Shelby County, Iowa, June 11, 1851, and died at the Saint Joseph Hospital, Omaha, Nebraska, March 19, 1917. Married Miss Sarah Ann Frazier November 27, 1872. To this union 12 children were born, 8 of whom with their mother are still living. The children's names are: James A., Frank W., George H., Mrs. Clara Hartwig, Mrs. M. W. Skinner, Mrs. Joseph Gregg, W. D. Reed, and C. A. Reed. Funeral services were conducted at the Methodist church, Manteno, Iowa, by Charles E. Butterworth.

DOBIE.—Brother Frank T. Dobie was born in Indiana, September 22, 1840, and died at the home of his son Arthur, North Platte, Nebraska, March 14, 1917. Married Sister Naoma Reed, May 20, 1888. To this union 7 children were born: William W., Arthur F., Albert A., Dors Sterrett, Martha Henry, and James J. and Rosie who died in early childhood, but the other children and Sister Dobie are still

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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living. Funeral at the home, North Platte, Nebraska, conducted by Charles E. Butterworth. Members of the Grand Army conducted the services at the grave.

Book Reviews

SELECTIONS FROM AMERICAN POETRY.—One of the Macmillan Pocket Classics: The Macmillan Company, New York, 25 cents, 373 pages. A very convenient and well edited 16mo, cloth bound book, uniform with the series of English texts this company is having edited for use in elementary and secondary schools, with critical introductions, notes, etc. A good book at a very low price. Order from this office.

REPRESENTATIVE SHORT STORIES.—A new member of the Macmillan Pocket Classic family: The Macmillan Company, New York, 304 pages, 16mo, 25 cents. Excellent for schools but valuable for anyone. The stories are clean and wholesome and from well-known authors. Carefully edited. Order from this office.

LETTERS FROM MANY PENS.—By Margaret Coult, published by Macmillan Company, New York City, 16 mo., 374 pages, 25 cents. This is a neat little book containing 144 letters which are presented as models in letter writing. These letters are classified and indexed so that easy reference is possible. They include letters from young men and women to those older in years, and from those of older years to young persons. They contain witty letters, as well as notice of invitations, replies and requests. These letters are by masters of style and are presented as a study in literature.

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THE INSTRUCTOR.—A compilation of scriptural and other citations by the veteran apostle, G. T. Griffiths, gleaned from the Word and his own wide experience as a thinker and preacher; not only handy but necessary. Ammunition every defender of Latter Day Saintism needs. No. 216, cloth, \$1; No. 217, leather, \$1.25; No. 218, flexible\$2.00

DOCTRINAL REFERENCES.—Alvin Knisley, being a compilation of references on all subjects connected with the gospel, taken from the Bible, Book of Mormon, and Doctrine and Covenants. No. E185, paper, 10c; No. E186, cloth, 15c; No. E187, leather\$30

THE OPINIONS OF SIXTY-FIVE LEADING MINISTERS ON ISAIAH 29 AND EZEKIEL 37.—These views of sixty-five leading ministers upon scriptural passages believed by Latter Day Saints to bear directly upon the latter-day work, are valuable as showing, by contrast, the plausibility and plainness of Joseph Smith's claims with reference to the same prophecies. No. 256\$15

THE BOOKS AND UTAH MORMONISM IN CONTRAST.—Rudolph Etzenhouser, the author of this book is noted for his fearless utterances. Here he takes the Utah church to task, measuring it by the law of the original Latter Day church, and the result is most convincing to lovers of truth and purity. No. E301, paper\$ 10

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Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, April 11, 1917

Number 15

PRESIDENT FREDERICK M. SMITH

On April 6, at ten o'clock, the sixty-fourth General Conference of the Reorganized Church was opened by President Frederick M. Smith in the Brick Church at Lamoni.

President Frederick M. Smith is already well known to the church, either by personal contact or by his work and published likeness. His assuming the grave responsibilities of his office has marked in some ways the opening of a new era. He has for years been making special preparation for his responsible position, and is able when necessary, to meet educated men everywhere on a plane of equality. His intellectual power is well known and has been a subject for favorable comment for many years.

But his deep spiritual power is not as yet so well known; though it will be when people become better acquainted with him and realize that he is not only president of the high priesthood, but also prophet, seer and revelator to the church. We have been well acquainted with him for the past twenty to twenty-five years and realize how against objection, criticism and misunderstanding, he has still persisted in his work of study and preparation.

But he has done so from no sense of vainglory, but from a deep appreciation of the responsibility of his position, and because of an impulsion so strong that it has been to him divine direction, leaving no other choice. We are confident of this both from personal conversation and because, against criticism, which has been less it is true, the writer has also felt that impulsion as a divine command, which left no other choice than the continuation of school and college work.

We have watched with great interest the Spirit of God working with him, preparing him for his present position. It has not been a matter of a day, but years of steady, spiritual growth, until his spirituality is so deep that some of his brethren, failing to fathom it, have not realized its power.

In May, 1906, we were present at a series of meetings conducted by him and Bishop Kelley. On the evening in question, the brother who introduced President Smith, paused to give some of his own spiritual experiences. He had been a former missionary to that place so felt justified in giving a few personal details.

Brother Fred M., as we like to call him, looked over his glasses, as if to say, "Well, I wonder what he thinks he is handing them anyway." But on this occasion instead of remaining silent, he spoke

his thoughts; and when he arose before giving his text he said:

"I have been much interested in listening to what Bro. — has just said. Many times I have sat in the conference, and have noted the old gray haired men, who have stood by my father and upheld his hands in time of trouble, have counseled him when he needed counsel, and have helped him in carrying that great burden; then I have looked around and wondered where are the men who will stand by my side, uphold my hands in time of trouble, help me to bear the burden of the work, counsel with me and share with me the responsibility. I do not know who they are nor where they are, but I have this consolation, they are known to my heavenly Father and will be made known by him in due time."

We might cite many personal conversations bearing the same impress, and showing also a growing sense of the responsibility and the need of divine direction.

His wife, Sister Ruth Cobb Smith, has told us that his faith is so great that it makes her feel like a child compared to him. He prays simply and directly, without repetition, with the confidence that God hears and will answer.

His knowledge is great. It is true that he does not pray to learn how to spell or how to read. But through his humility, on that knowledge there is founded a transcending faith, greater, far greater than would be possible to a man without a similar intellectual grasp.

He strongly favors education, but he is not carried away with it. A year ago we were present in an assembly of students and scientists. It was an assembly, every one of whom was a doctor of philosophy, or a master of art, or expected within a month to be such.

The discussion was running rather strongly with the theory of evolution, for with many it was assumed almost as a fundamental dogma. The particular theme was college boys and religion, and much stress was laid on the fact that many college boys became disaffected towards the church, and this period of "storm and stress" was made coincident with collegiate work, with the idea that growing knowledge showed the old doctrines to be untenable.

In fact, this period of storm and stress comes sooner or later to every growing man whether a college student or not, as a period of revaluation.

One of the men, himself a minister, said that no theologian of reputation ever preaches these old fogy ideas of creation, and more along the same line. Fred M. at the first pause remarked, "I do not believe that is fair to bring in the idea of reputation,

Men are doing it all over the country. Whether they have the reputation is not the question."

Another minister then took up the gauntlet to urge that the churches are progressive now, that not a man is admitted to the ministry who is not a graduate of a theological seminary. Fred M. replied, "Might that not be taken as an evidence of their narrowness. I dare say they are keeping many a good man out of the pulpit, who would get mighty close to the people, if given a chance."

This shows his deep conviction. Education is not an end, but only a means to an end. Nor is collegiate or university work a prerequisite to righteous service. Every man and woman should secure all the training, preparation, or you may call it education, that he can for better service. But we may rest assured that no test will be applied which will keep out the fit man, because he has not been through some college, or through a college or university. This is not a title of what could be said on this topic.

President Smith has been many times presented as an intellectual giant. We would set him forth in this short sketch as a spiritual giant among men, but a humble son of our heavenly Father.

S. A. B.

THE "JOURNAL OF HISTORY" FOR APRIL

The April issue of the *Journal* will contain an article on "Lamoni," showing that the place where it is located was disputed territory between Missouri and Iowa at the time of the church troubles in Missouri, hence it was territory from which Governor Boggs desired to eject the Saints, and also a part of the territory to which Governor Lucas of Iowa welcomed them. Incidentally the border line difficulty is treated upon.

"Dreams and visions of the yesterdays" is an article by Vida E. Smith, descriptive of a research trip in 1914 and treating interestingly historic features of places visited. Both these articles are highly illustrated.

A third article is a sketch of the experiences of Mary Helen Grant, portraying vividly the life of women under the rule in Utah, and her deliverance under the ministry of the Reorganized Church.

The serial on Presidents of Seventy contains the autobiography of James F. Mintun, one of the active and zealous missionaries of the Reorganized Church, and the close of the biography of Isaac N. White whose record forms a part of the history of the church.

Another chapter in the history of Lamoni Stake by Duncan Campbell is of special interest.

These with Current Events and the Necrology of Asa S. Cochran, James Anderson and John R. Evans, make this number one of vital interest to the Saints.

In the article on "The Jews," by Edward Rannie, appearing in the *HERALD* of March 21, a mistake occurs on page 271 second column, 28th line. "One half of the percentage," should read, "one half of one per cent."

NOTES AND COMMENTS

We Are Sorry

All the copies of the first issue are gone and the subscriptions continue to come in. On Wednesday about a hundred and fifty arrived and each mail brings more in spite of the fact that we urged for weeks that orders be sent in early. The number printed for the third issue was 2,400.

To Our Readers

In order to give our DAILY subscribers some matter, we include two summaries from the conventions. "The educational aim of the Religio," by Mrs. Alice M. Burgess and "Story-telling for teachers," by Sister Eunice W. Smith. These are printed in connection with the convention minutes.

Are You Willing?

As a favor to those who have to do with such matters in the future, and in behalf of the thousands who try to follow the proceedings of the annual sessions, we suggest this:

Let every paragraph of the official reports be numbered from one to the end. If there is a need, some paragraphs in groups could be additionally subnumbered by *a, b, c, etc.* When referring to these, either in debate or in the publications, this would greatly aid all concerned. Why not? We couldn't get along without such a method in the three standard books, could we?

The President's Report

Special attention should be given to the report of President Frederick M. Smith in the present issue of the *HERALD*. We have thought to publish a summary, but the report should be read in full by every member of the church. It is epoch making and lays the basis not only for the coming year, but for several years to come. Practical features will, no doubt, receive special discussion later.

In this trying hour and time of advancement, every church family should have the *HERALD* to keep in touch with what is being done and planned by the First Presidency, Twelve and Presiding Bishopric.

Special Concert for the Red Cross

Sister Marie Riggs will give a concert on Tuesday night, April 17, at 8.30, in Saint Francis Room, Hotel Baltimore, the entire proceeds for the benefit of the Foundation Fund for the nurses in the New Christian Church Hospital Unit. Mrs. Allan Taylor will sing, and Mr. Henry Rittmeister, Concert Meister of the Kansas City Symphony Orchestra will render a solo. Mr. Wallace N. Robinson has graciously donated the Saint Francis Room for this hour.

The purpose of the above concert is for the benefit of the nurses of the Red Cross. Every nurse who enlists in a unit becomes a member of the Red Cross. The fund is used for their benefit and has nothing to do with church or hospital. The concert is free from expense, as everything has been donated—Sister Riggs and her assistants donating their services. We are informed that William Bushnell is handling the sale of tickets at Independence.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.

THE GENERAL CONFERENCE

The day began with a meeting of the priesthood at 8 a. m. in the lower room of the church. Promptly on the hour President Frederick M. Smith called the assembly to order and Apostle F. M. Sheehy offered prayer.

Every seat was filled and a number were standing in the rear.

Walter W. Smith was presented as the speaker of the hour and occupied thirty-five minutes. President Smith offered the opening and closing remarks. The topic was Zion and the gathering, and definite emphasis was laid on the fact that gathering is not sufficient—personal preparation and work are essential. A resumé of the remarks will appear.

The benediction at 9 a. m. was by S. A. Burgess.

Immediately at the close of the 8 a. m. meeting a meeting of the high priests' quorum was held in the room at which they organized and transacted incidental business. All the quorums have now organized for work and report matters in good shape for the work of the conference.

BUSINESS SESSION

At 10 a. m. the conference began its deliberative assemblies.

The opening prayer was by Patriarch Frederick A. Smith.

President was by motion and vote chosen to preside and empowered to choose associate presidents. As usual he was authorized to further complete the organization.

R. S. Salyards, the church secretary, was chosen as secretary of the conference, and R. S. Salyards, jr., as his assistant.

The church chorister, Albert N. Hoxie, was chosen chorister, to arrange for assistants, both vocal and instrumental, as necessary.

The ushers appointed by local officers were to act for the conference.

A feature of our present conferences is a wireless department. How strange it would have seemed to our grandparents! Yet we suppose that if Congress declares that war exists, the wireless stations of Lamoni and Independence must be dismantled according to Government action.

A new and much appreciated feature of this conference was an address to the body in the form of a written report, which was read by the president.

It was voted to send a copy of that part of the report referring to the war by wire to President Wilson, a rising vote being taken, practically unanimous.

Early adjournment was taken to allow delegates time to organize.

FRIDAY AFTERNOON

The session at 2 p. m. on the 6th was opened with a prayer by President Frederick M. Smith after the congregation had soulfully sung "My times are in thy hands."

The printed reports of the various officers, auxiliaries and committees were distributed at the morning session and now taken up. Some required only spreading on the minutes, subject to further action, while the recommendations and requests in others

were referred to the Joint Council or adopted at the time.

Those simply spread on the minutes were:

Bishop's annual report, Board of Publication, General Sunday School Association, Inspired Translation—teacher's edition, Library Commission, ministerial reports, order of evangelists, recorder, revision of church history, Saints' homes, (of Lamoni, Iowa), secretary, social purity board, Zion's Religio-Literary Society, Order of Enoch, committee on Young People's History, Children's Home.

The report of the auditing committee on the accounts of the bishopric and church institutions was adopted.

A letter "From somewhere in California" was read to a responsive audience, which instructed the secretary to wire its recognition, sympathy and love to the writer.

The letter is as follows:

"FROM SOMEWHERE IN CALIFORNIA"

To the General Conference; Greeting: Just a few words by way of report and greeting: Up to November last I continued my usual church work. But at that time my little world in which I was very busy and very happy fell to pieces suddenly. Since then I have been resting,—so I am told.

Let no one envy me, for it has been the hardest work that I have ever done. Longfellow says:

"Human hearts, like mill stones,
Are driven round and round;
If they have nothing else to grind,
They must themselves be ground."

I have ground and eaten a liberal grist; but feel that a better day is dawning. I hope to emerge from the "Slough of Despond" stronger and wiser and with a clearer message.

At present I am gaining in strength and health daily.

My prayer is for the progress of Zion and that you, my brethren, may enjoy a splendid conference. I thought to-day of the hundreds of loved colaborers soon to pour into my own home town of Lamoni, and it gave me a wrench in my left side where a fool's heart is proverbially located. Lest I fall into that category I will do well to close and try to forget the conference for the time being.

Faithfully yours,

March 30, 1917.

ELBERT A. SMITH.

The conference ratified the appointment of Richard Salyards, jr., as assistant secretary of the church and in a few brief words he expressed his willingness to enter into the work and seek to master all its details.

While we expect to reproduce the reports in full as we have space, we cannot do so at once, so will give a summary of what was done with them at this time.

The report of the church recorder was emphasized by the chairman as having some statistics of exceptional interest to those willing to look for them.

It was noted that the Woman's Auxiliary is now known simply by that name, they having dropped last year the "for social service" part of their title.

In the report of Graceland College there is an expression of their needs in the form of a budget. In the Sanitarium report is a similar budget. Both were referred to the appropriations committee of the order of bishops for recommendation.

In the President's report he refers to the statement of the manager of the board of publication that the *Journal of History* is being published at a loss and recommends that it be referred to the Presidency,

Twelve, Presiding Bishopric and Board of Publication for investigation and action. This was done.

The same applies to the committee on a biographical dictionary and the recommendation indorsed by abolishing the committee.

The committee on Book of Mormon concordance reports "the greater part of the work done" but suggests that special care will be required in the completion. The report was adopted and the committee continued.

Some errors were noted in the reports, which will be corrected before the issuance of the official minutes of the conference, which includes them.

The committee on a memorial to the martyrs reported that their work had been hampered by a lack of funds. On the suggestion of the president, this matter was referred to the joint council of Presidency, Twelve and Presiding Bishopric.

The request of the social purity board for an appropriation of fifty dollars was referred to the appropriations committee of the order of bishops.

The report of the committee on American Archæology was briefly discussed. A motion prevailed to abolish the committee and allow the Joint Council to appoint such men as are necessary to carry on archæological investigation.

The appointment by the chair of the following committee on boundary lines was approved: R. S. Salyards, C. I. Carpenter, O. W. Newton.

A communication from the Far West District asking that the district be made a stake, was referred to the joint council.

There was a communication from the Northern California District, asking for the establishment of an institution in the West such as the Saints' homes now maintained by the church. It was referred to Presidency, Twelve and Presiding Bishopric.

The Mobile, Alabama, District asked that the First Presidency, Presiding Bishopric and minister in charge of mission be appointed a committee, with power to act to carry out provisions for a church exhibit in their district. There is to be a Mississippi Centennial Exposition at Gulfport, Mississippi, the present year. The usual features of such an exhibit are contemplated. The request was complied with.

On inquiry the President stated that it was not necessary to take such action to provide a church exhibit.

A request from Toronto, Ontario, that the church be allowed to incorporate in Canada was referred to the joint council and bishop of Canada.

Attention was called to the articles of incorporation in which the authorities provided for by the statutes of Iowa may "further incorporate whenever and wherever the interests of the church may require." On motion the matter was so referred.

The San Francisco Convention League sent in an invitation to the conference to meet in their city next year. London, Ontario, did likewise.

Last year the conference referred the question of mixed bathing to the First Presidency. Their report recommended no legislation and that it be referred back to the Victoria District. It was urged that local church authorities could offer such suggestions on improprieties in this matter as they could on any other procedure.

Much argument followed and eloquent arguments

were presented. A substitute was offered as follows:

"Moved that the Reorganized Church in conference assembled direct that mixed bathing generally carried on in the world and usually bad, be advised against by all of our people."

The recommendations of the presidency were adopted after the substitute was denied.

After announcements the benediction was offered by J. S. Roth.

FRIDAY EVENING

The speaker at the Coliseum at 7.45 was Bishop R. C. Evans, he to deliver a series of sermons at that place during the time when conference is in session. His subject was "The Godhead." His subject to follow is "What shall I do with Jesus?"

There are to be three sermons on Sunday—10.45, 2.30 and 7.45. His Sunday subjects are: "Come unto me," "Resurrection," "Deathbed repentance."

Before the bishop arose to tell the audience that he had preferred to remain in Toronto and conclude his series in the theater at that place, people were being turned away because the house was full. Some remained standing during the entire time.

There was a fair attendance at the church where Hubert Case was the speaker. "In the building up of Zion we must lay a foundation that is strong and unassailable," seemed to be the theme of his effort. There was a large choir.

We went around and took a look at the orchestra, where A. H. Mills had gathered about fifteen musicians with their instruments. Some were compelled to transpose the music as they played and other difficulties were found, but we are confident that if there is a way to unite the efforts of the players thus gathered, it will be done.

We note a disposition to slack up a little now that the strenuous times of the conventions are over. Each evening meeting during the five days of the convention began at seven and lasted till quite late and while they were all appreciated, there is manifest a disposition to try to recuperate.

SATURDAY FORENOON

The day began with copious rains. The eight o'clock meeting of the Melchisedec priesthood in the basement of the church was well attended. After adjournment the seventies held a joint meeting of the three quorums. Peter Anderson of the Twelve was present representing that quorum. "The priesthood and its uses," was the subject matter under discussion.

The high priests met at the Methodist church this morning and we are informed that the elders will meet next Monday forenoon. We expect to furnish some details of the work done at these meetings.

The prayer meeting at the church was in charge of W. S. Macrae and Ammon White. The speaker at the church at 10.45 was John J. Cornish.

During the forenoon the heavy rain turned into a driving snow that developed into the worst snow-storm of the year.

A "story feast" was held at the high school building during the forenoon. Mrs. Walter W. Smith was in charge and an extensive program of stories for

(Continued on page 357.)

PRESIDENT'S ADDRESS TO THE CONFERENCE

The following was read by President Smith to the General Conference at its opening session, the forenoon of April 6:

To the General Conference: The past conference year the members of the First Presidency have acted in their office according to the circumstances existing. The two members of the Presidency have worked together without friction; but not having office room together they have necessarily worked at some disadvantage. However, we have kept in quite close touch with each other by wireless communication, telegraph, letter, and personal conference. Brother Elbert A. Smith, counselor, up to about the first of the year kept up his work as editor of the *THE SAINTS' HERALD* and *Autumn Leaves*, and in addition has accomplished a great amount of literary work in connection with the Publicity Bureau, in writing tracts, special articles, books, etc. He rather over-worked with the not unusual result that he suffered a breakdown, and for the past three months has been recuperating in California, though he chafes under the enforced restraint from work. I am glad to say reports from him are encouraging though he has been advised to rest sufficiently long to guarantee the necessary reserve of energy and vital force.

As for the undersigned, with the exception of a trip east in May, to Canada in the fall, to Oklahoma in December, and to California in January, he has remained at home most of the year giving attention to office work, routine executive work, and such special work as was made necessary by the legislation of last General Conference. The changes in the Presiding Bishopric entailed extra work in the Presidency's office as well as that in the Bishopric. I am pleased to say that in this work of readjustment there was displayed on the part of the retiring Bishop and that of the incoming one a fraternal cooperation and uniform courtesy which contributed much towards lightening the arduousness of the work.

It can scarcely be amiss here to observe that in my many years of official association with Bishop E. L. Kelley he has always shown himself to be a gentle and courteous collaborer, a wise counselor, and a stalwart defender of the faith; an almost tireless worker, his first efforts have always been in the church's interest, and to him the church owes a debt of gratitude for long and faithful service in an office which is one of the most difficult to fill.

Bishop McGuire and his colleague, Bishop Keir, are working hard at mastering the details of the office, and the way they are conducting the affairs of that office cannot but win the confidence of the church membership and officials. They deserve, and we beseech for them, the hearty support of the Saints. Since assuming the responsibilities of the office Bishop McGuire has kept in close touch with the Presidency, consulting with us on all important matters. The details of his work are set out in his report, and we suggest a careful reading thereof, for it is desired that there shall be general information regarding the workings of the financial department. With the steady growth of the church membership there is a widening of the scope of its activities, as a concomitant there are necessarily changes in the methods of various departments. As the work of Zion's redemption with its various ramifications goes on apace, the work of the Bishopric as a whole will expand, while the corps of officers therein increases. Hence in this department there will come soon many changes to meet new conditions, and on these changes the live church member should be informed.

Of the work of the members of the Quorum of Twelve the past year, not much can be said out of the usual. Their work has been carried on much as in past years. Statistically you may see somewhat of their work reflected in the reports submitted to Conference. In a more detailed way each member has reported regularly to the Presidency as to the work of each conference appointee, and the work of their fields, while by correspondence and personal contact where possible we have kept in touch with them on special development in their respective fields.

To the work of the Twelve and the relation of that Quorum to the Presidency, I have given much thought. Out of respect to custom I have been slow to make changes in their work; but with the gradual change of conditions the system of the past has in many respects failed in accomplishing all that could be desired. This fact alone might justify the inauguration of some changes. In addition thereto is the further fact rapidly becoming apparent to all, viz., that we are

entering upon an era which points clearly towards Zion conditions. This admonishes that we must seek the safety found in a multitude of counsel and in cooperation. I have, therefore, made bold to suggest to the Quorum of Twelve a change of policy which materially affects their appointment and work, and necessitates a rearrangement of our missionary force. I am pleased to say that after some discussion of the matter the Quorum of Twelve unanimously voted to support the move and put themselves in position to carry out their part of the work. In brief the change is to do away with the plan of appointing the individual members of the Twelve as missionaries in charge of specific fields, thus leaving them free to labor more directly under the Presidency. Entering, as we believe we are, upon a period of greater and more intensive efforts both in missionary and in local work, this regulating quorum must be left free to functionize, as contemplated in the law, in carrying into effect the executive policies of the Presidency upon whom is cast the responsibility of the work in all the world. By proper consultation and fraternal cooperation, the Presidency, working with the Twelve and Bishopric, hopes thus to expedite the work of organizing Zion, building up the Saints, and warning our neighbors.

Along with this change affecting the work of the Twelve will go a change affecting the entire list of conference appointees, for the mission field boundaries will be changed, and the line of demarcation between missionary and local work will be more sharply drawn. It means specialization of effort and qualification. The standard of efficiency will be raised. This will probably mean the reduction (for the present at least) of our list of appointments; but the vacancies created will, it is hoped, be filled in due time by selections made among the members of the priesthood not now under General Conference appointment. Of this we shall probably have more to say before the assemblage of those holding the priesthood. This change will enforce a more compact organization of the work of the general officers of the church, and emphasizes the necessity of soon securing adequate office quarters. For the work of the various department heads in church work to be properly inter-related, their activities must be clustered around those of the Presidency's office.

Our office has endeavored to keep closely in touch with the various quorums of the church; and while some progress is made in this direction, it is far from satisfactory. It is hoped that the change indicated above will improve conditions in this direction.

From the presidents of the various districts we have endeavored to secure regular reports reflecting the conditions existing. The degree of information conveyed by these reports varies much from report to report. A district president who knows little about his district is not likely to impart much knowledge to us. We have observed that a district president's observation on the spirituality of the district is quite as likely to reflect his own condition as that of the district. A district president of high ideals, clean life, and refined spirituality is disposed to report the spiritual condition of the district poor, when as a matter of fact it is much better than that of another district the indifferent president of which reports the spirituality good. A church officer measures his flock by his own ideals; and the lower his standards the more easily are they reached. So we are not always discouraged by a poor report on spirituality nor elated by a good one. But there are two things strongly brought out by our district reports, viz., indifference and inactivity on the part of many of those holding the priesthood, and an average attendance at meetings of less than thirty per cent of the enrolled membership. Where lies the remedy?

Just here we may well speak briefly of an event which may hold promise of the remedy. It will be remembered that last conference a movement was launched looking to a division of the Independence Stake. Though strongly opposed from some quarters the recommendations of the Presidency and Twelve prevailed, and in June and July arrangements were made and completed for the organizations authorized. Within a very short time after the organization of the new Independence Stake, of Holden and Kansas City Stakes, and the reorganization of the Lamoni Stake, the wisdom of the recommendations of the Council and the action of the conference was made apparent. The work has gathered an impetus, spirituality has been enhanced, and members and officers have become awakened to a sense of duty and to activities quite gratifying. The promise is bright for still better things. The great thing emphasized is that progress is promoted by specialization of effort, limitation but intensification of activity. A

small piece of ground intensively, intelligently, vigorously cultivated yields better results to a man than a larger field poorly attended. The fruitage from a larger acreage is secured by an increase of the labors. And in this may lie the suggested remedy above mentioned. Limitation of range, but increase of intensity of activity, together with specialization of effort and talent. This can be brought about by compactness of organization with increase of labors, if there is consecration of talent and energy with the coordination of effort found in unity of purpose. And this means that somewhere there shall be a well-recognized directional force. On the whole, however, our reports reflect a general awakening among the membership. This is far-reaching. From the president of the South Sea Islands, even, there comes the report of a remarkable spiritual awakening. Everywhere the eyes of the Saints are turning Zionward and they see there the idealized spirituality. A native Hawaiian sister recently wrote a letter to the Presidency in which she said that besides paying her tithing, contributing to the branch treasury and assisting the missionaries, she had saved and deposited in the bank one hundred dollars to assist in the redemption of Zion. She found pleasure in being able to make the contribution, and asked where to send it. If in far-away Hawaii there is thus so strongly impressed the desire to consecrate towards Zion's redemption, what can we not say of the possibilities before us under the influences of the spirit of consecration developed by the presence of God's Spirit.

Of the foreign missions we cannot say much further than that under the direction of Brethren Butterworth and Hanson of the Twelve, the work in Australia is forging steadily ahead. Last Christmas their first mission conference was held. It proved beneficial and gave a forward impetus to the work. In Germany, Palestine, and Scandinavia the work has been greatly hindered by the present European War. From our representatives in Germany and Palestine we have not heard for months. In England the work has been hindered, and will be more so by the recent law that no longer are clergymen and men of holy orders under sixty years of age exempt from military duty. Many of our officers will be called to the colors. It may be necessary to send from here many men to care for our work there.

It is to be hoped, too, that we may now begin preparations which will put us in position to vigorously prosecute foreign missionary work when the present war has run its bloody course, for in the readjustment religion is destined to play an important part.

In the recent past there seems to have been a renewed agitation of the question of the gathering. As we enter more largely upon the activities of Zion, this question is of growing importance and it is likely to hold the attention of some of our speakers even more than it should. Much good advice on this has been given in the past not necessary to repeat here further than to iterate and emphasize the admonition that our gathering be without undue haste and that it be well prepared. Ministers, especially those sent out by the church, should not in their advice on this question run counter to that of the leading church officials, and in sermons and conversations our ministers should avoid exciting the Saints to unwise movements. In some places branches have been left helpless by Saints and particularly officers of branches moving away ill-advisedly. Our people seem at times afflicted by a nomadism which engenders instability. This nomadic tendency has at times been the chief factor determining the "gathering" to Zion. Let us be wise on the subject of the gathering and abide the instructions given in the law and await with patience the call of the proper officials.

Along with the general awakening throughout the church there has appeared in the auxiliaries of the church an increased activity and interest, and a desire to more closely adapt their efforts to those of the general church. In their reports to this conference some of the results of their work are to be seen; perhaps of the three the most remarkable has been the development of the Woman's Auxiliary. That society is doing much in uniting the various women's organizations in the church, a work needed, and promising of good results to the church. In the report of the president of this society will be seen a recommendation or suggestion touching the Purity Board or committee. The suggestion that the committee be enlarged and the additional member be elected by the Woman's Auxiliary is good, and should be approved.

To an item in the Recorder's report we wish to call attention. He reports a total of 32,319 absent from branches. In many of the reports from district presidents this item is em-

phasized, and the Recorder's suggestion is good wherein he asks for the assistance of missionaries and local priesthood in reducing this number. Let me suggest, further, that the statistics presented by the Recorder should be carefully studied by the priesthood, particularly those under conference appointment. Of these and statistics allied to them we will likely have occasion to speak before the priesthood meetings.

In the report of the Board of Publication will be found some comments which ought to be of considerable interest as they affect the general question of dissemination of church literature. I refer to that part of the report touching circulation of church papers, cost of materials, etc. The report also calls attention to the fact that the *Journal of History* is being issued at a loss. The question of its continuance is raised, and inasmuch as the issuing of the *Journal* was first authorized as a result of a suggestion from the Presidency, we now recommend that this question raised by the board in its report be referred to the Presidency, Twelve, Presiding Bishopric, and Board of Publication for investigation and action. The Church Historian in his report has expressed his opinion of this matter, at least so far as the *Journal* is concerned.

In this connection we call attention to another matter mentioned in the Historian's report, viz., the request for increase of office force. On this matter we recommend that for the present at least no attempt be made to do so. With a readjustment of our office forces, we feel sure much of the work done at the Historian's office can be done by other departments. There is in several directions unnecessary duplication of work in various departments, which we hope to avoid by closer organization.

Among the committees reporting to this conference is one on a biographical dictionary. This committee reports nothing accomplished. The Presidency does not think that for a work of this kind there is sufficient demand to justify the effort. We therefore recommend that the committee be discharged.

It will also be observed that for some years past there has been a committee on Monument to the Martyrs. If this committee is to be continued, a change should be made. The present committee was selected largely by reason of offices they held, and as several changes have occurred we suggest that the present committee be discharged; and that inasmuch as this matter will of necessity involve the raising of funds we further suggest that the whole matter be referred to the Order of Bishops to formulate and report plans for the accomplishment of the purpose, and that they nominate a committee of three to further carry on the work if they decide that a committee is necessary.

The report of the college trustees will be of interest to the delegates. We feel that President Briggs is to be congratulated on his success in securing credits and recognition. And he well raises the question why should not the church be as ready to utilize Graceland equipment for the furthering of our work, as is the State. It is a question worthy of careful attention.

At last conference a question arose concerning the division of the Toronto District. It will be remembered that this was referred to the Presidency and the missionary in charge of that field. After consultation it was decided by those to whom the question was referred, to recommend to the next district conference that the division be had. This recommendation was approved; and as a result Owen Sound District is now organized in what was formerly a part of the Toronto District. The new district seems to be fairly well organized and in working order.

Several matters are likely to come before this conference involving the question of district boundary lines, and we suggest that all such matters be referred to a committee for investigation. We have appointed as such committee on district boundary lines the following brethren: R. S. Salyards, church secretary; C. I. Carpenter, church recorder; O. W. Newton, secretary to the President. We ask for your approval of this appointment.

Among other matters which may come to this conference from the Australian mission conference is one involving the question of determining the ex officio membership of the mission conference, as they ask if priests should be granted ex officio rights. I would suggest that this question be referred to the joint council of Presidency, Twelve, and Presiding Bishopric for answer.

At various times in the past the question of biennial conference has been discussed, and tried once. I see no serious

reason why we should not establish the custom at some time, and it may be now is the time. With the change in the work of the Twelve as outlined briefly in another part of this report, it will be quite feasible to make by joint council action of Presidency, Twelve, and Presiding Bishopric, such changes in appointment as contingencies may make necessary. In fact, it is not at all unlikely that the new order will result in several interim conferences, appointments or changes. The money saved by this change can, of course, be used to good advantage. We quite fully appreciate the educational advantages of the General Conferences, and this feature must not be neglected. But in the more compact organization of stakes and districts which we hope to promote, the more frequent stake and district conferences made feasible thereby, offer educational advantages to the membership in much the same way as do the General Conferences, (and it is to be hoped this feature will be more and more emphasized) while improved quorum work and local priesthood meetings offer similar facilities to the ministry. We are therefore of the opinion that at this conference serious consideration should be given to the question of making the General Conference biennial rather than annual.

Along with this question goes another of importance, viz., adequate quarters for the General Conference. A building suitable in arrangement, appointment, and space should be built, and the conferences held therein. It can be so constructed and situated that it will be of constant service other than for these annual or biennial gatherings. We suggest therefore the consideration of this question also.

Shortly after the organization of the new Independence Stake, in order to meet what appeared to us a demand, the Presidency appointed an educational commission whose function would be to organize and conduct classes in such subjects as might be desirable and for which there would be demand. As chairman of the commission we appointed Brother Walter W. Smith. In September regular class work began, and has since been conducted, the classes meeting largely in the evenings, and at the church. The commission has reported to the Presidency, the report showing that up to February 1, there was a total enrollment of pupils of 315, a net enrollment of 230 who attended 70 per cent or more class periods. Classes are conducted in twenty-one subjects, under eleven different instructors. One hundred and thirty-nine dollars has been collected and \$133.00 expended. This showing is remarkably good, and it is earnestly hoped this school work will steadily increase in scope and efficiency.

As per action of last conference, changes were made in the Standing High Council, and we are pleased to say that the council thus organized has been able to functionize as the advisory council to the Bishopric, and also in the selection of high priests, and this in addition to other work.

It will be remembered that last conference a movement was inaugurated looking to some organization among the boys of the church. A committee was appointed and by report we probably shall learn of the progress made. The boys of the Second Independence Branch, feeling the need of some organization, have acted on their own initiative, and through their officers have reported to the Presidency.

We this year meet under conditions never before confronted by the church. Despite consistent effort prolonged in patience, the United States has finally been drawn into the terrible world war. What it will finally mean to us as a church no one can foresee. Our strong belief that this Government was guided in its formation by divine power and wisdom carries with it an abiding faith that our destinies are still being guided by the Omnipotent Hand. The gospel of the Christ is one of peace, as his followers we cannot but preach peace; and whatever shall eventually be the attitude we assume in this crisis, we cannot but remember that at times the people of God have been compelled to wage sanguinary battle. Though as we believe the United States was founded by Divinity for this purpose, yet its establishment was sanctified by sacrifices made in war, while later its unity was fixed by the fraternal conflict which placed on the altar the best manhood of North and South. Since its inception as a nation the United States has pursued a steady course as the champion of liberty, and much of the progress made in the development of international law has been due to her ever ready defense of the principle of freedom.

On its first appearance I read with deep interest and concern the recent address of President Wilson to Congress and was profoundly impressed with its keen statesmanship and its deep pathos. Not since Lincoln's day has its equal appeared

among American State papers. We deplore war; but if this country must enter the conflict as now appears inevitable, may we not thank God that we do so under the leadership of one with a clear envisagement of the great principles at issue, and who will wage war not against a people, but against corrupt government and in the interests of democratic freedom.

As a church our work is onward. The signs of the times point to imminence of momentous events. Everywhere there are evidences of an awakening among our people which indicate that God's Spirit is moving mightily among us. The hour has struck for Zion's redemption. May we under God's guidance be equal to the difficult tasks that hour brings and have grace and strength for the responsibilities confronting us.

LAMONI, IOWA, April 6, 1917.

FREDERICK M. SMITH.

THE EDUCATIONAL AIM OF THE RELIGIO

There is a period in the life of man—lying between childhood and manhood—which has inspired poets, philosophers, romancers and musicians from time immemorial. In fact it would be safe to say that a large per cent of the world's literature deals with this age. In modern times it has furnished soil for exhaustive psychological research.

Poets and romancers call it *youth*, psychologists have named it *adolescence*.

This golden period abounds in great stirring impulses, in half awakening, incoherent instincts and desires.

It is the time of spiritual awakening, when the soul gives birth to altruistic, social, and religious aspirations; the time of the awakening of the higher powers of the soul.

This, the greatest problem of modern psychologists, the problem of the adolescent, is the educational task of the Religio.

It is a vast task and a weighty problem, but I know of no other institution so fitted, by its very plan and organization, to cope with it. And I know of no other church so well equipped for the solution as is this church where we may receive direct guidance from our Lord.

I shall discuss very little methods by which we may attain our educational aim. I have little faith in stereotyped methods, for in order to succeed in this work we must be ready to meet each new problem with a different method—we must be resourceful and fit our method to the case in hand.

I have attempted, however, to analyze briefly the educational aims of the Religio, trying to fit them to the nature of the adolescent, as psychologists have read it.

One big ideal of the Religio is the *mental training* of our youth. Everywhere in the church and in the world there is a crying need for straight thinkers, men and women who when given a problem can think through clearly and honestly to its solution, who can look a difficulty in the face and think through and around it till it is turned into an advantage. Mental self-confidence and resourcefulness are at a premium everywhere.

In the Religio we have the very finest opportunity to develop these mental attitudes; especially so in our extemporaneous programs. A speech, discussion or song delivered on the notice of a moment brings to the successful young orator or singer a sense of mental independence and self-confidence which a like

event prepared for weeks in advance would never bring.

We do not have enough serious debating in our Religios. There is much that the program committee can do to make a debate successful. The subject should be carefully chosen—a subject which is of vital and personal interest to the young people, not some great world question which our greatest statesmen have never been able to settle.

By a series of preliminary debates the local can choose a champion team of debaters, who in turn could debate with other locals and the district convention could be entertained with a contest among the two or three most able teams.

Youth is the time of self-discovery. Talents before dormant and unguessed, awake and demand recognition. The Religio is by its very organization and plan fitted to aid our boys and girls in this task. But to be able to help them the president or his committee must know sympathetically and personally each young person.

I have been in Religios where one fourth of the people furnished the most of the program the year round. This means that those already expert exercise their talents—and sometimes it means that the most of the program is given by older people with years of experience and training. Where such is the case I am of the opinion that the Religio fails sadly in its mission.

Then we must give youth a chance for self-expression. There is room for more original work on the Religio programs; original short stories, essays, poems, songs, or one act plays or pantomimes, to give vent to the dramatic instinct. Youth loves to express its own thoughts and fancies and to find them of value and interest to others. The Religio program work is a splendid preparatory school for the training of church workers. Let us arrange and use it scientifically.

An elderly man had missed the privilege of a college education. He had started at the bottom of the ladder—in his twelfth year, and had worked up to the top. He had then traveled, read much, had heard good music and had seen the masterpieces of art. In fact he was a cultured gentleman and had acquired more than a college education—without the aid of schools. Yet he felt that he had missed something.

One day in course of a conversation with a Yale junior he asked him what in his college life seemed dearest to him.

The splendid young man, who had won laurels in the scholastic field as well as in football and at the oar thought very seriously, then replied, "It isn't the books, and it isn't the football—it's the togetherness of it. It's the long talks with the fellows after the game, and the great discussions held in some fellow's room at the end of the term about life, it's the delicious exchange of confidences, the telling of your ideals to one another. It's just the achieving and idealizing together."

Doctor William Burnham, one of the finest pedagogues of our day, declares, after an exhaustive consideration of the many ideals of education in past and present—that the great general aim of education should be, not the development of the individual into a physical or mental giant, not the mere acquirement

of knowledge, but the development of the individual as a social being. He says further that every subject in the curriculum of our schools should afford chance for social training. This is surely true of us Americans.

The great wise Man said: "A new commandment I give unto you that ye love one another.

"Whatsoever ye would that men should do unto you; do ye also unto them."

Is there any greater contradiction of this precept than the average American millionaire with gross individualism?

The Religio gives a wonderful opportunity for the right kind of social training. Surely we all realize that after Brother Elliott's speech this morning. We must make the young people feel the "togetherness" spirit in the Religio. Youth is hungry for social experience, yet needs a very careful guidance.

The adolescent is tingling with desires for companionship, and social approval, yet the very strength of these instincts makes for crudity and awkwardness in their expression, and if the boy cannot find social approval and comradeship at school or church he will be apt to seek it on the street or in the loafing place where he may be "hail fellow, well met!"

Never in life is there a greater desire to be and do the proper thing; and to be not like others—to be a social outcast—is utmost misery and anguish.

The adolescent is anxious to appear at ease among people, eager to be able to meet his fellows on the right basis and overwhelmingly desirous of comradeship with those of his own age.

The question may arise, What is the value of this social experience and training?

Is there anybody who has not met the girl who has missed such training. She is marked by a morbid supersensitiveness. Every word or act which might imply disapproval of her sears her soul. Having had so little experience with her fellow beings she meets them with suspicion which distrusts even the kindness of others. She has lived within herself so much that even when she exerts herself to social affability her efforts are so crude as to repel others. She is incapable of seeing the viewpoint of others and is left with a baffled, helpless feeling when she tries to deal with others.

This is not only very unwholesome psychologically and hygienically, but the boy or girl who cannot meet his fellows in easy social intercourse is handicapped in the great battle of life.

Bringing it down as concretely as possible: Social training develops poise and self-control, engenders the attitude of tolerance and fair play towards others, inspires the feeling of good fellowship and democracy, furnishes favorable soil for the growth of executive ability, and gives our young people a preparatory course in the age old art of statesmanship.

The great psychologist, G. Stanley Hall, after discussing the various known methods of moral instruction, concluded that all such pedagogical schemes are petty and utterly inadequate, that religion was the greatest method.

He says, "To try to educate a child without religion is a hollow thing, an empty sham."

And again, A young man never comes to the fullest and highest development of his powers until he has been converted.

This is the most important task of the Religio—but I dare not enter into so great a subject in the time at my disposal. Merely a few suggestions of some phases of it.

First to provide an opportunity for expression of their spiritual impulses. In small branches this is left to the Religio entirely—no young people's prayer meetings. The atmosphere of the ordinary mixed prayer service is not conducive to the growth of the young. By this self-expression they are led to seek ever deeper and richer spiritual experience.

Training in gospel principles of conduct, spotless ideals of morality should be held before them. The good old virtues of honesty, integrity, moral courage, thrift and the ideals of service will find instant response with the adolescent who longs to do big and noble things.

The Religio should be the high school for the study of God's word. Surely we who have the greatest light and truth cannot afford to leave our youth ignorant or half taught.

The Religio is a society for the young people distinctly. Its big task is to establish before the young people the worth and dignity of the Religio so strongly that they will feel the same need for it and the same loyalty toward it that they feel for and toward their alma mater.

The objection is made that young people too much taken up with school and college activities have no time for Religio. The reason is, public schools and colleges have studied scientifically the needs of youth, making a business of meeting those needs.

Whenever the Religio offers such vital and valuable curriculum the young people will have time for it.

It is not merely a question of making the sessions attractive, of sugar coating everything. The problem is to offer something worth while, that the young will appreciate as worth while. Most of our youth have ambitions for education. Let them see that they are getting good, serious development and training in the Religio and they will come.

ALICE M. BURGESS.

SUMMARY OF RELIGIO BUSINESS

In the president's report the fourth recommendation was adopted which provides that we suggest the advisability of meeting the inroads of moving picture theaters, in the interests of our young people by supplying this need through a moving picture machine purchased by the district Religio and an occasional program giving high grade pictures. In the larger branches the local might to advantage secure such a machine, but when purchased, their use to be supplementary to the regular programs and regular work, and not to be used to displace them.

The first recommendation in regard to the field worker, was referred to the executive committee in consultation with the First Presidency, Twelve and Presiding Bishopric. This recommendation provides for a general field worker, who shall receive support to the extent of \$50 a month from the General Religio, and who shall act under the direction of the general executive in visiting conventions and reunions, where such services are desired. The expense

of transportation is to be met in due proportion by the locals and districts benefited.

Section 2 of the recommendation of the president was adopted, and a committee of three provided for. This committee will be named by the executive committee. The purpose of this recommendation was to provide for a lecture board, through which one or more lecturers will be secured, who will visit such localities as desire their services. The lecturers would act without remuneration, but their expenses be paid by the localities receiving the benefit. It is intended that those desiring their services should write in advance and a regular route provided for the winter.

Section 3 of the president's recommendation was also adopted. This provided for district lecturers. Those who were qualified and willing to do so, would prepare short lectures on topics suggested in the *Senior Quarterly*. The local presidents making recommendation to the district president, and he providing who should give the lecture in each case. These lectures can be sent out to be used in other locals, but preferably the one giving the lecture will go and deliver it, and thus the good may be realized by several instead of one.

Section 5, providing for a gospel literature commission of three was also approved, and the amendments to the constitution requisite to carrying it into effect in the general organization, districts and locals were also adopted. This recommendation included a proposal, that some one person be placed in active charge and made responsible.

A similar recommendation in Section 6 was referred to the library commission for their consideration and report.

Section 6, providing for a coordination of the home department of the Sunday school and Religio, was adopted. These two members will elect a third, who will take care of the scattered membership.

Paragraph 7 of the president's report was referred to the social purity board.

It was resolved that in the month of July of each year the secretary should cause to be published in the *HERALD*, *Ensign*, and *Autumn Leaves* a notice stating the number of Graceland College scholarships which are available from this association and where to apply for information.

Questions 1, 2, 3 in the report of the editor of the *Senior Quarterly* were referred to the executive committee and lessons committee with power to act. These questions were, whether one program each quarter be utilized for work of the temperance department for parliamentary program and for prayer meeting under existing conditions. In the *Senior Quarterly* for the second quarter of this year one evening is devoted to each of these topics.

Provision was made for the appointment by the president of the association of committees of three each to act as a credentials committee and as an auditing committee, their appointment being made early enough to allow a completion of their work before the meeting of the convention.

The committee on amalgamation with the Sunday school upon its own recommendation was discharged. But carrying out the spirit of their report and having in view the present needs of the auxiliaries, a resolution was adopted providing for a committee of five, one each to be appointed by the Religio, Sun-

day school, Woman's Auxiliary, and General Conference, and these four to select a fifth member. This committee to be known as a coordination committee, and to take into consideration how the work of the Religio may be better coordinated with the work in the other auxiliaries and with the work of the church especially, so as to secure the greatest possible efficiency in our work. The president of the general association, Granville S. Trowbridge, was named as the Religio member of this committee.

Fifty dollars was appropriated for the use of each general officer of the Religio, with the exception of the superintendent of gospel literature, such sum to be used for general routine expenses. The executive committee was authorized to employ stenographic help, and a fund of not more than \$500 was provided for this purpose. An additional \$75 was appropriated by separate motion for the home department. An appropriation of \$50 was made for the gospel literature work in case a commission is organized. If no change is made, an appropriation of \$75 was provided. An appropriation of \$300 was made for Graceland College scholarships. For translation of tracts into French, an appropriation of \$150 was made, or of \$300 if found advisable, the matter being referred to the First Presidency, the Quorum of Twelve and the Presiding Bishopric.

An amendment was made to the constitution, providing for organized home class. Said department to be conducted jointly by Zion's Religio-Literary Society and the General Sunday School Association, the superintendent to be appointed by the joint executive committee and to have power to appoint district workers.

The president was also authorized to appoint a resolutions committee of five annually, to whom should be referred not less than one month before the meeting of the convention all proposed amendments to the constitution of the society.

The following officers were elected: president, G. S. Trowbridge (reelected); vice-president, T. J. Elliott (reelected); secretary, J. W. Stobaugh; treasurer, R. A. Lloyd; member of library commission, Vernon A. Reese; temperance committee, J. W. Gunsolley; home department, William F. Sage; gospel literature commission, Harvey Sandy (reelected); social purity board, C. B. Woodstock (reelected.)

CHRISTMAS OFFERING

With little effort see how the Christmas offering has grown in six years:

1910	\$ 6,776.65
1911	8,127.82
1912	8,220.18
1913	9,060.55
1914	10,072.78
1915	10,904.24
1916	12,997.02

With every Sunday school working at top notch speed, this can be multiplied several times by December 31, 1917.

Watch for the *Blue Stepping Stones*—see if your school is among the *workers and doers*, and if not, put a little leaven in your measure of meal.

First Chicago, with an attendance of less than one

hundred, has appointed a committee to raise two hundred dollars; Independence, with an attendance of from eight hundred to nine hundred, will work for two thousand dollars.

A sister in Minnesota is earning her Christmas offering by furnishing the news from her town to other near-by town newspapers.

See what methodical and persistent saving will do. One cent saved daily by fifty thousand Saints would amount to \$182,500 in one year.

BENJAMIN R. MCGUIRE, *Presiding Bishop*.

The Christmas offering, like other things, does not grow wild. We have to cultivate it, and should cultivate it through the year. To do so means work. In the past boys have found work cutting some one's lawn; driving a delivery wagon on Saturdays, making and selling candy, doing chores at home or for some neighbor. We know of a boy who made an average of eighteen dollars for several successive years selling candy.

Some are young but others should be strong enough to more than make up the loss. We do not want simply a few parents making up the difference. As members of the Sunday school they may properly do their share. But there is a deeper principle involved than simply giving money. For a child to go and beg a dollar or two to give at the last minute is not what we want and need. Children should be encouraged in habits of thrift. Many parents who are able to do so give them a spending account, or what is better, pay them for services rendered, so it is really earned. This can be done and still leave it a labor of love for mother and father. Some parents, who are able, unfortunately do not recognize even very hard work done by a child of theirs regardless of age. The children thus learn habits of judicious giving. For their sake we should make more of the opportunity to give for the birthday of the great King. It is Jesus' birthday and we should rightfully celebrate it. But especially should this be done for the sake of the children. Children are not little men and women; they are different. We should take their nature into consideration and plan our work so as to help them. We urge the Christmas offering as much for their sake as for the sake of the bishop and the amount collected. There is a pleasure and a joy in making Christ's birthday a day of celebration, not simply the giving of things to one another, but also of giving to him. For is it not his birthday?

Yet there is also a value in the work and planning through the year to be able to give worthily. One boy washed dishes all through the summer vacation to earn his Christmas offering. Do you not think it meant more to him spiritually and morally than if he had simply begged it at the last moment, or it had been ignored by his Sunday school and a general collection taken up, or the collections of the year divided? We know of some places where this is done, but surely it must be from lack of understanding of the needs of our children.

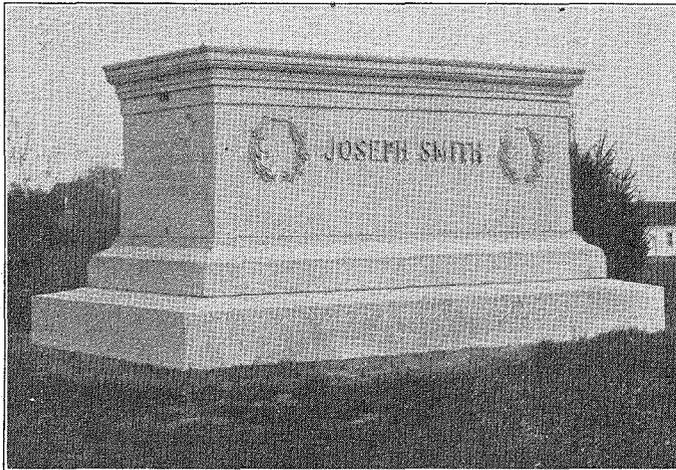
Many young men and women have found that this earning and giving of Christmas offering is proving a splendid preparation for the payment of tithes and consecrations in later life.

The bishop has set our standard high; is it too high? We think not if we set our plans at once to

meet it. Many Sunday schools are doing so. Many children are already planning and saving. *Are you?* If not, *why not?*
S. A. B.

SARCOPHAGUS FOR OUR LATE PRESIDENT

It is well known to the readers of the HERALD that a monument has been erected in Mound Grove Cemetery, Independence, Missouri, to the memory of the late President Joseph Smith. The Saints will be interested in the accompanying cut of the monument. It is a sarcophagus, and the body of the beloved leader lies in a copper casket in the die or middle piece, the capstone covering the stone coffin. The sarcophagus is of the finest Barre granite from Vermont, is finely tooled and of special design. Although simple in outline, yet the sarcophagus is massive and substantial and stands as a fitting monument for the resting place of our former leader. At the unveiling of the monument the speaker commented on the appropriateness of



THE RESTING PLACE OF OUR LATE PRESIDENT.

the simple but substantial stone as a marker for the resting place of a leader whose simplicity of life, wisdom and foresight made him the strong and deeply beloved leader of his people.

The Laurel Club of Independence, one of the societies of the Woman's Auxiliary, raised the money for the erection of this sarcophagus. Mrs. Joseph Sturges is president of the club, Mrs. J. Mather, vice president, Mrs. T. J. Watkins, secretary and treasurer. The Laurel Club generously contributed something over seven hundred dollars themselves and raised the balance of the two thousand one hundred dollars which it cost approximately. The women of which this club is composed worked hard but quietly, and are to be congratulated on their achievement. It is true that these sisters have been subjected to rather severe criticism from some quarters, but they were not deterred. From their viewpoint it was only

fitting that the resting place of a leader who served this church for more than half a century should be marked appropriately, not only for the sake of the church but in the interest of history. It would not have been done without some one or ones taking the initiative and burden of the work.

Too long have the graves of the Martyrs, the former President and his brother, lain unmarked by proper monument. Two granite sarcophagi, simple but substantial, would appropriately mark these graves. We are not, however, urging that any woman's society should undertake to solicit funds for this enterprise. A monument fund has long been established for this purpose. When will the graves be marked?

The accompanying cut is from a photograph which gives a fairly good view of the monument when first placed. The opposite side of the die bears the name "Joseph Smith," while on the ends are the inscriptions: "Born at Kirtland, Ohio, November 6, 1832; died at Independence Missouri, December 10, 1914" and "President of the Reorganized Church of Jesus Christ of Latter Day Saints from April 6, 1860, to December 10, 1914.

We feel that all who see the monument cannot but admire its exquisite beauty and its appropriateness.

MRS. FREDERICK M. SMITH,
President Woman's Auxiliary.

REPORTS OF THE RELIGIO OFFICERS

PRESIDENT

To the General Convention of 1917: As may readily be imagined it was not found a very easy task to take up the work of president of a society which had been presided over for such a long period by our worthy predecessor, particularly in view of the fact that I had never been associated with the general executive committee and therefore knew but little of the workings of the general staff. I felt this difficulty keenly and so immediately sent out a general letter inclosing an improvised report blank for report from all district presidents and presidents of locals in unorganized territory; however, as these presidents had not been accustomed to reporting it took some time and several tracers in some cases before we succeeded in getting in touch with the conditions in the districts and locals.

REPORTS

This suggested to us that the matter of reports from the district presidents to the general president and also from the local presidents to the district presidents ought to be arranged. With this in mind we asked for suggestions from the district presidents as to just what information they would like to have from the local presidents and from the replies we drew up blanks and established a system of quarterly reports which we feel are essential to successful conduct of the work as the chief executive of the locals and the districts will get much benefit from the making of quarterly reports which will bring forcibly to their attention the work which has been done and which lies before them to be done. This, in addition to the benefit the one receiving the report gets from it. I am glad to say that all of the presidents are now falling in line nicely on this score and I look for good results.

COMMITTEE WORK

I also discovered that the committee work, which I believe to be one of the very essential features of Religio work, was being sadly neglected in some districts, in fact in most of them, and so I took up a campaign for improvement through

the district presidents in the shape of periodical letters run off on a duplicator in which the benefits were pointed out and they were urged to pass the word along to the local presidents and endeavor to get them to awaken their committees. This has shown some fruit but it is slow work and will show up in greater degree next year I am sure if followed up.

VISITING BY DISTRICT OFFICERS

In the circular letters mentioned above we also advocated as strongly as we thought we dared that the district officers should make a special effort to get around the district and visit the sessions of the locals, making their presence known as district officers and talking to the local, also to the executive committee in the way of counsel. Some response has been noted to this appeal but in many districts the treasury is too low to permit any help in this work so where the district officers do not feel able to afford the expense themselves, the work has suffered. We hope that this condition may be rectified and that the district treasury of each district may be supplied with sufficient funds to enable the district officers to draw on it for help in carrying out this work when needed. I am sure that the investment will prove profitable, particularly if we can prevail upon the district conventions to get officers who are willing to learn what is to be done and prepare themselves to do it. This work can be carried on to some extent through correspondence but there is nothing which awakens the interest like a personal appeal to the workers.

PROGRAM WORK

The program work has also been given attention in these circular letters and also in our numerous personal individual letters to the district workers as we feel that this department of the work should be made more appealing and of more value in developing our workers than it has been or is at present. We think there is a wonderful opportunity to reach nonmembers through this channel if it can be properly carried out and trust that it may be given greater attention in the coming years.

OFFICE AND FIELD WORK

During the year we have written more than 600 personal or individual letters and have sent out nine circular letters to all presidents of districts and locals in unorganized territory and two circular letters to all locals whether in districts or not. We have attended two reunions, one for two days at Logan, Iowa, and one for a week at Saint Louis, have also visited twelve district conventions, making in all twenty-two addresses besides sending articles to be read at five other district conventions. Have also written five articles for publication. In all of these we have tried to further the interests of the Religio society as we have seen it, striving to further the departmental work assigned to the president but not overlooking the fact that, as a general officer, we were expected to further the interests of all departments. Success has crowned our efforts in many instances and we have felt the approving influence of the Master's Spirit though we have wished that these efforts might have been more worthy.

REPORTS BY GENERAL OFFICERS

We have encouraged the other general officers to move out in their various departments pointing out that each one had a responsibility and that permanent and complete success could only come to a united and cooperative effort. Have also requested that the president be kept advised monthly of the work of the various departments and in some cases this has met with ready response though some felt that the reports were useless and consequently disregarded the requests. Each general officer is reporting direct to the convention so that special mention of the work separately by departments is not necessary in this report.

NEW GENERAL TREASURER

On account of the press of other church work our general treasurer, Bro. J. A. Becker, asked to be relieved of the Religio work and with the approval of the executive committee Bro. R. A. Lloyd was appointed to fill out the term, he taking the office in December. This is a department which should have some careful attention as we find that many of the locals and most of the districts are in poor financial condition and we believe that the general treasurer should make it a part of his work to devise ways and means of overcoming this condition. Bro. Lloyd has given the matter some thought and made some recommendations to the district treasurer which we trust will be followed out and given a fair trial. These societies should be in better financial condition in

order that the work may be pushed more vigorously by the officers.

ORGANIZED CLASS WORK

As authorized by the last General Convention the executive committee appointed a superintendent to push the organized class work in the Religio and Sr. Louise Evans was selected for that work. She has been very active and her efforts have met with success as will be indicated by her report to the convention. We think that this department should be continued and made joint with the Sunday school.

NEW CLASSES

We have also suggested to the various district presidents that additional interest might be promoted in the locals if, where it is found that some have lost interest in the lessons on account of the fact that they have been through the Book of Mormon once or twice before, classes in other lines of education be introduced, particularly along the lines which the church is taking up such as psychology, sociology, eugenics, economics, etc., where an interest can be developed in these topics. In order that this work could be carried on profitably I believe it would be well for the normal department to give some thought to the providing of textbooks which will be reliable and suitable to this handling.

"QUARTERLIES"

Our *Quarterlies* have been issued regularly during the year, the Senior *Quarterly* being edited by Bro. J. A. Gunsolley and the Junior *Quarterly* by Bro. C. B. Woodstock and we feel that both have merited and received the approval of the Religians. It was found necessary commencing with the first quarter of 1917 to change the size and type of the *Quarterlies* in the interests of economy and owing to the rising cost of paper and printing the price of each *Quarterly* was slightly increased, i. e., two cents per quarter or five cents per year. We would like to recommend to all that they send in the subscriptions by the year rather than by the quarter both for economical reasons and also as a matter of convenience to the publishers and to enable us to estimate more accurately the number which should be printed. In this connection I am glad to report an increase in our subscription list of 2,000 Seniors and 400 Juniors. This indicates that the lessons department of the society is not being overlooked.

RECOMMENDATIONS

We have several recommendations to make to the convention which we feel would serve to improve the society and make its work more effective:

Field Workers

(1) In my visiting of district conventions it has been impressed upon me that we are badly in need of some one who can go into the various districts and counsel with and advise the officers and lend more enthusiasm to the work. Personal work always tells and I am sure that it would be found profitable in this case. Based on this I would recommend that the Religio convention authorize the general executive committee to appoint a general field worker who will spend his whole time in the field, the Religio to assume his family expenses, if one should be selected who has a family, the maximum expense to be \$50 a month. Our idea of the way this work should be conducted would be briefly as follows: The field workers to secure from the various districts a list of their convention dates and from these arrange a route so that he or she could attend the convention and then remain in the district for a week or two as the case might justify, visiting the locals and encouraging and instructing them and organizing new ones where conditions warranted. While it is true that most of the Religio meetings would fall on the same night I am sure that all of the locals would be very glad to arrange a special meeting on some other night for the benefit of the field worker and the good he might do them so that every night in the week could be used to advantage rather than just a visit to the convention and then a week of inactivity—these special meetings could be arranged in advance of the convention and announcement made of them at that time. The expense of travel to be borne by the districts and locals benefited, each local or district standing one half of the expense to and one half the expense from their meeting place which would serve to equalize the amounts. I believe that our financial condition at the present time will justify this expense on the general society treasury and I am sure that the good which would be done in the locals and districts would prove to be a profitable investment for them.

Lecture Course

(2) I also wish to recommend that a lecture board be established to provide a lecture course for the Religio, that is, to solicit the services of a number of our talented lecturers to deliver a course of lectures on topics of particular interest to the Religio and the church which would be of an educational as well as entertaining nature. This board could circularize the various districts as soon as they found what lectures they could provide and find out what districts would like to have these lectures and then from this information outline a route for the lecturers and dates at the various places so that car fare might be conserved as well as the time of the lecturers. The expense of travel to be borne by the ones benefited on the basis of each paying one half of the expense to and one half of the expense from their meeting place. As the distances would not be likely to be great between stops this would make the expense of these lectures small as the fee usually paid to the lecturers in other lecture courses would be eliminated through the generosity of our lecturers. This should place this profitable enjoyment within the reach of all our districts and as we would have several lecturers a course could be arranged through the winter months which would, I am sure, help to keep a greater interest in the work all during the winter.

District Lectures

(3) In connection with the course outlined in the previous recommendation I wish also to recommend the adoption in the various districts of what might be called a miniature lecture course or a district lecture course. The plan for this is to have various ones in the locals, who are willing and qualified to do so, prepare short lectures or addresses on the topics outlined for program use in the front of the Senior *Quarterlies*, the assignment of these topics being made on recommendation of the local presidents to the district presidents so as to avoid duplication. When these have been prepared they can be circulated throughout the district by visits of the one preparing them and thus the good can be utilized by many locals instead of only one. I know that in some districts this would not be practicable on account of the scattered condition of the locals, but in many districts I am sure it would prove successful and promote a feeling of cooperation and sociability among the locals. This matter may be handled by the general and district presidents during the next year but it is thought advisable to mention it here as, if it receives the sanction of the General Convention, it will be much easier to promote it.

Picture Machines

(4) We have also suggested to the various districts the advisability to meeting the inroads of the moving picture theaters on the interests of our young folks by supplying this appetite through the medium of a moving picture machine purchased by the district Religio (or the larger branches where they feel able), such district machine to be passed around the district and be used in showing moving and single view pictures of educational nature. The importance of the eye as a means of education is already appreciated in most places and I do not feel that we should lose the advantage of this prolific source of increasing the interest and profit of our program work. Our idea has not been to let the pictures crowd out the platform work to the members altogether in any locality, but merely to supplement these individual efforts and to add interest. We have been making some investigation and are prepared to give information as to the expense of purchasing and maintaining these machines if desired by the convention. This matter is also simply called to your attention as a plan which may be worked out by the executives unless some action be taken by the convention.

Gospel Literature Work

(5) At the last General Conference action was taken with a view to unifying the efforts of the Religio, Sunday school and church along the lines of gospel literature, and amendments are proposed with this end in view, which will come before this convention. We feel that this is a move in the right direction but if it be decided to have this department handled by a board composed of a member from each society I feel that we should take such action as will require the board, or at least that we suggest to the board that it be our recommendation that they appoint some one person to be the superintendent of the department to carry out the plans of the board as we have not found that boards and commissions operating as a whole are productive of the best results.

Library Work

b. We would recommend that steps be taken to have like action recommended on the part of the library commission, i. e., that they be requested to appoint some one person to have general charge of the execution of the work of that commission.

Home Department

(6) We would recommend that action be taken at this convention with a view to consummating the action proposed at our last convention with regard to the home department. We have reached the conclusion that this department should be made a joint one with the Sunday school in the interests of economy of efforts and finances.

Social Purity Board

(7) We should also like to see similar action taken with regard to the work of the social purity board. Let us have a board composed of members of the three organizations but let them select some one person to push the work and be responsible for the accomplishment of the plans of the board or a definite report as to the reason for failure.

The above does not, of course, include any traveling expenses which have been paid personally or by contributions from the various districts visited as we did not understand that the society should be charged with this expense, nor do we now think so.

It is our firm conviction that the society is becoming more alive to the opportunities which lie before them in the field which is theirs and I trust that the convention will use great care in selecting the ones who are to guide its destiny during the coming year. There is much to be done and it will require the united efforts of the whole executive force in their various departments, as it will be impossible for the president, whoever he may be, to handle the entire matter successfully, and this same spirit should be carried into the district elections as well. Officers who are willing to put forth the effort and who have the time to devote to the work are the ones who should be selected giving due consideration to qualifications in connection with the two requisites just named. May the Lord bless the efforts of each one and help each one to do his part in the accomplishment of the work entrusted to all.

SAINT LOUIS, MISSOURI.

Sincerely,

G. S. TROWBRIDGE.

We note that the total receipts and expenditures of the president are: Receipts, \$41.62; expenditures, \$47.80. We submit this instead of the itemized account.

SECRETARY

To the Convention: As secretary of the general association my work has been largely routine. During the summer I sent out a series of letters to the district secretaries, outlining plans for a clean-up campaign throughout the whole society. I urged that every lookout committee get busy and go over the local records, labor with the nonattending members as the law provides, and, if there was no other way, drop their names from the record. The purpose was to clear the record so that reports would show a true condition. I think that this work of the lookout committees will account for a decrease in enrollment in some districts.

During the year I issued 35 charters, this bringing directly into the Religio association 697 members. Four new districts were formed and two were divided. Northern District, New South Wales, Idaho, Western Nebraska and Central Texas are the new districts, and the Independence Stake was divided into Independence, Kansas City and Holden Stakes. The Toronto District was divided to make Toronto and Owen Sound Districts.

The statistical report as printed is not nearly complete and it will be necessary for me to bring an additional report before the convention. My financial report is separate and will be submitted through the auditing committee.

Owing to other work I will not be able to let my name be submitted again as a nominee for a general officer of the Religio. With earnest good wishes for the Religio association.

Sincerely,

ARTHUR E. MCKIM.

INDEPENDENCE, MISSOURI, March 15, 1917.

The summary of the report of the secretary of the General Zion's Religio-Literary Society should read as follows: Number of locals 345, gain 32; total en-

rollment 13,125, gain 529; average attendance 6,349, loss 629; home department 1,832, gain 157; total gains 1,749; total losses 919.

HOME DEPARTMENT SUPERINTENDENT

To the General Convention Assembled; Greeting: You gave us a task to perform, and we tried to do it. The following is our report:

Total number of organized districts in the society, 61.
 Districts having home department superintendents, 53.
 Districts reporting results, 51.
 Superintendents in charge of unorganized territory, 23.
 Appointees reporting results, 17.
 Total number of district, stake, and unorganized superintendents (not local officers), 76.
 Enrollment in organized territory, 2,381.
 Enrollment in unorganized territory, 298.
 Total enrollment, 2,679.
 Number of new locals organized (this reduces our enrollment, as many of the home students are transferred), 35.

EXTENSION CIRCLE

This department of our work was turned over to Bro. Wm. F. Sage, of Detroit, Michigan. He was appointed assistant general home department superintendent last October. His report will appear under a separate heading.

IN GENERAL

My work in the mission field has prevented me from devoting as much time as should have been applied to this kind of work.

The amount we have spent for postage will give you an approximate idea of the number of letters which have been written by this office. Personal letters, circular letters, and literature have kept us quite busy.

FRANK F. WIPPER.

ORGANIZED CLASS SUPERINTENDENT

To the General Convention of Zion's Religio-Literary Society: It will be remembered that last year the organized class work was provided for as an experiment and I was given charge of it. First I wish to say that my whole time could not be devoted to it, owing to the fact that I had a great deal of work to do as a member of the library commission and as a district secretary.

My first effort was to ascertain how many organized classes there were and what the attitude of the officary and membership was towards it. I found about as many foes as friends to the movement, but it might be worse, still there is a great deal of indifference. I learned that there were a few organized classes but through lack of understanding upon the part of some of them they were not succeeding and naturally were meeting with opposition. As nearly as I can learn they have made changes in their methods this year and are meeting with more favor and success. There have been but few new organizations effected, but the many letters of inquiry give me reason to be hopeful that the work will succeed. There is an apparent overlapping of the work of organized classes and local Religio committees. I have however to as large an extent as I could sought to find new work and methods for the classes and have recommended such as these: furnishing an evening's program for the local helping the Literature Committee distribute literature, purchasing books for the library, advertising preaching and other branch meetings, furnishing supplies for the Sanitarium, clothing and food for the Children's Home, books and other things for the homes of the aged, helping the deacons look after the poor, raising funds for general or local church debts, helping branch president in any way he directs, getting up picnics, garden parties and educational trips or hikes.

I sent blanks on which the classes could report to me, believing that a class is more likely to be active when it knows that it is expected to give an account of its activities. The work has not reached that stage yet that a tabulated report could be made upon what has been done.

I prepared a leaflet of instruction which has been approved by the president, but as I look over it now, am very much dissatisfied with it. It was evolved in haste and without experience. The next one can be very much improved. I sent it to all district secretaries with a circular letter urging that they give it their attention and asking them to urge locals to push the class work.

I followed this up later with another circular, aiming to arouse their enthusiasm and strongly urging that effort be

made to get the smaller children interested in Religio work, by placing little responsibilities upon them and making them feel that there is something for them to do that will not be done if they do not do it.

I also sent the organized class pamphlet and a personal letter to a number of missionaries and others of the ministry and was very much pleased to receive replies from all except one, all of whom heartily approved of the work and promised to help.

I attended one convention and one institute and furnished a paper on organized class work for two institutes.

This work as we have stated, began as an experiment. I feel now that it can be heartily recommended to the General Convention for a permanent place in its organization.

LOUISE EVANS.

GRAND RAPIDS, MICHIGAN, February 22, 1917.

SUMMARY OF SUNDAY SCHOOL LEGISLATION

Gomer R. Wells, Walter W. Smith and J. A. Tanner were appointed a committee on behalf of the association to confer with a committee of the joint council of the First Presidency, Quorum of Twelve and Presiding Bishopric concerning the question, Has the Sunday school a stewardship? If so, what? Has it a surplus? If so, what? And what provision should be made for the current expenses of the association?

This joint committee recommended that the Sunday school is an auxiliary and help to the church, by article 3 of the constitution, page 3; that it has a stewardship in the publishing of the Sunday school *Quarterlies*, and that as such it should report on the 1st of March its financial status to the Presiding Bishopric together with budget for the ensuing year; that December 31, 1917, and each year thereafter, all moneys on hand in excess of \$600, after paying the current expenses of the association then due, should be turned over to the Presiding Bishopric as a consecration to be used as are other funds in his hands. That the Sunday school moneys be retained in the hands of the bishopric, and if at any time the Sunday school finds itself lacking the necessary means for the carrying on of its work, it shall lay its special wants and needs before the Presiding Bishopric to be provided for under the law of stewardships. This recommendation, which is set forth verbatim in the daily and weekly HERALD received the unanimous approval of the body and, as we are informed, the approval of the joint council.

Provision was made for cooperation with the Religio in the home class work, organized class work and gospel literature. The organized class superintendent to be appointed by the joint executives. The home class and gospel literature work to be handled by a joint board of three. The third member for the home class being selected by the two superintendents, and the gospel literature commission by the General Conference.

The resolution from Southern California concerning library work was referred to the library commission.

A petition from New Zealand for help, was answered by an appropriation of \$100, subject to the approval of the First Presidency, Presiding Bishopric and missionary in charge of that field.

A new class book including absentee visiting report, book of instruction and equipment for system of visiting, compiled by R. B. Trowbridge of Independence, was referred to a committee to be exam-

ined and reported upon. They reported in favor of visiting absentees and urged this, but did not consider the plan advisable just now for the numerous schools of the general association.

The amendments to the constitution affecting gospel literature commission were adopted.

Paragraph 2 in the revising committee's report, providing for number of teachers acting under the direction of a supervising editor as editor in chief, was referred to the executive council.

Section 3 of the revising committee's report, providing for the preparation of a series of lessons to be properly graded and placed in permanent form, so as to avoid the continual republication of old matter, was referred to a committee of five, consisting of the five editors of the present *Quarterly*.

In answer to a question, it was ruled that this be referred to the editors for the coming year.

The constitution was amended, page 14, article 2, section 1, by striking out all after the word "and" in the fourth line, and adding "send a report of the school to the district president ten days before each regular meeting of the association." This section as amended would read: "The superintendent shall preside at each session of the Sunday school, direct its general interests, see that teachers follow methods advised by the superintendent of the association, appoint committees, and send a report of the school to the district president ten days before the regular meeting of the association."

Page 10, article 4, section 1, insert after the word "district" at the close of the first paragraph of this section, "and present a summary of the local president's report at each regular meeting of the association."

Page 17, article 7, section 1, insert the word "beginners" between the words "the" and "primary" in the second line; and after the word "primary" insert the word "junior" in the third line, so that the first sentence of the said section shall read: "The superintendent and assistant shall select teachers for the beginners, primary, junior and intermediate classes."

Page 18, article 7, section 5, strike out "and" in the third line and add at the end of the section "and problems of class work," so that said section shall read: "The superintendent, assistants, and teachers shall meet once a week for the study of the lesson, methods of teaching and problems of class work."

Upon recommendation of the resolutions committee, it was resolved, that the first assistant superintendent, in addition to the duties already provided for, shall make a special effort to provide for institute work in the stakes and districts, and through them in local organizations.

Also that the executives make a special effort in the direction of the Christmas offering fund, and work in conjunction with the Presiding Bishopric to encourage a substantial offering.

The following officers were elected: general superintendent, G. R. Wells (reelected); first assistant, Daniel Macgregor (reelected); second assistant, A. W. Smith; secretary, E. D. Moore (reelected); treasurer, Bishop Mark Siegfried; home department superintendent, F. F. Wipper; cradle roll superintendent, Anna Roberts (reelected); library board, S. A. Burgess; gospel literature commission, R. W. Far-

rell; social purity board, R. W. Farrell (reelected); member of lessons committee, J. F. Garver; revising committee, A. Carmichael, J. W. Wight, George N. Briggs.

Resolved that an outline of the lessons be made accessible for the teachers' plans.

Fifty dollars was appropriated for the use of the social purity board and a like amount for the use of the library commission, "for intensive work in the stakes, districts and locals."

Daniel Macgregor was elected a member of the coordinating committee—to consist of one each from the church, Sunday school, Religio and Woman's Auxiliary—these four to select a fifth and the committee to consider how the work of the auxiliaries can be better conducted with each other and with the general church.

SUNDAY SCHOOL REPORTS

SUPERINTENDENCY

To the General Convention: Our first assistant suggested this year when asked for the customary separate report that all three might sign the same report, which depended on whether they could approve of all the superintendent had decided to place before the body. Upon hearing his proposals they unhesitatingly approved of them, and hence we come with one instead of three reports.

Both assistants have responded to every call for advice or help, which had to be done by mail owing to distance. At times the superintendent has wished he might assign more of his many duties to them; but it was seen that the time to be consumed in correspondence to place them in touch with it was about equal to the labor of doing it himself. The association might with profit give our assistants some more specific functions than those so briefly mentioned in the constitution, article five, which seems to aim at having their labors in the *absence* of the superintendent, which can only be at convention time, and between times "as occasion demands." Within the last few months we have discerned in some districts a desire to give something more to the local assistant superintendents. We think we can see service in the school that might be delegated to those officers, since they work under the same roof and are in daily touch with each other. But we have not seen it so clear for assistant district superintendents, and still less possible for the general assistants, working apart, sometimes at great distance. Any light the convention could throw on this would be opportune.

The superintendent at present tries to care for important phases of the work which are rapidly growing more important and in the near future should be given to separate officers. But whether these functions might be given to first, second and third assistants to enlarge their sphere of action, or be placed in the category of other departments such as cradle roll and home department is a question to be considered. This work now included in the functions of general superintendent may be mentioned. They are: 1. Primary or elementary superintendent, handling all the special problems of cradle roll, beginner, primary and junior grades, advising and directing concerning equipment, promotion standards, expressional work, handwork, department programs and special conditions. This has to do with pupils under the adolescent period.

2. Senior or secondary superintendent, handling the very difficult and perplexing problems of early and middle adolescence covered by intermediate and senior grades, including supervision of Sabbath afternoon and week day activities, organized class failures and problems.

3. Adult superintendent, taking care of the advanced work of later adolescence beyond senior grade. This is at present the most disorganized and unsystematized part of our Sunday school work. It contains all sorts of classes for which we provide no specific lesson material, such as church history, Book of Mormon, Doctrine and Covenants, sociology and others not yet reported. Something definite must soon be provided so that uniformity of purpose and coordination of study shall result.

4. Grading and promotion superintendent. These are be-

coming live questions in some of the districts and we are thankful to see it.

LESSONS COMMITTEE

As chairman of this committee the superintendent reports no meetings held during the year. This committee appears to be too cumbersome for practical work and it might be re-modeled to fewer members composed of expert talent more easily and economically called together. At present it is composed of three elective members, the general superintendent and the editors of the five *Quarterlies*, making six members occupying ex officio.

"QUARTERLIES"

The editors are following the course marked out by the lessons committee and all lessons are written up to and including the third quarter of 1917. All have worked faithfully and at times under great strain. Nearly all have covered the entire course but they have had to work apart, with no opportunity for comparisons or of fitting the last year's matter of each grade into the first year of the grade above. This has resulted in some unnecessary duplications of subjects and also gaps and overlapping as grade joins onto grade. Under the circumstances this was unavoidable. Most of the lesson material has now reached the stage of revision and reshaping, leading to a more permanent text; but this should not be attempted until a comprehensive comparison has been made of the whole five grades, eliminating duplications, gaps or overlapping. This must be done this year and will be carried out as a necessary routine matter in completion of the work in hand.

Most of the editors report that the rule passed by a special committee last convention binding editors to the King James Version debars matter of great value to the children's education in the faith of the church. We believe this rule is not in harmony with the direction of the Lord given to the church commanding that the Inspired Translation be taught freely. We therefore urge that action be taken to modify this rule. Let us teach "the books" without stint.

SABBATH KEEPING BY THE YOUNG

For many years Americans have talked about a "Continental Sabbath" as a condition existing across the ocean; but we fear we must admit that we have it boldly stalking through our own land. It affects our boys and girls. In addition to this, they seem to regard it as irksome to attend all the Sabbath services of the church and auxiliaries, which in many branches includes Sunday school (Religio, also in some) morning and evening sermons and afternoon prayer meeting. Many, both children and adults, are inclined to spend the afternoon in recreation, which, if recognized, should be directed on this day above all others. Shall we advise parents to require their children to attend every service? If not, how is the time to be spent? The association and the church should speak with one voice on this question. We urge the convention to take preliminary action towards meeting this condition—not puritanically, but in the spirit of him who said, "The sabbath was made for man, and not man for the sabbath." We want our Sunday school members to "call the sabbath a delight, the holy of the Lord, honorable." (Isaiah 58: 13.)

CHRISTMAS OFFERING

There has been an almost simultaneous response throughout the association to the Presiding Bishop's suggestion that the church debt be liquidated through the Christmas offerings. Eastern Michigan leads out in convention by a resolution providing a district "sacrifice day" once a quarter, amounts thus saved to be sent in for the church debt. We have assured the church that our association will do its part.

PAYING OUR SURPLUS

On account of the sudden rise in cost of print paper we sold the entire issue of one quarter's lessons at about cost, which compelled us to raise the price. But the year closes with a balance of \$2,922.51. Of this amount \$1,800 has for years been deposited with the Presiding Bishop which contributes that much to the church debt. Our treasurer has \$1,112.51. We might remark that the bulk of our income reaches us in December when the greatest number renew their subscriptions for the year; hence we do not expect so much from the other three quarters' sales. Our present balance should be larger on that account.

We believe the association should no longer hoard funds. We, therefore, recommend that a committee be appointed to ascertain our just needs and wants as an association for the coming year in consultation with the bishop, our surplus

determined and turned in as a consecration, but report to be made at this convention that action may be had. As teachers of the law, we ought to keep it. In this respect our association stands before the law of the Lord as any individual, as long as we continue the business aspect of our *Quarterlies*, deriving profit in a business way.

There is in hand a request from the missionary in New Zealand asking the convention to donate \$100 to start a "Maori tract translation fund"—a very worthy proposition, but clearly church work. Let us pay our surplus and allow the church to do its own work, which should apply to all similar requests for donations which we have for years been entertaining.

HAVE WE A STEWARDSHIP?

It might not be amiss also to inquire if, under the revelations directing the printing and sale of gospel literature, the association has ever received a stewardship of that kind. If we have, it will set all doubts at rest and confirm us in our stewardship. If not, the sooner we find it out the better. We shall have a more definite recommendation to offer the body at the proper time.

LIBRARY WORK

In nearly three fourths of the districts the report on this department is, *nothing doing*. Notwithstanding one or two leading church representatives have publicly advocated its abandonment, we believe library work from a church standpoint is worth while. Admitting that public libraries are found in nearly every city, ours is a church proposition with a denominational aspect that no other institution is capable of supplying. It is not merely a literary matter—books to read and a case to hold them. Library work in the church has not had a fair chance; it needs the concentration of some one who can vision its purpose and possibilities and then infuse this into every district. We have to report that this demand is not being met.

CRADLE ROLL

This department is making excellent advancement, as the report of that superintendent will show. We expect later to see all birth-offerings in the association collected through this department. That is the only offering that the school has been asked to forgo, as it has for years gone to Herald Publishing House to help in printing a new book for children. It rests upon custom, we believe, and unless the convention wishes to change it we shall continue to administer it in that manner. The enrollment includes many children of non-members, which indicates the missionary opportunity lying before the workers of this department, requiring love for children and exercise of tact, taste and talent. It is worthy of the time and talents of any good woman.

HOME DEPARTMENT

Even with eleven districts not heard from this department shows fine results for the small outlay reported by the treasurer. But this has not been done without heroic sacrifice by the superintendent. The possibilities are almost limitless, while it is also of great importance to the church, since its scattered and oftentimes discouraged members may be nurtured and made live assets to the cause. Since it is uncertain that present incumbent will be able to serve again, we urge that great care be exercised in selecting a superintendent this year. She has served faithfully and maintained a steady advance in the department through years of hard toil. We would like to see the standard maintained in the future.

NORMAL WORK

This department really presents a home study course and does not in itself supply complete teacher training. There are two phases: training of officers and training of teachers. That the association should assume the duty of training its officers is very clear. But when we consider that over one third, 36 per cent, of the church's increase last year by baptism was of persons under the age of fifteen years, we think the church is vitally concerned, not only in the kind of lessons provided but also in the training of those who are to plant the living seed in the hearts of her children, those who are to become the future builders of Zion. The association is dependent on volunteer service of amateurs, who, as a rule, know little enough of the matter to be imparted, less of the laws of mind growth, and still less of the proper method of teaching.

Our normal superintendent reports a deeper interest in teacher and officer training. We commend his new "standard course," covering two years of study and which compares favorably with that put out by similar bodies. The inter-

national association cannot offer us anything better. We would that every parent in the church and every teacher might read and digest one book of this course in the childhood section: A Study of Child Nature, by Elizabeth Harrison. We predict that enrollments for the full course would come in faster than one superintendent could take care of them. They do not realize what they are missing.

REPORTING

We still find it hard to get reports from some. Three out of eighty-three district superintendents ignored our letters, but recent elections have removed two of them and we hope the third will follow soon, for we are in touch with the new officers. Some otherwise good Saints, local and district superintendents, fail to see that executives must have executive reports. They give us reports grudgingly, believing that reports of their secretaries ought to be sufficient. No executive officer can fully serve the association with statistical reports only. Some have been converted on this point and we predict the good work will go on.

FIELD AND OFFICE WORK

The field labors of the superintendent this year were curtailed some by increasing office work, uncertainty of finances during the last quarter, and also by bodily indisposition due to an operation in the Sanitarium, which was successful but required several months to regain former strength. He labored in Gallands Grove and Far West Districts, all expenses paid, and helped organize the new stakes of Holden and Independence in July. The assistants also labored, each in his own field or district as general conference appointment or other work permitted. The second assistant also acted as vice president of the Religio, which office has its specific duties.

Our office work has continued to get heavier owing to more system and time being devoted to it. Field work and office work cannot both be carried on at the same time. One or the other must be neglected. We were authorized by executive council to secure such stenographic help as needed, but we have been a creature of circumstances, not being able in a small town to get help at the time it was needed. We purchased a course in expert typewriting, hoping to realize their guarantee that my speed would be more than doubled, but the press of correspondence has, so far, prevented the necessary practice. At this moment a large pile of unanswered inquiries lie on the desk, sidetracked by the necessary work of providing convention program and editing and supervising the printing of pamphlet containing this report.

Most of our time has been consumed at the typewriter, leaving little for reading, for constructive executive work, or for planning, thinking and praying over the many problems confronting an organization with 83 districts, 40,000 enrollment and nearly 800 schools, operating under varied and even contradictory conditions. Thus the Sunday school work presents some problems and difficulties with which it will take years to cope.

We feel very grateful for the many expressions of confidence, loyalty and appreciation that have come to us in the course of our correspondence with officers and teachers. But our ideals are far from being attained. The superintendent will be glad to have some one better qualified take up the work and carry it on to greater usefulness and power.

Your servants for the work's sake,
 GOMER R. WELLS, *Superintendent.*
 DANIEL MACGREGOR, *First Assistant.*
 THOMAS J. ELLIOTT, *Second Assistant.*

SECRETARY

The work of the Sunday school continues onward. Progress is to be noted along many lines, and we are confident this will continue. As with other organizations, however, the items reported do not cover the entire amount of work done. Many secretaries are indifferent to the requirements of reporting and consequently many activities go unrecorded.

We have sought to keep in touch with the work throughout the association the past year and have had many pleasant experiences. There seems to be a prevalent desire to handle efficiently the work of the Sunday school, and basing our efforts on this fact, we have secured some interesting information. In other cases we have been compelled to sit at a distance and watch the Sunday school wither and die from lack of attention by district officers. Some districts will not respond, while others are always so late their reports cannot be included in the statistics reported to the convention. Delegates to this convention should carefully study the statistical report and if the items do not properly reflect conditions in

the district they should upon their return home make due investigation as to the causes.

In a number of instances we are compelled to use figures of one or two years ago because the district secretary will not report, even though all blanks are furnished. In some instances reports are made but have very little intelligent information on them, and coming in so late it is impossible to secure corrections. One district sent in very deficient reports this year and we immediately sent them back for correction. They have not returned. Another secretary says the membership of the district last year was *about* 750, while as a matter of fact the number reported last year was 1,060. If every delegate present and every Sunday school worker who reads this would appoint himself a committee of one to see that copies of reports are made a part of the official minutes of the district, it would greatly help. *Half of the secretaries who report made erroneous reports on the membership of last report.* Copies kept of the previous annual report to the general secretary would eliminate this. One reports that the copy of the previous report was misplaced and not with the minutes. *Make it a part of the minutes or record* is a good rule not only in this department but all secretarial work.

NOTES FROM THE DISTRICTS

From the reports from conventions we glean the following: Southern California recommends to the General Convention "that in view of the excellent public libraries through the country that the duties of the office of district librarian be so amended as to require only work of an advisory character and the collection and preservation of all archaeological evidences and other books that would be beneficial to the church."

Mobile (Alabama) has adopted a standard of excellence with greater requirements than the one adopted by the General Association for districts. Some districts are changing the standards for schools and adopting new ones. Local conditions should be considered in the adoption of a standard for schools, and an effort made to emphasize such points as will bring up the standard of the district. Normal work is still the great barrier to first grade and one district wants it eliminated, but we surely cannot do without trained teachers.

Northern New South Wales wants "a missionary Sunday school worker." Little Sioux (Iowa) has rescinded all former motions concerning programs for conventions and hereafter executive heads of the two societies will confer with local officers in formulating convention programs.

Massachusetts has appointed an educational committee to supervise the educational interests of the district, institute "promotion day," prepare examination questions for the various grades, arrange for awarding of diplomas and promulgate the religious educational interests of the district.

Eastern Michigan voted to have all printing done at church printing houses when possible. A sacrifice day has been appointed, the proceeds to be sent to the bishop. District officers failing to report each quarter to be removed from office. The superintendent of the normal department is offering prizes for examinations and graduations next year.

Far West (Missouri) has amended district by-laws to conform to those of the General Association. A resolution to have all local elections of officers annually will come up at the July convention.

Kansas City Stake has a new and original standard of excellence for schools. Among the regular requirements, sixty per cent of those present must be on time; half of the teachers and officers must be graduates or pupils of a training class; one third of all teachers and officers must be present at the stake annual institute; schools are to be represented at all conventions. They are compactly located and can expect more along some lines, but we are sure they will make some great strides.

Western Nebraska has dropped the Black Hills from their district. Western Oklahoma now gives the collection of the last Sunday in each quarter to the district Sunday school fund.

Lamoni Stake contributes liberally each year to library work, and like a number of other districts, are enthusiastic over the separate auxiliary conventions in the summer.

Portland (Oregon) is asking the General Convention to amend the standard of excellence so the district will not be required to have a library board to reach first grade. Southwestern Oregon has instructed her delegates to vote in favor of the chair of religious education, if it comes up.

It will be noted that the line-up of first grade districts has changed somewhat during the year. The names printed in black-faced type are now first grade. We congratulate Inde-

pendence on her steadfast maintenance of her rank, and also one of her daughters, the Kansas City Stake. We haven't heard from Holden.

We now have 83 districts and our total membership reported shows a nice gain, though we were compelled to secure some of the figures from the superintendent's reports. We now have 40,024 members reported, a gain of 1,086.

E. D. MOORE.

REVISING COMMITTEE

To the General Sunday School Association; Greeting: Your committee appointed to revise the matter for the lessons of the Sunday school *Quarterlies* report that we have given attention to all lesson matter submitted to date. Following a series of years devoted to the work of revision of lessons, under your appointment, we report the following conclusions:

We believe that the lesson *Quarterlies* should be edited by a committee or board of editors acting under direction of a supervising editor in chief, such editors being so located that they may work in cooperation, in consultation, and by concurrence of action; also that in due time all lesson material should be issued under direction of the general board of publication of the church.

We further advise that upon due issue of a comprehensive system of lessons adapted to the various departments or grades, such lessons should be carefully reedited or revised and put into approximately permanent form for regular lesson material. By such a system much expense caused by constant publication of new matter, as under the present system, could be avoided, with decided benefit to the course of study for all the grades.

We call attention to another matter of importance in connection with the issue of the Sunday school lessons: At the General Convention of 1916 a committee was appointed to take into consideration petitions asking for *Quarterlies*, making no reference to the three standard books of the church; this with a view to meet a so-called demand for lessons suitable to those not of our faith who attend the various schools. The committee was given power to act and adopted the following resolution:

"Resolved, that the editors of all grades of *Quarterlies* be instructed to base their lessons upon the King James Version, and that all other translations and books of reference be used only as corroborative authority."

This action binds the editors of the *Quarterlies* to the King James Version of the Bible as the basis of all Sunday school lesson matter; and under this rule the editors are prohibited from introducing matter from the Inspired Translation, the Book of Mormon, and the Book of Doctrine and Covenants, unless such matter is specially referred to in the King James Version. In our opinion this action is contrary to the commands of God given to the church in this dispensation. The church has three standard books and it is directly commanded to teach the principles contained in those books. The Book of Mormon refers to the "plain and precious things which have been taken away from them [the Scriptures]"; and states that the teachings of the Book of Mormon and the Bible "shall grow together unto the confounding of false doctrines, . . . and bringeth them to the knowledge of their fathers," etc. In the revelation of God given to Moses we are told that in a day when men shall esteem the words of the Lord as naught, "and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe." In Doctrine and Covenants 42: 15 we are instructed: "Thou shalt ask and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."

The Lord thus indicated what shall be taught to confirm the truth to the world. We cannot omit the things prescribed by him and meet the demands laid upon us as the church of Jesus Christ. The leading purpose of the lesson matter is to teach our own children. In fact, the children of Latter Day Saints comprise the great body of our Sunday school membership, the attendance of others comprising a small minority of those forming the schools. Besides this, there is nothing in the three standard books but what should be taught to those whom we are seeking to convert. It is also true that in the lesson matter such confirmatory teaching from the three books contained in the *Quarterlies* may be wisely pre-

sented, and must in due time be presented, to those not of the church.

For these reasons we consider the action stated in the resolution given above to be seriously out of harmony with the commands of God and in direct violation of the spirit of the latter-day work.

We are credibly informed that while the committee which passed the resolution was supposed to be composed of representatives of the twelve, the seventy, and the high priests and elders, some of the leading representatives named were not present at all at the sessions of the committee; that the action was hasty and in the nature of a compromise. We therefore recommend that the resolution be repealed, that the church may have lesson matter issued in harmony with the standard books, under direction of those in charge of such lesson matter and in accordance with the purpose of the great latter-day work.

JOHN SMITH,
R. S. SALYARDS,
A. CARMICHAEL,

LAMONI, IOWA, March 20, 1917.

Revising Committee.

MEMBER OF LIBRARY COMMISSION

To the General Sunday School Association; Greeting: One year ago you appointed me as your representative on the library commission, and I beg to submit the following report:

The library departments throughout the country are showing a more lively interest in the work, confirming us in the belief that the How-Book for library workers is faithfully serving wherever it is given an opportunity.

The first edition of this booklet was issued in April, 1916, and free copies of the same were sent to the library workers in every district and stake throughout the country, and quite a lively response calling for additional copies was the result.

Your secretary believes that this library helper answers practically every question arising among library workers. It was the intention of the commission to make this department of the work as nearly as possible self-sustaining, and a small purchase price was placed on the booklet when ordered in quantities. It is not, however, the desire of the commission to keep this booklet away from anyone on account of a lack of funds. A free copy is always sent to every inquirer and it is desired that every library worker should have at least one copy of this little helper at hand. In order to accomplish this the secretary of the commission solicits the aid of the traveling ministry and every person interested in library work, and asks that they send for information and supplies of the booklet sufficient to fill the needs in their particular location.

The commission this year was fortunate in securing the services of Sr. Louise Evans of Grand Rapids, Michigan, (the commission member chosen by the General Religio Association). Sister Evans has spent considerable time in the districts and locals of Michigan and has lately completed a very important addition to the small pamphlet published by the commission during 1916. This pamphlet will now supply the library workers with a splendid list of books such as may be needed in all parts of the country. This work of Sister Evans not only gives the name and price of the book, but also the name of the publisher. Copies of this pamphlet may be secured either from the Herald Office or from the secretary of the commission.

The library commission was never in better condition to serve the interests of the workers everywhere, and solicits the aid of all persons throughout the church in disseminating the literature of the commission and in putting into active use every resource of the department.

Sister Estella Wight has faithfully served the commission during the past year as general librarian, and a report of her work in part may be seen below. Following is also the report of Bishop J. F. Keir, treasurer of the commission, and also that of Heman C. Smith, our church historian, who is the church member of the commission.

The general secretary believes that during the coming year practically every library board in the districts or in the branches will have assimilated the work of this department and will have fallen in line with the original intentions of the library commission, which is to lessen the labor of the locals and districts by placing all of the library interests of the three societies under one head, allowing each society to choose its own representative on the local and district boards.

The library work when taken up systematically and carefully studied is easily understood. The main trouble heretofore has been in a lack of knowledge, principally by not having sufficient printed literature in the hands of the local and

district workers. This difficulty should now be almost wholly if not entirely removed since complete information can be secured by all who desire, either from the commission or the Herald Office.

If library board members desiring information will send their questions and suggestions to the general secretary or any member of the commission, they will receive a ready response, and should the first or second letter not clear matters up perfectly, feel at liberty to continue correspondence. It is only by this cooperation that the best results may be had.

E. H. FISHER.

TRAINING THE TEACHER

[A few summarized ideas from the speech of Elder A. E. Warr at the Religio Convention, Monday afternoon, April 1. —EDITORS.]

The teacher training problem is the greatest problem of the Sunday school, yet there is antagonism to teacher training and sentiment must be created for it.

There are different stages in the development of the child mind. We must take the infinite truths of the gospel and even adapt them to the child mind. There is need of preparation, though it has been said that the only thing some people will attempt to do without preparation is to teach a class in Religio or Sunday school.

One of the best little books for beginners in the study of mind growth is Common Sense, by E. W. Thornton. He says that adaptability is common sense. Common sense is the sixth sense given by the Creator to prevent the other five from making fools of themselves.

This idea of adaptability is illustrated by the boy who rode horseback to the mill with his bag of wheat. At first he put a stone in one end to balance the wheat in the other, but later his common sense brought an adaptability to the need and he put half of the wheat in one end and half in the other, thus eliminating the stone.

"The only responsibility greater than taking a class is not taking one."—Wesley.

"What you do speaks so loud that what you say cannot be heard."—Proverb.

We must be well informed. Some high school students in a certain school were given a list of questions to answer. While we may laugh at their answers, we should beware that we do not fall into as grievous errors.

Some of the answers included the following: Moses was a son of David. He was one of Jesus' disciples. Jonah was the man swallowed by a whale; he was let out by Solomon.

AN IMPORTANT DOCUMENT

The following is the text of one of the most important pieces of legislation ever adopted by the Sunday School Association:

LAMONI, IOWA, April 5, 1917.

To the Convention: We, your committee appointed to confer with a committee from the joint council of the Presidency, Twelve and Presiding Bishopric to inquire into the matter of stewardship, surplus, etc., of the association, hereby report the action of the joint committee, which, we are duly informed, was presented to the said joint council and approved by that body:

"Whereas, The General Sunday School Association is an auxiliary to the church, as outlined in Article II and III of the Constitution and By-Laws as follows:

"II. The object of the association shall be to consolidate and unify the forces engaged in the Sunday school work; to devise and put in operation methods and means for its promotion, for the purpose of teaching God's word according to the best methods suggested by experience and the Spirit of truth."

"III. The relationship which this association shall sustain to the church shall be that of an auxiliary, a 'help.' In its government and direction it shall be subject to its own rules and regulations. Its purpose being to aid the church by actively prosecuting the work of a very necessary department of its spiritual labor, it invites the fostering care of the church."

Whereas, the fulfilling of this purpose requires the editing, publishing and sale of Sunday school *Quarterlies* and other

helps from which revenue is derived, thus creating a temporal as well as a spiritual stewardship; therefore

Be it resolved:

1. That in order to put into active operation this stewardship, the executive council is hereby authorized and directed to file with the Presiding Bishop a copy of the financial report of the association and prepare and submit on March 1, of each year, for the approval of the Presiding Bishopric, a statement of the probable receipts and disbursements necessary to properly carry on the work for which the stewardship was created;

2. That all moneys received by the Association be deposited with the Presiding Bishop, to be paid out upon proper requisition as provided by Article V, Section 6, of the Constitution and By-Laws;

3. That all funds on hand over and above six hundred (\$600.00) dollars on December 31, 1917, and annually thereafter, having first supplied all the just needs of the association, shall be paid to the Presiding Bishop to be disbursed by him as the law directs;

4. That should there at any time be insufficient funds to satisfy the budget requirements, the needs of the association may be laid before the Presiding Bishopric, as the law provides.

G. R. WELLS.
W. W. SMITH.
J. A. TANNER.

THE NEW RELIGIO OFFICERS

JAMES W. STOBAUGH

The new secretary of the Religio is a young Irishman from the Kansas City Stake. He has been living at Mount Washington, Missouri until the last few weeks, and has now moved to Englewood, the next suburb east, which is next-door neighbor to Independence. He is twenty-one years of age and resides at home with his parents.

He is well and favorably known locally, having put into operation one of the most model secretary record systems and given the secretarial work in that district a dignity, such as we wish it might have everywhere. At their organization the Kansas City Stake Sunday School Association elected him secretary, and at the recent election of officers honored him in the superintendency of the stake, though he preferred the secretarial work. He was ordained a deacon the past year.

He holds the position of head wire chief, while on his shift, being in charge of all the mechanical equipment of the Western Union Telegraph Company's lines in Kansas City territory. His shift is a convenient one, from one at night till eight in the morning—seven hours. This allows him to attend any services he desires during the day and evening, in the stake where every school is on the car line. Being an indefatigable worker, we predict the districts will hear from him and be impelled to respond.

VERNON A. REESE

Vernon A. Reese is a young man near his thirtieth year, tall, slender, dark and serious. He is a citizen of Chicago. Has been very active in the church work and in that of the auxiliaries for several years. He is a grandson of the late Bishop of the Lamoni Stake, William Anderson, and should prove a valuable acquisition to the library commission. We look for active revival of interest in this department. Brother Reese is presiding teacher and clerk of the First Chicago Branch; president of the Northeastern Illinois District Religio. He is also chairman of the district library board and has practical experience for his new work.

R. A. LLOYD

Robert A. Lloyd, who was recently elected treasurer of the General Zion's Religio-Literary Society, is a young man in his early thirties, fair complexioned, medium height, good looking and a live wire. (This, so you won't be shocked when you see him.) He is a resident of Saint Louis, and has been for several years, and still is the superintendent of the Sunday school there. Under his able direction the Sunday school probably has a larger percentage of organized classes than any other Sunday school in the association. He is an active priest in the branch and has held various offices in both of the auxiliaries, as well as being deacon of the branch for a number of years. He is a brother-in-law of vice president T. J. Elliott, since they married sisters several years

ago. He is a traveling salesman for a Saint Louis millinery house.

WILLIAM F. SAGE

William F. Sage was born in Syracuse, New York, September 14, 1892. Baptized on December 9, 1907, at Detroit, Michigan. Formerly a member of the Disciple Church. In 1908 was elected to office of librarian of the Detroit Religio and from then on occupied various positions in the First Detroit local, including that of president. In 1915 while occupying as president of the Detroit Religio the local by means of special work won the District Trophy which consisted of a beautiful silver loving cup valued around fifty dollars, given to them for the highest grade. And a special pin was given the president.

Also served in various positions in the Sunday school. Occupied as president of Eastern Michigan District Religio for three years till business compelled resignation from active work for several months. Is a charter member of the Second Detroit Branch and auxiliaries. Appointed assistant general Home Department Superintendent in October, 1916.

NORMAL DEPARTMENT

To the Joint Executive Committee of the Sunday school and Religio Society: For the Religio-Sunday school normal department, I wish to report for the period from March 16, 1916, to date.

The year's work was planned so that two things might be accomplished: first, the completion of the details connected with the offering of the standard course; second, formation of classes in this course.

The course, accordingly, with respect to minor helps, examinations, etc., has been made ready for use, and to further strengthen it, a handbook for teachers of training classes is being prepared. In order to form classes more readily, a campaign for the enrollment of one thousand students in the standard course was undertaken in the late fall and winter. In checking the results, the cumulative effect of over eight years' work for the Hurlbut text became evident; for while a total of 671 students were enrolled, 372 chose short course No. 1, using the Hurlbut text; 122 chose short course No. 2, using the Religio text; while 177 began the study of the standard course. The course in story-telling at present comprises the first two sections of the standard course, and enrollments are included with the latter. The cradle roll superintendents now being canvassed are responding splendidly and a course in story-telling, separate from the above, will be ready for them soon. The enrollment campaign was conducted by Edward F. Yerrington, Providence, Rhode Island, appointed especially for this purpose, and while he pressed the campaign energetically, replies to his repeated letters to the district superintendents and presidents were received from just about ten per cent. The extreme difficulty in securing response from the supposed district workers, and their cooperation in training the teachers in the schools and locals, constitutes our most annoying problem. However, a by-product of the campaign of great value is the publicity given the standard course, and this will be capitalized in our efforts for further enrollments during the coming year.

Including the new enrollments there are now about 1,800 students of the various courses of the department. Progress with many is very slow, and others must be constantly exhorted in order to prevent lapsing entirely. Thus, the history of the department indicates that examinations have never been in satisfactory proportion to the total enrollment. This year is no exception, as the following record of examinations shows:

Short course No. 1 (Hurlbut text): Examination No. 1, 109; No. 2, 41; No. 3, 46, making 196.

Short course No. 2 (Religio text): Examination No. 1, 20; No. 2, 16; No. 3, 6, making 42.

Standard course: Examination No. 1 (a), 6; No. 1 (b), 3; No. 2 (a), 1; No. 4 (b), 2, making 12. Total, including 52 graduates, 250.

It should be borne in mind that the examinations in the standard course represent only those of three small classes organized last summer. Later enrollments are not yet ready for the first examination.

Personally the work for reunion and district institutes increased considerably over the previous year; department correspondence almost doubled; and special work incident to the courses was heavy. Grateful acknowledgement is made of the

active cooperation of the Religio and Sunday school executives, and of the department heads whose work touches that of the local teachers and officers.

Reports of the receipts and expenditures of the department, with amounts equally apportioned, have been made in detail to the respective treasurers of the General Sunday School Association, and Zion's Religio-Literary Society. Summarized, these show receipts, including a balance of \$12.74 at the beginning of the year, of \$89.25; expenditures, \$99.98, leaving a balance due me of \$10.74.

L. F. P. CURRY, Superintendent.

PITTSBURGH, PENNSYLVANIA, March 17 1917.

STORY TELLING FOR TEACHERS

From her tenth year, when she began to understand what her teachers in the day school were trying to do, she was more or less bored in the Sunday school; not because the Sunday-school teachers lacked the best material.

The greatest teaching factor at the disposal of the Sunday school is the art and science of story-telling. Because every normal child has a thirst for stories, "all the world loves a story," because the story satisfies the quest for knowledge. The child must learn through the story of other's experience, since he cannot learn through his own meager experience the effect of certain conduct. Fairy stories are especially fine for this, since in them the right always prevails and the wrong brings disaster.

If we give our children the proper kind of stories, when the time comes that they want to learn through their own experience (this time comes generally in adolescence), they will go out with the spirit of quest, not of experiment.

Another value of stories is, that they develop sustained attention which later becomes concentration. Children like stories which have action, and especially those which have the element of suspense.

One of the things we must try to cultivate is the habit of sympathetic interest and listening. Also in this age, it is very necessary to develop constructive imagination. We in the United States are too apt to judge things entirely by their value in dollars and cents.

Every great business, every great painting, every great composition, every great building or achievement was first built up in the mind. People who object to children's imagination because they're afraid the child will tell lies, do not understand how truly all right and fine the child is. It is only through contact with grown-ups that the child becomes bad.

The story exercises the memory and assists it by surrounding the truth with pleasant things. Jesus knew that, and when he wanted to emphasize that we should be wise and careful in building our characters, he told the story of the house built in the rock and the house built on the sand.

The story stimulates the emotions. The child's nature is largely emotional. We must arouse the feelings of the child in order to impress upon him any lesson or truth. In every service we have music to touch the feelings of the people.

Educators of all ages, when they wanted to stir the people, have written in story form, e. g., Pestalozzi—"Leonard and Gertrude"; Rousseau's "Emile"; Froebel's "Mother play," etc.

In preparation for telling a story we must read our story over and over till we know it thoroughly

as it is told in the Bible; then read other books, Josephus, Farrar, etc. When you begin to tell your stories try to retain some of the words of the original story—not just the bare facts. Then arrange the material; then fix the material in mind, but do not memorize it, so you are bound and cannot vary.

We need not go outside the Bible to find stories for the Sunday school. The stories of the Bible are folk stories, handed down by the people. Folk stories indicate the character of a people; the oriental stories emphasize the inexorableness of fate; the Arabian stories are wishing stories; the Chinese have stories of ancestor worship; Greece had the great stories of heroes; in Roman stories the individual was merged in the exaltation of the race. The Hebrew story is the story of Jehovah, the one true God. These stories should be given to the children very much as they are, because they are told simply, by a people who have not yet reached the adult stage of development.

Children have the quality of God's consciousness. They think of God as near. Her seven-year-old boy asked, when fasting for the church last Sunday, "Mamma, will Brother Fred go to God and ask him what to do for the church, and will God tell him?"

Adapt the story to the children, then tell it in simple, dignified language. Remember you're speaking for God.

MRS. W. W. SMITH.

THE GENERAL CONFERENCE

(Continued from page 340.)

children was carried out, a goodly number of children being in attendance, in spite of the inclement weather. Eight different sisters took part in the meeting and musical selections and songs filled out the time to the delight of the children.

SATURDAY AFTERNOON

The 2 p. m. session opened with singing "Hail to the brightness of Zion's glad morning," No. 156 in the Hymnal.

J. W. Wight offered the opening prayer.

The minutes of the previous session were as usual read and approved.

Independence Stake conference asked for the 1918 meeting but no action was taken on it at this time.

A report from the Religio Society was read, concerning their recent convention.

The conference adopted the coordinating committee idea which had resulted in the appointment of one each by the Religio and Sunday school. The Presidency was authorized to appoint the member of the committee.

Minnesota District sent in a communication asking that dancing and card playing be made a test of fellowship. It was laid on the table.

The matter of incorporation of the church in Canada was on recommendation of joint council referred to Presidency and Presiding Bishopric with authority to take such steps as are in their judgment thought necessary.

A resolution to have all conferences held at Independence was laid on the table by vote of 164 to 87.

A petition from the Pittsburgh District granted the following:

Whereas, the district has grown to such large proportion, and covers a large territory making it inconvenient for so many of the Saints to attend the district conferences, by reason of the expenses attaching thereto, and whereas, we feel confident that a division of the above district is necessary, and in the interest of the membership within said district and the general church,

Therefore, be it resolved that we petition the General Conference to divide the district as follows: The four counties, namely, Brooks, Hancock, Ohio and Marshall, in West Virginia, and Belmont and Jefferson counties in the State of Ohio, the six counties named above to be known as the Wheeling district. The remaining territory of the original Pittsburgh District to be known as the Pittsburgh District.

Albert Carmichael and Floyd McDowell were elected trustees of the Children's Home for a three-year and two-year term respectively.

The request of the gospel literature commission for fifty dollars was referred to the appropriations committee of the order of bishops.

The following referred to the order of bishops, president of Graceland College and Quorum of Twelve for further report and recommendation:

Resolved, That hereafter all money collected throughout the church on the first Sunday of October of each year, known as "College Day," is to be available as a scholarship fund to pay for scholarships at Graceland College, for worthy and needy young men and women, and that the First Presidency and Presiding Bishopric is hereby authorized to devise a method, and put in operation, to carry out the purpose of this resolution.

The question that came in from Australia concerning the rights of priests as ex-officio and members of conferences was referred to the joint council.

On recommendation of the members elected on the gospel literature commission E. D. Moore was chosen as the third member of the commission.

Proposals to change the description of the seal of the church (Conference Resolution No. 163) was by motion referred to the Presidency and Presiding Bishopric with power to act. The description is to be made to agree with the seal as used.

The following brethren were recommended by the Presidency for ordination to the office of high priest: E. O. Clark, A. W. Craig, Edward Ingham, H. N. Hansen, Edward Ingham. Brethren Rannie and Hansen were present and expressed a willingness to serve. By motion and vote, the recommendations were indorsed.

Upon recommendation of the Presidency the following were indorsed by the conference for ordination to office of bishop: E. O. Clark, H. A. Scott, A. W. Craig, Edward Ingham. None of these brethren were present.

Joseph A. Tanner was appointed as the church's member of the coordinating committee.

The part of the President's report suggesting serious consideration of the question of biennial conferences (near top of page 39 of DAILY HERALD for April 6) was brought up.

A motion to adopt the suggestion was offered. Following the proposal of a substitute to refer to the Presidency, Twelve and quorums of seventies considerable discussion on the merits and demerits of the case followed and was not concluded as we close our part for the day.

SATURDAY AFTERNOON—CONCLUDED

As we went to press there was a motion before the body to adopt the suggestion in the President's report for biennial conferences (top of page 39 in the

DAILY HERALD). There was also a substitute before the body to refer to the Presidency, Twelve and Quorums of Seventy, for consideration and report. After a long discussion the previous question was ordered. The substitute lost and the original motion carried.

The matter of the time and place of the next conference was then raised, and it was moved that when this conference adjourned, it does so to meet at the call of the First Presidency. A substitute was offered that when this conference adjourns it does so to meet at Independence, April 6, 1918. An amendment to the substitute was offered by striking out 1918 and inserting 1919.

This continued the discussion of biennial conferences. Special stress was laid upon the work of the seventy and their rights, but the chair called attention to the discussion between legislative and administrative powers. It was also strongly urged in the terms of the last paragraph of the President's report, that many new matters were soon to be brought forward, and it was urged under these circumstances that we should have an early conference to consider new legislative propositions. Great stress was also laid upon the educational value of the conference. Finally, in the late afternoon, the amendment was defeated but the substitute carried by a vote of 148 to 125. So the next conference will meet in Independence, April 6, 1918.

It is clear that while the body was ready to approve of the suggestion for biennial conferences, they felt that now there is a need for another meeting in the near future. It also occurs to the HERALD editors that a biennial conference would require the amendment of certain of our articles of incorporation since members of the board of trustees of the college, Children's Home, and Sanitarium are elected annually. This will not prevent the biennial conference plans, but it will make necessary careful consideration and readjustment before it is carried into effect.

The benediction was offered by W. A. McDowell.

EVENING

The speaker at the church at 7.30 was Richard Baldwin and on account of the awful weather the attendance was only fair. As usual Bishop Evans preached at the Coliseum, with the building two thirds full.

The seventies held a joint session in the evening and discussed business which had been pending.

SUNDAY

The brightness of the sun in a clear sky on this Easter morning compensated somewhat for his neglect on yesterday. His warm greeting is certainly appreciated.

Every evergreen bent in humble submission to Winter's will carries great loads of heavy snow. The dairyman reports having been stuck in a snow-drift and being compelled to turn back, the first time this year and the worst time he ever had. People pick their way single file along out-of-the-way side-walks that have not been cleared.

Yet more than a mere caprice of Nature is required to deter God's people from assembling at his house to worship him on occasions like this. J. A. Tanner and Walter W. Smith, presidents of the Kan-

sas City and Independence Stakes, respectively, were in charge of the eight o'clock meeting in the upper auditorium of the church.

Joy and gratitude for the resurrection and its resultant conditions, were the dominant themes. The requests coming from the sick and afflicted for the prayers of the Saints in their behalf were reverently considered in the many humble prayers offered.

Meetings like this give one a vision of what may prevail in the future state when all that is evil and undesirable will be repressed and eliminated while all that is good and pure will be accentuated.

A prayer ascends to God from the heart of one of his servants from another stake of Zion. Another from one whose home is in a distant province of Canada, then a brother from California, one from the South and one from the East are heard. The final reunion of all the pure in heart to unitedly glorify his name appears before one's vision almost like a reality with such an experience as an inspiration.

"Glorious things are sung of Zion" melodiously rolls forth and we think of the Zion to be as well as "Enoch's city seen of old." Truly—"then we'll surely be united, and we'll all see eye to eye."

So long as we are in our present condition we are limited by time. What is a mere hour or more to such an audience, half of whom could easily use all the time, were it granted! "Be brief," is the caution that must be urged, yet it continues to be irksome to most of us. Even the big clock pendulum on the wall seems to tick out: "On—on;—time—goes—march—ing—on."

As the testimonies are uttered by one and another, experiences teeming with interest are heard: some of healings, some of preservation in time of danger, others of God's abiding presence by his Holy Spirit, and they all stir the heart.

Youth and age, member and priesthood, experienced and inexperienced, those who testify all put themselves squarely on record that all may know where they stand. Truly a spiritual prayer meeting is a wonderful occasion. No one can portray the spirit of such gatherings. They are not a mere assemblage of God's people. The calm yet powerful presence of God's Spirit pervading the air at such times must be felt to be understood. Now the time has flown and the meeting is over, but its influence remains and will throughout the day, the week, and we may hope, much longer.

At nine the joint quorums of seventy met at the invitation of the Twelve with the latter in a prayer meeting at the high school building. They were out in time to attend the sermons at eleven.

Instead of the usual session of the Sunday school at 9.30, an easter program was rendered in both the upper and lower auditoriums.

All the seats in the upper room were filled and an excellent attendance of mostly children was had below. One feature in the latter program not advertised, was a short address on the Christmas offering by Bishop James F. Keir. He told us he was incurably afflicted with the Christmas offering fever and wanted everyone else to catch it.

He told a story of a traveling man who visited an old-fashioned hotel in an out-of-the-way place. An old grandfather clock stood in the hall, its ponderous

pendulum seeming to say: "Take—your—time.—Take—your—time." The next day he took the train to a great city where a red-capped attendant hustled him and his grips up through the station and out into a throbbing auto to be whirled away through noisy streets, where all was haste and speed to a great hotel.

Up to a register, a hastily written name, and up went an elevator to leave him at his room where a little mantle clock was busily ticking away: "Get there! Get there! Get there!" just as we are going to about raising the money we have set out to, for our Christmas offering.

Bishop McGuire was greeted with a full house in the upper auditorium at eleven, assisted by F. G. Pitt. If there was an empty seat we couldn't find it. Not only repression of unnecessary wants was urged, but a better use of that which comes into our hands.

The action of the Sunday school association in voting to turn over to the church all those funds over and above its needs was commended as a move in the right direction. For years a considerable sum has been deposited with the Presiding Bishop but the recent action will release the entire amount to the church funds.

We noticed a competent stenographer busily plying a pencil and we hope to publish for the entire church his words on this memorable occasion.

A full choir sang the songs of Zion with a solo rendition of "The Lord is my shepherd," by Sister W. N. Robinson.

Brother Ammon White addressed a smaller audience in the lower room the same hour, assisted by M. H. Bond. "Have faith in God," was the text. The speaker urged that we must have faith to move out whether others do or not. Each man in his field must have faith in God and in the work that the work will be done. He very nicely wove the experiences of Gideon's three hundred. No church is organized for efficiency as ours is, therefore we have something on which to base our faith.

The service in the main auditorium Sunday afternoon was opened by the singing of the resurrection hymn 180. A beautiful anthem by the conference choir, and a very appealing solo by Sister Cordie McCormick were introductory features. J. W. Rushton delighted the large congregation with one of his eloquent sermons. The text was: "To me, to live is Christ, to die is gain." To that was added a quotation from Boscom, "It cannot be gain to die until it is Christ to live." He lamented the tendency to take a "short cut," instead of developing through steady application, declaring that faith should be established on an intellectual basis, we should develop a philosophy of our doing and being. The gospel of Christ is a science and a reasonable process. The very fall that we deplore grew out of this desire to take a short cut.

Doctor G. Stanley Hall, the greatest psychologist in America, was quoted as saying, "There can be no moral progress unless we believe that the eternal powers are always on the side of right." Also, the startling statement was made that religion has been the opponent of morals, ethics and right, because it has made its appeal primarily to the emotions—has taken the short cut.

Later we expect to publish this sermon in full.

In the lower room at 2.30 U. W. Greene was the speaker. While the audience was not large, he held the interest of those present in a relation of his experiences in Palestine and more recently in his trip to England. To God he gave the praise for comforting reassurances and exceptional freedom from seasickness on the latter trip.

Bishop R. C. Evans spoke on the resurrection to a full house, with the missionary chorus of about a dozen singers rendering the special music.

At the church at 7.45 J. A. Gillen addressed a full house. The missionary chorus gave the music. The lesson was the prayer of Christ in the seventeenth chapter of John. He believed God would be unjust if he did not give to us the same power to overcome the world as he gave Christ. If we have faith in God he will give us power to overcome the world was the belief of the speaker and he has a faculty of imparting faith to his hearers.

With "Deathbed repentance" for his subject Bishop R. C. Evans disposed of some of the fallacies regarding that situation in his characteristic manner at his meeting. The conference choir of about sixty members sang, and a vocal solo was included. There could be no doubt left in the minds of his hearers that when Christ uttered the words "I have finished the work thou gavest me to do," there was still something left for us to likewise finish. To merely believe it not necessarily to be saved, for the very devils believe and tremble.

R. C. Russell was the speaker in the lower room of the church at this hour. We may get echoes of the meeting later.

The speaker at Liberty Home was W. W. Scott and Thomas Leach at the Saints' Home.

MONDAY FORENOON

The prayer meeting at nine at the church was excellently attended. The preaching service following was by Joseph Arber. He insisted that there is a need for more manifestations of our love for God as well as to testify in prayer meetings. He told of one sister who could not give money, but by her efforts she made up one hundred and thirty-two garments for the Children's Home when it was opened.

As the big crowd poured out of the Woman's Auxiliary, a sister greeted us: "I never was so glad." "What's the cause?" We inquired. "Oh, we had a most excellent talk by Brother McGuire."

No doubt the press chairman of the meeting will report some details of the address.

The seventies were in joint session from 9.15 till noon.

MONDAY AFTERNOON

The opening prayer was by I. N. White, following the usual congregational singing. No. 35 was the song chosen and A. N. Hoxie, the church chorister, acted as chorister.

After the reading of the minutes to refresh our memories and receive any corrections if need be, J. W. Rushton arose and desired the indulgence of the audience while he made a few remarks. He was given the privilege and in a few fitting remarks presented resolutions of appreciation which had been drafted and engrossed by order of the General Conference in favor of Bishop E. L. Kelley.

THE SAINTS' HERALD

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The mind which does not wholly sink under misfortune rises above it more lofty than before, and is strengthened.—Richard Chenevix.

A similar set of resolutions was presented to the family of W. H. Kelley, coming from the Quorum of Twelve.

The secretary read these resolutions for the benefit of those assembled. They are on a beautiful white paper, hand lettered in black, illuminated in gold, and bound in rich black morocco.

The order of bishops sent in a communication recommending that General Conference resolution No. 225 be reaffirmed. By vote, this was done. The effect of this resolution is that the Presiding Bishop be a member of the Board of Publication.

Six brethren were recommended to be ordained high priests. The recommendation came from the Presidency and quorum of high priests. The names are: H. P. W. Keir, R. N. Burwell, W. R. Adams, D. J. Williams, D. T. Williams, H. E. Moler. Brethren Burwell, Adams, D. J. and D. T. Williams and Moler were present and expressed willingness to serve.

Spring River District asked that a uniform system of reporting for the priesthood be provided. It was suggested that such a system already prevailed, having been worked out by the First Presidency.

By vote the resolution was laid on the table.

B. J. Scott was recommended for ordination to office of bishop. The brother signified his willingness to accept.

The Presidency, Twelve and Presiding Bishopric brought in a recommendation that the Nodaway and Far West Districts in Missouri be organized into a

stake to be known as the Far West Stake, with headquarters at Saint Joseph, Missouri. They further recommended that R. S. Salyards be chosen president and B. J. Scott as bishop.

A motion to adopt brought out some statements that some had for a long time believed that such a step would some time be taken. R. S. Salyards stated his willingness to serve, as also did B. J. Scott. The recommendation was adopted.

The paragraph following the one on biennial conferences in the President's report, touching on the building suitable quarters for conference gatherings was brought up.

It was moved to refer to the order of bishops for investigation and report.

A substitute was offered, to approve and refer to Presidency and Presiding Bishopric to carry out at their discretion. A substitute prevailed which added the Twelve to the above.

The substitute as amended was adopted.

It was announced that J. J. Cornish would again preach at the church at 7.45 by request. Other announcements were, prayer meeting at 9 in charge of F. G. Hedrick and F. G. Pitt, preaching at 10.45 by J. A. Koehler, assisted by H. W. Smith. Bishop Evans at the Coliseum. The doxology was sung and the meeting closed with benediction by U. W. Greene.

An early adjournment was taken to allow the quorums to handle matters in their hands.

It is hoped the conference will adjourn by Friday.

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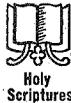
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



Doctrine and Covenants

Volume 64

Lamoni, Iowa, April 18, 1917

Number 16

THE GENERAL CONFERENCE

The conference which has just adjourned, is one of the shortest for many years. At ten o'clock Friday morning, April 6, the gavel fell for its opening. At 10.30 o'clock April 13, the ordination meeting was adjourned and the conference formally closed, but the final business session was completed by four o'clock the previous afternoon.

Throughout the conference one man stands forth as dominating the situation. Frederick M. Smith, who presided at all the business sessions, stood forth better and stronger than ever before, physically, mentally, as a parliamentarian and as a leader. But it was in the meetings of the priesthood that he appeared at his best and greatest.

He spoke four mornings, outlining the work and what would be expected of the missionary force and of the local men. He explained, also, in part what he was planning to do with the Quorum of the Twelve. He emphasized very clearly the necessity of education in a very broad way, and also the necessity of spirituality. We shall have further comments later and possibly a resume of his remarks for the HERALD readers, with further discussion. What he said then had much to do with quorum action and with the action of the conference. In fact, he showed himself more the leader in the meetings of the Melchisedec priesthood than he did even on the floor of the conference, and we have heard only praise of what he there presented.

The conference itself is significant as setting forth a higher standard for service of the men in the field—the missionary force sent out by appointment of General Conference; also of the new requirements to be made of district presidents. More efficient work is to be required of both the local workers and of the general church authorities. This means preparation as well as service.

The Quorum of Twelve are to assist more particularly in the general work of the church. This change in the work of the Twelve alone is epoch making, but in addition to this we have the higher standard being set and the stronger line drawn between local and missionary work. Much was attempted to strengthen the rank and file of the priesthood.

The matter of a meeting place for General Conference was referred to the joint council.

The idea of a biennial conference was approved, but provision made for a meeting next year.

A new provision was made concerning silencing men in the field, and that power placed upon the authorities of the priesthood, the duty being recognized to protect the interests of the church.

A significant feature is the provision by the conference in connection with the Sunday school, Religion and Woman's Auxiliary for a coordinating committee. This is also of large significance, and we trust will result in the elimination of unnecessary duplication.

Upon the whole the conference business was that arising directly from reports, and especially from the recommendation of the joint council, or in matters which were referred to the joint council with power to act. It is because of this fact and the large amount of work which was done by the council before the conference met, that the meeting was so greatly shortened. We hope to take up special features of the conference in succeeding issues of the HERALD.

The conference is noteworthy for its continual expressions of its confidence and trust in Frederick M. Smith. S. A. B.

"THE MESSIAH"

"The Messiah" was rendered by the conference choir on April 12 and 13, the first rendition being for the visitors, as many left on the 13th for their homes.

The wonderful music, solos and choruses, of this oratorio is already too well known to require a special description here. The church choirs have been practicing it the past two years, and it was rendered at the conference at Independence a year ago.

We have given a hint of the devotion and consecration of the general church chorister, Albert N. Hoxie, and yet we have told only a small part. The choir in Philadelphia under his direction has been a powerful instrument in interesting outsiders in our church work. He has supported the work there, both the orchestra and choir, with his private purse, as well as assisting worthy young people to get a musical education.

[We well remember four years ago, that he was considering resigning his work, so as to do more by way of personal preparation, as well as the direction of the musical interests of the church. Fortunately, he did not do this, and the way opened speedily so that he has not only been able to secure the studies he wished, but also to secure ample means for helping others; which he has done. Last fall he advertised for singers to give a rendition of "The Messiah" in the Philadelphia church at Christmas. Nearly two hundred responded, of whom some thirty-five remained with him and the choir.

Choir prayer meeting is the other great theme,

coequal with the choral music, and not a bit third is the subject of consecration.

When we consider how fully he gives himself to his work, we need not be surprised to see his dream come true, when he will direct one thousand voices. One splendid feature of this movement is that it develops the talent of our young people in this special line, and then retains their services for the church.

The recital at Lamoni was a marvelous spectacle as well as an auditory treat. Mrs. Nelle Atkinson Kelley, who sang the soprano has been doing splendid work all winter in Omaha. Mrs. Frances Norris rendered the contralto part in a very effective manner. The spirit of devotion was manifest. Paul N. Craig, director of the Lamoni choir, teacher of vocal music at Graceland College (also counselor in the Lamoni Stake Presidency) is well known to all of the musical interests in the church. When we say that he rendered the bass solos, it should be sufficient to intimate the high character of their rendition. He has been long devoted to the musical interests of the church as well as the spiritual, combining the two in his work of teaching, and especially in his own rendition.

These singers were already known to us. We do not reflect on their work when we say that R. C. Smith who sang tenor, was the revelation of the oratorio. He showed not only great natural ability, well trained, but he showed a conception of the role that is rarely found until the thirties or forties. He did things that he had not been taught, but which gave expression and reality to the difficult, but beautiful parts he had to sing. He showed a grasp of the role and sang with a feeling and spirituality that was quite unexpected. As he develops we look for great work from him.

One hears much of artistic temperament, so we feel that much credit is also due Mrs. W. N. Robinson, who assisted three of the soloists (all except Mrs. Kelley) in their rehearsal and then herself sang in the chorus. When a woman of her social standing and musical standing and ability is not only willing to stand back and let others do the stellar parts, but to assist them in their preparation, and then herself sing in the chorus, we have no fear of the ultimate triumph of the choral work of the church.

Nor was she alone in this: there were other singers, who with a little training, could have handled the solo parts, to be noted here and there, in many places in the chorus. Many of these, in the opinion of their friends, might have assumed the stellar role with equal success with the principals. But all willingly devoted their talent to the general result, which was remarkably fine and smooth in the 13th chorus.

This may sound like high praise, but when the glorious strains of the "Hallelujah" brought the audience to its feet in silent homage to the "Lord of lords and King of kings," even the deaf heard and worshiped.

S. A. B.

THE ORDINATION MEETING

To carry out the recommendations of the various councils and quorums, all ratified by the General Conference, an ordination meeting was held in the upper auditorium of the church at Lamoni on Friday morning at 9.30.

President Frederick M. Smith was in charge of the meeting and as a prelude to the service arranged the men on the platform. Brethren Philip Davenport and T. W. Curtis were ratified by their district conference for ordination to office of elder and since they had been put under conference appointment they were included in the ordinations at this time.

"Nearer, my God, to thee" was sung, and J. W. Rushton offered the invocation.

The responsibilities of ordination, it being the gateway to a large field of usefulness, were pointed out by President Smith. It was pictured as a process to liberate latent talent. It presupposes a willingness on the part of the recipient to recognize the opening of the gate to service; a disposition to be studious. It should bring to them a realization of their weaknesses and a desire to overcome them.

One predominating characteristic of a man of God should be cleanliness of thought and action. To keep oneself continually above reproach is one of the permanent responsibilities of the priesthood.

"These men are in a public way attesting to us that they are willing to accept these responsibilities.

"Until we have a band of men who are more consecrated, more devoted, more energetic than those whom they are expected to lead we shall be falling far short of our mark.

"We have looked forward to an endowment, but it means a consecration of mind, body and spirit, an expansion of soul. For the richness of that endowment let us pray, let us hope, let us work."

B. J. Scott was ordained a bishop by Frederick M. Smith and B. R. McGuire.

Edward Rannie was ordained a high priest by G. T. Griffiths and F. M. Sheehy.

H. N. Hansen a high priest by F. M. Sheehy and G. T. Griffiths.

A verse of No. 172 in the Hymnal was sung—"Be with me, Lord, where'er I go; teach me what thou wouldst have me do."

R. N. Burwell was ordained a high priest by U. W. Greene and J. W. Rushton.

W. R. Adams to office of high priest, by J. W. Rushton and U. W. Greene.

The second verse of the song was sung, A. N. Hoxie leading.

D. J. Williams was ordained a high priest by J. A. Gillen and Peter Anderson.

D. T. Williams was ordained a high priest by Peter Anderson and J. A. Gillen.

"I need thy Spirit every passing hour," began the third verse of song, so expressive of the sentiments of the hour.

H. E. Moler was ordained a high priest by W. M. Aylor and J. F. Curtis.

J. F. Mintun was ordained a high priest by J. F. Curtis and W. M. Aylor.

Warren E. Peak was ordained a high priest by T. W. Williams and R. C. Russell.

James E. Bishop a high priest by R. C. Russell and T. W. Williams.

One verse of No. 187 was sung.

E. A. Curtis was ordained a seventy by T. C. Kelley and E. E. Long.

B. J. Doty was ordained a seventy by E. E. Long and T. C. Kelley.

T. W. Curtis to the office of elder by J. F. Mintun and H. E. Moler.

Philip Davenport was ordained an elder by H. E. Moler and J. F. Mintun.

In the absence of the usual pastoral the missionaries are expected to begin work where left off, or in their new fields until such time as detailed information can be given.

After a motion had prevailed to adjourn, the President declared the conference officially adjourned.

No. 111 was reverently sung as a closing number and F. M. Smith offered the final benediction and blessing upon the conference.

The sixty-fourth General Conference of the church is now history.

NOTES AND COMMENTS

Bishop Ordained High Priest

A query is going the rounds, Should a man be ordained a high priest before being ordained a bishop, or may a bishop be ordained a high priest? At the late conference the latter procedure was adopted. (James E. Bishop was ordained a high priest.)

And Still They Came

People continued to arrive as late as Thursday evening, and called up the committee to be assigned stopping places, although the conference had already adjourned the final business session. T. W. Williams arrived from California in time to attend the final business session. He said he had heard that the hastening time was at hand, but now he knew it.

A Correction

In "Meeting Place for General Conference" in the DAILY HERALD of April 11, there occurs a ridiculous error. Doctrine and Covenants, 130:7 is under discussion. As printed, it reads, "Naturally we *impotently* expect these men to set an example in the observance of that law." It should read, "Naturally we confidently expect these men to set an example," etc.

An Untimely Anthem

A few weeks ago while the rehearsals for the conference were in order, the Lamoni choir, instead of marching up and taking their seats in regular order at the opening of the meeting, remained standing and surprised everyone by calling out, "All we like sheep have gone astray." The repetition of this theme was almost fatal to the gravity of their audience, time and place being taken into consideration.

Architects and Allied Trades

On Thursday, April 12, after the business session a meeting was held, of architects and others interested in trades connected with the building up and development of the material properties of the church, such as church buildings, office buildings and other buildings controlled by the church. About a dozen met and organized with H. C. Smith, 101 Highland avenue, Sumerville, Massachusetts, as chairman, and Charles F. Church, Lamoni, as secretary. No name was adopted, as it was decided to enroll during the year all who are willing to serve in the so-

lution of the problems connected with better buildings. The matter was discussed till 5.30 p. m. Encouraging letters have already been received from many during the past year. They want all who are engaged in constructive arts to affiliate with them, and request that such write the chairman, H. C. Smith, at the address given above. They will meet during the next conference.

Our Letter Department

On account of devoting our entire time and space to reporting the news and observations on the recent General Conference, we have been compelled to omit the publication of the usual letters until it was out of the way. However, we shall be able to print a large number of them in the succeeding issues and will soon be back to normal. We desire the indulgence of our readers while we try to get "out of the wilderness."

The Conference Daily

Those of our readers who did not subscribe for the daily HERALD have missed a number of special conference items which lack of space will prevent us from using in the weekly edition. We gave over last week's number to this and most of this week's, but still it is impossible to crowd eighty pages of matter into forty-eight allowed us for the two numbers of the weekly. Some of the back numbers of the DAILY are not obtainable at this office.

Those Omitted Names

Great stress was laid at the past conference upon the fact that efficiency will be the requirement in General Conference appointees, and that many would be dropped. We have not yet completed our comparison of the whole list, but among the high priests and seventies we note the following omitted this year who were appointed last year, or the year before: Walter W. Smith, Joseph A. Tanner, S. A. Burgess, and Frank Russell. Some of these men have the nerve to suggest that they are placed in the same category as the Quorum of Twelve.

The Boys' Organization

The result of the meeting held during the sessions of the conference to discuss the possibilities in the organization of the boys of the church in a somewhat similar manner to the Boy Scouts, Oriole Girls, etc., was the appointment of a committee of three to work out and formulate plans for a more permanent basis later. R. W. Farrell, of 14 Kenwood Street, Providence, Rhode Island, will act as chairman of the committee while D. T. Williams of Des Moines and Audentia Anderson of Omaha, will each do all he can in the way of securing information and studying local needs. The latter will attend more especially to the publicity end of the matter. We hope to hear more of this important matter during the year and that something can be done to extend the work throughout the church and fully organize at next conference time.

Numerous Meetings

Thursday evening, the 12th, a number of meetings were held of special interest. We noticed in one corner the association of architects and engineers who remained in constant session until 5.30. In another

session the Graceland Extension Institute met and discussed problems. The same officers were re-elected for another year: Frederick M. Smith, director; George N. Briggs, associate director; C. B. Woodstock, registrar. They were also empowered to use what funds were necessary and to do what is necessary to carry on the work energetically. At the same time the members of the Zion's Religio-Literary Society lecture board were attempting to meet. George N. Briggs, Vernon A. Reese and Mrs. M. A. Etzenhouser were appointed by the Religio executive committee to be that board. At five o'clock all meetings took a recess while Elder R. C. Evans led two candidates into the waters of baptism. On Wednesday evening after the oratorical contest the Greater Graceland Association held its meeting in the basement.

THE CAMERA CLUB

The work of the Camera Club promises to be of much interest to the church when it develops into more general lines. During the conference at Independence last year the club was organized with about fifteen members, but during the year this number has been increased through the efforts of Brother Albert Knowlton, the secretary, till they now number about thirty-five members.

The members are constantly on the lookout for interesting pictures of historical interest especially along church lines, such as church buildings and gatherings likely to be of general interest. These are made and collected by the members all over the country, from the Atlantic coast to the Middle West and to the Pacific. The organization is most complete in the East and Middle West, the people in the far West being a little slow in coming to a realization of the possibilities in this work. Those interested in this work and who would like to become members should correspond with the secretary at 1419 Kensington Street, Independence, Missouri. The president of the club is Elder C. Ed Miller, of Honolulu, and since he cannot be present, he is urging that all who can participate in the meetings and the work of the club do so, for it is sure to be of great value to the church.

HYMNS AND POEMS

Selected and Original

Keep Your Eyes Upon the Preacher

It has seemed to please the poets,
On occasions to advise
The poor, Christian on his journey
As to where to keep his eyes.
One compares life to a railway,
And that none of us may fail
Of a successful run, he warns us
"Keep your eye upon the rail."

Another quotes a colored parson
Who, emboldened by grave fears
Lest his wrought-on congregation,
Blinded by repentant tears

Shall omit their contribution,
Reminds them in a voice sedate,
"Keep dry eye on de sasser!
Watch de contribution plate!"

And there's scores of other places
To which, if we would be wise
And abound in Christian graces,
We must give attentive eyes.
Of these there's one suggests itself,
Surely an important feature,
When in attendance at church service,
Keep your eyes upon the preacher.

That fine new hat across the aisle—
It certainly is painful,
To have to draw your gaze away,
Just when you've most a brainful
Of plans how you can copy it
With things you have in store,
Lace, velvet, silk, and in that way
Save dollars ten or more.

To add unto your offering—
But how your mind is straying!
Your thoughts are most commendable,
But what's the preacher saying?
That poor mother with the baby
Who can't approve of church a bit,
Let's not annoy her more by staring
While she tries to quiet it.

Neither vow *we'd* not have brought it,
Perhaps *we'd* lack the fortitude
To ever reach God's house at all
If we had to bring a brood.
Which of course is speculation,
There's but one thing we can declare,
Without fear of contradiction,
All will agree *the child is there*.
And 'twill be the mother's verdict,
That we're most angelic creatures,
If, instead of baby's efforts,
We will calmly watch the preacher's.

Our minds are with such ease diverted;
Now a fly proceeds to roam
From gray head to thatch of auburn,
Then strolls awhile on hairless dome;
Or a brown bird out the window,
O'er the sill his head will poke;
But see the congregation's smiling!
And you didn't get the joke.

The question's really psychologic,
Though understood by everyone,
That the object holds our interest best
Which we place our eyes upon;
So to learn the lessons from God's word,
How to please Christ, the great Teacher,
And acquire mind concentration,
Keep your eyes upon the preacher.

"KRIT E. SIZE."

"Don't complain about the high cost of living until you've taken time to study your budget. Remember it's not the food eaten that costs so much as that wasted by poor economy."

THE GENERAL CONFERENCE

MONDAY EVENING

The church was packed long before meeting time to hear "Johnnie" Cornish. A number remained standing throughout the meeting.

On occasions like this, about all one can do is to sit like a sardine, and look and listen. The choir meets in the basement before marching to their place on the platform, and always have prayer before beginning their work. We weren't there this time, but we have been.

The director observed that the front aisle was full—too full to allow comfortable passage.

"Would the ladies and gentlemen please refrain from obstructing the majestic march of the choir as they ascend from the lower regions to the heights of glory?" he suavely requested. They did.

The sermon was on—"if any man preach any other gospel than I have preached, let him be accursed." The audience was very responsive and seemingly much edified.

At the Coliseum, Bishop Evans, backed up by the missionary chorus, talked on "Divine faith versus human reason."

The seventies met in their various quorum meeting places.

The local members of the Woman's Auxiliary held a reception to visiting members in the lower room at the church during the evening.

Most excellent weather prevailed throughout the day and evening.

TUESDAY FORENOON

The first meeting of the morning was a choir prayer meeting from 7 to 8.45, in charge of Albert N. Hoxie and Arthur H. Mills. It was held in one of the smaller rooms in the basement and the attendance was good. One member who has been raised in prayer meetings reports: "It was the best prayer meeting I was ever in." They will be continued.

The eight o'clock lecture to the priesthood was by President F. M. Smith. These meetings begin promptly at eight and are spoken of as the most educational and worth-while of any the church has had. There is the utmost frankness and a spade is designated by its proper name. Mark H. Siegfried will be the speaker to-morrow.

The prayer meeting at nine was in charge of F. G. Hedrick and F. G. Pitt.

The nine o'clock prayer service opened with the song, "Lord, we come before thee now." Brother Pitt exhorted that we remember the sick in our prayers and use wisdom in our testimonies.

After six prayers and two testimonies "A song of entreaty," copies of which had been distributed, was sung.

Brother Hoxie arose and urged all to take enough copies of this song home for their branches and paste them in their hymn books. He expressed the hope that some day we might have a songbook full of such songs as this which would express the peculiar spirit of our gospel. He also offered a few words of heartfelt thanksgiving and testimony.

There were in all twenty testimonies and six prayers, interspersed by "Let us pray for one an-

other," "Blest be the tie that binds," and "Rejoice ye Saints of latter days."

At ten Heman C. Smith addressed the high priests and the elders adjourned to attend. The subject was: "The Utah Mormon hierarchy." The meeting was held at the high school and some went away because there were not enough seats.

At 10.45 J. A. Koehler was the speaker at the church, with good interest and attendance. The sermon was reported and will no doubt be published.

The joint council of Presidency, Twelve and Presiding Bishopric meet each forenoon to consider matters referred to them and the routine of appointments. They hold forth in the church recorder's office.

The order of bishops hold sessions each morning at 9.15 in the library, closing before the joint council convenes.

TUESDAY AFTERNOON

The session at 2 p. m. was begun with singing "Hail to the brightness of Zion's glad morning," and prayer by James F. Keir.

The minutes were read and approved.

The order of bishops recommended that the new gospel literature commission be granted fifty dollars to prosecute their work. This was adopted.

The same body brought in the following and by motion it was adopted.

The Order of Bishops has carefully considered the matter of memorial to the martyrs, referred to them. A committee of three was appointed to make a preliminary investigation. Their report, which was submitted and adopted is as follows:

We believe immediate action should be taken looking toward permanent protection of the grounds at Nauvoo and to the preservation of the house still standing and known as the homestead of Joseph, the martyr.

To this end we recommend that a permanent committee be appointed from this order looking toward the fencing of the grounds, caring for the house, locating some one there to act as caretaker and who shall also handle church literature, and continue the work of arranging for a suitable monument to be paid for from the general funds of the church or by special contributions in response to the call of the Presiding Bishop.

The committee appointed consists of Bishops B. R. McGuire, James F. Keir, and M. H. Siegfried.

An amendment prevailed to add George P. Lambert to those suggested.

The joint council brought in the following and it was adopted without debate. The quorums had gone over the matter thoroughly.

We are instructed by the Joint Council of Presidency, Twelve, and Presiding Bishopric to present the following action by that body:

"The Joint Council, appreciating the difficulties arising from a misunderstanding or misrepresentation of Conference Resolution No. 604, recommend that it be rescinded, and the following substituted therefor:

"When any ordained officer or minister is believed to be guilty of immoral or unchristianlike conduct, the usual court procedure of the church adequately protects his interests. However, ministerial or official influence involves also such factors as reputation, ability, etc. Upon the authorities of the priesthood and church officers rests the duty of protecting the interests of the church when necessary by withdrawing representative or ministerial rights, these rights or interests of the individual concerned being safeguarded by appeal through the administrative line."

The order of bishops presented the following, which was adopted without debate:

We are instructed by the Joint Council of Presidency Twelve and Presiding Bishopric to present the following

resolution unanimously passed by the Order of Bishops and endorsed by the Joint Council:

That it is the opinion of the Order of Bishops that every branch should comply with the law by receiving oblations at sacrament service, as found in Section 59:2, and that the amount so received should be placed with the Bishopric in harmony with Section 42:8.

The Presiding Bishop recommended the following as members of the Board of Publication. The recently reaffirmed conference resolution makes the bishop a member: A. Carmichael, Frederick B. Blair, James F. Keir, E. A. Blakeslee, B. F. McGuire. These were by vote indorsed.

As committee on Saints' homes, the names of A. Carmichael, R. J. Lambert, and A. J. Yarrington were named and indorsed by vote. The recommendation that one of the membership of the committee be appointed business manager of the homes, and that the superintendent of the home farm at Lamoni be also superintendent of the farm at the Children's Home and College Farm, was included in the indorsement of conference.

The time set for introduction of new business was 2 p. m. on the 11th.

The roll call of the ex-officios of the conference was called.

The committee on Bible normal was continued.

The joint council are continued as committee on church offices.

The committee on appointment for vacancies on board of auditors was continued as at present constituted.

The term of M. A. McConley as member of the board of auditors having expired, and he being located in the Hawaiian Mission, F. F. Wipper and Charles Fry were nominated and Brother Fry elected.

The President and Historian were authorized to appoint the committee on revision of church history. The fifth volume is practically completed by the historian.

A new committee to confer with the Church of Christ at Independence now stands as follows: F. M. Smith, E. L. Kelley, W. W. Smith, Mark H. Siegfried and B. R. McGuire.

By motion and substitute, the committee on Book of Mormon concordance were instructed to turn completed manuscript over to Board of Publication and president and that its publication be hastened so far as possible. The manager of the Board of Publication desired that all vote yes on the latter proposition—and they did.

The committee on Young People's History was continued as it stands.

Albert Carmichael and G. R. Wells were reelected members of the Graceland College board of trustees. S. A. Burgess was nominated to succeed G. R. Wells and the vote was: Wells, 196, Burgess 59.

The members elected on the general library commission now are: Elbert A. Smith for the Presidency, James F. Keir, for the Bishopric (both ex-officio members of the board) and E. D. Moore for the church, Heman C. Smith suggesting the latter be elected instead of himself.

No changes were made on the Sanitarium board of trustees.

The action of last year which suggested that two

women be on board of trustees of the Sanitarium was brought up and rescinded.

The committee on Book of Rules have completed most of the work and were continued with the suggestion of one of the members that they speed up.

J. F. Garver was continued as a member of the social purity board.

L. E. Hills said he had prepared a copyrighted Book of Mormon map and had two zinc etchings made of it. He offered them to the church. It was received and referred to a committee of three to be appointed by the chair, the committee to report a year hence.

It was moved to rescind the action of last year, referring matter of atonement to the First Presidency, Twelve and Seventy, and that it be referred to the Presidency. The motion was laid on the table.

The Presidency, Twelve and Quorum of High Priests nominated the following for ordination to office of high priest: J. F. Mintun, W. E. Peak, R. T. Cooper, A. E. Stark. These were by vote indorsed. Brother Mintun and Peak were present and signified willingness to accept.

The meeting adjourned at 4 p. m.

TUESDAY EVENING

The Woman's Auxiliary occupied the time at the church with an interesting program. In this case, as in a number of others, we publish details of the meeting under separate heading.

The Coliseum attendance was very large to hear Bishop Evans.

A number of quorums held meetings in the evening, while a number of committee meetings are always to be found here and there between and even during every general session.

Some jokes are always passing around among the missionary force about being brought "on the carpet" before the joint council. Here and there they may be seen awaiting their turn to appear before that body.

One wag intimated that they kept a tape measure on hand to ascertain whether everyone measured up to the physical standard, while questions were put to each to ascertain his mental capacity.

Of course we know this is only one of a number of jokes which serve to lighten the real situation. It is common knowledge that men are called in to talk over their financial needs, their special desires, etc., that so far as possible all appointments may be satisfactory.

The choir held a reception at the high school building during the evening.

WEDNESDAY FORENOON

The first meetings on the 11th were simultaneous prayer meetings of the choir and the young people at seven a. m.

The eight o'clock priesthood meeting was as usual well attended. Bishop Siegfried of Independence Stake, told in a most direct way of the problems incident to the gathering. He did not attempt to give a solution for all the difficulties, but suggested some of the ways in which the general ministry could help. He will continue to-morrow. President Smith suggested that there were a number of things "up his sleeve" which he wanted to present, even if it became necessary for the priesthood to remain a half

day after conference to hear a number of speeches bunched up.

The prayer meeting at nine was in charge of O. Salisbury and William Grice. Excellently attended and most interesting.

At 9.15 the elders met. We got in late, but in time to note the customary intense interest and hear some most excellent comments. At 10.30, like a lot of colts that want to get into the pasture lot they went in a body to the church to hear the "Indomitable Dan" Macgregor. In addition the appointment of Elder Macgregor to speak at 10.45 was supplemented by a number of requests sent in from the audience.

The great world conflict in its relation to prophecy was the subject. Quoting liberally from a miniature library he presented the opinions of men of the past and present on the present situation, with his own interpretations thereon.

WEDNESDAY AFTERNOON

The 2 p. m. meeting was called to order by President F. M. Smith and after singing No. 120 in the Hymnal, Frederick A. Smith offered prayer.

W. O. Hands sent in a message asking that the boy movement be kept alive. The President stated that those interested should arrange a meeting soon.

The appointment of the following as members of the committee on revision of church history, was indorsed by conference action: E. L. Kelley, Mark H. Siegfried and Charles Fry.

A recommendation from the Presidency, Twelve, order of bishops and president of Graceland College was to the effect that they looked with favor on the adoption of the scholarship plan for Graceland. They further favored setting apart such part of the college collections as are necessary for this purpose.

The committee on boundary lines suggested granting request of Mobile District in defining boundaries; that the counties of Rogers and Washington in Oklahoma be transferred from Spring River District to Central Oklahoma District; that territory in British Columbia east of 120th meridian be taken from Seattle and British Columbia and placed in the Spokane District; Dallas County, Texas, from Central Oklahoma District to Central Texas District. These recommendations were adopted.

The Woman's Auxiliary nominated Mrs. Jennie M. Studley as member of the social purity board, and she was so indorsed.

As the nominee for member of the Children's Home board of trustees, Mrs. L. L. Resseguie was suggested. She was elected.

They asked that a member of the auxiliary be given a place on the library commission. No action was taken.

The auxiliary had chosen Mrs. Frederick M. Smith as their member of the coordinating committee provided for by action of the church, Sunday school and Religio.

The high priests sent in a statistical report which was read and spread on the minutes.

The Sunday School Association work was reported by its superintendent and secretary. That part of it which referred to the stewardship (already reported) was adopted as the sentiments of the conference.

A communication from the library commission told of the appropriation of fifty dollars each for library extension work and asked that the conference vote one hundred and fifty dollars to the fund. The request was referred to the appropriation committee of the order of bishops for consideration and report.

The gospel literature commission reported that they had organized and appointed R. W. Farrell as superintendent of the active work.

It was moved to look with disfavor upon the action of the Sunday School Association in adopting the King James Version of the Bible as the basis in *Quarterly* lessons.

It was urged by the mover and supporters of the motion that the conference should take action so the next Sunday school convention could base its action on the sentiments of the church as expressed by the conference.

Much interesting debate was brought out. This question always does. Some urge that we should not fear to more fully use all three standard books. Others were as positive that Sunday schools in smaller places are handicapped by the opposition of non-members to the lessons which are based on the Inspired Translation and Book of Mormon.

The motion to lay on the table prevailed by a big majority. This matter persists in coming up, but every effort to change it fails.

The meeting adjourned at 3.30 with a clear table. The quorums have several important matters on hand and they were urged to dispose of them.

Immediately following the service a conference picture was taken in front of the church.

WEDNESDAY EVENING

The successful contestant in the Graceland College oratorical contest was Charles Hield, with an oration on "Patriotism." Ralph Travis had second place, Richard J. Sweetman third, David Hopkins fourth.

At the Coliseum Bishop Evans continued with unabated interest. It is planned to continue the meetings over Sunday as announced.

THURSDAY FORENOON

The eight o'clock meeting for the priesthood was held as usual, with President F. M. Smith as the speaker. Some most excellent advice was given, with instruction on reporting, etc.

The prayer meeting at nine was in charge of L. W. Fike and R. E. Burgess. The attendance was unusually large, though all these meetings have been popular and much interest manifested.

At 10.45 L. E. Hills told of his new map on Book of Mormon geography. Some of the brother's conclusions are out of the ordinary and will receive due consideration by the committee to be appointed to consider the matter.

THURSDAY AFTERNOON

The meeting at 2 p. m. was opened by singing "My times are in thy hands" and prayer by J. F. Curtis.

The minutes of yesterday were read, and we note we omitted to report that a telegram expressing continued fealty to the church was received from the London, Ontario, Branch.

The credentials committee brought in an additional report, saying among other interesting items that there were 276 ex-officios and 143 delegates enrolled.

Some interesting matter was reported by the order budget of the Sanitarium and the request of the library commission for \$100. The report was adopted.

They had considered a number of very important matters, including a proper interpretation of the temporal law. Eleven sessions had been held.

The newly organized Latter Day Saint Traveling Salesmen's Association reported that they had adopted as a motto: "Push." Their object is to coordinate and unify the church forces engaged in this occupation by increasing their "efficiency in the commercial world and in the promotion of church interests."

"No person shall be allowed to remain a member of the association who is found guilty of immoral conduct, or who is unwilling to do his part in making effective the object of this organization." They meet each year at conference time. O. Salisbury is president, A. N. Hoxie and B. M. Anderson associates, Clarence Skinner, secretary.

The conference voted to look with favor on the movement and give it hearty support.

The Woman's Auxiliary made a comprehensive report of their work.

The First Seventy reported their work. F. C. Smith, W. R. Smith, S. O. Foss and B. F. Renfro had been released. J. F. Mintun, W. E. Peak, H. N. Hansen and Edward Rannie were to be ordained high priests, leaving sixty members in the quorum. They report 8,240 sermons and 505 baptisms among other items.

The council of seven presidents of seventy reported as follows:

Up to the present date the Presidents of the Seventy have held twenty regular sessions since the 27th of March, when we held our first session, one joint session with the Twelve, one joint session with the Twelve and Seventy, and seven sessions with the quorums of the Seventy, in joint session.

The Council have recommended for release the following named brethren with the understanding that this action on our part is without any reflection on the personal honor or integrity of the brother whom we recommend for release: F. C. Smith, W. R. Smith, S. O. Foss, M. F. Gowell, T. J. Sheldon, F. J. Chatburn, C. H. Porter, C. G. Lewis, B. F. Renfro, C. E. Crumley.

The last four brethren have been released at their own request. We have also recommended to be dropped from the office of seventy Brother E. J. Goodenough: . . .

We have selected the following brethren to be ordained to the office of seventy: Robert T. Brown and E. A. Curtis.

Respectfully,

J. F. MINTUN,

Secretary Presidents of Seventy.

The report was adopted, with recommendations.

The matter of dropping the name of a certain member of the seventy was referred to the Presidency and Twelve with power to act.

The third quorum of seventy reported. They turned over ten dollars to the Bishopric for Christmas offering, with request that it be applied on the church debt. They had preached 3,090 sermons and 285 baptisms.

The second quorum of seventy reported 5,733 sermons and 369 baptisms. A. C. Silvers succeeds H. E. Moler as secretary.

A program committee will provide for work at the

elders' meeting next year their report said. They had held four meetings, including a joint session. The average attendance has been 56.

The order of evangelists reported having held one meeting, with eleven members present.

The usual sustaining of church officers and organizations was gone through with, meaning much, though seemingly gone through with perfunctorily.

A number of the seventies voted to sustain themselves—we hope they will.

The appointments were read, but issuing of certificates deferred till to-morrow.

It is planned to hold an ordination meeting in the morning at nine, following the eight o'clock meeting. All those who have been indorsed for ordination will be set apart at this meeting.

The "Messiah" is to be rendered to-night and to-morrow night at the church.

Most of the conference visitors will be leaving to-morrow and Lamoni will take up its usual local activities with renewed determination, seeking to hold its place in the onward march of events.

"Onward Christian soldiers" was the closing song and Frederick A. Smith offered the benediction.

POINTS OF INTEREST FROM THE REPORTS

It is rather surprising to notice from the report of the credentials committee that in the order of membership their various stakes and districts would be classified as follows:

First, Independence Stake, 3,600; second, Lamoni Stake, 3,276; third, Eastern Michigan, 2,770; fourth, Little Sioux, 2,231; fifth, Spring River district, Missouri and Kansas, 2,221; sixth, Far West District, 2,028; seventh, Toronto, 1,935; eighth, Central Michigan, 1,850; ninth, Kansas City Stake, 1,848; tenth, Northern California, 1,668; eleventh, Owen Sound, Canada, 1,367; twelfth, Des Moines, Iowa, 1,340; thirteenth, London, Canada, 1,328; fourteenth, Chatham, Canada, 1,324; fifteenth, Saint Louis, Missouri, 1,243; sixteenth, Holden Stake, 1,225; seventeenth, Southern Ohio, 1,152; eighteenth, Southeastern Illinois, 1,144; nineteenth, Western Michigan, 1,120; twentieth, Pottawattamie District, 1,112; twenty-first, Southern Michigan and Northern Indiana, 1,088; twenty-second, Southern California, 1,066; twenty-third, New York and Philadelphia, 1,060; twenty-fourth, Gallands Grove, 1,054; twenty-fifth, Massachusetts, 1,052; twenty-sixth, Northeastern Illinois, 1,034. Other districts so far as reported have less than 1,000 members, though some have close to that figure.

It may be surprising to some, as it was to the editors, to notice the rank of the Kansas City and Holden Stakes but location has much to do with it, and they have the advantage of close association with the general church officers and with the many workers of Independence Stake.

It is also of interest to note that if the Toronto District had not been divided it would have been second in rank, with 3,302 members. Also that the new Far West Stake with 2,319 members will be fourth in order.

People who mind their own business usually succeed. They have so little competition.—Selected.

THE PRESS

From the very beginning, this church has appreciated the value of the press. The Book of Mormon was in print before the church was organized. *The Evening and the Morning Star* was printed in Independence almost as soon as the Saints began to settle there in any considerable number. The *Times and Seasons* was published at Commerce before the place was renamed Nauvoo. Even the SAINTS' HERALD came out in January before the reorganization in April of 1860.

To-day the church issues seven periodicals regularly, and numerous books and tracts, the latter being added to constantly, one in process of printing now, being a brief history of the church by Elbert A. Smith.

There are several private publications and a mission paper each in the Swedish and Tahitian language.

Zion's Ensign began the publication of a conference daily and in 1915 the HERALD made its first attempt in this line. The effort was so well received that it was decided to try it again.

Consultation on plans to improve it resulted in a decision to print all reports to conventions and conference the regular width of the HERALD column, thus allowing its use in these columns without resetting. Also it is set solid—no space between lines—which gives us more in the same space.

It was decided that subscribers to the DAILY wanted most of all, convention and conference news. Something else might be appreciated, but first and paramount, the reports of the general gatherings and interesting personal sidelights and comments.

Our readers are to be congratulated that they can receive practically all of every official report, beginning with the Religio and ending with the appointments of missionaries. Of course, excepting the credential lists, they being of little interest. Religio and Sunday school workers should preserve every copy, for these official reports will be generally available in no other way.

Church members in general will have occasion to refer to the general church reports and action thereon, at least until the issuance of the official minutes later.

Paper is high, and only the usual print grade will ordinarily be used, so the use of cuts will be restricted if any at all are used.

Those who cannot attend the meetings may be interested in the methods employed in getting the DAILY to them promptly. Will tell you a few of them so you may be charitably inclined to overlook some of the faults and the better appreciate the general result.

When the presiding officer raps for order and announces the hymn the editorial pencils begin to scratch. The songs that are sung, the prayers that are offered, the preliminaries, may be incidental, but also they may not.

The organization is completed or the minutes read. A report is presented, a motion is made, seconded and stated, discussion may follow, an amendment to the motion made, some one wants to amend the amendment and so moves, a substitute is offered, a question arises, the chair decides, an appeal is

taken, the chair sustained, the previous question is ordered, carries. Back, step by step, it goes and the report is adopted. Two pencils have been worn out and we suspect somebody may be lost in the tangle, possibly the editors.

The above is not an exception—it's rather ordinary. It must be taken at top speed, written legibly for the linotype operators and all kept in order.

Then comes a breathing spell, things go smoothly but not so smoothly as they did in other days. Then some one would say: "What's on for this morning?" "Oh, nothing but reading reports." Few went and some slept in meeting while the secretaries took turns reading yard after yard of reports. Now they are printed—except belated ones, and everyone is supposed to have read and digested them before the second session at least.

The meeting has proceeded. Reason, logic, horse sense, humor, seriousness, wit and veiled sarcasm with all their relatives may have been there.

A boy scout who acts as page, is given a roll of crumpled paper, he speeds to the purring type machines a half mile away that they may begin to tingle and thump. The summary of the meeting as ye editors have seen it soon gets into type, to be followed by more when the meeting closes. Forms are made up, type already set is lifted, a hasty reading given it, the worst errors marked, a quick make-up by sweating workmen, aided in the windup by one of the editors to get in the right material. A rumble of the elevator takes the form to the press, a fast run through, the folder machine grabs it and pastes it as it folds. Mailing girls quickly wrap each one in a wrapper, throw them into the right mail bag of the fifty open, and go to supper, while the editors are looking up something for the morrow.

How can we do it for a quarter? Only by having a good subscription list. You have broken the record in that, so we are confident there will be no financial loss at least—maybe a slight profit for the church.

During the conference the editors sleep with one eye open and both ears working. Sometimes they learn something worth while outside the sessions, but usually they feel they miss about everything. But after all, no mere words can express the spirit of these gatherings—that must be felt to be understood. Yet much may be imagined.

Be patient with the poor pencil pushers.

E. D. MOORE.

THE PRIESTHOOD LECTURES

At 8 a. m. on Tuesday as usual the Melchisedec priesthood assembled promptly at the church to listen to the fourth of the series of lectures. As we sit waiting for the opening exercises to take place one is struck by the evident earnestness of the assembly. These men mean well; they have been tried and proven; they are disciplined; they know what service means and they are ready for service.

One is also struck with the great earnestness of the speakers. Their very zeal makes them at times emphatic to the point of dogmatism. They are sincere men talking to sincere men—to none other could their appeal be made. The redemption of Zion must be by workers and those specialists.

While the rearrangement of the work of the Quorum of Twelve has not yet been discussed, one still considers it one of the things that had to be and which were surely coming. Clearly it should avoid many difficulties of the past. The disadvantages of the separate appointments will be obviated, but one hopes and expects that it will be without losing the advantage of personal appointments. Again it is apparent, that there should be much gain, in that it permits the members of the Quorum of Twelve to be used in those places and those cases and circumstances, where each man can work to the best advantage; that is, in those places for which he possesses special qualifications.

Yet deep down one sees that it is but one more step, though a necessary one and in the right direction. Much more yet must be done. And one feels like taking off his coat and pitching in earnestly to help to make it succeed and move forward. It is a big thing and it means big things.

Instead of considering the priesthood a ladder up which a man should climb, it becomes the problem to seek that place which each man can fill best, then place and honor him there. Business men for deacons, who become associates of the bishopric. Tactful men with great discretion and love for humanity for teachers; tireless men with tact and wisdom to visit and teach the law and be with those Saints under their care, to educate and bring them nearer the divine standard—for priests. So for each office the fit man. Men of judgment are needed as much in the Aaronic priesthood as in the Melchisedec. Men are needed who can interest; men who can engage and seize the moment for decision and bring people to God and his Christ. But men are also needed to care for these babes in Christ, feed them, nourish them and strengthen them, that they may grow in knowledge and understanding. Executives are needed and also clerks, and none can say, "we have no need of thee." All are needed, but each in his own place, according to the *gifts* of God unto him.

SAINT LOUIS TO LAMONI

I wonder if those who travel often do not miss some of the thrills that may be had by others. It may seem paradoxical, but surely there can't be that sense of adventure that there is when a trip into the next State is like a journey into another world. I really didn't need the rainy weather, though, to add to the excitement, nor did I need the train to help out that sense of adventure by trying to go off and leave me. Not that I was not there in time, for I was waiting at the little station near our home, the rest of our party having boarded the train at the Saint Louis Union Station. But I must have been the last one to get on there, and somehow the signal was given and the cars began to move, with me still standing there. From those with me I heard futile cries of "Wait a minute," and urgent cries of "Get on, Florence," so I desperately grabbed both handles and stepped up.

A conductor followed somehow with my suit case, and directed me forward to the right car. I was laboriously making my way through the next car, a sleeper, with berths made up and the narrow aisle full of people, when whom should I meet but the

gallant A. W. Smith, and after that it was smooth sailing. He possessed himself of my luggage and piloted me till we saw the genial faces of the rest of our party, Brother and Sister G. S. Trowbridge and Brother T. J. Elliott.

Of course I soon had to assail their sympathetic ears with the story of my troubles with the railroad and my athletic performance at the start. Brother Elliott had something to tell too—a story of hail and rain in such torrents, as it drew near the time for him to leave home, that even he, veteran conference goer that he is, was almost daunted. He told how, after it abated a little, he sallied forth, balancing himself on a board and propelling another board into position, in order to get out of the back gate. He said the board was not floating, but it seemed quite a gondola-like performance, for all that.

One of our number soon deserted us for the sleeping car, and after a while Sister Trowbridge and I tried to settle ourselves to repose, and the two men settled themselves to a steady murmur of conversation, about "the power of music" and "organized classes."

We arrived at Darlington in the cold and semi-darkness of early morning, and sat in the little station which we had practically to ourselves. When it grew light, we might well have wished for darkness again, for Brother Trowbridge pulled out a book by one John Quincy Adams (not the famous one), full of fierce opposition to our church, and insisted on reading it to us. It was quite entertaining, though, be it said in defense of Brother Trowbridge.

Ordinarily we should have waited there till eleven o'clock, but some of the enterprising men of our party arranged for an auto to take us to Albany Junction, there to catch a train that would get us into Lamoni soon after twelve, in time to hear the afternoon lecture by Brother Dwyer. Then they started out bravely to walk, fearing there would not be room for all of us with the luggage. And now supposing the auto had not come, after all! Ah, but we were not left to grapple with such a possibility, for Brother Elliott gallantly refused to desert the ladies.

"Albany Junction!" Sounds imposing enough, doesn't it? But it stands for a tiny red telephone shed, to which we scrambled up the hillside with our luggage, finding even that locked! The signboard with the name on it lay on the ground near, upside down. Again our thoughtful guides had planned well, though, arranging to stay at Darlington till nearly the last minute, so the wait in the cold wind was not long. Soon came the dramatic moment when the white smoke appeared in the distance, like it does on post cards, and we boarded the train for the final run.

Our experiences were not yet over, though, for the genial conductor seemed to take a liking to us, and told us we might have the last car to ourselves after the next stop, if we wanted it. So we marched on to our "private car," and he locked us in to prevent interruption, coming in now and then himself to talk to us. Now were we right to feel pleased, or do you suppose he thought we looked suspicious? In other words, was it exclusiveness or incarceration? It may be, indeed, that Brother Trowbridge was in league with the conductor, for we had not long been

caged thus, when out came the book again! After due patience, however, we passed the familiar names of "Kellerton" and "Mount Ayr," finally the conductor boomed "Lamoni," we walked gladly out, were received into the arms and the delightful home of Brother H. C. Burgess, and that is only the beginning of the story.

FLORENCE BURGESS.

THE NEW FAR WEST STAKE

The Far West Stake will start with a membership in excess of twenty-three hundred. It includes practically all of northwestern Missouri.

It forms the connecting link between the Lamoni Stake and the three stakes of Kansas City, Independence and Holden. Its organization at this time is the logical step and expected. For the intensive, constructive work now needed; to care for the work of the immediate future this recent action and the action of a year ago, providing for the division of the old Independence Stake, shows both wisdom and inspiration.

R. S. Salyards, nominated for president of this new stake, is already so well known as scarcely to need introduction to the church at large or his new field of labor. Yet we shall doubtless publish later a resumé of his church history. B. J. Scott acted for years as a counselor to the bishop of the Independence Stake; he has labored the past few years in Saint Joseph and has the love and confidence of the Saints there. We congratulate the new stake on these nominations and extend to these brethren a hearty godspeed.

S. A. B.

SONG OF ENTREATY

(Given by the Spirit through Elder Joseph Luff, at the prayer meeting in the Stone Church, Independence, Missouri, Sunday afternoon, April 1, 1917, sung to the tune, "I will sing of my Redeemer.")

O, my people! O my people!
Is to you my counsel vain?
Why call me your God and Father
While unhonored I remain?
Are my utterances but language
To be mingled in your song?
Do the lips that call me Master
Unto aliens belong?

Think ye I have joy or honor
In the sounds that laud my name,
Where my voice is held to silence
And my ordinance to shame?
What to me your loud hosannas?
What your gifts or zeal's pretense?
Righteousness hath voice in service—
Music in obedience.

Ye have said "God is sufficient—
He alone our strength shall be;
His the glory of achievement—
His the sword of victory:"
What, then, means this quest of armor?
What this lust for equipage?
That your energies consume and
Cumber in the war you wage?

Who is wise shall learn my secret;
Whoso trusts shall understand:
Wisdom with obedience walketh—
Faith with victory—hand in hand.
Ishmael shall not Isaac fetter,

Nor my temple David build;
Uzzah's hand, my ark approaching,
Will be with disaster filled.

My ways are not yours, but, know ye,
I am God, nor speak in vain:
Be not slow my call to answer—
Few the moments that remain.
Not by skill or wisdom human—
Not by wealth of carnal lore;
But with panoply from heaven
Seek ye conquest evermore.

See ye not the clouds portentous?
Note ye not the world's alarm—
Nations to their ruin hast'ning—
Self their interest—flesh their arm?
Is this desolation voiceless?
Speaks this carnage not to you?
Echoing my ancient warning—
Witnessing my word is true?

Would you teach my fingers cunning?
Doth my thought no shrewdness know?
Who hath at my bidding ventured
And been smitten by my foe?
Ages offer you the story—
Centuries my record bear—
Tribute to my prudence paying
In full measure everywhere.

By my skill worlds have their being;
Would you teach my soul to plan?
Years eternal greet my vision:
Think ye yours outstretch the span?
Scent ye dangers I discern not?
Catch ye sounds that 'scape my ear?
Needs the sword my hand hath sharpened
To be whetted by your fear?

Heaven lingers for your answer—
Angel's wait your faith's appeal:
Zion's course must clearer impress
Of my Spirit hence reveal.
If by these be pledged your triumph
Favor waits you from on high;
Whoso finds not here contentment
Soon must cease to occupy.

THE MISSION OF THE GOSPEL LITERATURE BUREAU AND THE GOAL OF 1917

[The following was written with the intention of being presented at the Religio convention by Harvey Sandy, but on his motion, it was withheld to allow more time for the conferences.—EDITORS.]

In a broad sense, the mission of the gospel literature bureau is the same as that of the church, i. e. to assist in the redemption of man, and this is done through the dissemination of the printed word, and with that distribution, goes an urgent appeal for a careful study of the same.

The object of the missionary as he goes out to proclaim the glad tidings, is to attract sinners to the banner of Jesus Christ; to show them a better path in which to walk; one more pleasant and easy, one less dangerous from the pitfalls of life; to walk in the "narrow" way.

The main cause for the unfavorable condition of mankind, physically, mentally, and spiritually, is a lack of information, or ignorance. While it is doubtless true, there never was a time when plenty of information could not be had, yet a proper presentation had not been made so as to render the knowledge or information of any material benefit. They sort 'o know about things, but it has never been made clear enough to them so they might realize the importance of it.

The mission of the gospel literature bureau is not only to proclaim or vend news, but as stated previously, to induce the one to whom the news comes, to study as well, for without study, it is worse than useless.

To make a long story short, and to express it in a nutshell, our mission is to disseminate gospel information amongst the people first; and second, to make students of them, for without the latter, our mission is largely, if not altogether, a failure.

No one ever became a real live Latter Day Saint in every

sense of the word without being a student. There are too many people who have their names on the books but have never taken an advance step. The reward of such as these will scarcely exceed that of the heathen. The fact about the matter is they could not appreciate anything better, any more than the pupil in the first grade could be promoted to high school without covering the courses in the ward school.

The gospel literature bureau is trying to help to obviate just such conditions as referred to; that is, to make real live students and Latter Day Saints.

As stated in the beginning, the lack of information causes unfavorable conditions with the people, and we believe that as a rule, they do not do wrong because they want to, but because they do not know any better. They usually want to do what is best, but the importance of it has never been presented to them in such a manner as to create within them a desire to investigate and find out how.

In the early history of this church the Lord called the attention of its members to the importance of the study of books on various subjects.

Emphasize study:

Definition: To apply the mind to with a view to learn or learn about; examine, search into, as to study philosophy; to study the rocks.

2. Specific. To learn words or ideas of. Bolingbroke, letters on History, says, Some (histories) are to be read, some to be studied.

So it is in the world, so some people just read, read, read, but seldom if ever, do they study.

More definitions on "study." "To fix the gaze on attentively and thoughtfully." Were this the universal practice of Latter Day Saints there would be more, who knew they were Latter Day Saints aside from the fact that they have their names on the books.

Still more: Any systematic effort to learn, as by observing, reflecting and memorizing; as study broadens the mind! I have often wondered why there were so many narrow minded Latter Day Saints. Here's the reason. Study broadens the mind, etc.

Ever since the organization of the gospel literature bureau, we have been pleading with the membership to heed the admonition referred to. As proof of this, you are referred to the first page of our leaflet of instruction.

The people are slowly coming to a realization of the importance of this revelation, and during the past year especially we are seeing the fruits of our efforts, in the organization of study classes in different parts of the country and other movements looking toward a more careful investigation of the matters referred to in said revelation.

Of course, we do not claim all the credit for the gospel literature bureau, but just invite your attention to where we stand and have stood for years and leave it to you as to credits, as we are not especially interested in this phase of the subject, except to impress upon you the importance of our mission.

NOW AS TO THE GOAL OF 1917

Definition of "Goal"—the objective point, or terminus that one is striving for.

The goal in this particular instance, consists in attaining to a number of points. Here are three sub-goals we might call them, which we hope to reach this year, which will enable us to more quickly reach the final goal, that of salvation to man.

1. A coalition of all the forces of the church, Sunday school and Religio as outlined in the proposed amendments to the constitutions of the above referred to organizations. There ought to be no opposition to this idea; it's the only sensible thing to do. There may be a better plan and we are ready to adopt it, if we can be shown. When this is accomplished, there will be harmonious action in all departments. There will be no excuse for failure to select a gospel literature superintendent in a district or local, as we sometimes have, because the local is dead, or other similar excuses. The available supply of timber will be greatly increased.

2. A gospel literature bureau or representative in each locality, where there is a local Religio, Sunday school or branch, and isolated member of the church.

Just to show how this would work in case of the isolated member: Here is a newly baptized member, say 100 miles from any branch. Many such have died spiritually or at least failed to make any progress, because they had nothing to do. This will provide a way out.

3. The distribution of 500,000 pieces of literature. Please remember this, and listen to the reading of the report next

April at Independence. Of course, this will require some tall hustling, but it can be done very easily if only a few more people will do a little more work. Australia and Canada combined last year, reported more than two fifths of this amount, and two thirds of what was reported this year. The workers in the United States should move up, and they just as well prepare to be jogged up, if they do not move up. When 13 districts in the United States report less than 1,300 pieces of literature distributed, and having a membership of over 2,000, as compared with Australia and Canada with a membership of less than 1,600, (according to reports) reporting two thirds of all distributions in the whole organization, you will doubtless agree with me that some one deserves being jogged.

Of course, we are not without our difficulties. We are confronted with the high cost of living, I was going to say. I mean the high cost of printed matter. The price of tracts has gone up, and one of the papers used quite extensively in our work, has increased the rate to nonmembers which makes it somewhat harder along this line.

However, we believe this seeming hardship should work to our advantage in this way: It will result in more real personal work, which is very necessary, and the loaning of literature, which will bring better and more lasting results than promiscuous distributions, which we do not recommend as a rule.

Now it would seem that this is enough to set out to accomplish in one season, and after a careful consideration of the same, we believe you will consider same justifiable reasons for the continuation of the bureau, and the united support of every member of the church.

In concluding, we wish to say we feel assured that our cause is just and entitled to the careful consideration of every member of the church; and if there are no other reasons why the Religio should be continued as an organization, the fact that the gospel literature bureau is conducted under its fostering care, should be enough.

THE GOSPEL LITERATURE COMMISSION ORGANIZED

The new commission created this year to handle the united interests of the church along distribution of church and other literature has organized by electing R. W. Farrell superintendent. His address is 14 Kenwood Street, Providence, Rhode Island, and he will conduct a campaign of education and explanation as well as be responsible for the continuance of the work already done.

During the year instruction booklets and other literature will be written and distributed and everything done that can be done to make the work more than a Religio activity. In the meantime, all Religio workers on good literature committees should continue as energetically as before. Branches and districts as well as local Sunday schools and district organizations will be asked to elect a member each to cooperate with the Religio members and thus give a great impetus to the work.

Harvey Sandy and E. D. Moore will assist in a number of ways, but Brother Farrell will be directly responsible. You will hear from them often during the year and we predict good results will be reported at the end of the year.

The following is a report of gospel literature conference held during the sessions of the Religio:

A very enthusiastic conference of gospel literature workers was held Tuesday evening, April 3, in charge of Harvey Sandy assisted by A. L. Keen. The following points were considered:

1. Difficulties encountered by gospel literature workers and how to surmount them.
2. How to distribute literature.
3. Different phases of gospel work.
4. The plan to ask the cooperation of the Sunday school and church, is it practicable and advisable.

The importance of this department and its wide field of operations seemed to be keenly felt by all present, and its many phases provided avenues for service for practically every member of the church.

It was decided that there was no one set method of distributing literature, but that one had to be guided by the conditions surrounding, as sometimes it might be distributed promiscuously and do much good, while others not.

Also the question of raising funds seemed to be an important one in the minds of some, but it was decided that much literature work might be done with little or no funds, by the collecting of used papers and books and loaning same to those not able to purchase, or that did not have them. It was also suggested that funds might be obtained by buying literature in large lots and selling to the Saints at retail with the distinct understanding that they first read the tract and then pass on to some one that had not the privilege.

MINISTERIAL REPORTS TO CONFERENCE

Annual ministerial report of James A. Gillen, minister in charge of Mission No. 1, comprising Iowa, Nebraska, Minnesota, North Dakota, South Dakota, Saskatchewan, Alberta and Manitoba. The following ministers, under General Conference appointment, have labored in the mission: Seventies: W. P. Bootman, Hubert Case, D. R. Chambers, F. M. Cooper, J. J. Cornish, J. A. Dowker, R. Etzenhouser, Levi Gamet, Fred Gregory, J. F. Grimes, W. E. Haden, Hans N. Hansen, Charles E. Harpe, L. G. Holloway, Alvin Knisley, E. E. Long, Daniel Macgregor, James McKiernan, Peter Muceus, J. L. Parker, J. W. Peterson, E. F. Robertson, Columbus Scott, W. M. Self, W. E. Shakespeare, Joseph W. Smith, Birch Whiting, J. B. Wildermuth, J. E. Wildermuth, David J. Williams. Patriarchs: C. E. Butterworth, Joshua Carlile, John Smith. High Priests: Amos Berve, J. M. Baker, Thomas J. Jordan, B. S. Lambkin, William Sparling, M. M. Turpen. Elders: J. B. Barrett, Horace Darby, E. R. Davis, Thomas Leitch, Warren McElwain, William Osler, C. W. Prettyman, Charles J. Smith, D. T. Williams, Nelson Wilson. Priests: T. E. Barton. The total reports for the year show the following: Sermons preached, 5,167; baptisms, 356; patriarchal blessings, 96; new openings, 53; debates, 6; organized branches, 3; Sunday schools, 5. One of the features of the work this year throughout the mission has been to bring about greater cooperation between the missionary force and the local workers, in order that the interests of the church in general might be better conserved, through organized procedure. Some of the results have been indeed pleasing. We are pleased to note that in many instances the nonmembers have given liberal support financially, as well as lending their influence toward making our work a success, particularly reunions. We desire to call special attention to the efforts put forth by the Saints at Burlington, Iowa, and the sacrifices made, in order that we might appear in our true light in that city; not forgetting the support received by friends, who were not members. We must not forget to mention the serious disability under which C. E. Butterworth labored for so long, which deprived us of his service. Glad to note his convalescence. F. M. Cooper, because of sickness, was under the necessity of withdrawing from the active field for a time. The prospects for the mission in the coming year are indeed bright.

Annual ministerial report of F. M. Sheehy, minister in charge of Mission No. 2. The following named ministers under general appointment have labored in said field for the year ending March 1, 1917: Seventies: A. M. Chase, R. L. Fulk, J. F. Mintun, George Jenkins, O. W. Okerlind, A. M. Baker, R. T. Walters, H. Sparling, J. W. Roberts, L. E. Hills, A. C. Silvers, F. L. Sawley, Lee Quick, J. A. Davis, D. E. Tucker, John Davis, T. C. Kelley, W. A. Smith, J. W. Paxton. High Priests: Charles Fry, B. J. Scott, R. Bullard, S. Twombly, J. A. Tanner, W. S. Macrae, M. H. Bond, C. N. Hunt, M. H. Siegfried. Patriarchs: William Lewis, I. N. White. Elders: William Bath, R. H. Henson, John Ely, W. P. Pickering, Roy S. Budd, J. D. Showers, A. E. McCord, A. C. Martin, S. H. Fields, P. R. Burton, J. W. A. Bailey. Priests: T. W. Curtis. Total reports: Sermons preached, 5,409; baptized, 338; patriarchal blessings, 246; new openings, 54; debates, 6. Organized: branches, 6; Sunday schools, 8; Religios, 5. The organization of the three new stakes, Independence, Kansas City, and Holden, has been productive of increased activities, which bids fair to be more in evidence as we move along the lines already indicated and under way.

The mission in the main has nothing to complain of, onward is the motto.

Annual ministerial report of Ulysses W. Greene, minister in charge of Mission No. 3, eastern States. The following named ministers under general appointment have labored in said field for the year ending March 1, 1917: Seventies: A. B. Phillips, H. A. Koehler, J. F. Sheehy, James Pycoc, W. L. Christy. High Priests: A. E. Stone, J. A. Koehler, R. W. Farrell, F. J. Ebeling, E. B. Hull, S. A. Burgess. Patriarchs: A. D. Angus, I. M. Smith. Elders: H. W. Smith, J. R. Lentell, G. W. Knowlton, George Morris. Priests: E. J. Gleazer. Total reports: Sermons preached, 1,619; baptized, 78; patriarchal blessings, 89; new openings, 10; debates, 2. Organized Sunday schools, 2. Condition of field: the past year has been one of unusual activity by the local officers who were organized for missionary work. A number of new openings were made by them and several baptisms have resulted. Those doing this kind of work have been richly blessed of God. I believe this line of work should extend to every part of the church. It being necessary for me to visit that part of my field known as the European Mission, I placed Elder A. B. Phillips as associate minister in charge of this field and he performed his work with ability and success. There have been no difficulties to adjust of serious moment, so that all could engage in the work of preaching the gospel and building up the local churches. This has resulted in a great outpouring of God's Spirit upon the Saints and they have been strengthened in faith and rejoice in the gospel of our blessed Lord and Savior, Jesus Christ. The work is extending and the calls for preaching come from every side. We are greatly encouraged at the outlook and hope for final success.

Annual ministerial report of Gomer T. Griffiths, minister in charge of Mission No. 4, western Pennsylvania and Ohio. The following named ministers under general appointment have labored in said field for the year ending April 6, 1917: Seventies: J. C. McConnaughy, J. G. Halb, W. Anderson, Leon Burdick, Alma Booker, Richard Baldwin. High Priests: T. U. Thomas. Elders: J. E. Bishop, J. D. Carlisle, M. W. Liston, T. D. Harnish, C. E. Bozarth, W. H. Kelley. Priests: E. D. Finken. Total reports: Sermons preached, 2,452; baptized, 93; patriarchal blessings, 61; new openings, 20; debates, 2. Organized branches, 3. Condition of field: The mission is in fair condition, and some of the branches have made considerable growth in spirituality, and some others have been disorganized. Many of the local officers could do more than they are doing, to build up the work in their respective localities. A great many people have been baptized by the local ministers. Quite a number of the missionaries were late getting to their mission, and some of them were hindered by sickness and other causes. Brother C. E. Bozarth quit the general ministry in February. Brother W. H. Kelley left the mission before Christmas. Brother Liston was kept home some of the time through his wife's illness, and Brother McConnaughy's wife was sick for a time. The severe winter weather has also been against the missionaries in many places. Three branches have been organized in the Pittsburgh District, namely at Du Bois, Punxsutawney and Lock No. 4, Pennsylvania. The prospects for the future of the work in the mission are much brighter than one year ago. There are quite a number of Saints located at Dayton, Ohio. L. F. P. Curry has charge of the little mission. There are two or three other places where they are ready for organization. The Pittsburgh District conference has petitioned the General Conference to divide said district into two districts, and in my opinion there is a great necessity for such a division. Praying that our coming together in conference capacity will be a great blessing to the whole church, I remain your fellow laborer in Christ.

Annual ministerial report of John W. Rushton, minister in charge of Pacific Slope Mission (No. 5). The following named ministers under general appointment have labored in said field for the year: Seventies: A. Allen, Alma C. Barmore, N. L. Booker, M. A. McConley, G. E. Shipley, High Priests: M. H. Cook, A. V. Closson, H. J. Davison, W. H. Garrett, V. M. Goodrich, G. E. Harrington, Charles W. Hawkins, Charles A. Parkin (bishop), C. Ed Miller. Patriarchs: F. G. Pitt. Elders: W. A. Brooner, C. E. Jones, B. L. McKim, R. F. Slye, H. E. Winegar, N. C. Heading. Total reports: Sermons preached, 2,156; baptized, 92; patriarchal blessings, 65; new openings, 20; debates, 1; organized branches, 3; Sunday schools, 3; Religios, 3. Condition of field: One appointee did not take the field at all. Bro. Heading retired in August. Bro. Garrett came into the field

about three months ago. The branches organized were in the following places: San Diego and Long Beach of southern California, and Hilo, Hawaii Territory, where Bro. McConley has done excellent work since arriving there last September. The condition of our work in Utah is not encouraging though in some parts the opportunities are inviting, especially in the northern end of the district. Throughout the whole of the mission opportunities are good and the need for consecrated service never more urgent than to-day. Speaking of the field as a whole, we feel justified in saying that the condition is good.

Annual ministerial report of James E. Kelley, minister in charge of Mission No. 6, comprising Colorado, Arizona, New Mexico and Mexico. There have been ten men laboring under General Conference appointment: Seventies: J. Charles May, J. F. Petre, James E. Yates, W. H. Mannering, S. D. Condit, A. J. Layland, and O. E. Sade. High Priests: James R. Sutton. Patriarchs: Ammon White. Elders: Amos T. Higdon. The local ministry have done some good work during the year. Some are able and very active and are to be commended, others are able but seemingly loath to reach out and assume responsibility. We have some good prospects for local workmen in the future, in several places. Conditions: In general our work is in good growing and encouraging shape, with a distressing demand for more laborers. Much of the field is indeed ripe for our missionaries. Here and there are things that hurt and hinder, but we hope for wisdom and power to eliminate these in the future. In the Republic of Mexico conditions are much as reported to you last conference. Arizona is in better shape than last year, but the work has not been accomplished here for the year that we had hoped for. New Mexico is improving as a field to work and we have gained there during the year. Colorado is a good field and prospects such that we must have more appointees. Finances: In the matter of money the mission has been a success, I believe, and fine prospects for increase the coming year. Spiritually the district conferences, letters and statements of the ministry and reports from the membership show a marked increase and a forward movement. Thank God for it! Because of physical ailment my personal services to the church have been broken and irregular though I have been in the field and in touch with my work all the year; and while I have had and expect burdens and cares, let me say to the church that God has so blessed me when the real hour of need came, so freely given the light needed and with no uncertainty, and taken me in such close touch with him that I have never felt to complain, but to be grateful that I am counted worthy to be a laborer. God is increasing his power and goodness to his church.

Annual ministerial report of Peter Anderson, minister in charge of Mission No. 7. The following named ministers under general appointment have labored in said field for the year ending March 1, 1917: Seventies: J. W. Thorburn, J. M. Stubbart, S. Swenson, J. C. Page, J. A. Bronson, R. D. Davis, J. T. Davis, J. H. Hanson. High Priests: J. M. Terry, William Johnson, A. J. Moore. Elders: G. W. Winegar, R. Newby, L. W. Bronson. Total reports: Sermons preached, 1,616; baptized, 85; new openings, 28; debates, 1. Organized branches, 1; Sunday schools, 2. Condition of field: Owing to the fact that, at present writing, March 14, several of the missionaries in my field have not yet sent in their annual report, this report is only approximately correct. With a few exceptions conditions in my field are quite good, and the prospects for future work are very encouraging. Demands for labor in different parts are constantly increasing. Generally speaking there is a growing desire on the part of the Saints for a greater spiritual development, and a manifest willingness to aid in the financial work of the church. The conferences of the several districts during the year have been quite representative and spiritual, and the Saints seem very desirous of attending and profiting by those gatherings. Owing to the size of the districts territorially, we can hardly carry on auxiliary work after the manner of the smaller districts, but we strive to adapt this work to our conditions, and to do the best we can under the circumstances.

Annual ministerial report of Ulysses W. Greene, minister in charge of European Mission (No. 8). The following named ministers under general appointment have labored in said field for the year ending March 1, 1917: Seventies: W. H. Greenwood, Peter Muceus, C. A. Swenson. High Priests: Thomas Jones, J. W. Taylor, G. W. Leggott, John Schofield, William Ecclestone, W. R. Armstrong. Patriarchs: James Baty, H. Greenwood. Elders: James Schofield, John Bailey, Able Hall, Albert Hall, J. E. Meredith, John Judd, A. Kend-

rick, J. Pughsley, T. J. Picton, Joseph Holmes, John Holmes, W. H. Chandler, J. G. Jenkins, Earnest Wragg. Total reports: Sermons preached, 1,218; baptized, 38; patriarchal blessings, 5; new openings, 6; debates, 4. Organized Sunday schools, 1; Religios, 2. Condition of field: This mission is passing through the terrible scourge of war, and because of universal conscription, brother is fighting against brother. This emphasizes the need of Zion as a city of refuge and the necessity of instructing those in foreign lands to flee to Zion as the Lord has commanded. I have not received word from Palestine for over six months. Rees Jenkins had been seriously ill and our native Saints were suffering for the necessities of life. It has been impossible to send them supplies and have them delivered. They were stolen. We have no assurance that the funds cabled through the State Department have reached them, but efforts have been made along these lines. I have received no word from the Saints in Germany since last spring and then my heart was saddened to learn of the number that were killed, wounded, and captured. The brethren who labored in Scandinavia felt it advisable to return to this country and did so in the fall, leaving that territory without a missionary. A number of people in Switzerland desired to unite with the church and I tried to reach them, but the French authorities refused to allow me to cross their country, on learning that I expected to return before the war ended. Our brethren in England have labored under great difficulties. Every available man is enrolled under the "Defence of the Realm Act," and they were not recognizing our ministers, who were entitled to exemption under the said act. This question of "nonrecognition of the church" was finally presented to the State Department by the Presidency, and they promptly called the attention of the British Government to the standing of the church. After that we had but little trouble. Such a large number of brethren are in the service that the work has been greatly crippled, and will be more so unless the war soon terminates. W. H. Greenwood has been acting as associate minister in charge, and has performed his work acceptably. My association with the Saints of Great Britain was pleasant, and their kindness will ever be treasured in memory's casket by me. We must try to hold our work together as best we can, until the dawn of peace will enable us to prosecute it with vigor once more.

Annual ministerial report of W. M. Aylor, minister in charge of Mission No. 9, Oklahoma, Texas, Arkansas, and Louisiana. The following named ministers under general appointment have labored in said field for the year ending March 1, 1917: Seventies: J. Arber, J. E. Vanderwood, S. W. Simmons, J. M. Smith, D. S. Palmer, J. T. Riley, E. A. Erwin, J. Harp, W. P. Robinson, B. F. Renfroe, J. M. Simmons, H. N. Pierce, S. N. Gray. High Priests: E. L. Henson, J. C. Chrestensen. Patriarchs: H. O. Smith. Elders: G. R. Kuykendall, W. W. Chrestensen, J. H. Baker, P. Cook. Local appointment: J. W. Jackson, B. F. Spicer. Total reports: Sermons preached, 3,502; baptized, 191; patriarchal blessings, 77; new openings, 54; debates, 4; ordained 23; organized branches, 4; Sunday schools, 2; Religios, 2; children blessed, 124. Condition of field: We are growing in the South, the field becoming more interesting all the time. Oklahoma a few years ago was a new field, to-day we have about 25 branches and prospects for many more soon. Texas and Arkansas are coming to the front fast, not so many openings in Louisiana. Most of the missionaries have done well. Some have stayed too close to the old trails and home to make much headway for the church. J. E. Vanderwood preached 286 sermons, baptized 5, made 8 new openings; Joseph Arbor, preached 221 sermons, baptized 24, made 7 new openings; J. T. Riley preached 201 sermons, baptized 27, made 3 new openings; W. W. Chrestensen preached 218 sermons, baptized 22. These are the highest—others are near this mark. The local men have done well this year and the branches are in a much better condition. Our reunions and conferences have been very spiritual. The Indian work is about as it was last year. A. W. Sanders has done a good work among them. Altogether we feel we have advanced and are still desiring to press on and do more.

Annual ministerial report of Paul M. Hanson and C. A. Butterworth, ministers in charge of Australian Mission (No. 10). The following named ministers under general appointment have labored in said field for the year ending December 31, 1916: Seventies: W. J. Haworth, H. W. Savage. High Priests: J. H. N. Jones, George Lewis. Patriarchs: John Jones, J. T. Gresty. Elders: W. J. Burrows, Edwin H. Davies, William H. Gammidge, William Patterson, Harold I. Velt, Herman Peisker. Priests: W. J. Vaughan,

A. L. Loving, J. M. Argent. Total reports: Sermons preached, 1,039; baptized, 63; patriarchal blessings, 16; new openings, 15. Condition of field: We have visited nearly all parts of the mission where we have church interests. Of the ministry appointed, J. M. Argent was released the latter part of the year owing to ill health, after diligent service performed in West Australia. Elder J. T. Gresty because of hindering causes did not fulfill his appointment. The ministry, general and local, have labored in unison; the year has been one of harmony in all departments. Elder Savage who is in New Zealand intends to devote a part of his labors among the Maoris; a tract is being prepared for translation into the Maori language. A mission conference was held in Sydney at the close of the year, the first of the kind in the mission; the educational and spiritual phases of which fulfilled the expectations of all. Notwithstanding the war and its effects, the outlook of the church work is encouraging. We would be pleased to have one of the Presidency visit Australia.

Annual ministerial report of Clyde F. Ellis, minister in charge of South Sea Islands Mission (No. 11). The following named ministers under general appointment have labored in said field for the year ending November 30, 1916: Seventies: Clyde F. Ellis, Alvin H. Christensen. Elders: Araiati, Horahitu, Marerenui a Marerenui, Pori Bellais, Paia a Metuaro, Tuteirihia, Tenati, Taihiava Paite, Tetaku a Moeava, Tapu a Moana, Tane a Temai, Tetuarere; Tai, Tane a Pou and Taia a Piritua did not report. The report as stated below does not include Brother Christensen's and mine, therefore I give our reports separately, as they cover a different period of time. From March 1, 1916, to February 1, 1917: Sermons preached, 144; baptized, 36; organized Sunday schools, 1; Religios, 1. Native reports only: Total reports: Sermons preached, 324; baptized 6. Condition of field: The work has apparently taken on new activity during the year that is past, and we have hopes of greater success during the year that is before us. As reported last year, the work in the lower districts near Tahiti is in much better condition than the districts in the upper division. However, through the labors of A. H. Christensen and two of the native brethren in the upper districts, the work in that section has taken on new life, and through our continuing the work with vigor in those districts, we hope to overcome the worldly conditions, and spiritual carelessness into which they have become engulfed. That, however, cannot be accomplished without added help. We must have a stronger foreign missionary force, so as to be able to cover the territory, strengthening, and broadening our influence. The native himself will not contend and strive for the moral standard that must be raised; he must be directed by a stronger force. We have many isolated members, where, if we had a larger missionary force from America, we could make efforts in opening the work, thereby extending our borders, establishing a missionary and enthusiastic spirit among the present membership. I have spent the greater portion of my time in Tahiti, printing *Te Orometua*, a twelve-page mission paper, also Sunday school and Religio *Quarterlies*, report blanks and tracts. It is too much for one man to handle properly, and at the same time give the needed support to the outlying islands. However, notwithstanding the above I have spent nearly three months in the Tuamotuan group. All in all, the work is in a better condition, new ideals have been imbibed by many, which gives us encouragement.

Annual ministerial report of J. F. Curtis minister in charge of Great Lakes Mission (No. 12). The following named ministers under general appointment have labored in said field for the year ending March 1, 1917: Seventies: E. N. Burt, D. E. Dowker, J. W. Davis, William Davis, J. O. Dutton, A. R. Ellis, W. D. Ellis, Otto Petting, E. J. Goodenough, J. R. Grice, O. J. Hawn, L. Houghton, O. R. Miller, J. L. Mortimer, S. T. Pendleton, W. E. Peak, J. D. Stead, R. D. Weaver, L. O. Wildermuth, A. L. Whiteaker, C. E. Willey, G. C. Tomlinson, S. W. L. Scott. High Priests: G. W. Burt, W. M. Grice. Patriarchs: James Davis, John Shields. Elders: G. E. Burt, F. S. Brackenbury, A. E. Burr, R. T. Brown, B. H. Doty, B. C. Flint, L. W. Fike, C. N. Burtch, E. J. Lenox, J. C. Goodman, J. W. McKnight, P. Pement, Henry Ribbel, S. G. St. John, A. E. Starks, F. F. Whipper, Roy M. Young, E. A. Curtis, J. B. Scott, Philip Davenport, J. H. Yager, James A. Wilson. Priests: K. H. Green, F. A. Pement. Total reports: Sermons preached, 7,079; baptized, 625; patriarchal blessings, 281; new openings, 55; debates, 7; organized districts, 1; branches, 14; Sunday schools, 13; Religios, 8. Condition of field: The field is in fairly good

condition, but we are sure that it could be better. We think that we are making progress along several lines. Several new churches have been built this conference year, and 14 new branches, 1 new district, 13 Sunday schools, and 8 Religios having been organized in the mission with 625 baptisms by the missionary force, show that we are making advancement. Many of the local ministry are doing excellent work in the branches. Six reunions have been held with results fair to good. Several of the larger branches need pastors stationed in these several branches so that the membership can be properly cared for. Most of the missionaries have done good work, but some have been hindered so that they could only give a part of their time to the work. The membership of the church in this mission is increasing so that more attention must be given to the membership of the church. Several attacks have been made on the church by our opponents, but wherever we have had the chance to defend ourselves we have made friends and the work has advanced. The local ministry have been more thoroughly organized into quorums where there has been a sufficient number to justify such organizations. The spiritual side of the work is still good and improving, but it has room for improvement. With faith in God we are still ready to continue to make progress as the way may open for us.

Annual ministerial report of R. C. Russell, minister in charge of Southeastern Mission (No. 13). The following named ministers under general appointment have labored in said field for the year: Seventies: J. W. Metcalf, F. M. Slover, E. Rannie, S. S. Smith, L. C. Moore. High Priests: J. R. McClain. Elders: F. A. Rowe, A. E. Warr, Thomas Newton, A. G. Miller, F. Moser, jr., W. R. Kapnick. Priests: C. A. Nolan. Total reports: Sermons preached, 2,516; baptized, 171; new openings, 39; debates, 2; organized branches, 6; Sunday schools, 5. Condition of field: There was a marked departure, by the missionary force this year from former years, in their earnest efforts to open up new fields and thus the gospel was taken to many new localities in all States of the mission. There is a pressing need of bishops and high priests as well as evangelists, for it is not good policy to leave the lambs and sheep on poor pasture at the mercy of hoards of wolves while the shepherd who enrolled them has to go look for others equally precious to the Master. I am quite anxious to see the day dawn when the shepherd and his flock will alike live in accordance with section 86 of Doctrine and Covenants and meet as provided in section 59. There is a growing tendency to prepare for a home in Zion, but the Saints are aware that the proper places to make the necessary preparation are in their home branches and therefore increased efforts to proper development are manifest. Several of my missionary force have been unavoidably detained from spending all their time in the mission, but what time has been is certainly to their credit and not a complaint has come to me of misconduct on the part of any of them. The strenuous times now prevailing at home and abroad are causing many of the Saints considerable anxiety for their friends and relatives who are not within the arch of safety, while on the other hand they look up and rejoice that the time of redemption of the faithful is nearing. May we all fully prepare for that momentous day.

THE APPOINTMENTS

LAMONI, IOWA, April 12, 1917.

To the General Conference; Greetings: The First Presidency and the Quorum of Twelve herewith present to you for consideration and approval the appointments made for the ensuing conference year.

It will be noticed several have been referred to the post conference council. This does not imply suspicion against such minister, but is in order to give better opportunity to consult with a view to meeting conditions in the field and also to arrange as nearly as possible to meet the conditions and circumstances of the brethren.

Several have been released this year whose days of active service in the missionary department obviously are over and they have been referred to local authorities with a view to spending their time and talents in this way and our list will be made more representative of the missionary work we believe should be characteristic.

If in making these releases there should be need for continuing support to the families either fully or in part, the Presiding Bishopric will take steps to meet such needs until such time as the ones affected may be able to meet their own

demands, so that none will be made to suffer because of the change.

Several of our well-known brethren whose declining health because of advancing years makes it impossible for them to continue in active service any longer have been superannuated.

On the behalf of the Presidency and Twelve,

F. M. SMITH.
J. W. RUSHTON.
Secretaries.

APPOINTMENTS BY THE FIRST PRESIDENCY, TWELVE AND PRESIDING BISHOPRIC

PATRIARCHS

1. Angus, Archibald D., New York and Philadelphia and New York Districts.
2. Baty, James, British Mission.
3. Butterworth, C. E., Gallands Grove District.
4. Carlisle, Joshua, Central Nebraska District.
5. Davis, James, Western, Central and Eastern Michigan Districts.
6. Greenwood, Henry, Superannuated.
7. Gresty, J. T., Southern New South Wales District, Australia.
8. Jones, John, Northern New South Wales District, Australia.
9. Lewis, William, Far West Stake.
10. McDowell, W. A., Northern Illinois and Wisconsin.
11. Pitt, Fred G., Northeastern Illinois District.
12. Shields, John, Ontario, Canada.
13. Smith, John, Released for local work.
14. Smith, Hyrum O., Fremont District.
15. Smith, Isaac M., Holden Stake.
16. White, I. N., Independence Stake.
17. White, Ammon, Eastern Colorado District.

HIGH PRIESTS

1. Armstrong, William R., British Mission, (Local).
2. Berve, Amos, Little Sioux District. Sioux City objective, (Local).
3. Burt, G. W., Central Michigan District, (Local).
4. Christensen, J. C., Eastern Oklahoma District, (Local).
5. Closson, A. V., Virginias (Local).
6. Cook, M. H., Southwestern Oregon District, (Local).
7. Davison, H. J., Northern California District, (Local). Stockton, objective.
8. Ebeling, F. J., Eastern Maine District, (Local).
9. Farrell, Ralph W., Massachusetts District, Providence objective, (Local).
10. Fry, Charles, Spring River District, (Local).
11. Garrett, W. H., Southern California District, Long Beach objective, (Local).
12. Goodrich, V. M., Southern California District, Santa Ana objective, (Local).
13. Grice, W. M., Eastern Michigan District, (Local).
14. Harrington, G. W., Southern California, San Diego objective, (Local).
15. Hawkins, Charles W., Northern California District, (Local).
16. Henson, N. L., Southwestern Texas District, (Local).
17. Jones, J. H. N., Victoria District, Australia, Melbourne objective.
18. Jones, Thomas, Wales and Southwestern England, (Local).
19. Jordan, Thomas J., Saskatchewan District, (Local).
20. Koehler, J. A., New York and Philadelphia District, Philadelphia First Church, (Local).
21. Lambkin, B. S., Council Bluffs, Iowa, (Local).
22. McClain, J. R., Kentucky and Tennessee, (Local).
23. Macrae, W. S., Holden Stake, (Local).
24. Miller, C. Ed, Hawaii Territory, (Local), Honolulu.
25. Mintun, J. F., Northwestern Ohio District, Toledo objective, (Local).
26. Schofield, John, Birmingham District, British Mission, (Local).
27. Sparling William, Eastern Iowa District, (Local).
28. Stone, A. E., New York District, and Connecticut (Local).
29. Sutton, J. R., Eastern Colorado District, (Local).
30. Taylor, John W., Manchester District British Mission, (Local).
31. Terry, John M., Seattle and British Columbia District, Seattle objective, (Local).

32. Thomas, T. U., Youngstown and Sharon District, Youngstown objective, (Local).
33. Turpen, M. M., Lamoni Stake, (Local).
34. Twombly Samuel, Northeastern Kansas District, (Local).

BISHOPS

1. Becker, J. A., Pittsburgh and Kirtland Districts.
2. Bullard, Richard, Kansas City Stake.
3. Hunt, Charles, J., Holden Stake.
4. Lewis, George, Australia.
5. Parkin, Charles A., Superannuated.
6. May, Roderick, British Mission.
7. Scott, Buford J., Far West Stake.

SEVENTIES

1. Allen, Arthur, Southern Ohio District, (Local).
2. Anderson, William, Kirtland District, (Missionary).
3. Arber, Joseph, Central Oklahoma District. M.
4. Baker, A. M., Central Illinois District. M.
5. Baldwin, Richard, Kirtland District. M.
6. Barmore, Alma C., New South Wales District, Australia. M.
7. Booker, Alma, Pittsburgh District. M.
8. Booker, N. L., Mississippi. M.
9. Bootman, William P., Alberta District, Canada. M.
10. Bronson, Jott, Eastern Montana District. M.
11. Burdick, Leon, Pittsburgh District. M.
12. Burt, Ernest N., Western Michigan District. M.
13. Case, Hubert, Northeastern Nebraska District, Omaha. M.
14. Chambers, D. R., Little Sioux and Northeastern Nebraska Districts. M.
15. Chase, Amos M., Northeastern Missouri District. M.
16. Christy, Ward L., New York and Philadelphia District, Brooklyn. L.
17. Chrestensen, Alva H., Society Islands. M.
18. Condit, S. D., Arizona. M.
19. Cooper, F. M., Superannuated.
20. Cornish, John J., Saskatchewan District, Canada. M.
21. Davis, J. Arthur, Southwestern Kansas. M.
22. Davis, John, Clinton District. M.
23. Davis, James W., Hamilton, Ontario, L.
24. Davis, R. D., Northern Michigan District, Boyne City objective. L.
25. Davis, William, Western Michigan District. M.
26. Dowker, D. E., Northeastern Illinois District, Chicago. M.
27. Dowker, John A., Southern Nebraska District. M.
28. Dutton, Jasper O., Northeastern Illinois District. L.
29. Ellis, A. R., Northern Michigan District. M.
30. Ellis, Clyde F., Society Islands, (In charge).
31. Ellis, W. D., Toronto and Owen Sound Districts. M.
32. Erwin, E. A., Arkansas and Louisiana. M.
33. Etzenhouser, R., Referred to Post Conference Council.
34. Fulk, R. L., Central Illinois District. M.
35. Gamet, Levi, Central Nebraska District. M.
36. Greenwood, William H., Manchester and Sheffield Districts. M.
37. Gregory, Fred, Alberta District, Canada. M.
38. Grice, J. R., Detroit, Michigan. M.
39. Grimes, J. F., Arkansas and Louisiana. M.
40. Haden, W. E., Fremont District and Lamoni Stake. M.
41. Halb, J. G., Southern Ohio District. M.
42. Hanson, H. N., Pottawattamie District, L.
43. Henson, J. H., Northwestern Oregon and Southwestern Washington. M.
44. Harp, John, Referred to Post Conference Council.
45. Harp, Charles E., Gallands Grove District. M.
46. Hawn, O. J., Central Michigan District. M.
47. Haworth, W. J., Australia.
48. Hills, L. E., Holden Stake. M.
49. Holloway, L. G., Utah District. M.
50. Houghton, Leonard, Northern Wisconsin District. M.
51. Jenkins, George, Kansas City Stake. M.
52. Kelley, Thomas C., Southeastern Illinois District. M.
53. Knisley, Alvin, Eastern Wyoming and Western Nebraska. M.
54. Koehler, H. A., Maine. M.
55. Layland, A. J., New Mexico. M.
56. Long, Elmer E., Northwestern Ohio District. M.
57. McConley, Myron A., Hawaii Territory, Hilo. L.
58. McConaughy, J. C., Pittsburgh District. M.
59. Macgregor, Dan, Spokane and Alberta Districts. M.
60. McKiernan, James, Superannuated.

61. Mannering, W. H., Arizona. M.
 62. May, J. Charles, Eastern Colorado District. M.
 63. Metcalf, J. W., Northeastern Kansas District. M
 64. Miller, O. R., Boston, Massachusetts. M.
 65. Moler, H. E., Clinton District. L.
 66. Moore, L. C., Southern Indiana District. M.
 67. Mortimer, J. L., Toronto District. M.
 68. Muceus, Peter, Utah District. M.
 69. Okerlind, O. W., Far West Stake. M.
 70. Page, J. C., Eastern Montana District. M.
 71. Palmer, D. S., Central Texas District. M.
 72. Parker, J. L., Central and Southern Nebraska Districts, M.
 73. Paxton, Jesse W., Saint Louis District. M.
 74. Peak, Werren E., Kewanee District, Illinois. L.
 75. Pement, P., Toronto District, Canada. M.
 76. Pendleton, S. T., Central Michigan District. M.
 77. Peterson, J. W., Referred to Post Conference Council.
 78. Petre, J. F., Western Colorado District. M.
 79. Phillips, A. B., New York and Massachusetts Districts. M.
 80. Pierce, H. N., South Dakota. M.
 81. Pycock, James, New York District. M.
 82. Quick, Lee, S. W., Kansas (unorganized Territory). M.
 83. Rannie, Edward, Central Oklahoma District. L.
 84. Reiste, S. M., Nevada State. M.
 85. Riley, J. T., Arkansas and Louisiana. M.
 86. Roberts, J. W., Far West Stake. M.
 87. Robertson, E. F., Winnipeg District, Winnipeg objective. L.
 88. Robinson, W. P., Referred to Post Conference Council.
 89. Sade, O. E., Eastern Colorado District. M.
 90. Savage, H. W., New Zealand. M.
 91. Sawley, F. L., Southeastern Illinois District. M.
 92. Scott, Columbus, Lamoni Stake. M.
 93. Scott, S. W. L., Northwestern Ohio District. M.
 94. Self, W. M., Central Nebraska District. M.
 95. Shakespeare, W. E., North Dakota and Minnesota District. M.
 96. Sheehy, John F., Maine. M.
 97. Shippy, G. M., Portland District, Oregon. M.
 98. Silvers, A. C., Spring River District. M.
 99. Simmons, J. M., New Mexico. M.
 100. Simmons, S. W., Northwestern Texas. M.
 101. Slover, F. M., North and South Carolina. M.
 102. Smith, James M., Central Oklahoma District. M.
 103. Smith, Joseph W., Western Nebraska and Black Hills. M.
 104. Smith, S. S., Spokane District. L.
 105. Smith, William A., Saint Louis District. M.
 106. Sparling, Henry, Southern Missouri District. L.
 107. Stead, J. D., Southern Michigan and Northern Indiana District. M.
 108. Stubbart, J. M., Wyoming for five months.
 109. Swenson, Swen, Seattle and British Columbia District. M.
 110. Thorburn, G. W., Western Montana District. M.
 111. Tomlinson, G. C., Chatham District, Canada. M.
 112. Tucker, D. E., Far West Stake. M.
 113. Vanderwood, J. E., Western Oklahoma District and Panhandle of Texas. M.
 114. Walters, R. T., Missouri. M.
 115. Weaver, R. D. Chatham District, Canada. M.
 116. Whiting, Birch, Minnesota District. M.
 117. Whitaker, A. L., Northern Wisconsin District. M.
 118. Wildermuth, J. B., Fremont District. M.
 119. Wildermuth, J. E., North Dakota District. M.
 120. Wildermuth, L. O., Southern Wisconsin District. M.
 121. Williams, D. J., Nauvoo District, Burlington objective. L.
 122. Yates, James E., Arizona. M.
- ELDERS
1. Bailey, John, Manchester District, Stockport objective. L.
 2. Bailey, J. W. A., Holden Stake. L.
 3. Barrett, J. B., Gallands Grove District. M.
 4. Bishop, James E., Pittsburgh District. L.
 5. Brackenbury, F. S., Eastern Michigan District. M.
 6. Brooner, W. A., Northern California District. M.
 7. Brown, R. T., Society Islands. M.
 8. Budd, Roy S., Spring River District. M.
 9. Burr, A. E., Northern Michigan District. M.
 10. Burtch, C. N., Northern Michigan District. M.
 11. Burt, G. E., Southern Ohio District. M.
 12. Burton, P. R., Central Illinois District. M.
 13. Carlisle, J. D., Pittsburgh District. M.
 14. Chapman, N. T., Southern California District. M.
 15. Cady, Charles, Northern California District. M.
 16. Chandler, W. H., Manchester District and Southwestern Lancashire. M.
 17. Christensen, Walter W., Western Oklahoma District. M.
 18. Cook, Philip, Western Oklahoma District. M.
 19. Curtis, Ed. A., Kewanee District, Illinois. M.
 20. Curtis, T. W., Northwestern Kansas District. M.
 21. Davies, E. H., South Australia.
 22. Davis, E. R., Eastern Iowa District. M.
 23. Darby, Horace, Minnesota District. M.
 24. Doty, B. H., London District Ontario, Canada. M.
 25. Ely, John, Northeastern Missouri District. M.
 26. Fields, S. H., Florida. M.
 27. Fike, L. W., Northern Wisconsin District. M.
 28. Flint, B. C., Southern Wisconsin District. L.
 29. Gammidge, W. H., Southern New South Wales District, Australia.
 30. Gleazer, Edward, New York and Philadelphia District. M.
 31. Goodman, J. C., Southern Michigan and Northern Indiana District. M.
 32. Gray, Sydney N., Eastern Oklahoma District. M.
 33. Hall, Abel, Leeds and Bradford, British Mission. M.
 34. Hall, Albert, Manchester District, British Mission. M.
 35. Heading, N. C., Referred to President, Twelve and Presiding Bishopric.
 36. Higdon, A. T., Western Colorado District. L.
 37. Holmes, John, Sheffield District. L.
 38. Hull, E. B., Massachusetts District, Fall River, L.
 39. Jones, Charles E., Portland District. L.
 40. Judd, John, London District, British Mission. L.
 41. Kelley, W. H., Southeastern Illinois District, Springerton. L.
 42. Knowlton, G. W., Western Maine. L.
 43. Kuykendall, G. R., New York and Philadelphia District. Second Philadelphia Church. (Local).
 44. Lentell, J. R., New York and Philadelphia District, Scranton. L. (Should be under seventys.)
 45. Lennox, E. J., Southern Wisconsin District. M.
 46. Liston, Matt W., Youngstown and Sharon District. M.
 47. McCord, A. E., Far West Stake. M.
 48. McFadden, L. M., Kentucky and Tennessee. M.
 49. McKim, Burt L., Referred to Post Conference Council.
 50. McKnight, J. W., Florida. L.
 51. Martin, A. C., Southwestern Kansas. M.
 52. Meredith, J. E., Birmingham District. M.
 53. Miller, A. G., North and South Carolina. M.
 54. Morris, George, New York and Philadelphia District. M.
 55. Newby, Robert, Spokane District. M.
 56. Newton, Thomas, Virginias. M.
 57. Nusley, J. M., Virginia. M.
 58. Osler, William, Alberta District, Canada. L.
 59. Paia a Metuaro, Upper Division of Society Islands.
 60. Patterson William, Northern New South Wales District, Australia.
 61. Peisker, Herman, Queensland District, Australia.
 62. Pickering, W. P., Superannuated.
 63. Prettyman, C. W., Western Nebraska and Black Hills. M.
 64. Ribble, Henry, Toronto District, Ontario. M.
 65. Rowe, F. A., Alabama. M.
 66. St. John, S. G., Owen Sound District, Canada. M.
 67. Scott, J. B., Western Michigan District. M.
 68. Schofield, James, Manchester District. M.
 69. Shower, J. D., Northwestern Kansas District. M.
 70. Slye, Roy F., Southwestern Oregon District. M.
 71. Smith, Hale W., Massachusetts District. M.
 72. Stark, A. E., Northern Michigan District. L.
 73. Tane a Temai, Society Islands, Kaukura District.
 74. Tapu a Moana, Tubuai District. Society Islands.
 75. Taia a Piritua, Pairoa District, Society Islands.
 76. Taruiarii a, Society Islands.
 77. Tenaii, Hao and Raroia Districts, Society Islands.
 78. Teriinohorai, Tahiti District, Society Islands.
 79. Tetaku a Moeava, Society Islands.
 80. Tetuarere, Tahiti District, Society Islands.
 81. Velt, H. I., Victoria District, Australia.
 82. Warr, A. E., Alabama. L.
 83. Williams, D. T., Des Moines District, Des Moines objective. L.
 84. Wilson, J. A., Toronto District, Canada. M.
 85. Wilson, J. A., Toronto District, Canada. M.
 86. Winegar, H. E., Western Montana District. M.
 87. Wipper, F. F., Northeastern Illinois District. M.
 88. Yager, J. H., London District, Ontario, Canada. M.

89. Young, Roy, Southern Michigan and Northern Indiana District, Battle Creek, objective. L.
 90. Smith, Charles J., Nauvoo District. M.
- PRIESTS
1. Davenport, P., Southern Wisconsin District. M.
 2. Finken, E. D., Northwestern Ohio District. M.
 3. Loving, A. L., Referred to Post Conference Council.
 4. Punochua, James, Hawaiian Territory. M.
 5. Vaughn, W. J., Referred to Post Conference Council.

Farm products	135.85
Improvements and furnishings	33.75
Traveling expense	90.07
Fuel	15.25
Bills receivable	120.00
Bills payable	250.00
Interest	4.00
Loan returned	10.00
Freight	1.25
Miscellaneous	5.77
Total	\$7,703.24

CONFERENCE REPORTS

BOARD OF TRUSTEES, CHILDREN'S HOME

Since the General Conference of 1916, the Board of Trustees of the Saints' Children's Home Association has held twenty-one regular and specially called meetings for the transaction of business, besides the vast amount of committee work which has been done by less than the full board. The attendance of these meetings has been remarkable—it rarely happening that there were absences of even one member.

At the present time the trustees are; Heman C. Smith, chairman; Sisters Callie B. Stebbins, Lucy L. Resseguie, and Minnie B. Nicholson; Brethren A. J. Yarrington and Floyd M. McDowell, and R. J. Lambert, secretary and treasurer, the changes for the year being the election of A. J. Yarrington to succeed Oscar Anderson, and the appointment of F. M. McDowell to succeed Joseph Roberts.

On July 14, Joseph Roberts, then treasurer of the board and a useful member, deceased, and R. J. Lambert was chosen to act as treasurer until the close of the conference year. Floyd M. McDowell was chosen to act in the place of Joseph Roberts as trustee of the Children's Home until the end of the conference year.

The terms of election as trustees of Heman C. Smith and Lucy L. Resseguie expire at this conference, and Floyd M. McDowell was selected to act until the conference of 1917, which will make it necessary for the conference to elect two trustees for the term of three years, and one trustee for the term of two years.

At our last report E. D. Briggs was acting as superintendent of the home, and Sr. E. D. Briggs as matron. They continued their work till November 1, when they resigned their positions. Since that date, the trustees have secured the services of Joseph and Carrie Goode, as superintendent and matron, and who came at the earnest solicitation of the trustees for the term from November 1, 1916, to May 1, 1917, when they feel they must retire to protect their individual interests.

The year 1916 has been a very active one in the matter of putting children into private homes, and the number thus placed has reached nineteen. Many of these have been adopted, and more will be in the near future. There has also been a large number of admissions to the home, the number reaching twenty-seven, including ten who have not yet arrived in Lamoni.

There has been no death at the home for the year, and the general health has been very good with the exception of the spring months of 1916, when diphtheria had a reign of several weeks, during which time the home was under quarantine.

The efforts of a limited number of faithful members of the church to see the home out of debt have been rewarded by the accomplishment of that purpose, and at the present time we owe nothing to anyone which we do not have the money to pay. The trustees feel grateful for this support, and if the coming year shall prove favorable, marked improvements will undoubtedly be made at the home. We should not forget to mention the fact that members have not forgotten to donate livestock, musical instruments, fruit, clothing, etc., as they had opportunity, and Christmas was made a time of rejoicing to the children because of the ample provision made for them at that time.

We are appending a copy of the treasurer's report to the Presiding Bishop.

REPORT OF TREASURER For Year Ending December 31, 1916 Receipts

Balance, cash, January 1, 1916	\$ 674.95
Donations, running expense	5,025.73
Donations, home debt	1,082.60
Board	218.14
Groceries and provisions	35.88

Expenditures	
Board	20.00
Groceries and provisions	1,437.70
Farm products	131.67
Improvements and furnishings	76.67
Medicines and medical service	235.28
Labor	1,207.03
Traveling expense	135.50
Electricity and water	244.24
Bills receivable	865.00
Bills payable	2,409.29
Interest	184.14
Insurance	40.00
Fuel	6.70
Live stock	16.94
Office supplies	53.90
Freight	41.21
Miscellaneous	44.98
Balance, cash on hand December 31, 1916	552.99
Total	\$7,703.24

LIBRARY COMMISSION

GENERAL SECRETARY

The library departments throughout the country are showing a more lively interest in the work, confirming us in the belief that the How-Book for library workers is faithfully serving wherever it is given an opportunity.

The first edition of this booklet was issued in April, 1916, and free copies of the same were sent to the library workers in every district and stake throughout the country, and quite a lively response calling for additional copies was the result.

Your secretary believes that this library helper answers practically every question arising among library workers. It was the intention of the commission to make this department of the work as nearly as possible self-sustaining, and a small purchase price was placed on the booklet when ordered in quantities. It is not, however, the desire of the commission to keep this booklet away from anyone on account of a lack of funds. A free copy is always sent to every inquirer and it is desired that every library worker should have at least one copy of this little helper at hand, and in order to accomplish this the secretary of the commission solicits the aid of the traveling ministry and every person interested in library work, and asks that they send for information and supplies of the booklet sufficient to fill the needs in their particular location.

The commission this year was fortunate in securing the services of Louise Evans of Grand Rapids, Michigan, (the commission member chosen by the General Religio Association). Sister Evans has spent considerable time in the districts and locals of Michigan and has lately completed a very important addition to the small pamphlet published by the commission during 1916. This pamphlet will now supply the library workers with a splendid list of books such as may be needed in all parts of the country. This work of Sister Evans not only gives the name and the price of the book, but also the name of the publisher. Copies of this pamphlet may be secured either from the Herald Office or from the secretary of the commission.

The commission was never in better condition to serve the interests of the workers everywhere, and solicits the aid of all persons throughout the church in disseminating the literature of the commission and in putting into active use every resource of the department.

Estella Wight has faithfully served the commission during the past year as general librarian, and a report of her work in part, may be seen below. Following is also the report of Bishop J. F. Keir, treasurer of the commission, and also that of Heman C. Smith, our church historian, who is the church member of the commission.

The general secretary believes that during the coming year practically every library board in the districts or in the branches will have assimilated the work of this department and will have fallen in line with the original intentions of the library commission, which is to lessen the labor of the locals and districts by placing all of the library interests of the three societies under one head, allowing each society to choose its own representative on the local and district boards.

The library work when taken up systematically and carefully studied is easily understood. The main trouble heretofore has been in a lack of knowledge, principally by not having sufficient printed literature in the hands of the local and district workers. This difficulty should now be almost wholly if not entirely removed since complete information can be secured by all who desire, either from the commission or the Herald Office.

If library board members desiring information will send their questions and suggestions to the general secretary or any member of the commission, they will receive a ready response, and should the first or second letter not clear matters up perfectly, feel at liberty to continue correspondence. It is only by this operation that the best results may be had.

E. H. FISHER, *General Secretary.*

REPORT OF JAMES F. KEIR

Treasurer of Library Commission, Ending February 28, 1917
 Balance on hand March 1, 1916\$164.36
 Less library bureau bill of February 28 paid by E. A. Blakeslee 85.00

May 5, cash received from E. A. Blakeslee\$ 79.36
 November 14, cash received from Gen'l Religio Ass'n.... 50.00
 November 14, cash received from B. R. McGuire 100.00

Total\$229.36

Paid Out

August 8, 1916, In hands of E. H. Fisher, secretary for general expenses\$ 20.00
 September 23, Herald Publishing House, library cards.. 2.35
 October 26, printing 2 M How Books 33.75
 November 14, Herald Publishing House, binding 61.25
 January 6, 1917, Estella Wight, librarian 54.25
 January 9, Heman C. Smith 50.00
 Balance on hand 7.76

Total\$229.36

REPORT OF HEMAN C. SMITH

Member of the Commission
 Receipts

On hand last report\$ 67.28
 January 9, 1917, received of J. F. Keir 50.00
 January 25, from *National Geographic Magazine* returned 2.00

Total\$119.28

Expenditures

In hands of E. A. Smith, chairman\$ 13.00
 February 23, 1916, to History of Japan 3.75
 March 24, *National Geographic Magazine* 2.00
 March 24, drayage on book stack50
 March 24, freight on book stack 5.93
 March 13, material and labor on shelves 3.55
 May 13, Clark and Co. for Through America, by Marshall 1.98
 May 13, Clark and Co. for Indian Tribes, by Blair..... 9.00
 July 3, balance on book account, to Libbey..... .29
 July 3, Washington in the West, to Libbey 1.80
 July 3, Archaeology of Baptism 2.74
 July 17, to A. N. Marquis for Who's Who 4.50
 July 17, to Funk & Wagnalls. for *Literary Digest* 3.00
 July 17, Funk & Wagnalls, for Makers of History 4.95
 July 17, express on above89
 October 8, *Current Opinion* 3.00
 October 21, Year Book80
 October 25, book from Libbie on Lynn50
 October 25, express on above31
 November 9, Clark & Co. on book account 3.00
 November 14, express32
 November 14, renewal of magazines 4.50
 January 18, 1917, renewal of *National Geographic Magazine* 2.00
 January 18, drayage on books15

February 17, Herald Office on book account..... 4.00
 February 19, Clark & Co. for books 15.30
 February 19, On hand 27.52
 Total\$119.28

REPORT OF LIBRARIAN

To the General Library Commission: I hereby make the following report concerning the general library and my work in it during the year: Since my report made one year ago, March 4, 1916, to the present date, the following books have been acquired by purchase or donation; and have been accessioned: History of Education in Iowa, by Clarence Roy Auner; History of the Japanese People, by Brinkley; Rambles in Yucatan, by B. M. Norman; Lights and Shadows of Mormonism, by Josiah Gibbs; Rambles in Northwestern America, by John M. Murphy; The Founding of a Nation (2 vols.), Frank M. Gregg; Women under Polygamy, by Walter M. Gallichan; My Day and Generation, by Clark E. Carr; Iowa Documents for 1915 (7 vols.); *Literary Digest* (11 volumes bound); *Review of Reviews* (16 volumes bound); *Senior Quarterly* (bound vol.); *Primary Quarterly* (bound volume); Medford Past and Present; History of Education in Iowa, vol. 3, by Auner; Washington and the West, Archer B. Hulbert; Indian Tribes of Upper Mississippi and Great Lakes, by E. H. Blair (2 vols.); Holy Bible in Italian language; Senate Journal for 1915; House Journal for 1915; *Saints' Herald* (6 bound volumes); House Journal for 1915; Thomas B. Macauley (5 volumes); *Oliver Twist*, by Charles Dickens; Selection from Robert Browning; United States Coast and Geodetic Survey; Census of Iowa, 1915; Railway Library for 1915; *Autumn Leaves* (3 bound volumes); Prison Problems, by Fred High; Civil Government (Illinois) by Edwin C. Crawford; Through America, by W. G. Marshall; Young Folk's Natural History, by T. Bilby; Pilgrim's Letters, Bits of Current History, by Joseph E. Roy; Life in Brazil, by Thomas Eubank.

This makes a total of about 77 volumes added and accessioned this year, total number accessioned being 2,187. Also a number of books coming in recently which have not as yet been accessioned, about 30 in number. The names of these will appear on next report. Nothing new in the way of furniture has been added this year. A goodly number of books have been loaned out during the year, while our reference books have been of service to a number.

Very respectfully,

ESTELLA WIGHT, *General Librarian.*

LAMONI, IOWA, March 3, 1917.

SAINTS' HOMES, LAMONI, IOWA

To the General Conference: During the year the Saints' Homes at Lamoni have been filled to their capacity, with applicants waiting who could not be accommodated.

One death has occurred at Liberty Home and two at the Saints' Home, making a death list of three for the year. There are at present in the two Homes twenty-four men and thirty-five women as inmates. The general health, considering the advanced age of the inmates, has been all that could be expected.

The Board of Managers at the beginning of the year was composed of A. J. Yarrington, president; Joseph Roberts, treasurer; and R. J. Lambert, secretary. The death of Joseph Roberts created a vacancy in the board and also left the office of treasurer vacant. By action of the remaining members, R. J. Lambert was chosen to act as treasurer the remainder of the year. A. J. Yarrington has occupied as superintendent of the Homes and farm. Sr. Alice P. Dancer continues as matron of the Saints' Home and Sr. Sarah J. Moore has occupied as matron at Liberty Home.

The change in the live stock referred to in our report last year, i. e., from scrub cattle to a high-class dairy herd, has proven very satisfactory. The permanent improvements of the year consist of the completion of the woven wire fence inclosing the entire home farm, except the railroad right of way, which we expect the railroad company to build during the coming year, and a new building for housing machinery.

Recommendations for the coming year: We are still in need of better laundry equipment, as mentioned in previous reports. The equipment for canning fruits and vegetables in large quantities for home consumption is still a need which we have been unable to meet for lack of funds, but for which we shall continue to hope, as a considerable saving could be made on our food expense. It is the ambition

of the present board to still further improve the equipment of the farm, so that it shall pay better dividends toward the support of the aged ones resident in the homes. In order to properly care for those applying for places in the homes for aged, and who are worthy of admission, it will be necessary to enlarge the capacity of the homes very materially.

The following is the report of the treasurer of the board of managers for the year ending December 31, 1916.

RECEIPTS

Cash on hand, January 1, 1916	\$ 1,397.80
Board	2,417.50
Groceries and provisions	104.02
Farm products	401.58
Improvements and farm furnishings	88.99
Live stock	514.67
Fuel	43.79
Labor	74.36
Funeral expense	40.00
Offerings	599.80
Presiding Bishopric	1,125.00
Lamoni Stake Bishopric	450.00
Bills payable	3,009.49
Miscellaneous	21.45
Error	3.77
	\$10,292.22

EXPENDITURES

Groceries and provisions	\$ 1,441.47
Improvements and farm furnishings	1,002.20
Farm products	731.80
Fuel	132.23
Live stock	469.70
Labor	3,338.85
Electricity and telephone	397.64
Expense, personal and traveling	102.07
Expense, funeral	36.90
Medical service and drugs	123.35
Insurance	12.00
Freight	478.30
Bills payable	1,764.16
Interest	96.04
Miscellaneous	26.70
Balance, cash on hand December 31, 1916.....	138.81
	\$10,292.22

Respectfully submitted,
R. J. LAMBERT, *Secretary.*

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Woman's Auxiliary fills a peculiar place in our economy. Much question has been raised in regard to the woman's proper sphere. A recent article in the HERALD attempts to point out three different conditions; the first being the fallen condition and another her redeemed condition. Perhaps it might be better to define the first, as the condition which has existed for some time in the world, the failure to recognize woman as the companion and coworker. This we are quite willing to consider as a fallen condition.

Eve was given as a helpmeet and companion to Adam. The prophecy after the fall has been literally and at times brutally fulfilled: "thy husband shall rule over thee." But we think we are safe in considering this as a prophecy, that has been fulfilled rather than a declaration of divine law.

Paul has been often quoted, and somewhat erroneously considered a woman hater. A more careful reading of the Bible would correct this apprehension. It is true, he gives his opinion, as an apostle, that the women should keep silent in the church, they should ask their husbands at home; but consid-

ering the time in which he lived, it would have created somewhat of a useless scandal to have declared otherwise.

On the other hand he praises repeatedly the work of different sisters by name. He urges that as Christ loved the church, so should the husband love his wife. And after emphasizing this for common conduct, the passivity of the wife, he concludes, "Nevertheless . . . so is the man also by the woman." (1 Corinthians 11: 11, 12.) Again he declares that we are called to be sons and daughters of God.

As we read these passages he was making a declaration of the custom of his time, and it was wise that it should be followed then. Nevertheless in Christ they are called sons and daughters.

So in modern times we find a resolution of the church in 1835: "It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband."—Doctrine and Covenants 111: 4.

We find a similar provision in the next section regarding bondservants or slaves. Yet it is well recognized that the church individually and collectively did not approve of slavery, and were driven out of Missouri for this belief. So this evidently had the recognition of the law as it existed at that time, for we find in this same section of the Doctrine and Covenants:

"Do you both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."

Here we see that she is referred to again as a companion. "You mutually agree." This should establish a woman's position in the law of God, in marriage or out of it. It is a condition of redemption, if you wish to call it so. But it is a condition to be applied now.

Certainly no people should be so much concerned as we in securing justice and freedom for woman-kind. No people should be more concerned with the work for which the Woman's Auxiliary is organized. It is after all fundamentally right that our sisters be indeed our associates and companions, walking side by side in the great work intrusted to us. This organization is an effort on their part to prepare themselves for better service to the church, to the home, to the family, and eventually to the state.

For some of them are coming to recognize the obligations, which it is their duty to assume. To assist as they have special talents and means in the problems of the State, and especially those which most nearly concern the home, the care of children, the protection of the virtue of women, sanitation and the prevention of food monopoly. Women have been found especially capable on the boards of children's homes, hospitals and schools.

But our more fortunate sisters wish also to secure better protection for the woman who must leave her home day by day, and contend for a livelihood in the marts of trade. Our sisters are becoming interested in this phase, and justly so. It is an obligation, that confronts us to help them to that end.

S. A. BURGESS.

The Late Convention

We have not time this morning to transcribe for you any detailed or comprehensive account of the various meetings of the women during our recent conference and its attendant conventions.

Permission to use the lower auditorium each morning from 10.30 to noon, had kindly been granted by the conference authorities and the women availed themselves of this privilege to a greater or less extent.

One would be inclined to think that the women of our church who are sufficiently progressive to wish to attend a General Conference would by that same token be very, very eager to grasp every opportunity offered by which they could more clearly understand the definite work they have to do in the church as well as in their own homes. Yet it was amazing and, to a degree disheartening, to see the great number of women who chose to attend a preaching service in the main auditorium while their own peculiar problems of life were being helpfully discussed and considered in the room below.

Why any Latter Day Saint mother should prefer to listen, for instance to an illustrated explanation of the exact location of certain cities and deserts mentioned in the Book of Mormon in preference to having wide-awake consecrated specialists in the subjects tell of the dangers and mistakes in parental training, bringing to their attention definite ways in which these mistakes can be avoided or counteracted, is hard to understand. Archæology is interesting, intensely so—as are all matters of general information and culture—but will archæology save your heart one single ache or pain, your soul one agonizing cry, when your boy or girl, perhaps through your *ignorance* and indifference to his *real needs*, has gone down into the terrible depth of sin, a vortex from which your earnest study to understand your mission as parents, might have saved him?

Not many of us have a divine commission to be archæology experts for the benefit of the church—some are, we feel sure—but *most of us* sooner or later do receive a commission direct from the hands of the Most High,—the giver of life and light—and that commission is parenthood—more precious and important than any bestowed upon any earthly ambassador by any earthly king or potentate! And yet how terribly lightly do many of us hold that sacred trust! Our children just grow up, or tumble up, as best they may and if they turn out well, we beam in fond pride, and if ill, we moan and ask, "Why, oh why, did God place this burden upon me?"

Foolish hearts! God who is ever entreating us to come to him and *learn!* Who tells us it were better a millstone were about our necks than that we should offend (or injure or neglect) a little child! The crime of neglecting a child, one in whom divine tendencies have been undirected or misdirected or who has been at the mercy of suggested evil, is one which no Latter Day Saint who is really worthy of the name should be guilty of committing.

And yet simply because we willfully shut our eyes to the golden opportunities all about us of acquainting ourselves with facts concerning the mental and physical natures of our children, we grope blindly in the matter of their training, and frankly confess ourselves at times unable to cope with the situation.

The address of Brother Charles E. Irwin, superintendent of Lamoni public schools, upon "The story of life," in which he painted out the necessity for parents to understand their children at every point of their development, and the practical way in which we may fortify our children against the period of "storm and stress," we are happy to say, will be to the readers of this column in the near future.

Brother McDowell's address on "The psychology of the adolescent age," was so animated, so full of vigor and suggestion, so replete with real concrete helps and sidelights in the problem all parents have to solve when dealing with children at this vital period of their lives, that every parent at the conference who was not present—and their name is legion—has, however unconsciously to himself, suffered a distinct loss!

It was said of Christ "A light shined in darkness, but the darkness comprehended it not." We feel just that way about much of the good that was offered at these auxiliary programs—the light and the food were there, free for the taking, but many comprehended it not, and perhaps are still in a degree of darkness concerning their children that might

have been dispelled—hungry still, when they might have fed on *living vital present truths*.

We long for the day when parents, and the fathers' need is as great if not greater in these lines than the mothers', to whom God has in some measure through instinct often partially supplied where preparation and equipment has been lacking—will sense more keenly the need for intelligent parenthood and will be more eager to humbly but persistently prepare themselves for that sacred commission and the efficient accomplishment of its purposes.

AUDENTIA ANDERSON.

The Adolescent Age

(Impressions gleaned from Professor McDowell's lecture on "The psychology of the adolescent age," given Thursday morning, April 12.)

In his plea for parents to equip themselves for intelligent training of their children, Professor McDowell placed value upon experience but argued that if the lessons gained through experience by others, can be gleaned directly by us, without going through the circuitous route of these same experiences we are the gainers, by so much.

Thus if parents can get the knowledge of the peculiar conditions surrounding the physical and mental changes of their children at the adolescent period without the risk which would attend an experience covering years, it will be of great value to them.

If children cannot find what they want at home they will go where they can find it. It is a period of storm and stress, of variableness and change constantly. They are moody, spasmodic, go to extremes; parents should recognize all these symptoms, and deal with them patiently.

There are no inherent evils in the nature of a child, what seems so is often just a flash of these many instincts in a nature in turmoil and unacquainted with itself. Our modern school studies are not adapted to the child of adolescent age. They should not be burdened with abstraction, in literature or music, we often take the soul out of the subject and teach but the technicalities. A boy should be asked "How does this poem make you feel? What does it mean to you?" The poorest grammarian in the school can sometimes get the best grade in English and the worst boy write the best essay on morals! We should get back to fundamentals, and teach the *child* instead of subjects,—put the soul back into the information. Temperance in our thoughts, purity in life, respect and reverence from *heart*, self-control, not by repression but by direction, should be in mind. Overcome evil with good should be the mother's slogan!

The home has shifted to the community the work that should be done there. Prevention should be the watchword.

Repression is a dangerous thing. Use fewer don'ts, and fill the child's life with so many wholesome do's that unconsciously he will pass unscathed through the evils of the world and be a shining light of purity and strength in the world.

A. A.

LETTER DEPARTMENT

Testimony of John J. Cornish

I am indeed glad of this privilege of meeting with you. About forty-five years ago for the first time I heard this beautiful gospel of Jesus Christ as restored in latter days. After hearing eight or ten discourses, I became very much interested, and believing the minister who said if anyone who had a desire to do right would go before God in earnest and humble prayer, asking the Almighty for light, that he would make it known unto him. That saying rang in my ears for days, and I began to pray. And one Sunday morning I slipped away along on the road leading into the woods where they were drawing out wood, and so far from the hearing of any person, I there bowed in humble prayer, and from my heart I prayed to my heavenly Father to give me a knowledge of this gospel. I went further and asked him to do it in this way, that I would go to the morning preaching service, then to their evening prayer meeting, and in that prayer meeting I asked that he speak through the elder to me in the gift of tongues, and in the interpretation, telling me

that it was true, and at the same time to give me a manifestation of the Holy Spirit by which I might know it was true. (In later years it seemed presumptuous upon my part to ask God to do it in that manner, but I did not know any better then.)

Concerning this matter I was determined that no soul on earth should know of what I had done. I went to the morning meeting and that elder was not there. I also went to the evening meeting where many were gathered together, among them the elder that I had asked God to speak through. The meeting was opened in the usual way, and one or two had prayed and testified and sung; then the elder arose as I had felt sure in my mind he would when I had prayed that morning, and he began to talk, but I did not know a word he said. After saying something apparently to the congregation, he turned toward me and raised his hand, and pointed to me, talking as before, but I did not understand. But while he was talking, some power came upon me which caused my body to tremble, and a powerful sensation passed through it from my head to my feet, remaining in power while he was speaking, causing the tears to flow down my cheeks, unbidden by me. They were not tears of sorrow; I felt glad and happy in my soul. As the elder turned back to his seat and in the act of sitting down, but instead he walked back and began to talk to the people to the understanding of all, then, pointing again to me, said: "Thou son of man, inasmuch as thou hast inquired of me this day to know of the truthfulness of my gospel, I now reveal it unto thee, and give thee a manifestation of my Spirit by which you will know this work is true." (This is the import; I quote from memory.) While the elder was thus speaking, that same power came but somewhat in greater power than when he was speaking in the unknown tongue. The thrilling sensation was also greater, to my satisfaction that he was directed by the power of God, so to speak. And while that Spirit seemed to linger but not so powerful as while he was speaking, I felt as though my body was changed. I felt so glad and happy, "Oh," thought I, "I can never sin again!"

I asked my cousin who had talked so much to me about this gospel, not to ride home with the others but to walk with me. She gladly consented. We walked about halfway home before either said a word to the other; I could not break the silence; by and by she spoke and said, "Pleasant evening, isn't it?" So to speak, that broke the ice. I replied, "Yes, Mary. Was that the Holy Spirit I received when the elder spoke?" "Yes," she replied. Then she felt free to explain, and she talked so nice to me about it and asked me if I had prayed to know if the gospel was true, as stated. I answered "Yes," then told her all about it. A few days passed, and this was on my mind continually. Finally, at another prayer meeting, I longed to have some one say something to me about getting baptized, but I did not know what move to make and did not have the courage to ask, but before they separated that evening, Sister Arthur Leverton put her hand on my shoulder and said, "Now, Johnny, you know your duty." I then asked, "Do they baptize any time?" She replied in the affirmative. The next day I was baptized—February 22, 1872. In the confirmation Brother Arthur Leverton prophesied that I would be healed of my affliction and made whole, and that if I were faithful before the Lord I would be clothed with authority to preach the gospel to the nations of the earth, and become a polished shaft in Israel, and be the means of bringing many into the church and kingdom of God.

At the time of my confirmation I did not receive any evidence of the Holy Spirit that I could discern, and after three days had passed away I began to feel serious over the matter. I had tried to live right, prayed every morning and evening, and at other times. Not at all times did I kneel down to do this praying, except at night as I retired to rest, and morning when I arose—but at any time when I might be walking around. But when the fourth day came and I had not received any light or Spirit of God, and began to feel so downcast, while standing on a log in deep meditation, I felt to conclude that I had been doing my duty in serving my Master, and that he would send me the comforter whenever he saw fit. At the same time I was in the act of starting off, when suddenly I heard a sound up at a distance coming toward me. It sounded like the rumbling of a heavy train in the distance, louder and louder until it reached me, and at that moment the power, about as it was four days previously, came in answer to my prayer, thrilling through my body as sensibly as the water was around my body. I then said, "Lord, is this the Holy Ghost?" It thrilled through my

body again. I then said, "Lord, if this is the power of the Holy Ghost, by which I may testify that I know this work is true, let it thrill through my body again." That moment it thrilled through my being to my entire satisfaction, until I was filled with love toward God and my fellow men, and I cried, "Lord, it is enough; I am satisfied," and have been ever since.
J. J. CORNISH.

From Here and There

A sister desires that we all especially pray that God will spare us from the cruelties of this war, suggesting that Wednesdays and Sundays be observed.

We have a request for the history of where the worms were blown from the trees when the people paid their tithing. Perhaps this and even more remarkable things have happened, but we do not recall the incident.

If there are any Saints living in or near Carter County, Missouri, will they kindly drop a card to L. E. Danforth, 1560 Willow Avenue, Niagara Falls, New York, as he wishes to get in touch with some one in that locality.

In a late issue of the HERALD we neglected to note that the dedicatory sermon at the opening of the new church at Niagara Falls, New York, was by Elder Fred Mesle, of Sherrill, the former pastor. It was merely an oversight on our part.

Desiring to let the Saints know that he is still serving his Redeemer, and that he enjoys very much the reading of the letters and testimonies of the Saints, Brother John M. Long, of Pittsburgh, Pennsylvania, writes us. He requests the prayers of the Saints in behalf of his daughter, Amelia.

The following ordinations are reported from the Oakland Branch at Hamilton, Missouri: James Dawson, elder; Guy Hawley and Oscar Ford, teachers; Albert Nelson and John Bullard, deacons. These young men are reported as proving themselves worthy of the call. The prayer meetings are referred to as being very spiritual. J. T. Ford is continuing as president of the Far West District until its organization into a stake. Much interest is manifest in the Christmas offering. James Winslow has moved into the community.

This advertising talk by the manager of the Board of Publication is one of a series appearing simultaneously in the SAINTS' HERALD and "Zion's Ensign," written with the hope of reaching as many as possible of the church membership. This is the fifth of eight "talks" that will appear.

BOOK SERVICE DEPARTMENT

One of the ways in which the publishing interests of the church can greatly assist the church is through the Book Service Department. At both the Herald Office and the Ensign Office much information has been collected and filed by which our readers may profit without cost to themselves.

If there are certain books that you need, order them through the nearest house. If you want books on a certain subject, ask them to tell you what is available and worth while.

Along many special lines recommendations have been secured on various books from those in the church who have made use of them in their work.

By making use of the service thus offered, many dollars may be saved to the church which would be lost in the purchase of unsatisfactory books. Just address Book Service Department, in care of either house.

THE BOARD OF PUBLICATION

A. Carmichael, Manager

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MISCELLANEOUS DEPARTMENT

Information Wanted

In order to clear up our branch records we would like to know the whereabouts of the following who are members of the Rhodes, Iowa, Branch: Isaac Atkinson, Joseph T. Atkinson, Emma Wileman, Jane Nelson, Charlotte S. McWharter, Minnie Crockard, Dora B. Hadley, Wilson L. Webster, Ulysses S. Love, Jonathan Dunbald, Julia B. Gifford, Mona O. Hilsabeck, Maggie L. McLain, Belva L. Hilsabeck, Edna E. Freet, Edith M. Smith, Eva Freet, Ella A. Graves. E. G. Beye, clerk, Rhodes, Iowa.

Requests for Prayers

Prayers are requested for Brother John Tinker of the Des Moines Branch. He is isolated from the branch and is sick and suffers much.

Our Departed Ones

ALLEN.—William Roy, infant son of Lee Roy and Myrtle Allen, died March 26, 1917, at Macklin, Saskatchewan, Canada, aged 8 days, of hemorrhage. Services in charge of William J. Cornish.

HANDLEY.—Arthur C. Handley died March 24, 1917, after a brief illness of pneumonia, at the age of 47 years. Leaves wife, 4 children, father, brothers and sisters to mourn his departure. Funeral from Butterworth and Sons undertaking chapel, Seattle, Washington, on the 27th. Music furnished by Brother E. E. Inslee and Sister Sarah Barney; sermon by J. M. Terry.

JOHNSON.—Bernhard Johnson was born February 1, 1875, at Danville, Iowa. Baptized November 13, 1892. Married Bertha Johnson February 26, 1902. Two children were born, Gertrude and Benjamin Orville. Died March 15, 1917. Leaves a wife, 2 children, mother, 4 sisters, 3 brothers, and a large number of relatives and friends. Funeral at German Saints' church at Stewartsville, in charge of T. T. Hinderks; sermon by William Lewis.

JACK.—Earl C., son of Brother and Sister J. A. Jack, was born June 25, 1897, at Byron, Illinois, and moved with his parents to Brooklyn, New York, March, 1912. Died of typhoid pneumonia after a sickness of ten days. A faithful and stalwart defender of the work, and highly respected. Funeral service conducted by Ward L. Christy to a church full of Saints and friends, then in Proton, Canada, where James McLean conducted another service.

LITTLE.—Sister Margerath Little died suddenly at her home in San Diego, California, April 1, 1917. Married twice, the first husband having passed away some years prior to her second marriage. Both husbands were soldiers in the same regiment in the Union Army. She was an aunt to Sister Lydia King of Seattle, and was a member of the Eastern Star Masonic order. Funeral was held at Johnson's Undertaking Parlors, April 4, 1917, G. E. Harrington officiating.

SMITH.—Frances Sabina Smith was born near Great Yarmith, England, July 15, 1849. She came with her parents to America in 1855 and lived on Long Island 7 years, thence went to Salt Lake City, Utah, where she was married to John Cross, December 9, 1864, and to this union 13 children were born, 7 of whom are still living. Came to Iowa in 1867 and was baptized into the Reorganized Church October 15, 1868. Died at her home in Dow City, Iowa, March 24, 1917. Funeral in charge of J. B. Wildermuth.

BOOTMAN.—Brother C. E. Bootman, Springfield, Missouri, who was a switchman for the Frisco Railway, was killed while at work Sunday morning, March 25. The funeral services at the Saints' church, sermon by Henry Sparling. The church was altogether too small to hold the large number attending. The Frisco laid off two switching crews and everything stopped for thirty minutes to allow as many who desired to attend. Baptized at Lamoni, Iowa, thirty years ago. He was a good, kind, and honest Latter Day Saint, very highly respected by all who knew him. He leaves a wife and daughter, both members of the church, also another boy whom they have raised, the son of W. P. Bootman. He was laid to rest in Green Lawn Cemetery.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

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THOMPSON.—At Virgil, Oklahoma, March 3, 1917, Brother Jasper Newton Thompson, died in his fifty-second year. Born June 22, 1864. United with the church May 25, 1910; died as he had lived, honest and honorable in his dealings and firm in the faith, leaving wife, children and a number of near relatives to mourn his departure. Funeral in the Doaksville Schoolhouse. Sermon by Elder J. C. Chrestensen, interment in the Doaksville Cemetery at or near Fort Towson, Oklahoma.

LOTT.—Sister Clara Lott, born in Glamorganshire, England, 1859. Baptized December 18, 1878, by R. B. Howlett. Died March 22, 1917. She leaves to mourn her loss her husband, George, 1 daughter, Sister L. Burnard, 2 sons, Harry and Wesley, and 9 grandchildren. She was faithful to duty and earnest in service. Her sufferings brought increased trust in God and a bright hopefulness of that resurrection morn when she would ever be with the Lord. Funeral at the home in charge of George Henley; sermon by William Fligg.

KINNAIRD.—At Aylmer, Ontario, Canada, January 23, 1917. Nelson Kinnaird, passed peacefully away after bearing testimony that he knew the latter-day message to be the doctrine of Christ, the gospel restored. He was born at Sherbrooke, Haldmand County, Ontario, December 26, 1844. Twenty-four years ago, after hearing part of one sermon, he, wife and her sister prepared Stromness town hall for Elder Shields to preach in, remarking that they knew Hiram McDonald before he went to Lilbary to live, that they had known his life for two years since his return and a religion that could make as much difference on a man's life they welcomed it to their neighborhood. He was baptized at Selkirk, Ontario, June 28, 1903, by Elder M. F. Derby. Confirmed by M. F. Derby and Nathan Overholt. Funeral sermon at his home, Aylmer, Ontario, by John Shields, in charge of J. L. Burger and C. C. Raison. He leaves aged wife also strong in the faith.

You Can Make Excellent Cake with Fewer Eggs

Just use an additional quantity of Royal Baking Powder, about a teaspoon, in place of each egg omitted.

This applies equally well to nearly all baked foods. Try the following recipe according to the new way:

CREAM LAYER CAKE

Old Way

1 cup sugar
½ cup milk
2 cups flour
2 teaspoons Royal Baking Powder
3 eggs
½ cup shortening
1 teaspoon flavoring

New Way

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1 cup milk
2 cups flour
4 teaspoons Royal Baking Powder
1 egg
2 tablespoons shortening
1 teaspoon flavoring

Makes 1 Large 2-Layer Cake

DIRECTIONS—Cream the sugar and shortening together, then mix in the egg. After sifting the flour and Royal Baking Powder together two or three times, add it all to the mixture. Gradually add the milk and beat with spoon until you have a smooth pour batter. Add the flavoring. Pour into greased layer cake tins and bake in a moderately hot oven for twenty minutes. This cake is best baked in two layers. Put together with cream filling and spread with white icing

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THE CHRISTIAN SABBATH.—Columbus Scott, in this work, adduces much Scripture to prove that the first day of the week is the Sabbath Christ observed, and that its observance is in harmony with the gospel as taught in every dispensation. Contains much valuable information on this mooted question. No. 161, paper, 25c; No. 162, cloth\$.40

ARCHÆOLOGICAL COMMITTEE REPORT.—By the joint efforts of leading minds in the church this work was compiled. It gets down to rock bottom in archæological investigation bearing upon the claims made by the Book of Mormon. Data that will fortify Book of Mormon students against arguments of "science." Interesting reading in itself. No. 142, cloth\$.75



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You'll be surprised when you compare the cost with the cost of remaining at home.—Think what this will mean to you, when you remember that a life which isn't pleasantly spent isn't well spent.

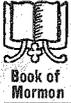
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L. F. SILTZ, Ticket Agent.

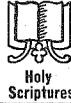
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, April 25, 1917

Number 17

EDITORIAL

ROBERT M. ELVIN PASSES

The hearts of many were made sad at the death of Robert M. Elvin on April 20 at the Independence Sanitarium. He had a fatal stroke in January, and while no hopes were entertained for his recovery, he was removed to the Sanitarium early in February so



ROBERT M. ELVIN

as to make his last days as easy as possible. He was baptized April 15, 1866, so had celebrated his fifty-first spiritual birthday the Sunday preceding his death. He was ordained an elder six months later and had spent over forty years in the mission field in various parts of the country. On April 15, 1890, he

was ordained a high priest and high councilor. Only three men were senior to him as members of the high priests quorum. He was also chosen as secretary of the high council, holding that office until his release when the high council was reorganized in April, 1916. He had been secretary of the quorum of high priests since April, 1903. His years of service have been many and well filled. His reward is sure.

THE ORDER OF BISHOPS

The order of bishops report an unusually successful session. Eleven sessions were held, and one in joint conference with the Presidency and Twelve. They considered a number of very important matters, including a proper interpretation of the temporal law, on many points of which they reached an agreement. Especial attention was given to the law of stewardships. Their reports have been referred, however, to the joint council for consideration.

Thirteen bishops were in attendance at their sessions and seven bishops' counselors. Of these seven bishops attended every session, three missed only one, and two missed two sessions. Apparently only one bishop missed more than two sessions and none missed a session except from necessity. This gave an unusually high average attendance, and showed their keen sense of responsibility for their important duties.

They passed upon the special appropriations needed, and approved the budget of Graceland College and the Sanitarium, besides appointing the various committees referred to them. The Presiding Bishopric recommended that the superintendent of the home farms at Lamoni be also superintendent of the Children's Home and college farms.

The action of the Sunday school association in declaring a stewardship and agreeing to turn over the surplus to the church, and also in appointing the second assistant superintendent to boost the Christmas offering and in this particular to cooperate with the

bishopric, was and is strongly approved. The only objection we have heard to this plan is that we ought not to make the children pay, that we should pay it ourselves. But the children will, if we do not do it quickly.

We are informed that the order of bishops voted to avoid the erection of buildings this year, including church edifices, office buildings and meeting place for General Conference, and concentrate their efforts on paying the debt of the church.

One very favorable aspect is that the Presiding Bishop not only did not have to borrow money for elders' expenses and transportation home, but that he actually had more money in the bank, when the conference adjourned, and the expenses of the conference had been met, than he had at its opening. A substantial bank balance makes an excellent start for the work of reducing and paying off much of the church debt this year, if each one helps. We can pay it all if we will.

Many are moving forward earnestly to obey the law and assist in this great purpose. We have been informed that one man gave a farm valued at \$7,000; another gave \$6,000, in addition to \$1,000 given earlier in the present year shortly after his baptism. This does not mean superabundance. It has cost more the past year than ever before to care for the missionary work. That will probably be the case the coming year. Prices are high and apparently going higher, as usually occurs in time of war. Yet if we will, we should be able to care for the missionary affairs, our ordinary expenses, and pay the debt. Will we?

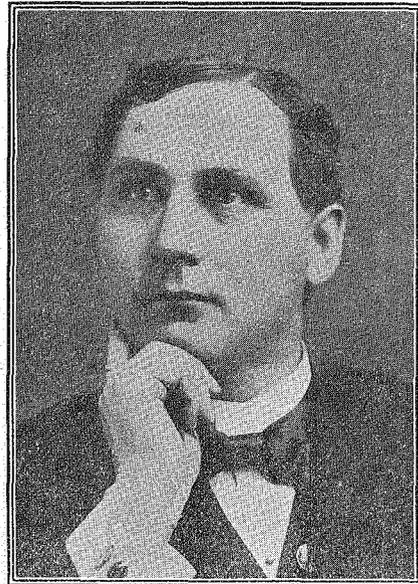
THE EVANS MEETINGS

Last week's HERALD was practically closed up the 13th, so that it was not possible to put in all of the items. One feature of importance has been the meetings of Bishop R. C. Evans at the Coliseum. Those who know him will not be surprised to know that the Coliseum was filled at every service and many standing up, except on the 7th, when a heavy snow-storm kept nearly everyone indoors. But even then those in charge were surprised to find the building two thirds full.

These meetings of Bishop Evans's are apparently becoming one of the features of the General Conference. This necessitates his closing his special winter meetings in Toronto earlier than he otherwise would. We are informed that he baptized thirteen the day before he left Toronto, and twenty-six the last week before coming to conference. He has baptized a few here but not as many as no doubt would have resulted if the meetings had been continued for several weeks, though a number were in-

terested. In fact many who would like to have heard him remained away simply to give opportunity to others who had not yet heard the gospel of Jesus Christ to conversion. Bishop Evans reaches many who are reached in no other way. And such was the effect of his meetings during conference.

We were surprised many times to notice the large number of old and even very old people who walked a half a mile or more of an evening to hear him. These meetings allowed an opportunity for nine



RICHARD C. EVANS

thousand auditors in the fourteen meetings. This gave an opportunity for each one in Lamoni to hear him several times, and many took advantage of this opportunity.

An additional point of interest about these meetings is that the owners of the Coliseum let the church have the use of the basement and its service free for a dining hall, and of the auditorium also without cost for the use during these special services of Bishop Evans. The only charge that was made is for light and heat actually used.

How the Canadians look upon Bishop Evans will be shown by the extract from *Jack Canuck*, received during the conference.

THE BISHOPRIC

We should like to call particular attention to the report of the Presiding Bishop for the past year. It appears to show the results of earnest work on the part of the Presiding Bishopric and the local bishops and agents. It also shows a decided growth of interest in the keeping of the law on the part of the membership.

The receipts for the year show a decided and healthy increase, totaling around \$275,000 for the

year ending January 10, and possibly close to \$300,000 for the conference year, April 1. This includes all moneys paid in to the Presiding Bishop, bishop's agents, or to the various members of the boards of trustees for the church institutions. It includes tithes, offerings, consecration and surplus.

These means have been used principally for the elders' families, elders' expenses and for aid to the poor. These three items total close to \$175,000 for the year ending January 10, of which \$126,500 is for elders' families, \$27,000 elders' expenses, and \$19,500 for aid to the poor. The church institutions, the college, sanitarium, Children's home and various homes for the aged, require a total receipt of donations of between \$32,000 and \$33,000. The bishop's report states a loss for the year of \$45,000, but the amount of bills and accounts receivable charged off were close to 87,000, which shows a real gain for the year of \$42,000 to \$43,000. This is also indicated in the decrease in bills payable, as set forth in the bishop's report. Interest, office expenses and general expenses account for the balance.

It may be noted that the decrease of present worth is figured from April 29, 1916. At that date it showed a decrease of \$8,807.23. This is not unexpected, as the return of our missionaries to their home or field marks the low ebb in the General Conference year. This amount should be deducted in figuring the net actual gain for the year as set forth above. (That is, it would be \$33,000 to \$34,000 apparently.)

One matter of particular interest is to note that Graceland College summary is to June 30, 1916. It indicates an increased indebtedness from the report, to last conference of over \$2,000. (We are using round numbers.) Five times "one fifth of the debt" as reported to last conference, gives an amount of \$2,154.52 less than the liabilities shown in the bishop's summary.

This is quite natural as tuition is generally collected the first part of the school year, and the last three or four months show the smallest relative receipts. June 30 usually shows the college finances at their lowest point for the whole year. A more fair comparison would be to take from the report of the treasurer the statement, that \$8,302.95 has been paid on the indebtedness and that since making that summary a \$4,000 note bearing 6 per cent interest has also been paid by the bishop. As the interest is payable semiannually, it would amount to \$120. But the decrease of indebtedness would appear to be over \$12,000 over a year ago. This is on the most conservative estimate and place, the present indebtedness of the college lower than it has been for many years and over \$14,000 less than in the summary for June 30, 1916.

Also in the Independence Sanitarium, we notice a slight discrepancy in the amount due the church. But in making a summary of the total indebtedness of the church and total assets, it would seem that each should be decreased by this amount, even though it is properly carried as an asset of the general church and a liability of the Sanitarium. That is, in the general summary these items cancel, thus decreasing the percentage of liabilities as compared with the assets. Especial attention should also be called to the change in the character of the liabilities, as the amount due banks has been greatly decreased, if not entirely wiped out.

Bishop B. R. McGuire is a lawyer with many years practice behind him. He has given especial attention to the department of real estate and finance, and is especially qualified to act on these questions as affecting church interests. He has also made special preparation for several years for this particular work, giving particular attention to the laws of Missouri.

Bishop James F. Keir is specially prepared to take care of the accounting department. So between them they have a splendid record for their first year.

In brief the church is to be congratulated on having Benjamin R. McGuire as Presiding Bishop and James F. Keir as his counselor.

BIOGRAPHICAL

BISHOP M'GUIRE

Eastern people cannot say too much about "Our Ben," especially those around Brooklyn. Not only has he been actively engaged in the branch and district work, but his professional work has been ruled by the strictest principles of honor and the insistence that both the letter and the spirit of the law shall be obeyed.

It is related that once a particular friend of many years standing called him up to have an acknowledgment to some minor document taken over the phone, but "Our Ben" refused. "Oh, Ben, you know me, and it is all right." "I don't care how well I know you. My certificate says 'personally appeared before me,' and I would not take an acknowledgment for the President of the United States unless he personally appeared before me." This story illustrates in part his disposition. He is the very model of courtesy, and lenient in all points that do not matter and in which no principle is involved. He has shown with his private means that he has a large heart. As one Brooklynite expressed it, "Ben has the biggest heart of any man on earth." He has always been ready to help and care for those in need and to do it generally in a way not to give offense.

But when a principle is involved he will still be

courteous, still lenient, but inflexible. A few thought that almost anyone could run over him and dominate him and force him to do as they would. A few we hear have tried it the past year only to find out that they were mistaken. He has a mind and will of his own though he will keep that fact to himself if you will let him.

In addition to the items in the editorial from several friends of Bishop McGuire we glean the following items:

He was left in early youth without the help and counsel of his mother, as she passed away in his boyhood. While still a boy he built up an extensive news business in his home town, Long Branch, New Jersey. His father was a veteran of the Civil War, and survived until two years since. Both parents were members of the church.

After studying law in New York City, and being admitted to the bar, he was employed for several years, and until he resigned to take up his present duties, in the legal department of the Lawyers' Title and Trust Company of New York City.

He became head of the legal department, a position of great trust, as at times the whole wealth of that institution were left in his charge.

He has been president of the Brooklyn Branch several different years, as well as superintendent of the Brooklyn Sunday school; and he has been a counselor to Bishop Zimmermann from the organization of the bishopric of the New York and Philadelphia District, until his call to the Presiding Bishopric.

"You may talk of hospitality, but hospitality is Ben's middle name. He has brought many people into the church in Brooklyn by this virtue. He and his wife are first in hospitality."

"There is not a more spiritual man in the church than Ben. His spirituality is high, and no man will depend more on spiritual insight."

We think it may be of general interest to know what his friends think of him. He is too modest to let us print this, if he knew. S. A. B.

JAMES F. KEIR

About ten years ago the writer came in contact with a young man in the city of Chicago in the person of James F. Keir, then an instrument in the making, now counselor to the Presiding Bishop of the church. His life then, and ever since, was of that character, that it gave one a desire to remain in close touch with him. It was no surprise, therefore, to learn from his own testimonies, and from that of others, that much of his success was due to the influence of his good mother.

James F. Keir was reared in an atmosphere of sacrifice and trained in the college of "Hard Knocks."

At an early age he was thrown upon his own resources in the large city of Chicago, amid bad influences, but the prayers of a faithful and devoted mother and personal spiritual aggressiveness prevailed, and the work in Chicago and elsewhere has been benefited by one whom God has prepared for a special work.

His office and legal training was received in a Chicago firm, with which he was connected for many years. His employers were loath to part with him when the call came to serve the church, for they recognized in him one who had served them long, faithfully and efficiently, performing service of unusual tact and skill when a crisis was at hand.

He received his religious training with the First Chicago Branch of this church. Many still recall his first five-minute sermon. It surely was a trial for him to undergo. But since that time "efficiency" has been his motto. "Get there—get there!" was his byword. On four-mile hikes from office to home, after work in the evening, the writer was often tortured, sometimes edified, by lengthy poetry and phrases used for practicing public speaking. Not mentioning anything about the exercise for proper breathing, etc. His mind was always alert to every opportunity for development. We attended the public night school together for awhile to study grammar. Always it was "Get there, get there, get there!" Even the washing machine in his home, worked by his vigorous arm reechoed this cry. Church committee work was no exception to the rule, notably a certain committee on which was appointed a modest young lady whom Brother Keir introduced to the writer, and then he was ever at it again: "Get there, get there," etc. I did, to my great pleasure.

For a number of years, James F. Keir acted as president of the First Chicago Branch, and his pure life, kindness, charity and cheerfulness endeared him to all of the Chicago Saints. They miss him very much. He always championed the cause of the down-trodden, and a better friend the young man of Chicago, who were trying to develop, will never find.

His home was graced with the presence of a lovely companion, a wife whom all have learned to admire for her cheerfulness, virtue and helpfulness.

When the church asked him for his services, he responded quickly, willingly and cheerfully, notwithstanding the fact that it meant quite a sacrifice.

F. F. WIPPER.

NOTES AND COMMENTS

The Bishop's Report

A summary of the bishop's financial report was printed in the reports to the General Conference.

(Continued on page 405)

ORIGINAL ARTICLES

WILL WE DO OUR PART?

(Sermon by Bishop B. R. McGuire, Sunday, April 8, 1917, at General Conference, Lamoni, Iowa. Reported by Belle Robinson James.)

I am sure I should be pleased to speak to you this morning under such favorable conditions; with the sunshine streaming in through the windows and the influence of God's Spirit brought into our midst through the harmony of the chorus and solo.

I presume that we have all at some time in our life, witnessed the little boy or the little girl standing in in the parlor in the midst of the company, reciting his first piece; we have noticed how nervous the mother was; how she was ready to prompt her little one. We have noticed the composure of the father as he tried to strengthen his child by not evidencing an air of excitement. We have probably taken part in chorus work or have been present at times when the chorus has rendered some masterpiece and in the few bars have noticed the tremolo in the voice of the singers.

To-day we are approaching a great world crisis, and have felt the tremor as we read in the newspapers that war had been declared. We, as members of the Church of Jesus Christ, believe in God, the Father and Jesus Christ, his Son. We have shown our belief in the doctrine of repentance, submitted to the ordinance of baptism and the laying on of hands for the gift of the Holy Ghost. We have desired to be new creatures in Christ and believe that having to be born again as new creatures in Christ we should approximate to the standard set before us by Jesus Christ, our Lord, the great exemplar. We believe "that as many as have received him, to them he gave power to become the sons of God, even them that believe on his name which were born, not of blood, nor of the will of the flesh nor of man, but of God."

Then "let this mind be in you, which was also in Christ Jesus," for it is God which worketh in you, both to will and do his good pleasure. We believe: "That every good and perfect gift cometh down from the father of lights, in whom there is no variableness neither shadow of turning."

The mind that was in Christ Jesus, our Lord, appraised all the kingdoms of this world; having done so, he did not, as some in this world, put his trust in chariots and in horses, but remembered the name of the Lord our God and to his tempter said: "Get thee behind me, Satan," and when upon another

occasion the Apostle Peter would have swerved him from his course, would have had him sit, as he supposed, upon the earthly throne of David, he said unto him: "Thou savorest not of the things that be of God, but of man: get thee behind me, Satan."

To the young man, he said: "Go, sell that thou hast, and give to the poor; come, follow me, for what is a man profited, if he gain the whole world and lose his soul?" We also believe that "Surely the Lord God will do nothing save he revealeth his secret unto his servants, the prophets." Through our latter-day prophet we have received these words from the Lord, found in the first paragraph of the first section of the Doctrine and Covenants:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

In the 6th paragraph of that same section, we read:

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, *when peace shall be taken from the earth*, and the Devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Surely the Lord God will do nothing except he revealeth his secret unto his servants, the prophets."

Can we believe this morning—are we justified in believing—that that part of this prophecy has been fulfilled, when peace shall be taken from the earth? Continuing, reading the next paragraph, I find: "Search these commandments, for they are true and faithful, and the prophecies and the promises which are in them shall all be fulfilled."

Turning to section 129, paragraph 8, I read:

The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God; I change not."

The last sentence of that paragraph reads:

Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which

is given and receive what is awaiting the upright and the pure in heart.

Turning to section 130, paragraph 7, I read:

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have been accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.

This instruction is to both members and the church at large—and when I think of the instruction as to members, I recall the question contained in Malachi, "Will a man rob God?" then inquiring, Wherein have we robbed him? The answer is, "In tithes and offerings."

The language of the Lord to us in this day is just as forcible, but possibly we may think it is just a little more kindly spoken. He says, "Both in public and in private expenditure, carry into active exercise the principle of sacrifice and repression of unnecessary wants."

There is not any of us this morning but believes that if we are found in good health with a strong mind and a vigorous body; if in the contest with our fellows in the commercial world we have been able to accumulate this world's goods, especially measured in dollars and cents to the amount of hundreds and thousands, that we have not the right to spend that without first paying our debt to the Lord; but it seems to me that oftentimes our vision is obscured and our judgment is affected by the display of others. Or, as is stated in the language of those who wrote in olden times, we see the glitter of the chariots, we see the horses. Now we see the automobiles, and the automobile is a very useful instrument, but because we can now go ten miles with an auto in the same time that it took us to go one mile years ago with the horse and carriage, is it necessary that we should waste the time saved?

I noticed upon a shelf in a home in which I have recently been in Lamoni, five lamps. They were not using them. They were using electric lights. I thought, Well, that is a saving to the housewife; she doesn't now have to see that the lamp is filled; she doesn't have to see that the chimneys are kept clean; and when visitors come to the door, instead of the wind blowing out the light as

soon as the door is opened, and utter darkness following, all she now has to do is to press the button and there is light on the porch. But because all we have to do to have light is to press the button, you would not say that the housewife's time that used to be used in the cleaning and filling of the lamps, etc., should be wasted. Why not? Why can't I use that time as I please? The time that was taken by the housewife in filling the lamps and cleaning the chimney, that same time is being spent now by some man at the electric plant, by some man putting up the wires, by some man installing the fixtures. Time is spent, man's time, in making the light, but that does not give to those who formerly used more time in supplying an inferior means of illumination the right to waste the time thus saved.

That same principle holds good throughout all our experience. Do not think we should not have modern conveniences in our homes, but if we have modern conveniences in our homes, the electric light and those things that go to make home more sanitary and more livable, it is no good reason why we should take the time that was formerly spent in keeping the home, and waste it in something that is of no consequence—that is not necessary to the onward progress of the general work of the church.

We are told in this revelation that we should be careful to see that our funds are not spent in the unnecessary building of houses of worship. The books of the office will show that during the past year there have been sold and the returns have been received from the sale of several church buildings owned by the church. If in the past we may have in the different places built houses of worship that cannot be utilized, if we are not careful may we not do so to-day?

I was very much pleased at the action taken by the Sunday school convention the other day because I believe in spirit it is in harmony with section 42 of the Doctrine and Covenants, paragraph 9. It seemed to me that when the association was willing to give that which was over and above the amount necessary to properly discharge its work, it was fulfilling the spirit of this revelation.

You will recall the statement of this section of the Book of Covenants (130:7) that the word of the Lord to us in this day is that we should repress our unnecessary wants—those things which may not be essential to the continued onward progress of the work.

We might raise the question: What are the contributing factors to the onward progress? What is the relative importance of each? There is the general church, the missionary and the local divisions: the auxiliaries, the Sunday school, the Religio and the Woman's Auxiliary; there are the institutions:

the College, the Sanitarium, the Old Folks' and the Children's Homes. Each of these departments, each of these institutions are contributing factors, either for the continued onward progress of the work, or else they are doing that which is hindering the progress of the general work. When they are each fulfilling their mission in their day and time and to the degree that it was intended they should, in the economy of God, then they are contributing to the onward progress of the general work; but when a department or any institution of the church becomes abnormal in its growth, abnormal in its energy, abnormal as a factor in receiving the contributions of the Saints, then instead of being one in harmony with the other departments and institutions of the church in making for the onward progress of the church, it is hindering that progress.

What amount of consideration, what amount of energy, what amount of money should be spent in each? This is a problem that requires not only consideration, but it requires a great deal of investigation, and examination, to obtain the necessary information from which we can make the correct, right, and just deductions and conclusions.

We are counseled in this revelation, which I have read, to repress both in public and in private unnecessary wants. Does it not seem that our attention has been drawn to the need of ascertaining what are essential or necessary wants? Such wants as we would have if the mind of Christ Jesus was in us? Such wants as would make for the continued—not temporary—onward progress of the work? Such wants as would develop us as children of God to bring about Zion's conditions? And as we think of the fulfillment of the word of the Lord through our latter-day prophet that peace shall be taken from the earth, and of the word of the prophet, seer and revelator to the church last year that we were living in the hastening time, do you think that we can give too much consideration to the searching of these commandments, to find what is the will of God concerning us?

To-day the professing Christian world commemorates the victory of our Lord over the grave. The Apostle Paul has said: "O death! Where is thy sting? O grave! Where is thy victory?" The sting of death is sin—the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know *your labor*—your labor in the Lord—is not in vain.

He said to his disciple that doubted: "I am the way, the truth and the light." He also said: "My father gave a commandment what I should say

and what I should speak and I know that his commandment is life everlasting." To-day we commemorate his victory over the grave.

There is before us the opportunity to have part in the redemption of Zion. There is given to us the opportunity of being children of the Highest. There is offered to us the privilege of being sons of God, and if we desire to be considered as brethren of Jesus Christ our Lord, it seems to me that in all we shall do, in the doing, we should resemble our Lord and Savior, our elder brother who said, "Even as the Father said unto me, so I speak." There come to me the words of a hymn that possibly you have heard sung: "In loving kindness, Jesus came." Is that the spirit, my brothers and sisters, that buoys us up? Is that the spirit that strengthens us? Is that the spirit that fortifies us? Is the spirit with which we are going forward to discharge our several duties that of loving-kindness? We, as ambassadors for Christ, in going forward in the discharge of our duty should carry with us the spirit of the loving-kindness of our Master, reaching us, not by telling us that awful result that should follow if we did not do as he would have us to do, but rather in a spirit of love he has asked us to be children of God, to bring about on this earth peace and good will to mankind.

And at this period of the world's history when we are upon the verge of this awful world conflict, when it seems that even in our fair land peace shall be taken from us, is there not borne home to our souls the necessity of trying to live by every word that proceedeth from the mouth of God?

Do not, then, the words of our Lord come to us? Not commanding us, but counseling us, entreating us, pleading with us to do our part, and though we may tremble as a little child who does his part before the company for the first time; though we may hesitate, can we not feel that we have the support of our heavenly Father just as much as the little one has the support of its anxious parents?

He wants us, brethren and sisters, to demonstrate to this cruel world; he wants us to demonstrate in spirit and in deed the message of peace. The opportunity is ours. Let us then, embrace the opportunity to the glory of God, to the salvation of mankind; and as a secondary consideration, for our own good. This is my prayer, in Christ's name. Amen.

LECTURES TO THE PRIESTHOOD

[During the recent General Conference President Frederick M. Smith delivered four lectures to the priesthood, from the first two of which we herewith submit the following extracts. This summary is by no means complete as he spoke for forty-five minutes on each occasion. A number of diverse notes were used as well as our own, so the result is

indeed a summary in which we attempt to preserve as much as possible the spirit of the occasion and the principal points emphasized. It was in these meetings that President Smith stood forth so plainly as a leader, more so than ever before both spiritually and intellectually. We expect to give a resume of the third and fourth lectures next week.—
EDITORS.]

The great advantage of these meetings is that they permit a plain presentation of our problems. These meetings are not round tables, but any question pertaining to the topic will be answered later.

We should be willing to trust our superior officers. If we cannot do so, then we should remove them, and place those in office whom we are willing to trust. Effective work requires more than a formal vote to sustain him.

(In law, a man who is even a criminal is presumed innocent until proven guilty. Sometimes a disposition appears to be manifest to presume our brethren and even our superior officers guilty, until proven innocent. This is wrong both in theory and in practice. We should assume that a man's intentions are right until the contrary is shown. Especially is this true of our brethren of the priesthood, and most especially with those who have been called and ordained to assume the heaviest responsibility among us, and are called of God, and placed by us in position of chief and heaviest responsibility. Effective work cannot be done without confidence.)

There is, of course, a possibility of the Presidency using their power unrighteously. But that power exists because God placed it there. We cannot progress until we give the Presidency our confidence and include in this also the Twelve and the Seventies. If you cannot trust your President, silence him. You can do it without filing charges, and he has no recourse. Every other officer of the church has a recourse or appeal. You have the right to silence your President peremptorily by voting to refuse to sustain him. Wherein, then, lies the charge of the infringement of personal rights, if he has also the power to silence a man in the same way?

The questions of entering the church and entering the ministry are essentially different. Regardless of a man's previous morality he may through repentance be received. There may be a nice question as to where we should draw the line on a man who is so immoral that the church cannot receive him. But morality is an essential. A man presents himself and asks baptism. Entering the priesthood is logically different. A man does not enter the priesthood of his own volition, though there may be exceptions where he has attempted to do so.

Entering the ministry requires all the qualifications for entering the church plus something. Then you must recognize that a man may violate his right to hold the priesthood, yet not touch his right to

membership, for priesthood requires everything that membership does, plus something. Some of this plus may be designated ability, wisdom, loyalty. Yes, he must be loyal. For effective work the Presidency must have your confidence and support.

The right to sustain or not to sustain rests with the body. If not sustained by the body, where can the President go for recourse? Where under God lies appeal?

It is your privilege and your duty not to sustain them, if you think the interests of the work are jeopardized. But so long as they remain in office, the supreme rights of the executive arm of the church lie in the Presidency. But do not forget to draw the line between the legislative and the administrative or executive arm of the church.

Next to the Presidency in authority stand the Twelve. Who may silence a member of the Twelve? The Presidency, and the appeal is limited. Under the Twelve in an administrative way stand the Seventy. A member of the Twelve may silence a member of the Seventy in a peremptory way. If he does so, an appeal lies to the Presidency. . . .

We hope under the new regime that when the missionary arm comes in contact with the local, there will be no conflict. We have the missionary line, we have the local line of authority, and they should run parallel, so as not to cross and conflict. An elder laboring under the seventy in charge may be silenced for two causes: immorality followed by proper action; also for unwise or careless conduct. An appeal lies, if there is a member of the Twelve in the vicinity or district in charge of the work in that place, to the Twelve, and if not, to the First Presidency.

Locally, any local minister may be silenced by the branch president or by the district president. If he is silenced by the branch president, an appeal lies to the district president and then to the First Presidency. If a member of the Twelve is laboring in this field, an appeal may be to this member of the Twelve. If satisfactory consideration is not secured, the appeal goes to the First Presidency.

A seventy (or elder under church appointment) becomes to a degree a general church officer. To every seventy is the right to demand the license of a local man, if an emergency exists. The appeal then lies in due course upward to the Presidency. Again, providing for contingency, if there is a member of the Twelve in that field, the appeal lies to him.

To what local court is a man—a seventy—amenable when traveling for the church, when tried for immorality? There is some basis for asserting only before the High Council.

Of the local officers, what are the duties of the deacon? To fill the coal hod and sweep out? That

is only a small part of his duties. He should be among the best business men of the church, assisting the bishop and the brethren. Yet you have ordained such men elders and they have been on the shelf, their real work prevented. If you have a deacon who can only fill the coal bucket, you had better let us silence him.

We have been just as erratic and foolish in selecting teachers. In most branches he is held as a detective. This is a mistake. No office calls for more tact, good sense and discretion than the office of the teacher. Many indifferent elders might make good teachers. But too often we consider the office of deacon and teacher a step on the way to "higher" office. This is logically and fundamentally wrong. Their work is as important as any work in the church. A deacon or teacher who does his duty is higher than a president of the church not doing his duty. We should select and sustain men who are especially qualified for these offices. If we honor our office and calling, God and the church will honor us.

(This calls to mind the story of a young man who was ordained a deacon. He dreamed that he went out with a double-barreled shotgun, and some one interpreted this to mean that he would receive the Aaronic priesthood and the Melchisedec priesthood, as a double-barrel shotgun, and finally would go out as a minuteman (seventy) to represent the church. So he got the idea he would be something "big." It was beneath his dignity to be a deacon. He did nothing and there he has stuck. Many of our young men are actually hindered by dreams of those who wish them well but who persistently call them to "higher office." Even if their intentions are good, it tends to hinder rather than to help.)

We wish to emphasize again the validity and importance of the work of the Aaronic priesthood, and that a priest who does his duty has as much right for divine inspiration in doing so, as has any minister in the church.

The teacher who hunts another one to uncover his sin, rather than to so minister to the member that the sin be removed and not come to light, should himself be removed. His work is not that of the detective or police. His duty is to *save souls* as much as it is the duty of an elder or seventy.

The same is true of the priest. The priest who works as he should, will be intimately acquainted with all his members: not a mere formality but a real interest, in a spirit of helpfulness. He will be clean and careful in his appearance and deportment, not careless and indifferent.

We want to say to every man of the priesthood, that you should exhibit just a little more spirituality than the average member. Should we not expect the priesthood always to be clean and tidy? Slov-

eliness frequently causes immorality. We have a right to demand a high standard of living from these men.

As to grammar, the priesthood have no right to be ungrammatical. Often it is a matter of inertia, or should we call it pure laziness? There is no reason why our message should not be presented in the very finest language. Yet, if the life behind the message is fine, we may forget the crudities of tongue. But if behind it is that which is not pure, then he should be removed. We are jealous of our standard. We want to place it high and yet higher. We want to get some of these things off all our books, and present ourselves a holy priesthood before our heavenly Father.

Many instances were cited of men who were not properly representing the church, and some actually attacking it, and yet were sent out year after year as church representatives. This is not proper. A man has his individual privilege, and should have it, to say what he likes, but he ought not to go out as a representative of the church and attack the church's position.

Personal deportment to avoid the appearance of evil and personal appearance are also urged, and an appeal made against set sermons. It is proper that we shall have an outline—a skeleton—of our discourse. Think it out and plan it beforehand. But we should then leave it for the Spirit to give it flesh, blood and life. We ought not to preach the same sermon over and over. There are some men, who, as soon as they start to preach, those who have heard them a few times can tell from the first text or two everything that will be said. They follow the same line year after year. This is wrong; we ought to grow. We ought to adapt ourselves to circumstances, locality and the congregation; we should build. We should choose each text as an integral part of many sermons and make it over, fresh and living—reedit it—re clothe it.

In our personal deportment we must consider the effect of what we say. It seems humorous to crack a joke, but if you will notice, many a time it is directed against some one else in such a way as to give offense. Watch yourself to see that you do not. If you must joke, let it be at your own expense.

Sometimes an issue comes between the interests of the church and the individual man. If it comes to an issue, there can be no question where our choice must lie. I have urged, and still urge upon these men who go out representing the church generally, that where they find its interests jeopardized, *act* and let the matter take its course. Do not hesitate to act when the interests of the church are in danger.

(This is a very brief presentation and only parts of the many excellent points made. These lectures

proved highly beneficial and their effect is seen in quorum action as well as on the floor of the conference. We want ideals high and men to maintain them.)

NOW

Ah, but my computations, people say,
Reduced the year to better reckoning?—Nay,
'Twas only striking from the calendar
Unborn to-morrow and dead yesterday.
—Omar Khayyam.

Behold, *now* is the accepted time; behold, *now* is the day of salvation.—Paul.

It is not living in the world of yesterday, nor in the world of to-morrow, but in to-day's world that counts. The past is properly used only when it is employed in the service of the present and the future. We must not only look backward and learn our lesson but we must look around and apply it; then we are true to our time and to its demands. It is not what we *have* done, what we *intend* to do nor what we *can* do, but what we *do* that counts.

The biggest word in our language is the word *To-day*. Time is but a measure of duration and all our life is just one "to-day." As Tennyson says, it is "one eternal *now*;" for time really stands still.

We poor, weak, human beings naturally procrastinate. We like to follow the line of least resistance and salve our conscience with the prospect of a "more convenient season." But there never will be a more convenient season. The accepted time is *now*; the day of salvation is *now*.

Emerson, in his essay on "Experience" deals with this question in his customary unique, but convincing style. He says:

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom. It is not the part of men but of fanatics, or of mathematicians, if you will, to say, that, the shortness of life considered, it is not worth caring whether for so short a duration we were sprawling in want or sitting high. Since our office is with moments, let us husband them. Five minutes of to-day are worth as much to me as five minutes in the next millennium. Let us be poised, and wise and our own to-day.

And again he says:

It is said all martyrdoms looked mean when they were suffered. Every ship is a romantic object, except that we sail in. Embark, and the romance quits our vessel, and hangs on every other sail on the horizon. 'Tis the trick of nature thus to degrade to-day.

Of course, this kind of an argument does not contemplate such an extreme view as might be suggested to certain minds; as for instance, the crowding of a prodigious amount of work into every twelve hours of daylight. What it does imply, however, is, that

if we cannot do a thing to-day, or begin to do it, lay the foundation of it, we will never do it.

To-day is our surest possession: there really is no to-morrow, it is only another to-day; and the last day lies hid, therefore we should watch every day; just as the Master has enjoined: "Be ye therefore ready, for in such an hour as ye think not, the Son of Man cometh."

In thus dedicating ourselves to the present we are not in anywise minimizing the value of vision—using this term in its broadest sense. "Where there is no vision," says the prophet, "the people perish." No great enterprise was ever accomplished by an individual who had no vision, who could not visualize and plan. The men of dreams and visions are the men who are always well in the van in the march of the world's progress. Not that a dream or vision is *per se* a thing of any great moment or value. Its worth may be determined only by the extent to which it is susceptible of being transmuted from the abstract into the concrete. As the poet has so aptly said,

Those love truth best who to themselves are true,
And what they dare to *dream* of, dare to *do*.

There are plenty of important duties however, that do not require a vision or dream to disclose, that give ample opportunity for service every day of our lives. As Carlyle has stated, "Our grand business undoubtedly is not to *see* what lies *dimly at a distance*, but to *do* what lies *clearly at hand*." But the following quotation from one of Professor Dresser's notable works is more comprehensive as well as thoroughly germane to the subject:

If we would only permit the Word to become flesh in its own way, all would run smoothly, but here is where we are apt to forget, to grow impatient and doubtful.

Instead of reaching out in strained, ascetic fervor, we should regard the eternal vision as a picture of what may be. The prophetic forecast shows what may come to me if every day of my journey I am faithful to the guidance of that day.

I do not attain salvation once for all; I work it out daily. I must keep in constant touch with the Spirit, if I would always live by the Spirit. The working out of the eternal vision is in the world of time. The vital question is, Granted the vision of myself as I may be, what shall I do with myself as I am?

Then how about the redemption of Zion? Have not the eyes of our church been fastened upon this glorious vision for nearly a century? Its prophetic forecast has been with the children of God almost since the inception of time upon our planet. We certainly are not lacking in vision, but there must be something lacking, somewhere; else there would not have been any necessity for the Lord to utter the following arraignment against his people:

There is even *now* already in store a sufficient, yea, even abundance to *redeem Zion*, and establish her waste places,

no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—
Doctrine and Covenants 98: 10.

So far then, as the subject of Zion is concerned, *now* is the accepted time; *now* is the day of redemption.

How long, then, before we realize the vital importance of this fact? When shall we get a proper evaluation of the things of worth?

Truly, when the time shall come that we shall fully recognize that the sphere of Zion embraces the things which are present as well as things which are to come: That the little happenings of our daily lives are as much the agencies of God as the Apocalyptic ecstasies of the heavenly places; it will assuredly be the precursor of the brightest day that has ever shone for us upon this planet.

EDWARD INGHAM.

OF GENERAL INTEREST

YUCATAN

WASHINGTON, DISTRICT OF COLUMBIA.—“To industrial American Yucatan,” says a bulletin of the National Geographic Society issued recently, “is chiefly interesting as the home of the henequen, or sisal fiber, used in the manufacture of binding twine, the price control of which is now being passed upon by our Federal courts. But by the archæologist this coral-ribbed peninsula has been appropriately named the “American Egypt,” and it was here that Central American civilization reached its apogee. We quote the following from the bulletin:

The origin of the Mayan builders has caused much debate. Arnold and Frost, who made extensive investigations on the peninsula and the near-by island of Cozumel were convinced that they came direct from Asia, by sea, probably not earlier than the sixth century, and the similarity which these students found in the buildings and ornamentations of Yucatan and Java and portions of India lend credence to this theory.

R. Spence Hardy, in his *Eastern Monarchism*, said that the ancient edifices of Chichen in Central America “bear a striking resemblance to the topes of India,” and a writer in the *Edinburgh Review*, 1867, remarked that “the great temple at Palenque so closely corresponds in its principle details with that of Boro Budor in the province of Kedu (Java) as to place beyond all reasonable debate the common purpose and the origin of both.”

With few exceptions the archais building of Yucatan stand on truncated pyramids, a peculiarity of construction wherever Buddhism anciently prevailed,

and the Mayan arch is found in ancient Buddhist structures and nowhere else in the world. The brilliant wall colors are like those found in Buddhist edifices, and one characteristic design, called the “red hand” was observed by General Grant’s party when they visited the Maharajah of Jeypoor in 1879, and passed through the temples there.

On the friezes of the Stupa of Bharahat in India, found by Sir Alexander Cunnigham in 1873, are rows of carved hands precisely similar in shape to those on the ruins of Conzumel, and the “water lily” decoration at Palenque, Central America, is believed by some to be the Buddhist lotus.

Whatever may be the finally accepted theory of their origin, the student of Central American archæology will find at Uxmel, Kabah, Sayil, Labna, and in the Chichen-Itza, the Taj Mahal of Central America, marvelous ruins testifying to the great architectural ability of the Mayans.

Columbus in 1502 concluded that Yucatan was an island, and it was known to the early Spaniards as “Isla Rica.” In 1517 Francisco Hernandez de Cordova came to Yucatan from Cuba and Europeans for the first time saw stone houses in America.

During the first half of the sixteenth century various attempts were made by the Spaniards to conquer this territory, and the names of Solis, Pinzon, Valdivia, Cordova, Grijalva, Montejo and Davila, figure in the Yucatecan history, and occasionally in the Yucatecan diet of that period, the Mayan being partial to broiled Europeans. In 1535 not a Spaniard remained in Yucatan, but in 1549 Montejo the younger had succeeded in establishing Spanish rule over about one half of the peninsula, and the city of Merida was founded, built from stones on the ruined site of Tahoo.

The Merida of to-day is a Paris in miniature, having achieved enormous prosperity through the sale of henequen, “the green gold of Yucatan.” Merida is a city of windmills, about 6,000 being used to pump water from the limestone. The streets are excellently paved and very cleanly.

In 1824 Yucatan became a federal state of Mexico, but excessive taxation brought on an armed revolt in 1840, the federal forces were driven out, and the state declared its independence, being forced back into the federation by Santa Ana. Another revolt of the Indians took place in 1847 and they maintained their independence down to Diaz’s administration. In 1910 they once more revolted, after which they retired to the unknown territory of Quintana Roo.

Though nature has treated Yucatan in niggardly fashion in the matter of soil, the fortunes which the Yucatecans have reaped from sisal have more than compensated them. The henequen raisers are posi-

tively so rich that they do not know what to do with their money. When Senor Molina was governor he taxed every bale of henequen loaded at Progreso, the chief port, in order to raise money with which to pave Merida. Within three years \$15,000,000 was raised in this manner and to-day from north to south and from east to west, side streets and main streets for the full three miles width of the city, the surface is as smooth as glass and as spotless as a Dutch kitchen.

Progreso has no harbor, the shallows stretching far seaward. It sprawls on a semicircle of pale sand fringed with weathered warehouses and a thin belt of palm trees. Yet out of this port in 1916 went \$40,000,000 worth of sisal, a large amount of which came to the United States. It may be truly said that the interest of the American wheat grower is bound up in the crop success of Yucatan.

VALUE OF TIME SPENT IN SCHOOL

[The following is the text in full of one of the charts used in the Graceland booth at the church during the recent General Conference. It is from the United States Bureau of Education Exhibit, of the Panama-Pacific Exposition. Much interest was manifested in the statements set forth and a number of requests have been made for its publication.—EDITORS.]

EVERY DAY SPENT IN SCHOOL PAYS THE CHILD NINE DOLLARS

Here is the Proof: Uneducated laborers earn on the average \$500 per year for forty years, a total of \$20,000.

Educated laborers earn on the average \$1,000 per year for forty years, a total of \$40,000.

This education required 12 years of schooling of 180 days each, a total of 2,160 days in school.

If 2,160 days at school add \$20,000 to the income for life, then each day at school adds \$9.02.

The child that stays out of school to earn less than \$9 a day is losing money, not making money.

FINIS?

It is a sobered world. Engulfed in war, facing death and starvation, nation after nation has been swept by the terrible tide of destruction.

Neither hemisphere has escaped. Armies march in Europe, Asia and Africa. No seas are without their mines, their battleships and submarines. All skies are speckled with armored aircraft.

The few neutral nations across the Atlantic tremble in fear that their time will come next as the tramp of hostile armies echoes across their borders.

Our own country, serene and satisfied in its fancied isolation and independence, has trusted to these to save it from being whirled into the maelstrom of war. But this may not be.

If not, we shall see the whole world ablaze. Neutrality will be extinguished—Mexico and South America and all the Orient involved, the Monroe doctrine endangered and militarism supreme.

Is it surprising that some are inquiring if the end of all things is not approaching? The world may well be sobered by the thought.—*Los Angeles Times*, March 31, 1917.

AN ABORIGINES ASSOCIATION

The aborigines of the States of Mexico, Tlaxcala, Puebla and Morelos have organized an association under the name of the United Society of the Indigenous Races, and already have half a million members enrolled, according to the Mexico City *Universal*. Colonel Miguel de la Trinidad Regalado, himself an Indian, has been chosen president by a convention recently held in the capital city, at which were present two hundred and fifty delegates, representing the half million members.

This association has been in process of formation for the past five years and has grown steadily until it has attained its present encouraging proportions. The leading object of the organization is the acquirement by each member of a small tract of land, upon which he may labor for the support of his family. This means to him all that is best in life, giving him, in addition to a comfortable subsistence, an opportunity for education and for association with his fellows for the uplifting of the entire body of aborigines. The establishment of schools in even the smallest and most remote hamlet is one of the prime objects of the organization, and its efforts in this and all other directions are being ably seconded by the authorities. They have pledged their firm support to the Government that has made possible the advancement already noted and are enthusiastic in their allegiance to the Constitutionalist leaders.

A VERY CLEVER LAWYER.—A Londoner who was staying in Scotland for a little while recently had need of legal assistance. *Titbits* tells that he went up to a sensible looking man in the street and began: "Pardon me, sir; but are you a resident of this town?"

"Weel," was the cautious reply, "I've leaved here a matter o' fifty year."

"Ah! then, perhaps, you can help me," went on the visitor. "I'm looking for a criminal lawyer. Have you one in this town?"

The Scotsman dropped his voice to a confidential whisper as he answered:

"We hiv, but we hinna been able to prove it against him yet. He's ower sharp."—*Current Opinion*.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Music at General Conference

The first meeting of the singers of the conference occurred Thursday evening, April 5, at which rehearsal ninety-seven appeared, which was a fine showing. The first anthem was rendered Friday evening, followed by a fine service of a similar nature at many succeeding meetings.

The first rehearsal of the oratorio, "The Messiah," took place Sunday afternoon, and so satisfactory was it, that all fears of its ultimate success vanished from the mind of our chorister, and his enthusiasm from then on was contagious. He had chosen Sister Nelle Atkinson Kelley to sing the soprano, Sister Frances White Norris, the contralto solos, Brother Paul N. Craig for the bass solos, and Brother R. C. Smith for the tenor solos. The latter is the eldest of the three sons of the late president of the church, who were left motherless at the death, a year ago last fall, of our Sister Ada. The lad is but eighteen, but is the fortunate possessor of a full, rich tenor voice, of excellent timbre and resonance, which he uses with wonderful ease and vitality. Under the guidance of Brother Paul Craig, while in attendance at Graceland this year, the young man visioned to some extent the—shall we call it "stewardship"?—of such a gift, and will without doubt, in harmony with the spirit and the essence of our beautiful faith, consecrate his musical talents to the service of Him whose gifts they are, in a way both humble and appreciative. The splendid response our young people are making to the demands by the church upon their gifts and attainments of whatever nature they may be, speaks well for the consecration of our coming defenders of the truth, and offers us great encouragement as to the achievements of the future.

Thursday and Friday evenings, to audiences which filled to overflowing the large auditorium of the church, the conference choir sang the wonderful music of Handel's masterpiece, the appreciation of the listeners being attested by their perfect attention and interest to the close of the unavoidably long program. Sister Kelley interpreted the solos intrusted to her care with delicacy and clearness, her pure tones ringing out with assurance in the triumphant words of "I know that my Redeemer liveth!" Sister Norris, with beautiful sympathy declared "He shall feed his flock like a shepherd," as well "He was despised, and rejected of men." Brother Craig, with vigor and skill, warned of the coming of Him who shall be as a refiner's fire, and asked, in rich, deep tones, "Who shall abide the day of his coming?" while Brother R. C.'s voice reached the climax of feeling in his plaint, "Thy rebuke hath broken his heart; he looked to see if there was anyone to comfort him, but there was no man!"

The choruses chanting in joy of the "Glory of the Lord," or in full tide of happiness over "Unto us a child is born," or the prophetic announcement "Behold, the Lamb of God, who hath taken away the sins of the world," through the triumph of "Lift up your heads, O, ye gates," to the grand climax of multitudes acclaiming, "Worthy is the Lamb that was slain," and in "Hallelujahs" proclaiming him "Lord of lords, and King over all," felt, through the inspirational leading of their director, Brother Hoxie, and their own consecrated preparation through prayer and devotion, for their part of the message, a thrill something akin to what must be in store for those who partake in the songs of everlasting praise around the throne of God—those, whose garments

are washed clean, and who have gained the victory over wrong and darkness!

These are experiences which bring us close, close to the giver of music who has counseled us to study that we may sing with joy and understanding, and who is asking for service at our hands.

The Conference Choir Prayer Meetings

Three mornings at seven o'clock found a number of the singers assembled for prayer and testimony in one of the primary rooms. These meetings proved to be a source of comfort and uplift of soul to those who attended, and they expressed themselves as getting thereby a clearer vision of the service of music in the church through what they heard and felt. Brother Hoxie led, being assisted at times by Brother Mills, Brother Bullard or others, and the singers assembled gained a more definite idea, through these meetings, of the aims and the hopes of the leaders of the choir movement in the church. Experiences of many kinds were related, and served to suggest ways and means, remedies and preventions, plans and defenses, along the "rough and thorny" path of the hard-laboring chorister—either of local or district endeavor! Sisters Plato and Evans, of Michigan, especially, proved sources of much profitable information and suggestions, for they are among our most successful district choir workers.

One young man declared that he had found a new path, since conference opened, for never before had he experienced the fact that one could feel a baptism of the Spirit while singing. He said it meant a new service for him, and he would not have missed being present for a great deal.

Another spoke of the encouragement which had come his way from some of the leaders, and that he had gone on in the pursuit of music in spite of difficulties, and was determined that his services should some day be of value to the church in this direction.

A young woman told of the direct influence for good which she had felt come into her life through the devotion of a chorister under whom she had studied, and felt that she owed very much to that one. Another told of how music had lifted her from despair and gloom, and had opened for her doors of opportunity as well as rejoicing, and that she could not praise God enough for the gift and appreciation of music which had enriched her life.

The Choir Reception

As has been customary for a number of years, the local choir entertained the visiting singers. This time it was on Tuesday evening, following the program of the Woman's Auxiliary at which service the choir had rendered two magnificent numbers. The place was the high school building, in the fine assembly room in which a short program was given, the quality of the offering not being diminished by its brevity. Brother Harold Burgess presided over proceedings, with inimitable humor and the happy result of making everyone present feel at peace with himself and all his neighbors.

Then the scene of activities shifted to the gymnasium, where gay decorations added to the festivity. Stunts of various kinds, calculated to make everyone well acquainted with everyone else, with iced punch and wafers on the side, a medley of songs as a diversion, and a wind-up of chorus singing under the direction of our church chorister, who, as usual, skillfully guided the selections into quieter and

more subdued channels, finishing with the usual tender "God be with you till we meet again," and prayer for protection and watchcare by Apostle Russell, combined to make the bright lights of another one of those pictures which Memory used as mural decoration in her famous halls! As the laughing, or singing, or challenging voices vanished in varying directions in the darkness of the night, we could but thank God for the "tie that binds our hearts in Christian love!"

The Missionary Chorus

We should sadly miss something very delightful and very much appreciated by the entire conference congregation, were anything to deprive us of the privilege of hearing at various times, the spirited singing of our young missionaries. Each spring, the joy of their reuniting seems to permeate their music with a subtle quality of tenderness, and unity of purpose, and as we listen to their harmonies, we are touched with the beauty of their life's services, their humility, recognition of high ideals, and their pure heart-consecration to God and his church. Bless them—collectively and individually, these music loving minutemen of our organization

Our Orchestra

The history of our music at conference would hardly be complete without a mention of our new feature—the national orchestra. Under general supervision of Brother Hoxie, but chiefly due to the active and efficient labors of his lieutenant, Brother Arthur Mills, the infant was brought out for inspection and hearing at the Coliseum, one evening, in connection with Brother R. C. Evans's series of sermons there. While it had not grown much in the year that has passed since we first saw it and heard its efforts, we feel that it is nourishing upon the proper kind of food, that which will build substantially and firmly. Brother Mills is no dreamer that is content with dreaming; he sees a future for this organization of our orchestral forces, and he is forming and fostering many quiet plans looking towards the fulfillment of what he sees. We have every reason to feel encouraged. The difficulties are many but there are those who are qualifying and soon these difficulties will melt away before the fire of enthusiasm and real preparation to "praise God with the instruments of strings and of reed and of brass!" Speed the day!

The Farewell

After the pleasing strains of the oratorio, Friday evening, and the eloquent words of praise and benediction from the lips of Brother Rushton, Brother Hoxie announced a general invitation to the choir to go with him to the "Fern," the well-known little restaurant down town, conducted by Brother Foreman. Seventy responded to the call, and the capacity of the place was taxed to accommodate the happy throng. It wasn't a question of "What will you have?" it was "Take what is offered, and be thankful!" The tables were put together in long banquet fashion, seats were secured for the ladies, and the gentlemen transformed themselves into waiters and entertainers! Such lusty songs as issued from lusty throats—glad for very gladness's sake.

Then the tables were turned, not again literally, but this time figuratively, and the ladies were entertainers, while the gentlemen disposed of various sweets. Rounds, glees,

melodies old and new, patriotic songs, and original thrusts set to music, filled the hour with just pure fun and nonsense, and the participants with a better understanding of the hospitality and generosity of the church chorister, who "paid the piper" when the fun was over! The enthusiastic Graceland boys who happened to be present, voiced the sentiments of all, when they gave "three and a tiger" for "Hoxie—he's all right!"

One hundred and twenty-five was the number singing at the first rendition of the oratorio, we understand, while the second night there were but one hundred and two, which we consider a very fine showing considering the fact that conference had adjourned in the morning. Our chorister tells us all to get busy and "dig" on the "Elijah," which he hopes to conduct at the conference of 1918, in Independence. Everybody take notice, and "All in favor, hurry up!"

Special Numbers

The "special" music heard at the conference and conventions this spring was of a wide and varied nature. There were choruses by the college glee club, by the high school girls glee club, by the Graceland male quartet, and instrumental music of an orchestral nature under Brother Anthony's direction as well as Brother Mills's. Piano numbers were given by Graceland students, some being solos, some duets, and one for eight hands.

Vocal solos were furnished at many of the preaching services, Sister Robinson, of Kansas City, Sister Kelly, of Omaha, Sister McCormack, of Denver, Sr. Craig, of Lamoni, Sister Brown, of Chariton, Brother Elliott, of Saint Louis, Brother Craig, Brother Smith, Brother Fry and many others appearing at different times. A program was given by the Lamoni orchestra and another by the Graceland school of music. It is a delight to see the willingness and the efficiency which these young people manifest in this part of the worship, and we would that many, many more of God's people would see the wisdom and the desirability of obeying this good command in regard to cultivating the gifts of music and of song. Surely we must be a gladsome people and we must have wherewith to praise the Father, in the days of rejoicing which are opening before us!

"The Elijah"

PHILADELPHIA, 1917

In keeping with what has come to be a "custom," the choir of the Philadelphia Branch, under the leadership of Brother Albert N. Hoxie, held its annual festivity on Tuesday evening, April 2.

This performance is no doubt the greatest achievement of our local choir movement to date. Not only is "The Elijah" the most difficult work thus far undertaken, but the success was achieved under great difficulty and in a comparatively short period of time.

The rendition was sublime. These functions always tax the seating capacity of the church; and while this itself is a tribute to the choir work, we have further evidences of appreciation in such expressions as "Don't you ever allow me to miss anything like this." One person, of the number who stood on the sidewalk and listened, said: "It made the roots of my hair tingle." This may help you to form an idea of how really wonderfully this work was accomplished.

We had in attendance some of the "critics" of Philadelphia. These expressed surprise at hearing such a performance in a church choir. Three factors enter into

these successes: First, very capable leadership. Second, devotion to the service of song on the part of the chorister and members of the chorus. Third, the inspiration which attends the efforts of those who give themselves over to such worthy undertakings.

We are exceedingly fortunate in having such a capable accompanist as Sister Clara Hoxie, whose help is no small factor in the success of these difficult oratorios.

We solicited the master's aid in this work, and we are sure that the divine presence was felt in the soul of both singer and hearer.

THE ORCHESTRAL CONCERTS

in the month of March will long be remembered by our members and friends. Forty-five members, under the leadership of Brother Hoxie, rendered a most inspirational program. This is a new feature here, and prospects are that it will grow to such proportions that the whole community will feel a deep interest in its development. It is now talked of as the "Community" orchestra, and it is patronized very largely by the friends in the community.

We look forward with happy anticipations to our musical functions. The social gatherings of the choir members have much to do with developing a fraternal feeling among the members. We cannot measure the good that our choir work does for the Saints and friends of the church.

J. AUGUST KOEHLER.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Woman's Auxiliary Convention

We feel sure the readers of this department of the *HERALD* are eagerly awaiting news from the general convention of our auxiliary held in connection with the recent conference. We feel equally sure they will be glad to hear that the sessions held were of a gratifying high order, and that their influence cannot but be felt most widely for good and uplift. A brief history of our activities may be in order, prior to the official report which our secretary will soon be sending to us.

Printed programs of all the scheduled meetings, together with reports from officers, and the proposed changes in constitution and by-laws, were placed on the stand at the beginning of the conference, and frequent attention was called to their existence, and all interested were urged to obtain one, and to attend the various meetings outlined. The officers of the conference had kindly allowed us the use of the lower auditorium of the church each morning, from 10.30 to noon—a decided advantage over two years ago, when we were compelled to go to a building down town to hold our sessions.

On Saturday forenoon was held the opening meeting, under the auspices of the superintendent of the Young Woman's department, Sister J. A. Gardner, of Independence, "The need of education for girls, as a preparation for life's work," was the subject of an earnest appeal from Sister William Madison, of Independence. She feels that a well-rounded education for girls consists in an intelligent conception of her duties to God, to her body, and to her mind. She puts them in that order. Spirituality first, physical perfection second, and lastly mentally, through which woman should be well equipped to understand clearly her duties in every direction.

"Need of personal culture for girls," was dwelt upon by Sister Ruby Short of Independence, instructor in art in Kansas City manual training school. Sister Short has had years of experience with girls, and herself one, in true sympathy and understanding of their nature, she pointed out in well-illustrated paragraphs, some of the underlying principles of real culture for girls. She feels that they have their foundation in that word, so descriptive of the Christian doctrine—unselfishness, and she thinks that our girls have a definite mission to the world, expressed in the words of a teacher in the Independence school, who said, "We have grown to look for better things from Latter Day Saint children than from others; we expect them to show a higher grade, both of mentality and morality than other children."

Sister Earlita Smith Inslee, of Seattle, daughter of Brother and Sister Heman C. Smith, talked of "The Oriole girls in civic work," and pointed out many ways in which such organizations can be utilized for community uplift. She made a strong plea for mothers—and this means those with the real mother instinct, whether it has had a natural outlet or not—who are living in large cities, to open their homes to our church girls, where they may feel at liberty to bring their friends, to spend an evening in music, games, or reading, or just in expression of the God-given privilege of youth—a "good time." Only women or girls who have lived within the limiting space of a tiny city bedroom, with no place in which to receive their friends, or to go of an evening, can realize how such a home can be appreciated, and what a tremendous factor it may be in the life of such girls, who, good as they may desire to be, too often succumb, sooner or later, to the appeal of the world, and go the easy and downward way.

Sister John Lentell, of Scranton, Pennsylvania, told of the many ways in which "Home training for the Oriole girls" has proven of great benefit, and help in the homes. Sister Lentell has perhaps as wide an experience as any worker among the young in this regard, as she has organized, stimulated and directed many clubs of young girls. She does not restrict her influence, either, to those of our own church, for she believes that these Oriole circles appeal to others, as well, and are a distinct means of interesting them in our church and doctrines. One of her circles is composed entirely of Catholic girls, and is one of her most enthusiastic groups.

Monday forenoon, Professor George N. Briggs, President of Graceland College, made an address on "The community social and recreational center, and its relation to the home" which abounded in splendid facts and suggestions. A survey of Lamoni last year, disclosed many conditions which are typical of those prevailing everywhere; imagine a home where six children live, in which there is not one game, not one book, or magazine, no provision for wholesome amusement or the direction of a child's activity of any sort! Other homes had a few books, and perhaps a game of "jacks"! And these people are the very ones who most strongly opposed the idea of establishing a social center, where games and reading, and opportunities for good, innocent recreation could be at hand! The children from such homes are not found in them very much of the time, and the neighbors could vote differently from the parents on the advantages to be gained from a community center for recreation.

Bishop McGuire followed Professor Briggs, on the subject, "What women can do in the church," and gave a very clear idea of his conception of the highest duty and privilege of our sex. He feels that a woman's first duty is to her home and its inmates; her second to her neighborhood and church insofar as it does not interfere with an efficient discharge of the first.

Bishop McGuire will have an article soon for our columns giving us his idea concerning the raising of money by our women.

Owing to the bereavement in the family of our president, referred to elsewhere, the reception given by the Lamoni auxiliary to visiting members was postponed from Saturday evening to that of Monday. Sister Lydia Thomas Wight was in charge of this, at which every effort was made to make the women mingle, and get acquainted with each other and with the officers of the organization as well as the superintendents of different departments.

(Short talks, questions asked and answered, a few musical and literary numbers, and general good will made the evening pleasant, and one to be remembered, although the attraction of a very popular speaker in the upper auditorium prevented as large an attendance of the women at this reception as had been anticipated and desired.

Tuesday morning was held the first business meeting, details of which will doubtless appear in these columns shortly. That evening, in the upper auditorium of the church, occurred our annual "open program." This one was considered unusually attractive. Sister Frederick M. Smith presided, with grace and dignity, and the great conference choir furnished two special numbers for the occasion. Sister Lula M. Sandy, of Kansas City, spoke of "History of woman's progress," followed by "The cause demands the woman," by Apostle J. W. Rushton, of Los Angeles. Both these addresses were timely and breathed a recognition of the valuable place women should take in helping to solve the problems of to-day. Brother Rushton declared that Zion could not be redeemed without the cooperation and consecration of our women. Sister Blanche Allen Needham, of Toronto, Canada, sang a much appreciated solo, with spirit and beauty, her full, rich voice showing to good advantage in the song selected.

Business on Wednesday engrossed the attention of the auxiliary workers but, owing to the feeling that conference would adjourn sooner than customary some of the programs planned were shoved forward. Thus the one scheduled for Thursday, or at least a portion of it, was run in between the business of the day, Miss Jarvis, Lamoni kindergarten teacher, giving an illustrated address on "The value of play to the child." She had a group of little folks who demonstrated some of the play-work which a mother can carry out with her little ones at home, and the meaning or development sought for in the games.

Thursday forenoon Brother Charles Irwin, superintendent of the Lamoni public schools, gave a very valuable address on "The story of life," mention of which, as well as the one on "psychology of the adolescent age" by Professor Floyd McDowell, of Graceland, which followed, was made last week in these columns. Both of these brethren feel that it is very important for the parents to *understand* the problems which confront them in the training of children, that they may deal with these responsibilities in an intelligent and successful way, to the saving of our children to God and his church.

AUDENTIA ANDERSON.

Our New Officers

For president we have now, Sister Lula M. Sandy, of Kansas City, Missouri. Sister Sandy was formerly superintendent of our child welfare department, and also president of the Kansas City Stake auxiliary organization, and the efficient way in which she has managed the work in both these fields of activity gives fair promise of what she may do for us, as our chief officer this year.

We have now, two vice presidents. The first is Sr. Eunice Winn Smith, wife of our Independence Stake president, and, for several years, editor of one of our Sunday school *Quarterlies*. Our second vice president is Sister William Madison, of Independence, a woman well educated and experienced in many lines of work, peculiarly the mission of women.

Sister John A. Gardner, who practically performed the work of the secretary last year, because of handicaps the elected secretary could not remove, was made our auxiliary secretary. She is peculiarly well qualified for the position, both by natural equipment, and by experience, and the locals will have the benefit of her consecrated efforts in this line.

Our new treasurer is Sister Emma Beebe Sheehy, wife of Apostle F. M. Sheehy. Having had a wide education in a commercial way in the past, and having a well-defined and deep-seated interest in the advancement of women in our church, she is a decided addition to the organization, both in a business way, and as a member of the executive board.

Sister B. C. Smith, who reported this year such progress in the work of compiling our history, was reelected historian, and she would be greatly helped in her work were the locals to respond a bit more enthusiastically in her requests for items of historical interest.

The following supervisors of bureaus as our new constitution puts it, were appointed: Educational, Christiana Sal-yards; relief and service, Helen Silsbee Smith; home and child welfare, Lydia Thomas Wight; and young woman's, Alice Mae Burgess. Audentia Anderson was reappointed editor in chief.

In Sympathy

The opening days of conference were saddened beyond measure by the bereavement which came to the family of our auxiliary president, Sister Frederick M. Smith, when the loved elder son of her sister, Sister Fred H. Johnson, of Chicago, died from an injury to the spine received in a gymnasium in that city on Thursday, April 5. The body of the young man, Lyman, only eighteen years of age, was brought to Lamoni for burial the services being held at the home of his aunt, Sister Fred Blair, Sunday afternoon, in charge of Apostle Griffiths, the brief sermon being by Brother David E. Dowker of Chicago, who deeply loved the lad, and spoke in warm praise of his cleanliness of life and thought.

Rather frail in his early childhood, Brother Lyman had been the center of affectionate love and care from his entire family, his parents sparing nothing for his good. As he approached manhood, strength of body came to him in fuller measure, and his fine mind took on the rich equipment of education and culture desired by those who loved him best. The innate nobility and refinement of the lad, kept him from many foolish paths too often found by heedless or ignorant feet, and his friends rejoiced in the promises he embodied of a life rich in good influences and consecrated to God and humanity. But it is not always for us to see the purposes of God, nor the ways in which he feels that he may best be served; and thus it is, that to-day, heartstrings are bleeding with the cruelty of separation from the object around which had twined the tendrils of affection and hopes!

He who takes away can comfort, and we pray the "peace that passeth understanding" may enter into the hearts of Brother and Sister Johnson, and their remaining son, as well as those of the others who held this youth dear, and that in full measure they may feel the presence of God in this hour of grief, recognize his love and care, and abide in his promises to confidence and trust.

A. A.

Organize Your Boys

With the echoes of the good-bys at the close of conference still ringing in our ears, comes the insistent note of the last impression made upon our minds—that of plans for a general organization for our boys. The meeting at which this topic was discussed, was not well advertised, nor very well attended, and the utmost that seemed possible to the interested ones, was the appointment of a new committee to formulate plans to present next year. This was a distinct disappointment to many parents who had hoped to see things gotten into workable shape this spring; but it often happens that that which grows most slowly, is most permanent, and we are hopeful that that which shall be presented next year, will prove to be exactly what we want.

The committee appointed consists of Ralph W. Farrell of Boston, David T. Williams of Des Moines, and "ye editor." By informal consultation this committee decided upon a definite procedure for the year, something as follows: They shall each investigate the various boys' organizations with which they can come in touch, with the object of selecting from such rules as govern them, those which may be considered practicable and desirable for our own boys—a basis upon which to form a constitution for a church organization.

Connected with this investigation and study, the committee desires to stimulate the organization, NOW, of as many boys' clubs as we have groups of boys which need them, and is not the number legion? Every branch of the church where there are boys, should have them banded together, for the great benefit of personal uplift to the boy, and of concerted allegiance and cooperation with church interests. Boys need each other; and we need *them!* The "gang spirit" which controls at a certain age, should be utilized; their activities in their leisure hours should be directed into channels both ennobling to themselves and useful to others. Boys are not naturally outlaws; on the contrary, most boys have a finer sense of loyalty and respect for authority than they are given credit for. The difficulty many parents have found is in recognizing and diverting this allegiance to "gang" law and rule into paths of safety to morals and spirituality.

Now, we desire to make special and personal appeal, through this column, to every parent, male or female, to every teacher and trainer of boys, to every missionary or pastor, upon whom rests the burden of saving souls to Christ, to rally to the support of this movement to cement the interests of our boys to those of our homes, our church, and our God. It is worth more to save one of our own, than to proselyte a stranger to the kingdom, for the reason that it is nearer to our hearts, and is one of the responsibilities we are bearing before him who said: "I have commanded you to bring up your children in light and truth." Good old King Benjamin told his people, "Ye will not suffer your children to go hungry or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the Devil, who is the master of sin. . . . But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." That is the spirit of this organization for boys—love for truth and sobriety, love for each other, and service to all. Is it not worthy of our very best efforts, now? Then, let us stimulate these boys banding together, their work and pleasure to a large extent being under the loving and intelligent guidance of a consecrated man of God, who finds he can serve his church and his Maker well, by thus devoting his time and attention to the welfare of the youth of his locality. Organize under any good rules which are available and suitable to the circumstances, with a view of

merging into the general organization when it shall be perfected.

AUDENTIA ANDERSON.

In Lamoni Stake

Sister Anderson: I was present with the Saints at Greenville, March 18, and succeeded in organizing a local with Sister T. J. Bell, president, Sister Ethel Sprague, vice president; Sister Birdie Chandler, secretary; and Sister Harbert Bell, treasurer. While we were attending to the election of officers the men had gathered a little collection that the women might start with something in their treasury. They expect to hold their first meeting at the home of the president the first Thursday afternoon after the close of the General Conference.

Sincerely,

SUSAN L. HAYER, *Press Chairman.*

LAMONI, IOWA, April 11, 1917.

LETTER DEPARTMENT

British Isles Mission

I am afraid, Mr. Editor, that you will think that I have forsaken the columns of the Saints' messenger (The SAINTS' HERALD), but if so, let me assure you that it is not with design, for I feel that you always appreciate news from a far-away mission such as ours, especially in these perilous times of war and famine.

It is not my purpose to write war news, for I know that you have and are supplied with the details of the same through the daily press, possibly more so than we are here. Therefore, it would be useless for me to repeat the same, but of the condition of the work I know that you will be interested to learn of the circumstances under which we labor during this terrible struggle.

While our country is under this dark cloud, and our brethren both old and young are being taken from us, we are doing our best to keep up the spirits of the Saints who are called to sacrifice their loved ones in the interest of their country and its righteous cause.

Our branches, Sunday schools, and Religio societies have lost some of the brethren upon whom we had looked with pride, and upon whom the success of these organizations depended in the future. These losses are most keenly felt by us, and our work has suffered much in consequence thereof. It is, therefore, taking all our energy to keep the work moving, and since the advent of this year the changes have been most rapid, while the clouds seem to gather more thickly than ever.

Financially we are feeling the stress more keenly than ever before, while our food is taxed almost beyond our reach, and our poor people suffer almost beyond endurance, while there is a famine of potatoes and sugar. Yet with it all our people are trying their best to be as cheerful as possible, and in some instances are manifesting great faith in the work, and seeking to stand in holy places, fully realizing by the signs of the times that the gathering is nigh at hand, when the command may be given to the Saints, and the great witness (The gospel) shall be proclaimed to all nations. During the past year we had the pleasure of the association of President U. W. Greene, who spent five months in England and Wales. The labors of the brother were very much appreciated by the Saints throughout the mission. We were sorry when the time came to say good-by but the conditions under which he labored were perplexing and in some in-

stances annoying, he having to register his movements in every town and city throughout his travels; however he got along fairly well, all things and conditions considered. But missionary labor is extremely difficult and trying, even to our native brethren, while Brother Greene being regarded as an alien; of course in his case it was even more so.

We did our best to make our brother as comfortable as possible, but you will no doubt quite understand that comfort of mind and body are entirely out of the question during these perilous times of war, when everything is in a state of confusion and tumult.

In fact the perilous times spoken of by the Apostle Paul are upon us. "Men are lovers of their own selves" first, last and ever. "All these things are the beginning of sorrows," so spake the Master. "And because iniquity shall abound, the love of many shall wax cold," lose faith. It is only through these experiences that we can prove our fidelity to our cause. The time has fully come to prove ourselves, "in affliction and in death" and the trial of our faith is being thoroughly put to the test. It is better to live faithfully in life, though it is a great thing to prove faithful in death.

Well, I can only say that we are doing our best to keep our work moving; many of our noble young men are now no more. They fell in a noble cause, and they will no doubt receive their reward, and still more are wanted to take their place while we have branches and schools from which all our men have been taken, and there are none but the old brethren and the sisters to carry on the work, while our country is still calling for more men, and some of the old brethren will ere long have to buckle on the armor and engage in the work of national service.

It is the hardest task that I have had for a long time to write these lines, I hope that they may reach you in safety. Be assured that we will do the best that we can for our cause at all times, while we may have our liberty. We take it for granted that we have your prayers and sympathy always?

Your brother,

W. H. GREENWOOD.

MANCHESTER, ENGLAND, March 22, 1917.

Independence Stake

[During the conference sessions we were compelled to hold out our letters from Independence as well as elsewhere. The following is our summary of Sister Abbie Horton's letters during that period.—EDITORS.]

At the sacrament service of April 1, President Frederick M. Smith had charge, and wonderful testimonies were borne of the goodness of God and direction of the Spirit. It was at the afternoon service that "A song of entreaty" was given by the Spirit through Brother Joseph Luff. In the evening, Elder U. W. Greene spoke on the signs of the times, presenting many statistics concerning the terrible world war.

Many Independence people attended the General Conference.

The Religio has appropriated fifty dollars toward the purchase of a piano.

A heavy fall of snow was had for Easter Sunday, but it soon passed away. The attendance at Sunday school was over 600, with 186 at Religio, while there was a house full in the morning, afternoon and evening services.

The Battery C boys of Independence have not as yet been called to service, but four high school students have enlisted in the Navy.

RECEIVED THIS WEEK

The usual interest has been kept up in church services during the past week in the several branches, Brethren Met-

calf, Elder Wheaton of the Church of Christ, Francis Smith, Hale W. Smith, W. D. Bullard, Elder Cochran, W. A. Smith and E. T. Atwell attending to the preaching services, also W. L. Christie and T. W. Williams holding forth at the Stone Church April 15 and 17, and at the church on the Temple Lot on April 16. An excellent spirit of fellowship was manifest among the brethren of the two churches, on the occasions mentioned, Monday and Tuesday evenings. Our Sunday school was fairly well attended by the local membership and brethren and sisters from abroad, there being eight hundred and sixty-nine present.

During the time of the General Conference the Saints of the Religio and home department classes continued as usual in their work, and the never-failing Aid Society sisters were busy toiling in the interest of the Master's service.

The DAILY HERALD with its bright, newsy columns afforded considerable satisfaction with its fund of information and spicy contributions.

So we are moving along; and the latest movement set on foot by the gardeners, and especially the brethren interested in cooperation, is occupying the minds of the Saints here, and seems to portend excellent results both in regard to temporal and spiritual interests.

Also church and home improvements are going on, and the Saints rejoiced on last Sunday to witness added indications of spiritual progress in our midst. Brethren A. McKim and E. Moore were, at the 8 o'clock meeting, ordained under the hands of Elders W. W. Smith and I. A. Smith, as priests; and in the afternoon we again received communication through the spirit of prophecy, with an entreaty to be faithful.

Brother Walter's efforts with the young people are being upheld by the faith and prayers of the older ones, and the Saints are looking forward with thankfulness to God to a glorious consummation, because of this forward step taken in the interest of the young people—the lambs of his flock.

The Saints were edified and strengthened by the sermons on "Preparedness for the conflict of life," by Brother Christie, and on "Consecration of life and interests," by Brother T. W. Williams. Many of our musical folks repaired to Hotel Baltimore on Tuesday, April 17, to help along the Red Cross movement, and to hear again the beautiful piano renditions of Sister Marie Riggs.

There was a large audience out the same evening to hear Brother Williams on the subject of "Love to God and to our fellow men." Many of the brethren and sisters from across the way were present, and all were built up and rejoiced in the spirit of love and Christian fellowship.

ABBIE A. HORTON.

The Evans-McKenzie Controversy

[A letter from Brother H. A. Martin of Herschel, Saskatchewan, contains the following. We have a copy of the Evans booklet, which is being widely circulated to meet McKenzie's attacks on our faith.—EDITORS.]

We are pleased to note the following in *Jack Canuck* under date of March 31, 1917:

"Isn't the Reverend J. A. McKenzie, of Pope Avenue Presbyterian Church, a pretty sick man since he started that unfortunate controversy between himself and Bishop R. C. Evans?

"If there is a spark of manliness or Christianity in the above named Presbyterian minister, won't he apologize to the Bishop?

"How long will it be before the Reverend J. A. McKenzie

launches another attack on a God-fearing Christian of the type of Bishop Evans? . . .

"Also commencing in the above named issue is a report of the controversy, under heading of "Reverend J. A. McKenzie starts something he can't finish."

Cleveland, Ohio, Branch

Cleveland is a little city on the shore of Lake Erie that is wondering whether it comes fourth or fifth of the big cities of the United States. Having passed Cincinnati in 1910, it just got used to name of Sixth City in time to find it had also passed that mark! The local Saints have not grown in any like proportions in that time, but have succeeded in firmly establishing themselves in a good part of the city, and have bought and improved property from which good work may be carried on. At the last business meeting a good showing of increase by baptisms was reported and future prospects are good. The vocal and instrumental features of service will be strengthened by the whole-souled cooperation of our new Brother and Sister Quale, the Campbell families and others.

The branch celebrated the Easter time sacrament by using a new individual communion cup service which seemed to be received with unanimous approval by all participating. We have enjoyed visits and sermons by Apostles Griffiths and U. W. Greene since the first of the year; balance of the time has been divided between the local ministry and an occasional visit from Bishop J. A. Becker.

We must also record the visit of "the beautiful angel of death" to our suffering sister Lizzie Delorme who passed away with the closing of the month of March, leaving a record for gentle patience and saintly character among many neighbors and friends, some of whom are inquiring concerning the latter-day hope.

Religio society is holding successful meetings, varying the program with special "national" evenings—Manx, Scotch, Welsh, etc., but, of course, the best will be that provided by the citizens of "Joseph's land" at a later date.

CORRESPONDENT.

NEW CAMBRIA, MISSOURI, March 4, 1917.

Editors Herald: I am happy to tell you that I am still rejoicing in this blessed work, for I know it is of our God. I have a hand glass that I can read and write through, and I am getting a HERALD from a dear unknown sister in Decatur, Michigan. Her name is Mary Hooper. The HERALD is all this world to me. Pray for me and my husband, that the light may shine so bright before him that he will see it; and for me, pray that I may not fall but cling fast to that solid rock that will not break.

MARTHA JANE MILLER.

R. F. D. 2.

NORTHCOTE, VICTORIA, AUSTRALIA,

March 13, 1917.

Editors Herald: It is some time since I wrote you a few lines, and I feel like mentioning, for the benefit of others, some of the benefits received from the SAINTS' HERALD. It has been a source of comfort and pleasure to me to read the many solid and interesting items it contains, and more especially the original articles and the many and varied experiences of those who contribute to its pages which have been food for my soul, and many times I have had cause to rejoice when reading of the experiences of others and have felt like saying, "Bless the Lord, O my soul, and forget not all his benefits."

The sentiments expressed by others have urged me on to greater diligence in the Master's cause, and I long to be able

to take my place in the ranks of the workers for God and the cause of mankind. I appreciate also, the items from the pen of Brother Hoxie and others who have written in regard to the soul inspiring theme of music, and feel that in this line in the church there are great benefits to be received.

I deeply appreciate also the home and child welfare department, and feel if the suggestions and wishes contained in these many articles were taken to heart and put into general practice, a betterment of conditions would surely result to all if we could but realize our responsibilities along these lines. How much good could be accomplished! Have been a number of years in the church and at the present time the work of God is dearer to me than ever, and the more I look on its beauty and grandeur, the more I feel its vastness and my insignificance.

That I may be faithful so as to have a part in Zion's final redemption, is the prayer of your brother in the gospel,

ALBERT H. FORD.

"Cumorah," 47 Beaconsfield Place.

MANCHESTER, ENGLAND, March 16, 1917.

Editors Herald: This is the first time I have written to the HERALD. Many years I have been in France and other countries where I never saw a church paper or met a Saint. It was like a feast to me to hear Brother U. W. Greene speak while he was in London, and a strong feeling of homesickness, a longing to be back in Pittsburgh, and possibly a visit to conference. I wish to be kindly remembered to all God's people in Pittsburgh, and to ask their prayers that I may remain truly humble and faithful to the end, and that God will open up the way for me to get to Independence with my three children.

God has been very merciful to me and given me a personal testimony of the truth of this work—a testimony stronger than I had ever hoped for in this life. I cannot express the joy I find in the Spirit; it truly is a comforter and will do all that is promised in the word, if we do nothing to hinder its working.

The Saints in London have two small branches. It seems strange that London should have so few Saints. The work here is now alive and in a few years there will be a church to be proud of. I have learned to love the people here and admire the true Christlike spirit which so many possess. One hears the wisdom of God from the lips of the ministers, and you feel at each cottage meeting, surely it is good to be here! They are humble and meek of heart, and it is by their very willing sacrifice that the work here is carried on. I have a strong feeling that a man or woman can save more souls in London than anywhere else. The help of an evangelist would start us in open-air meetings. Bishop May will surely have a blessing for his efforts here. I have a great longing to hear Brother Rees Jenkins who is now in the Holy Land, back in London. We all enjoyed his words when he was with us. God is working with and for his people in London, and we are looking forward to an opening out of the work here in all directions. We need a Sunday school for our children, and classes where we can study the church books and help each other to a better understanding of them. Pray for us and help us if you can.

These few lines have come to my mind and may be a good ending to this letter. If we do not understand our fellow creatures, we shall never love them; and it is equally true if we do not love them we shall never understand them. Want of charity, want of sympathy, want of good feeling, fellow feeling, what does it—what can it breed but endless mistakes and ignorances both of men's characters and men's circumstances.

"When thou didst call me to resign all that made life,
It ne'er was mine: I gave up only what was Thine."

Thy will be done.

Your sister in Christ,
VIVIAN VIOLA SHORT.

38 Lissenden Mansions, Highgate Road, Northwest.

POTTER VALLEY, CALIFORNIA, March 20, 1917.

Editors Herald: Our son, Leonard Joseph Lea, who is taking advantage of an opportunity to attend Graceland, writes in glowing terms of the many advantages to be had and of the good work of its faithful faculty, and that none will be disappointed if they will diligently apply themselves. Besides, there are the best and most spiritual speakers on earth to be heard frequently. He also writes that Brother Dwyer may extend his priceless lectures to other parts of our land.

Scientists and men of research are making every effort to unlock the mysteries of earth and ether's space and present it to us in an open book, and every truth they discover is a buoyant testimony to the first, last cause. Within the Mind Maze, by E. L. Larkin should be accessible to every thinking member of the church, and especially the eldership. Brother Elbert published an editorial in the HERALD a few years ago that was very gratifying; we would like to see it in print again, or better still if Brother Burgess would kindly favor us with a review of the same.

We have before us The Historical Bible, by Professor C. F. Kent of Yale. That portion of the book dealing with Egyptian and Babylonian discoveries is profitable to read, but the historic part with the author's deductions is valueless, for the reason that the errors of the King James Version are used as a basis from which the author arrives at faulty conclusions. As evidence of the composite character of Genesis, he says on page 22, "In the first passage the Deity is presented as a God of spirit, majestic, omnipotent, issuing his decree from afar; in the second and third chapters he is presented as living and talking with the first man and woman, and as walking in the cool of the day to avoid the hot midday sun."

Without giving Tom Paine credit, he uses the same argument from Genesis 36:31, but far surpasses The age of Reason in proof to point out the heathen or Babylonian origin of Genesis. Surely our Bible receives the worst wounds "in the house of its friends" (?).

The local Methodist Episcopal pastor called on us recently and among many other things denied that the sacrament was for the remission of sins. We wished to know what Jesus meant when he said in Matthew 26:28: "For this is my blood of the New Testament, which is shed for many for the remission of sins." Also Hebrews 5:1-4 and Revelation 1:5.

Box 93.

Your brother,

J. W. LEA.

HONOLULU, HAWAII, March 27, 1917.

Editors Herald: We have a few faithful Saints in these islands, poor in this world's goods, but rich in faith and good works. The Hawaiians are a fine class of people when they are converted to this latter-day work, being living examples of the glory and transforming power of the gospel of Jesus Christ.

We have a splendid leader in Brother Miller, a live wire in the work of the branch, always ready to be of service to the Saints in any way he can. His wife also is quite a worker, so far as her strength will permit. Altogether we are greatly blessed in having Brother Miller and family with us.

I am new in this message, brought in through Brother Gilbert J. Waller. Was a Seventh-day Adventist. Not be-

ing satisfied, and really desiring to know the truth, God brought me here, where, through his servant, Brother Waller, I was baptized into the church of Jesus Christ for the remission of sins, having hands laid on for the gift of the Holy Spirit. Never was so happy in all my life. In June will be sixty-nine years old.

THOMAS CLANCY.

ORION, MICHIGAN, March 27, 1917.

Editors Herald: I thought perhaps a few lines from this place might be of interest to the many readers of the HERALD. We were organized into a branch on August 15, 1916, by Brother J. F. Curtis, missionary for Eastern Michigan District, and Brethren William Grice and William Davis, president and vice president of said district, with thirteen charter members. We had rented a small hall about three years before, and had been holding regular meetings, and as the majority belonged to the First Detroit Branch, we had been furnished with speakers from there.

At the time of organizing we had but one officer, Brother D. M. Taylor, a priest. Brother Taylor was ordained to the office of elder, and Brother Frank Davis to the office of priest. We have twenty members at the present time, with several more very near the kingdom. Brother Taylor has been preaching in a schoolhouse about five miles from here, and many are interested.

We are buying an organ for our hall, and we held a supper and sold three quilts last Friday evening, which netted us the nice sum of twenty dollars. We have never charged for our suppers, neither have we ever taken a collection at our preaching services. All funds are raised by freewill offerings, and we have never lacked funds to pay for our hall rent or other expenses. Many outside of the branch have given us much financial aid, and we hope to form into a large branch.

Ever praying for the advancement of God's work everywhere, I remain,

Your sister,

Mrs. JULIA HAMMOND, Branch Secretary.

SHELLBROOK, SASKATCHEWAN, CANADA,

March 31, 1917.

Editors Herald: As I have been reading the HERALD and Ensign for some time I would like to say a few words in regard to this northwest. We have had a fine winter all through. It has been quite cold at times, but we enjoy good sleighing and do not stay in on account of cold weather. But the snow will soon be gone and spring will be here, when everyone will be looking forward to sowing grain and garden. We raise many nice vegetables and small tame fruit, and also have many wild berries, such as raspberries, gooseberries, currants, two kinds of cranberries and blueberries. We have fine timber and good water, so God in his goodness has given us many blessings, temporal as well as spiritual.

We have had the gospel preached here, and have been blessed with elders who came from time to time. In all, there have been eleven elders here and some have been here several times. Six years ago we were the only family of Saints here, and now there are quite a number. Twenty-two have been added by baptism, and some have moved in, and we have a good interest from outsiders, and a number of children have been blessed. Elder Dobson has just been here and held a series of meetings. He had good interest and good meetings. We all enjoy having the elders come; when we hear one is coming, the cry goes out, "Good."

We also have Sunday school and have it regularly since the cold weather is over. We organized a mite society and are getting along fine. We meet from house to house and have our business, and prayer, and sometimes we have had

testimony; the rest of the time is spent in sewing. We make quilts, dresses, fancywork of various kinds, and have had good sale for them. We sell them privately and the money is to go to help pay the church debt. We have a lunch and each one puts in ten cents at the meeting. When some walk so far they get so hungry where the afternoon is spent, and especially the children. The Lord has told us to use wisdom in all things. We have a good sociable time, and with a sisterly love we depart to our homes, and are anxious for the time to come when we can meet again. We thank our heavenly Father for his love to us all, and for his Holy Spirit to guide us upward to a higher calling.

We ask all the Saints to pray for us that we may be faithful. Our prayers are for all God's people.

Your sister in Christ,

MRS. A. SIMS.

NOTES AND COMMENTS

(Continued from page 388)

Since the detailed items will be presented in these columns later, we have omitted this summary for the present. In the Miscellaneous Department of this number we are printing a part of the conference report.

The Prize Oration

The oration by Charles R. Hield, that was awarded the prize in the recent Graceland Oratorical Contest will be published in the *Autumn Leaves* for June.

Joint Council in Session

The joint council are again in session, the first regular postconference session being held the 19th in Independence. It is expected they will remain in session for two or three weeks, until the many matters referred to them have been worked out.

Clinton District Seventeenth

Our attention has been called to an error in "Points of interest from the reports," in issue of April 18. The Clinton, Missouri, District should be seventeenth, with 1,206 members, right after Holden Stake.

Campaign to Increase Food Supply

The press of the country are supplementing the appeal of President Wilson that every possible effort be made to increase the production of food this year. Every foot of ground should be made to yield something to fill the Nation's depleted pantry. The great wheat shortage of the year demands that the maximum of other foods be raised. We are confident our people will do their part, whether it be in planting and tending the back-yard garden or managing a great ranch.

Parting Incidents

At the close of the conference as usual the visitors poured out of town in great numbers and many of the trains carried an extra chair car for their accom-

modation. Friday, a sleeper and chair car were waiting on the side track for the eastern delegation who occupied them en route to Chicago. Saturday noon many of the visiting singers together with the general chorister took the train south for Independence. The sign which has hung across the street during the week, "Messiah this week, April 12 and 13 at the Saints' Church," was taken down by a number of the young men and tacked securely along the side of the chair car.

Conference Sessions

The business sessions this year adjourned on the afternoon of April 12, and the appointments were read. The conference did not adjourn until 10.30 a. m. the 13th. We find upon examining the conference minutes for the past twenty years, that since 1897 there have been twenty sessions of General Conference. There was none in 1899. The average date of adjournment was April 18. Once, in 1903, the conference adjourned on the 14th. But that is the only year besides the late conference, which adjourned before the 16th, while four conferences held over as late as the 21st. We have not yet made comparison prior to 1897, but this year a new record is clearly established, in this particular as well as in many others ways. A short session means economy.

A Missing Face

In the meeting one tall and slender figure of poetic and spiritual mien was greatly missed. Two years ago he was the strong man of the hour, and bore the burdens of the conference. This year he was taking needed rest in California. Having been separated from the conference a year ago ourselves, we can sympathize keenly with him in his deprivation. Continued letters advise of his steady gain in strength and courage. Would that the many silent prayers in deep, sincere love could waft themselves from the conference to him in his temporary isolation. Many eyes are now turned to next year, when they expect to be made glad by the sight of his countenance, standing shoulder to shoulder in the work of the Presidency with our leader and President, Frederick M. Smith.

The World Conflict

The part this country is taking in the world's turmoil is principally preparation to provide food and money. The British minister for foreign affairs, Arthur J. Balfour, and other members of the British commission have arrived at Washington for a war council. France and other of the entente allies are sending representatives. Indications are that national prohibition may be forced as a war measure to save for food the millions of bushels of grain used to make liquors. The British report of vessels lost

shows a slight decrease during the week. Nothing in the war zone is spared, even hospital ships being sunk. Further progress is reported by the French and British in France. Considerable territorial gains with about twenty thousand men and many guns are listed in the captures.

MISCELLANEOUS DEPARTMENT

From the Presiding Bishop's Report

To the General Conference: It has been thought to supplement the usual financial report with a statement concerning the transaction of the business of this office and make a few deductions to show the actual state of the church finances and point out the most pressing needs.

By agreement with Bishop E. L. Kelley, April 29 was fixed as the date when his administration of the business of the office should formally end and that of his successor commence. Notice to this effect was published in the *Saints' Herald and Zion's Ensign*, and the local bishops and agents were required to submit reports accordingly. This made necessary the two reports, as published, one covering the period from January 10, 1916, to April 29, 1916, and the other from April 29, 1916, to December 31, 1916.

Except for a few weeks spent in arranging our personal affairs and responding to urgent official calls elsewhere, our entire time has been spent at the office in Independence, Missouri.

Checking up the church real estate holdings proved to be a work of several months. In this I was greatly assisted by Brother D. J. Krahl. Bishop Kelley has willingly executed deeds where it was considered necessary. As you may probably know, we are at the present time carrying out a plan to check up the real estate holdings of the local congregations throughout the world. There are over three hundred of these houses of worship, aggregating in value hundreds of thousands of dollars which are not included in the statement of the available assets of the general church.

By the action of the last General Conference in adopting the recommendation of the joint council, to whom was referred the auditors' minority report, the matters therein mentioned were referred to the First Presidency and Presiding Bishopric for adjustment. These have been given attention and the disposition of them approved by the Standing High Council.

Since April 29, 1916, the present worth is reduced by \$45,088.32. This is occasioned by the large amount charged against Loss and Gain. These accounts and bills receivable of uncertain value have been transferred to a special ledger. Against some of them the Statute of Limitation has run and there are others which we have no reasonable assurance of collecting. These accounts will be followed up periodically and returns therefrom credited to Loss and Gain.

The report apparently shows that some funds have been invested in real estate. This arises from some paying their tithing by transferring title to real estate, which we have not been able to sell. In other cases members who were indebted to the church for money loaned and not in position to repay the same have transferred their property to the church in payment, or as security for the funds borrowed.

On May 1, 1916, the amount of Bills Payable was \$204,583.11; on December 31, 1916, the amount was \$192,462.98. To-day, March 17, 1917, it is \$187,564.17. To Bills Payable of May 1, 1916, we add \$14,600.00 secured by deeds of trust on real estate (the equity only having been heretofore carried on the books—these properties now are entered at full values) making total Bills Payable May 1, 1916, \$219,183.11, or a reduction of \$31,618.94

On May 1, 1916, \$20,300.00 was secured by deeds of trust on particular parcels of real estate. To-day the total amount of notes secured by mortgages on real estate is \$11,950.00.

The present average rate of interest on the \$187,564.17 Bills Payable is 5.6 per cent. This means that during the year 1917 the church will probably pay about \$11,000.00 for interest, as against \$13,161.06 paid during 1916, or a reduction of \$2,161.06.

The total reduction of liabilities from May, 1, 1916, to December 31, 1916, is \$21,157.10.

During the year the elders' family allowances have been promptly paid. Where from lack of sufficient funds any agent has been unable to care for the allowances on his list, the necessary funds have been forwarded immediately upon receipt of notice. Besides this we have been called upon to pay some heavy local improvement assessments on real estate, paid the Supply Store the accumulated accounts owing by the Homes and College, and have taken care of the college budget and met the added expenses of the missionaries' families occasioned by the increased cost of food stuffs and the many transfers ordered by the 1916 Conference.

In the light of these facts, which reveal the confidence of the Saints in the church and its officers, we have reason to praise God and press forward to greater achievement during 1917.

During the year the matron of Kensington Home resigned. After consultation with President Smith, and with a view to later consolidating all of our old folks' homes, it was deemed best to care for the inmates of Kensington at Bonheim.

Besides caring for the poor and needy, meeting the elders' and their families' expense and paying our financial obligations this conference year, we must be prepared to assist the homes, Sanitarium and college as the needs demand and provide funds for Kirtland Temple and other needed property improvement. The provisions for the erection of General Office Building should receive immediate attention.

Methods will be devised as authorized and directed by the Lord to meet the increasing desire for gathering and settlement in the regions round about. In this the Saints must observe the commandment to have all things prepared before them and consult with those who have been appointed for this purpose, in harmony with the law, before removing into those regions. A great responsibility rests upon the members of the Aaronic Priesthood, standing officers to the church. The full performance of duty on their part will go far toward molding the attitude of mind and heart necessary to the development of Zion's conditions.

We shall endeavor to arrange the affairs of the Presiding Bishopric so as to perform every duty, discharge every obligation, and adequately meet every situation and contingency.

For the success of this department during the conference year now closing we acknowledge the generous help of the office force and here wish to thank Bishop Kelley for the deference which he has shown us and the kindly manner in which he has so willingly assisted us to discharge the onerous duties which he performed for so many years.

Attention should be called to the harmonious relations existing between this office and the local bishops and agents and with the leading quorums of the church, and also the generous support extended. We have had frequent consultations with President F. M. Smith which have greatly aided us in our work.

For the loyal support of the Saints and the sharing of his full part of the load, and more, by Bishop James F. Keir, whom our heavenly Father in his wisdom and love has associated with us in this work, we are deeply grateful. I recognize our indebtedness to him for every good and perfect gift and have determined to live by every word that proceedeth out of the mouth of God. With the sustaining grace and illuminating and guiding influence of his Holy Spirit, I feel assured the infinite purposes of Jehovah will be accomplished in us to our blessing and to his honor and glory.

Respectfully submitted,

BENJ. R. MCGUIRE.

INDEPENDENCE, MISSOURI, March 17, 1917.

SUMMARY OF ASSETS AND LIABILITIES OF PRESIDING BISHOP'S OFFICE AND GENERAL CHURCH INSTITUTIONS

PRESIDING BISHOP'S OFFICE

(For detail see report No. 1.)

Assets	
Cash	\$ 2,924.79
Bills and accounts receivable	75,126.85
In hands of bishops and agents	35,169.64
Libraries	4,003.44
Independence and Lamoni Stake assets	13,944.75
Real estate and contracts	223,599.96
Homes and fixtures	76,667.78
Sanitarium due church	12,467.13
Supply Store, net worth	14,989.05
Miscellaneous	1,006.59

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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at Provo, in charge of Bishop Taylor of that church; sermon by James C. Page.

KEMMISH.—Sister Susan Lidgett Kemmish was born in Landshire England, June 14, 1846. Married P. C. Kemmish, November 20, 1865; became a member of the church in 1872. Moved to Woodbine in 1890, of which branch she was a faithful member. Died March 14, 1917. She leaves to mourn 1 brother, 1 sister, 5 sons, 1 daughter, 18 grandchildren, 6 great-grandchildren. Funeral services at the Saints' church in Persia, March 20; sermon by D. R. Chambers, assisted by Fred Hanson. Interment in Valley View Cemetery.

MEDVIG.—Hans Erickson Medvig was born at Aafjord, Norway, March 6, 1865. In 1870 he came to America and lived with the family near Owatonna, Minnesota, until 1880, when the family moved to Becker County and located in Cormorant Township, where he has since resided. Baptized in 1894 by Swen Swenson; married Miss Ragnild Olson in 1908. Died April 13, 1917. Besides the widow there are left to mourn, the aged mother, 2 brothers, and 2 sisters. Funeral services by Penn Martin. A large gathering of neighbors attended the esteem in which our brother was held.

KRUCKER.—Rose Avalee Bunker, was born April 17, 1884, near Ellston, Iowa, and died April 9, 1917, at Lewiston, Idaho, of acute Bright's disease. Her early life was spent in Ellston, becoming a member of the Christian Church. In the fall of 1904 she came to Lamoni where she was later married to Ether C. Krucker, February 25, 1910. Her life was made happy through her deeds of kindness to others. She leaves to mourn her husband, mother, four sisters, and many other near relatives and friends. Funeral service from the Saints' church at Lamoni, in charge of John Garver, sermon by F. A. Smith, interment in Rose Hill Cemetery.

Liabilities

Bills and accounts payable	\$219,847.59
Special funds	4,878.58
Due agents	18.42

INDEPENDENCE SANITARIUM
(For detail see report No. 8.)

Assets

Cash	\$ 467.06
Real estate and fixtures	62,961.22
Accounts and bills receivable	5,033.32
Miscellaneous	4,031.77

Liabilities

Accounts and bills payable	\$ 2,615.02
Due General Church	12,372.36

HERALD OFFICE

(For detail see report No. 9 in *Saints' Herald*.)

Assets

Cash February 1, 1917	\$ 2,336.42
Real estate and fixtures	69,470.67
Merchandise and supplies	44,917.97
Bills receivable and accounts receivable	84,437.78
Graceland College bonds	1,600.00

Liabilities

Bills and accounts payable	\$ 32,128.93
Bonds	40,300.00
Depreciation fund	16,446.50

GRACELAND COLLEGE

Assets

(See itemized report.)

Cash June 30, 1916	\$ 128.92
Accounts and bills receivable	942.71
Real estate, buildings and equipment	82,420.90

Liabilities

Accounts and bills payable	\$ 34,067.67
Bonds	8,900.00

Total Assets \$818,648.72

Total Liabilities \$371,575.07

Present worth \$447,073.65

Our Departed Ones

HOWARD.—Serrena Howard died at Bayou La Batre, Alabama, November 21, 1916, at the age of 79 years, 7 months and 25 days, leaving 3 sons and a host of friends to mourn her untimely demise. Funeral sermon by R. M. King.

CRANDELL.—Mary Ellen Harding was born October 3, 1849, in Indiana. Married David C. Crandell April 12, 1865. Ten children were born, 7 girls and 3 boys. Seven children survive, 33 grandchildren, 2 great-grandchildren, also 3 sisters. Baptized at Gallands Grove, Iowa, August 12, 1877. Died March 25, 1917. Funeral at Gallands Grove, sermon by J. B. Wildermuth.

BOSWELL.—Rhoda Boswell, born March 21, 1844, at Parkersburg, Wood County, West Virginia. Married W. H. Boswell July 6, 1865. To this union were born 4 children, 3 girls and 1 boy. Died March 19, at Independence, Missouri. She leaves to mourn, 1 son, J. J. Boswell, and 1 daughter, Aurilla Scott of Holton, Indiana, 2 girls having died in infancy. Funeral service in charge of A. H. Mills, sermon by George Jenkins; interment in Mound Grove Cemetery, Independence, Missouri.

FLANDERS.—Jasper Delana Flanders was born in Hardin County, Kentucky, February 7, 1832. Married Lucinda E. Douglas March 25, 1860, to which union 6 children were born. Baptized November 11, 1872, ordained elder February 12, 1876. Died at Stewartville, Missouri, April 7, 1917. He was a true and faithful adherent to the cause, and to do good to his fellow men was his aim in the well-rounded life he has lived. Funeral sermon by T. A. Ivie, assisted by D. E. Powel.

CARTER.—John H. Carter was born August 17, 1846, at Pisgah, Iowa. Emigrated to Utah with his parents in 1850. Married Sarah Jane Clark September 8, 1869, who with 10 children survive him. Died April 4, 1917, at Provo, Utah. He has been a faithful member of the Reorganized church for 17 years, having previously belonged to the Utah Mormon church. Funeral services were held in the Mormon church

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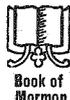
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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



Book of Mormon

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



Holy Scriptures

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



Doctrine and Covenants

Volume 64

Lamoni, Iowa, May 2, 1917

Number 18

E D I T O R I A L

SEEKING DIVINE DIRECTION

Excellent as was the recent conference, some returned to their homes disappointed because "we did not receive a revelation." Just before the conference we received quite a number of requests that the HERALD call for a general fast. Some of these requests were almost hysterical, lest we should permit the conference to meet without such a request. They overlooked the obvious fact that this call rests rightly elsewhere than with the editors of the HERALD. As individuals we may fast when we so desire. In fact, we are instructed to meet together frequently in fasting and prayer.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or in other words, rejoicing and prayer.—Doctrine and Covenants 59: 3.

In other words, the singleness of purpose, the devotion of heart, is of more vital importance than the refraining from food.

Some urged that a fast be called in order that the vacancies in the First Presidency and Presiding Bishopric be filled. It is natural that the members of the church should take an interest in these important quorums. It is natural that they should desire to see them completed, since such very important duties are laid upon them in an administrative way. But again, we would suggest that the primary duty of seeking divine direction in order that these vacancies may be filled lies elsewhere than with us, and we have no doubt that those having in charge this very important work appreciate the needs of their work as much or more than anyone else.

On the other hand it is urged by still others that many come to a conference with a feeling of curiosity and regard a revelation almost as a fetish. Our opponents think this is the general case, while those who have carefully followed our history know that it is not.

Still there are a few like the elder we once heard of who, when some were suggesting not understanding a certain revelation, replied, "There are some here who talk about not understanding this revelation. Why, Mr. President, I do not begin to understand it. I do not understand the first word of it. I do not even expect to understand it, but I expect to grow and grow and grow up to it through all the ages yet to come. I do not expect to understand it a hundred years from now!"

We respectfully submit that while the Presidency may have received a revelation, that brother had not. A revelation is not something mysteriously received by the prophet, then presented to us without the hope of understanding. What we cannot understand, we cannot carry out.

The glory of God is intelligence; when he speaks light and truth should prevail, and we should as a result know better how to solve the problems that lie before us.

In this sense we did have inspiration, if not a revelation at the recent conference. We had a close approach and a good beginning towards the establishment of the school of the prophets. The early morning meetings made for better understanding and more intelligence, and should put us more nearly in position to carry out the work before us. In this sense it was inspired and the result of inspiration to him who is our leader, even though it was not presented to the quorums for adoption.

Many have urged that the vacancies in the two quorums indicated should be filled. Considering the important duties resting upon the joint council it is not surprising that the people take a very deep interest in their work, and that some even go so far as to urge a reorganization.

There are many possible reasons why these quorums have not been filled. First, it may be that the men who should occupy are not yet ready. Second, it may be that the body is not ready to move forward

as they will be called upon to do when these quorums are fully organized. A decided effort was made this conference to strengthen the work of the high priests and to get the seventy into better trim for aggressive work.

Third, it may be in some other way, that the time is not ripe. There is a possibility that those seeing the great vision before us would move forward too rapidly with eighteen men really endowed with the Spirit urging on the work; that there might be too much engine pull for the load they would have to carry. We do not assert that this is the case. It might be.

There is a tendency of the human mind to try to look over the horizon for something interesting and tell some other man how he should do his work (aptly called the fallacy of the elsewhere). Those who have never been in the mission field have much good advice to offer to the missionaries. Those who spend much of their time away from the branch, are quite ready to tell how a branch should be conducted. So sometimes those whose work it is not, may become overly anxious. In this instance those whose problem it is, we believe, are more keenly alive to the needs of their special work than anyone else. But they prefer wisely to go slow, realizing the gravity of the responsibility and the importance of their work.

Thus we may note that in charge of the four stakes as now organized, there are but two men in the stake presidency in each instance, and we venture to suggest that the president of the new Far West Stake will also be very cautious in choosing his counselors.

We should rejoice in the great advance movement at the late conference in drawing a clear line between local and missionary work, the strengthening of both of these departments and in the closer association of the Presidency and Twelve.

We are inclined strongly to favor the idea of fasting and prayer before a General Conference, remembering always that the main purpose is to prepare our mind and heart for the deliberation and work of the conference, the laying aside of worldly affairs for a season, and a devotion of purpose and a prayer that the Spirit of God may be with us in all our assembling, and in our work in the quorums and in the conference business especially.

We recognize the fact that our heavenly Father knows our needs and is ready to help and ready to reveal his will. The history of the world shows that the hindrance lies in the slowness of men to obey. Still we must wait his time. It is not a matter of the will of individuals, nor of our time. (2 Peter 1: 20, 21.)

As individuals we need divine revelation. That

revelation is limited only by our ability to receive. Human intelligence unaided can never equal the heights possible to the man of God. The church as a whole need keenly to keep the commandments, so we may be worthy and ready for further divine direction. To accomplish our work, it is a prerequisite. Yet not all inspiration from on high is presented as revelation.

We need to be careful with all diligence to receive the truth and prove it regardless of the form, and to reject error, whatever may be its mode of approach.

If, then, there comes a revelation, it becomes both our privilege and our duty to give it careful, thoughtful and prayerful consideration. It is the duty of the quorums to do this, and their responsibility is as clear as is that of the Presidency, in the giving of revelation, that righteousness and truth may prevail.

We should endeavor not only to secure the spiritual assurance that it is of God, but also that growth of intelligence that we may make it part of our lives and understanding. If there is no understanding, there is no revelation.

It is true that many in the world look upon spiritual phenomena as a thing to be accepted with open mouth and closed eyes without a question. But such has never been the requirement of the law. Always it has been that we should seek to understand so that we may learn to obey. Blind obedience is not required by our Father.

So therein lies our present great duty: youth, service, but greater than either, obedience to the law of God. There is need then for deep, earnest prayers that we may understand the law of God and understanding; we may have the courage to keep it. If we will do this, we need not fear but that in his own time, those whom the Lord has called will be chosen, and His work move onward to the blessing of his people and of those who love truth.

S. A. B.

THE COORDINATING COMMITTEE

At the late General Conference a committee was formed to take into consideration what could best be done to simplify the work of the auxiliaries and to coordinate their work with each other and with the general church for the purpose of securing more effective service. On this committee, Joseph A. Tanner was appointed by the Presidency for the church, Mrs. Frederick M. Smith for the Woman's Auxiliary, Granville S. Trowbridge for the Religio, Daniel Macgregor for the Sunday school, while these four will appoint a fifth.

Some have suggested that the First Presidency

are the coordinating committee. Naturally this is true, but we take one step at a time. This committee was named in order that we might discharge the amalgamation committee, and also that these auxiliaries might be consulted in this work and take into consideration how their work may be better carried on.

Ten years ago the library commission was organized. One of its great purposes was to adjust and bring about a closer relation between the church and the auxiliaries, to bring about a closer cooperation. So far splendid progress has been made.

At that time it is doubtful if the Sunday school and Religio would have been willing to have turned over their books to a church officer or committee, and unfortunately in some cases with good reason. That time is past and there is now a much better understanding. It may be that the time is approaching and is now here, when the library commission may be reduced in numbers to three and the library boards in some instances at least to one effective member. It is better to have one worker than three drones. We hope the time is here for a much closer affiliation with the church, as departments of work.

The Religio has provided for a lecture board. Yet this is one matter that has been under serious consideration for and by the college and also for and by the church officials. It is also being undertaken in some degree by the Woman's Auxiliary, and partly in institute work by the Sunday school. It is probable that in many ways the work will overlap, because the Religio is for adolescence, though it has attempted to establish as well an infant department, attempted to imitate the Sunday school.

The Woman's Auxiliary naturally feels a deep interest in the adolescent girl. There comes here an overlap. It may be questioned if the social purity board should not be reduced to three members, one of whom should be a woman.

In the humble judgment of the writer, we should have women on the board of trustees of the Sanitarium as well as on the social purity board and Children's Home. But they should go in on their merits and ability, not as members of the Woman's Auxiliary.

The gospel literature commission, home class work, the normal department, and educational work in general give not only points of contact but duplication. That a readjustment is needed has been very plain for several years and is more so now than ever before, to the one end that we may do more and a better work as a church.

S. A. B.

"Many a man is so constituted that nothing short of an earthquake would shake his confidence."

REAFFIRMATION OF BELIEF IN POLYGAMY

The *Liahona* of April 17, 1917, contains a synopsis of the opening conference address by Joseph F. Smith of Salt Lake City. We notice many statements with which we quite agree. For example, "It is abominable that men who are entrusted with protecting the country's honor and borders are not in every instance virtuous." But we also read:

"As members of the church," said President Smith, "do not forget those ordinances of the gospel from which accrues blessings. Teach the children the principles of the eternity of the marriage covenant, teach them to be worthy to be married in the temple." "Do not forget these things," said President Smith, "they are essential to the welfare and happiness of the saints."

President Smith said he desired to bear his testimony. He has served in various church capacities since the days of President Brigham Young. He named early church authorities and down to the present. He said he has been associated intimately with them and he bears testimony they were true, virtuous, pure men; men of God; men above reproach, except that wicked men saw a practice which in itself was as pure and true as any principle of the gospel.

It was a crime in the eyes of lecherous men that Brigham Young should have more than one wife. But they were his wives and his children. He cared for them. He suffered persecution and others have suffered. But that is a thing of the past.

"To-day some of us," said President Smith, "are condemned because we do not abandon the wives we had before the church capitulated to the laws of the land and gave up polygamy." He said he should like to say to all the world that if any man deserves to be damned it is the man who would abandon his wives he had before the Manifesto.

This would appear rather clearly to include a reaffirmation of the doctrine of polygamy. In fact, they claim that it is a practice "as pure and true as any principle of the gospel." We regret to note this repeated affirmation of that which is against the law both of God and of the land, by their own admission. (Reed Smoot Case, vol. 1, pp. 334, 430.)

NOTES AND COMMENTS

The "Herald" Free to Missionaries

Continuing the usual policy, THE SAINTS' HERALD is sent free to all ministers under general church appointment, simply by making request of this office. *Zion's Ensign* is sent on the same terms by applying to the Ensign Publishing House, Independence, Missouri. Give your new address as well as the old one.

Funeral of R. M. Elvin

The funeral of Robert M. Elvin, for many years a missionary and for twenty-six years a member of the general high council, was conducted Sunday afternoon, April 22. The services were in charge of Stake President J. F. Garver, assisted by John

Smith. Joseph A. Tanner, president of the high priests quorum and of Kansas City Stake, a lifelong friend of Brother Elvin, preached the funeral sermon.

Library Commission Organized

The new secretary of the General Library Commission is Vernon A. Reese, of 3833 West Park Avenue, Chicago, Illinois. It will be his special work to help the districts to organize more fully and carry out the cooperative plan of the library commission. The blanks have already been revised and plans formulated to carry on a rather extensive educational campaign the coming year.

Allied Drive Continues

Some of the most sanguinary battles of the war have been fought recently as a result of the continued drive of the British and French on positions held by the Germans. The latter have gradually retired from a number of important trench systems, while the losses reported have been enormous. Air fighting has been furious, and many planes lost by both sides. The weekly report of shipping losses by the British shows the greatest of any week since the unrestricted campaign was inaugurated in February.

Answering Misrepresentation

Elder O. J. Tary has a rather extensive answer to the misrepresentations of Doctor J. S. Martin, of Pittsburgh, Pennsylvania, in *The Wheeling Register* of April 17. He corrects inferences to the effect that the church from the beginning has been polygamic in its teachings. He places the blame where it belongs in saying that "the system against which Doctor Martin urges such a vigorous protest was not in existence until set up under the regime of Brigham Young, commencing in the latter part of the year 1844, after Joseph and Hyrum Smith had been killed."

An Apostle Thirty Years

The joint council recently suspended operations long enough to celebrate the thirtieth anniversary of his membership in the Quorum of Twelve of Gomer T. Griffiths. A gold pen, suitably inscribed, was presented to him by President F. M. Smith, as a token of the sentiments of the quorums in session. On April 11, the DAILY HERALD contained this item: "Thirty years ago to-day Gomer T. Griffiths was called to the Quorum of Twelve. All of the quorum of that date have passed away except him and Joseph R. Lambert." Becoming reminiscent, told us some interesting things of those days. We asked him to write some of them for our readers. When he gets time he will, he intimated.

Employing the Children

The National Child Labor Committee is sending out a letter and leaflet outlining a workable plan to use the young people in the national effort to increase the food supply. They suggest that all over fourteen might be hired to farmers or sent from home in groups to work in farm districts. Those under that age could be supervised at home and trained in local agricultural work by competent teachers from the schools and other organized bodies, "those who will appreciate the limits of a child's strength and not allow him to be overworked." All interested in the matter should send for the free leaflet by addressing The National Child Labor Committee, 105 East Twenty-second Street, New York City.

The War

The House of Representatives in session as a committee of the whole on April 28 voted by 279 to 98 in favor of selective conscription as opposed to the volunteer plan for raising an army. There is every indication that the Senate will concur in this action, though a conference may change the age limit. The House favors 21 to 40 as the limits, while the Senate plan seemed to favor 19 to 25. It is planned to have a national registration day within thirty days, and from the names thus secured the army of 500,000 desired immediately will be drawn by the jury wheel system. It is announced that these men will be called to service about September 1, perhaps many of them to foreign lands. Prices on all grains, meats, and including many staple necessities, are constantly rising, breaking all records. Government officials are investigating, the public press, and other methods are being employed to see that the utmost is done to increase the food supply. China is expected to declare war on Germany within a short time, Guatemala has broken off relations, and Brazil is on the verge of war. Of the \$7,000,000,000 to be raised for war purposes in this country by the sale of bonds and taxation, much will be loaned to the allied European powers. Great Britain has already received \$200,000,000 and France and Italy will receive as much soon, while arrangements are to be made to loan Russia as much as she can use.

And again: what shall be said concerning the traces of iron implements which have been discovered from time to time in the mounds, but more frequently at great depths below the surface of the soil. Though accounts of such discoveries are generally from reliable sources, they have latterly received no attention, and always have been considered as so much perilous ware which no one cared to handle.—Foot-Prints of Vanished Races, pp. 108, 109.

ORIGINAL ARTICLES

LECTURES TO THE PRIESTHOOD

The following is a very brief summary of the third and fourth addresses of President Frederick M. Smith to the Melchisedec priesthood, April 12 and 13, 1917.

We have heard of several requests, How can we learn to preach a correct sermon? Some have urged that we run a series of articles in the *HERALD* for the benefit of those who have not had an opportunity for even a grammar school education. It is urged with much truth that a large part of the educational work is beyond many of our workers. Still we recognize that a course in grammar, rhetoric, public speaking and homiletics, in the *HERALD* would appeal to only a small number of our readers.

Provision has been made to meet this condition in the Graceland Extension Institute. Frederick M. Smith is director, George N. Briggs, assistant director, and C. B. Woodstock, registrar. The plan of the institute is to ascertain, first, the amount of schooling, the amount of general reading, the amount of experience, and then just what practical work each individual requires and why, and to adapt the instruction to his personal need.

Forty or more young people with the advantage of a good education have volunteered their services to help. The fee for a course for one year is \$2.50, with a special rate of \$1 to missionaries. This is merely to cover the actual cost of postage and preparation of lessons, as no one receives remuneration for services. At present the classes in English, grammar, rhetoric and logic are the largest.

We want to use all the facilities at our command. These men are ready to assist you in taking advantage of these facilities. By all of our facilities we do not mean exclusively church organization, but also public library, university extension courses and any accessible means of help.

If you want to improve yourself so as to render better service and do not know how to begin, write to Professor C. B. Woodstock, Lamoni, Iowa.—
EDITORS.

We have a letter here from a sister who writes to deplore the apparent carelessness of some of our ministers in regard to the use of English. She points out several examples, such as "I taken" for "I took," "Had went" for "had gone," etc., all of which might have been corrected by a little study of a simple grammar and a pocket dictionary. We are all guilty of some errors in speech, and meetings such

as this are good places to talk such things over. It is important that we seek to correct our faults in this, as in all other things. Included in the equipment of almost all of us should be a grammar and dictionary. It has been my custom in the past to carry around cards, on which I would write down the spelling and definition of a word which appealed to me and about which I should know more. The habit has been a great help.

There should be no criticism of the men who exert themselves to become better educated. Some of the finest men in the church and the world have been educated men.

We have here a resolution from a district which wants to know what it can do with men who are ordained to the priesthood and will not occupy in their offices. We have maintained that those who refuse to work after due labor has been performed with them, should be asked to give up their licenses. It is wrong to permit a man to act as a dog in the manger.

Then the question comes up this year as it has often before: "Shall we accept the labors of those of the local priesthood who use tobacco?" While I may not have the sanction of all my associates in it, I emphatically say *No*. A man cannot keep both his filthy habits and the holy priesthood which God has intrusted to him, and this would apply to the Aaronic priesthood, also.

While some of these things may sound harsh, it is well to come to an understanding about them. There need be less haggling and disagreements over some of these matters if we discuss them on such occasions as this.

It is not wise to go out from here and teach such things as tithing in such a way as to make it difficult for the general officers of the church to carry out the law. Some one may ask, "Is it not proper to teach according to the books?" It is, but at the same time it is not wise to run counter to the accepted interpretations of the law.

We advise our men to let the *Menace* proposition alone. If we are in such imminent danger as it is suggested we are, I have all faith that God will warn us in time to allow our escape, if that be necessary.

The missionary appointment list will be read before long and there will be those who will feel badly because certain names do not appear. Some believe it a terrible thing to drop men who cannot do anything else. God pity us if we must carry men for the sake of charity. It seems to us that the most

kindly thing that can be done for such men if there be any, is to drop their names from the active missionary list and put them into other departments of the work for which they are better fitted. We honor those who have worn themselves out in the work and they are worthy of all praise, but it is unjust to them to expect that they can continue indefinitely to do acceptable work for the church.

Many men have been appointed who could have been first-class workers but they quit growing. They are not all on the missionary list, either. Many simply fill places, and it is not the inspiration of the call that gave them the priesthood that is at fault, but simply that they have not forged ahead as they should have done.

Criticism has been offered because we have gotten away very largely from the custom of sending out missionaries two by two. [We truly have lost since we got away from that plan. We have saved time and men in a way, but have also lost men whom we might have otherwise saved. Just how soon we can get back we cannot say, but we are working to that end.]

There have been some very poor selections made in regard to our church buildings in some places. They are oftentimes a little old hut of a building in the poorest, meanest end of the town, and quite inaccessible. We ought to establish the custom of having the location and plans of the public buildings of the church indorsed by the general church officers. There is a movement already started among the architects to help in this. Then why not some day adopt a style of architecture peculiar to our faith, having variety yet distinctiveness? We hope it can be done. [Some one suggested here that we already had a distinctive style—distinctively ugly.]

This year will be marked as an epoch-making time. There will be a departure from several old customs, and among them that of reporting. We want a personal report once a week from each man under appointment, direct to the Presidency. Set some time of the week that suits you best and regularly observe that day as one on which your report of the past week's efforts is sent in. Make your report a lesson in English; free from error, brief, yet sufficiently long to tell conditions as you have seen them.

As the list of appointments is read, you will note that some are marked with an L and some with M. This means local and missionary, respectively. Let the work be divided. The missionary is not to concern himself with the local work, neither should the local man seek to regulate the missionary's efforts. There should be cooperation without conflict. Missionaries should seek to imbue local forces everywhere with the possibilities of the work and fire with

zeal those who have not been fully employed in the service of the Lord.

Those intrusted with local work should first feed the flock, waking lazy ones and make a perfect working branch.

Several years ago I was talking with Dean Wilcox of the Iowa University on the question of credits for Graceland. At that time we were not fully accredited as we are now. He said: "I dislike to take a stand against Graceland College because every one but one of your students has made good. I think it is because everybody is thought to be against you, and your people learn to fight for their rights and to stand alone. You should be thankful it is so, for when that condition ends, they will drop into the ordinary channels and cease to excel."

When we run out of religious opposition to fight, we must replace it with something else, such as the indifference and carelessness that so often creeps in among us. We need discouragement to wake us up.

Some one asks again about reporting. No, we don't want such uniformity that we can tell by a glance at the signature just what is going to be said, neither will we expect you to be on the qui vive, not knowing what to expect next. A little advice we received from our preceptor in English while at school might be good for us. He said whenever we discovered what seemed to us an exceptionally witty or smart passage, to eliminate it without fail, for unless we did it would spoil the entire effort.

A brother in the rear is asking us to tell of some of the good things, something to please us more and worry us less. We have already reported to the conference that a distinct upward movement is noted throughout the church. We heard yesterday of some of the conditions resulting from unwise gathering to Independence, and some want to know about moving to the center places for the educational advantages for their children. We cannot discuss that at length at this time, but the suggestion of the brother over here is that by proper encouragement the branches here and there can develop as much talent in musical and other lines as is found proportionately in the larger places.

The Religio has its place among us if it can find it. Let us suggest that it should be, to paraphrase the words of Lincoln, an organization of the young people, by the young people, and for the young people. Adolescence has its special problems which should receive our special attention.

The conference which we have just enjoyed has reiterated a keen desire for intensive and extensive work in the stakes. I am disappointed in not having a larger representation in the stake missionary list, but the postconference council may attend to

that. Sometimes I think we could accomplish more if every missionary on our list were placed in the five stakes and went to work. That would not mean a cessation of labor on the part of the local men, either. If we are to have success in this work, we must talk it, think it, sleep it, and even snore it.

Some ask about the school of the prophets. We have made an excellent start in that direction in the meetings in this room. There are tremendous possibilities in getting the priesthood together and as a result working together. It is necessary that we have loyalty on the part of the missionaries, and that does not necessarily mean that we are not to think for ourselves. Principles should be discussed and agreed upon if possible, but at any rate have loyalty to the organization and to each other. Do not follow Brother Jones into a community where he has been working and agree that "he is a fine man, but—" Tell of his good qualities, and if he have failings that are necessary to notice, tell him. If you think the Presidency, for instance, are wrong, do not tell everybody else, but write them direct and point out their errors.

The work of the Twelve will now be different, but the missionaries will not be out of their jurisdiction. You may get two in your territory instead of one. They will be able to acquaint themselves with the work and its needs as never before. Hitherto they have often had to be content with seeing these conditions and needs reflected in the *HERALD* or otherwise. Next year we should find a different condition confronting us.

District presidents should also report and instructions will be issued to that effect. Some of them have compiled figures to show how many sermons were required to each convert made, and the average is about twenty to each baptism. Just how many of these are adults and other information should be more easily available if the reporting is done well.

There seems right now to be a need for more pastoral work than missionary. Both are important, but we must not let what we have gained die from our neglect.

All these things will require education—study to meet modern conditions intelligently—and education means not only training in schools and colleges, but it is the fullest and richest response to the stimuli of our environment. There are a number of men here who have not had many advantages, yet we believe they are educated. The president of the Independence Stake, for instance, has had only one year of high school and the president of the Lamoni Stake even less. A canvass of the situation might reveal a similar situation all about us. Yet these men have not stopped growing; they have gone on, as we can all go on. All can be educated.

Neither should there be the least jealousy of those who thus take advantage of their opportunity. Education but enhances spirituality if possessed by the proper individual.

The Graceland Extension Institute can and will help all who desire it and the expense is very little. We cannot stand around rooted in our places and receive the endowment. We must move out and prepare ourselves.

BETTER RESULTS IN THE BRANCHES

(How may we organize and motivate the official forces in local churches to get the best results. Paper read before the High Priests' Quorum by Ralph W. Farrell, April 9, 1917.)

ORGANIZATION

Effective relation among men is secured only through organization. Without it, effort is spasmodic and satisfactory results are not had. Energy is wasted when promiscuously applied. Through organization a leader multiplies himself, and the division of labor is made possible. There are many other reasons why men should organize; not the least God's command, and he gives no idle counsel. But when to organize and how must sometimes be determined by the spirit of wisdom.

IN LOCAL BRANCHES

Organization should never weaken individual power, for this increased to its biggest extent is really the only source of organization strength. Working on this principle, I requested the branch in Providence to discontinue electing presiding priests, presiding teachers, presiding deacons. (For which old custom there is no law.) The reason for this change was twofold: To stop the inconsistency of electing one priest, or one teacher, or one deacon, to preside over another officer of equal rank (to use a convenient term); to enable the pastor to receive proper recognition as the chief directing and counseling authority, entitled to full acquaintance with every matter of local importance. It is necessary to hold group meetings. Have the priests meet in council with the pastor; likewise the teachers, and the deacons. These different committees may elect of their number permanent chairmen to preside only when in session, and this for the convenience of the pastor; but be it borne in mind that the branch president has the elective right to preside over the entire membership of the branch. Often (if not always) he prefers to act as a counseling and advising member of each group body when it is in session. Between sessions there is no presiding officer save the branch president. At these council meetings collective and individual work is arranged, parts assigned and, if necessary, votes taken to settle such matters that require the voice of the majority.

These council meetings are wheels within wheels, and it devolves upon the pastor to see that the great machine runs smoothly, is supplied with necessary inspection, and repaired when out of order. The priests are given their lists of names and mutually agree on such other lines of work that form parts of their spiritual stewardship. The teachers likewise arrange their common work. The deacons are members of a financial board, choosing one of their number as branch treasurer and also agreeing on proper division of labor. Whenever any serious problem comes up for solution, that group of officers which it concerns meets in council and settles it. General workings of the branch are discussed in general priesthood meetings, when such discussion is necessary. In the pastor's absence, the highest in authority (to use another convenient term) presides. All things being equal, the seniority of priesthood should be recognized; but a clear understanding may be obtained by careful arrangement of this matter in general priesthood meetings, or, and possibly more properly, by the pastor. (It would be in place to state that the provision for presiding exigency, as given in chapter fourteen of the Book of Rules, refers only to business meetings.) At times when branch officers are elected, simply elect a presiding officer, and *sustain* all other branch officers, by show of hands. Arrange work in group meetings.

MOTIVATING THE GROUP INDIVIDUAL

In the gospel economy there is no law which forces a man to work. His moral agency will never be taken from him. Unwilling service (if there be such) is not what God desires. Our efforts to move men, therefore, must be along lines of *encouragement, stimulation, instruction* and *assistance*.

The control of men is a problem which every pastor must master if he is to do effective work. Systematic soldiering is the menace of industry, and the need for executive ability is fundamental in all organized effort. Live leadership makes for effective group action.

We should not ignore the fact (and I hardly think anyone desires to do so) that all acts, all effects, are governed by laws, whether they be things spiritual or things material. If we can discover the laws that relate to our problems and work in harmony with such laws, the solution of these mysteries will be ours.

I am not exaggerating a disagreeable truth, when I state that a large percentage of our local officers are idlers, comparatively speaking. Some perform a small amount of work, others do nothing. (I speak, of course, from the vantage point of my observation of the branches in the Atlantic States. And I by no means reflect disparagingly on faithful

men.) Many of these idle men are not dead spiritually, but they have allowed the plow handles to rot away and the shares to turn to rust. And this violation of law has resulted in a condition of death and dying among many of the Saints. I mention this fact to voice a conviction that is blood-streaked by experience; I mention this matter to call attention to this condition which menaces the very existence of our present-age church; and startling it is that the initial attempt to solve this most serious problem, must be made by the pastors of the branches. I believe that this attempt is being made, and that success will attend the efforts, and that the church will yet shine brighter than the sun in midheaven.

Men act because they are impelled by three things—*reason* (or intellect) *emotion*, *conscience*. These three words, when properly analyzed, reveal the secret we desire to learn. The intelligent pastor will direct his effort at one or all of these parts of man, and in so doing labor face to face, brain to brain, and heart to heart with the person that needs help.

Seeing that inactivity has gripped the members of the priesthood of the branch, the president calls them together and exhorts them in soul-stirring fashion. The effect which often follows is resolution by the men to "get busy." And they are sincere in the main. Thirty days pass. Those same men assemble with empty reports—nothing accomplished. Another soul-stirring exhortation is given. Another renewal of resolutions follows, only to fail in bringing forth the actual fruit of service. What is the trouble? Why this failure? Three things may be detected as responsible for the whole failure. They are: (1) Each officer was given too much or too little to do. (2) Practical help was needed. (3) Unwillingness to work. Rest assured that one or all of these difficulties spragged the wheel of progress. To consider, understand and remove, if possible, these obstructions, is the work of the executive. Let us consider them separately.

GIVEN TOO MUCH OR TOO LITTLE TO DO

A goal is reached step by step; great buildings erected stone on stone; type is set letter by letter. Too much work imposed upon a man confuses and paralyzes him. Detail the work of your assistants. If you give a long list of names, specify those which require first attention. A group of workers must be given piecework. This consideration is essential—vital—to promote big results. Those last meetings were failures because, though the men had their enthusiasm stirred, they did not know what to do first, and inactivity resulted, as it always does, in the cooling of desire to serve. I cannot emphasize too strongly the necessity of laying upon the hearts of the men specific tasks to perform in a

limited time and with the understanding that reports will be required at the expiration of that time limit. Here is opportunity to be firm but kind. The advantage of council meetings is observed here, for you will be able to go into details of work more fully with the individual groups. The priests, being sort of local patriarchs, or evangelists, should not be burdened with the ofttime evils that teachers have to consider, and teachers should be freed from considering specific tasks of deacons.

THE NEED OF HELP

How can you help the man in need? Is his inactivity the result of youth and inexperience? If so, he should be associated with some one who can help him. It might be well for the pastor to visit with this brother. I find that more work is done by men who are coupled in service than by men who work separately; in fact, in actual experience few local officers do much visiting alone. Further, it is the Lord's plan that men go "two by two." The deacon should be called upon often to assist the teachers, that the former may receive experience other than common attention to externals. Surely "occasion requires" when large branches have languished many years because of teachers' inactivity, and when teachers are assisted by deacons the work may be performed twice as rapidly as when teachers go together. Priests should not be assisted by teachers when priest work is being done.

Do your officers lack understanding of duties? Then instruct them. Give private talks and public lectures on the duties of local officers. Domestic troubles are often the cause of inactivity by members of the priesthood. This is a serious matter, made more so because little can be done by the pastor to remedy the trouble. Incompatibility of temper, lack of sympathetic support from the wife, willful disregard of God's laws, are some of the things which sap spiritual power, which lack, we admit, is at the bottom of all spiritual inactivity. Sunday-school teachers should take special interest in the children of homes thus afflicted. Spiritual-minded sisters should visit the wife and encourage her. I pity much these women who are victims of this unfortunate state of mind, but I pity more the men, for one of the most difficult phases of priesthood work must be the attempt to save others when one's own home is crumbling to decay. Establish prayer meetings for the members of the priesthood, and let one officer encourage another. They all need the warm hand of the brotherhood.

NOT WILLING TO WORK

This is the third difficulty, and it requires much the same treatment as the second. However, you are now dealing with men who have no seeming desire to "play the game fair." What can be done to

change this attitude of mind? The remedy is *stimulation*, and the following are some of the ways to apply it:

APPEAL TO HIS CONSCIENCE

Visit him at the earliest and most convenient opportunity. Let the interview be private. (Beware of the public-criticising habit.) Pray with this man. Lay before him the case, frankly and calmly stated. Tell him that Saints are becoming indifferent to duty; iniquity is creeping into the fold, and wolves are destroying the flock for which the Lamb of God gave his life; seats are vacant. Where are the watchmen? Are they asleep at the post of duty? Did not the priests and teachers of the Book of Mormon days pledge to take upon themselves the sins of the people if these officers neglected to do their duty? Tell him that children, perhaps his children, are drifting away because not cared for by those officers whom God has called to feed the lambs. Plead for him and the people. And if this does not move him—

APPEAL TO HIS LOYALTY

Loyalty is a real force among men. Is he loyal to the cause, to his fellow officers? Is he leaving the burden to a few men? His very manhood is at stake. Men hate to be called quitters. Of course in your kindness you barely hint that he is a quitter—let the Spirit burn that fact home. The least wrong word, and in many cases the proper word, is criticized by the man inactive.

APPEAL TO HIS SENSE OF JUSTICE

If he is a business man, he will see the need of working the system. He will sense the value of co-operation, and admit the justice of your claim for assistance. And he will realize in time (if he be not totally dead) that there can be but one end for the persistently inactive man—and that end disaster! Transgression of law is sin, and the wages of sin is death. The pendulum of God's clock swings as far towards justice as it does towards mercy. There can be no doubt of this in the mind of the man who is not insane. In dealing with men do not neglect the power of suggestion, as a means of helping him. He needs faith, a bigger view of life, more love for humanity, power to eliminate selfishness. Suggest ways and means. Cannot he come to prayer meeting? Would he like to accompany you on a visit to the needy? Prayer will help him. The family altar is a means of grace, et cetera.

THE APPEAL TO FEAR

There is still another element in his element which might be stimulated—it is his fear. Have we completely lost sight of this principle? Jesus used it when necessary. The latter-day angel brought to earth the cry: "Fear God!" Asked a penitent suf-

ferer to his companion on the cross: "Dost thou not fear God?" The persistently defiant officer must be dealt with—and this for the good of the body. When other attempts fail, there remains the last—the appeal to fear. That man who will not observe the "rule of the road," must step aside and allow another to take his place. He is a menace to the body politic. He that is not faithful shall not be accounted worthy to stand. The Lord has spoken on this. We need not speculate. The elders shall see that the law is kept, and if he does not do well his part he is likewise a lawbreaker. Law is not law if it has no penalty for its transgression. Until a pastor can say to the persistent idler, "Brother, you move on or let another take your place"—until a pastor can say this with power to act, the advance of the church will be neither great nor fast. The army of the Lord is sorely weakened by possessing men who have forgotten or are trying to forget their unspoken vow to God when they were ordained and expected to *work* in the vineyard. It has been my experience, and no doubt that of others, that simply a hint at requiring the surrender of licenses has worked well in the interests of God's kingdom. Men who have a spark of the spirit of self respect would as soon surrender their membership as their license. Say what we will against the fact, fear is the great inhibitor of action. At heart the transgressor respects the man who honors and enforces the law.

SUMMARY

To sum up briefly: Organize the various groups of workers, but in no wise allow organization to diminish the strength of individual efficiency. Let the presiding officer, the pastor, preside over the entire membership of the branch, and this includes the members of the priesthood as such. Study carefully the laws governing control (laws at which I have only hinted), and having learned them, use them. The time is upon us when we should work with all our might. Remember that the inactivity of officers is caused (in the general sense) by their having too much or nothing definite to do; by their need of help; by their unwillingness to serve. To overcome these difficulties, we must perfect details for the confused, assist the needy, enlighten the ignorant, appeal to the loyalty, sense of justice, fear, conscience, of the unwilling. And first, last, all the time, instruct the entire body of Saints, holding before their quickening vision the soul-stirring doctrine of *idealism*.

The *Autumn Leaves* fills a place in the church which no other publication can. The youth among us are especially kept in mind and those who do not keep in touch with it are missing some important phases of development.

EXTRACTS FROM A WORK OF 1842

(Mormonism in all Ages, or the Rise, Progress, and Causes of Mormonism. By Professor J. B. Turner, Illinois College, Jacksonville, Illinois, Copyright by Platt and Peters, New York, 1842.)

The professor shows graphically the work of the Missouri mobs; early tolerance of the people of Illinois; vigorous efforts of the intelligent, industrious Saints, even establishing at once a university.

He also shows his opposition, but nowhere in the book published in 1842 does a hint of the existence of polygamy appear. Had it existed he would have noted it.

Of the Missouri troubles Professor Turner writes: "Who began the quarrel? Was it the Mormons? Is it not notorious on the contrary, that they were hunted, like wild beasts, from county to county, before they made any desperate resistance? Did they ever, as a body, refuse obedience to the laws, when called upon to do so, until driven to desperation by repeated threats and assaults on the part of the mob? Did the State ever make one decent effort to defend them as fellow citizens in their rights, or to redress their wrongs? Let the conduct of its governors, attorneys, and the fate of their final petitions answer. Have any who plundered and openly massacred the Mormons ever been brought to the punishment due their crimes? Let the boasting murderers of begging, helpless infancy answer. Has the State ever remunerated, even those known to be innocent, for the loss of either their property or their arms? Did either the pulpit or the press through the State raise a note of remonstrance or alarm? Let the clergymen who abetted, and the editors who encouraged the mob, answer. We know that there were many noble exceptions; but alas, that they were so few! We hate the Mormon imposture; it is from beginning to end utterly detestable, both in its principles and its effects. Mormonism is a monstrous evil; and the only place where it ever did or ever could shine, this side of the world of despair, is by the side of a *Missouri mob*. In that position it really shines not inherently, but from the contrast, and it is indeed to be hoped that the citizens of Illinois, where the Mormons are now located, whatever may or may not come, will never disgrace their State, their Nation, and their age, or degrade themselves and shame their posterity by resorting to mob law, either against the Mormons or anybody else."—pages 57, 58.

"After the Mormons were thus infamously and cruelly driven from their lands and their homes, and robbed of their arms, corn, cattle, horses, swine, utensils, clothes, and indeed all that renders life tolerable, they wandered in the dead of winter through the State of Missouri, toward the Missis-

issippi. A large number arrived opposite Quincy, during the months of February and March, 1839, where they found the ice running so fast that they were obliged to encamp in the open woods, without clothing or shelter, on the opposite bank of the river. Among this miserable and destitute multitude, were not only naked children, and famished infants, and married women in delicate and critical circumstances, but also about twenty females, whom the savage ferocity of mob law had deprived not only of their living, but also of their husbands and friends, who had either been butchered before their eyes, as narrated above, or had sunk beneath the lingering torments of hunger, cold, despair, and want. The citizens of Quincy, to the honor of themselves, of civilization and humanity, immediately called a public meeting, passed appropriate resolves expressive of their abhorrence and detestation of the principles of the authors of their calamity, and entered upon a course of vigorous and systematic efforts to relieve their necessities and provide for their future wants. A similar course of conduct towards the refugees, has in part wiped off the disgrace which the mobs of Missouri had inflicted upon human nature and the American name.

"After casting about them for a time to retrieve their misfortunes, the prophet and his comrades selected the town of Commerce, on the Mississippi, in Hancock County, Illinois, to be the future center of their operations, under the name of the 'Stake of Nauvoo' of the beautiful city."—Pages 58, 59.

"Their leaders are now launching out again, to procure the handling of a little more cash. Accordingly, at the last session of the legislature of Illinois, they obtained six charters; one incorporating their city with peculiar privileges; another incorporating a standing army under the name of the 'Nauvoo Legion'; another incorporating a company for the building of a temple, worth some one hundred thousand dollars; another for building a tavern-house worth one hundred thousand dollars more; another for incorporating a school for the prophets under the name of the Nauvoo University, and another for incorporating a manufacturing company."—Page 61.

Much else for and against could be gleaned from this work. Since it nowhere mentions polygamy it is evident it did not exist in 1842. The good character of the Mormons stands out above the denunciations the professor chooses to treat them to. Intelligent, industrious procedure stands out in their activities as he narrates them.

R. ETZENHOUSER.

Good habits make sound links, and the chain cannot be crowded.—*Common Sense*.

OF GENERAL INTEREST

A MESSAGE TO THE PRESIDENT

[The following communications were recently exchanged as indicated in the letters which we reproduce here.—EDITORS.]

LAMONI, IOWA, April 6, 1917.

HIS EXCELLENCY HONORABLE WOODROW WILSON,
President of the United States,
Washington, District of Columbia.

At the opening session of the annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Lamoni, Iowa, April 6, 1917, the following statement from the opening address of President Frederick M. Smith was indorsed by vote and a copy ordered transmitted to you by wire:

"We this year meet under conditions never before confronted by this church. Despite consistent effort prolonged in patience, the United States has finally been drawn into the terrible world war. What it will finally mean to us as a church no one can foresee. Our strong belief that this Government was guided in its formation by divine power and wisdom carries with it an abiding faith that our destinies are still being guided by the Omnipotent Hand. The gospel of the Christ is one of peace, and as his followers we cannot but preach peace; and whatever shall eventually be the attitude we assume in this crisis, we cannot but remember that at times the people of God have been compelled to wage sanguinary battle. Though, as we believe, the United States was founded by divinity for his purpose, yet its establishment was sanctified by sacrifices made in war, while later its unity was fixed by the fraternal conflict which placed on the altar the best manhood of North and South. Since its inception as a nation the United States has pursued a steady course as the champion of liberty, and much of the progress made in the development of international law has been due to her ever ready defense of the principle of freedom.

"On its first appearance I read with deep interest and concern the recent address of President Wilson to Congress and was profoundly impressed with its keen statesmanship and its deep pathos. Not since Lincoln's day has its equal appeared among American state papers. We deplore war; but if this country must enter the conflict as now appears inevitable, may we not thank God that we do so under the leadership of one with a clear envisagement of the great principles at issue, and who will wage war not against a people, but against corrupt government and in the interests of democratic freedom."

I take pleasure in thus transmitting to you report of the foregoing action.

RICHARD S. SALYARDS,
General Church Secretary.

THE WHITE HOUSE, WASHINGTON, April 12, 1917.

MR. RICHARD S. SALYARDS,
General Church Secretary,
Lamoni, Iowa.

The President thanks you cordially for the good will which prompted your kind message, which has helped to reassure him and keep him in heart.

WOULD GIVE PALESTINE TO THE JEWS

LONDON, April 18.—Sir Archibald Murray, commander of the British forces now advancing into Palestine, favors the establishment of a Jewish state in the Holy Land. In a semiofficial report issued by him to the army he says:

The Palestine plateau, once we have occupied it, will be easy to defend. It is flanked on one side by the sea and on the other by the desert, the latter untraversable by troops and the former our natural domain and highway. From coast to desert this long, narrow and secure corridor has an average of only some forty or fifty miles. It could be held with ease by a comparatively small force, which could be reinforced at leisure.

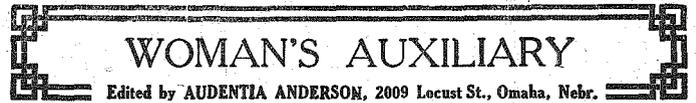
What should we do with Palestine, thus liberated from the centuries-old Turkish grip? There can be little doubt that we should revive the Jewish Palestine of old and allow the Jews to realize their dreams of Zion in their homeland.

All the Jews will not return to Palestine, but many will do so. The new Jewish state, under the British or French Ægis, would become the spiritual and cultural center of Jewry throughout the world. The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries or more will have then been fulfilled.

—*Los Angeles Times*, April 19, 1917.

According to Morse, the geographer: "In digging a well in Cincinnati, the stump of a tree was found in a sound state, ninety feet below the surface; and in digging another well, at the same place, another stump was found at ninety-four feet below the surface, which had evident marks of the axe; and on its top there appeared as if some iron tool had been consumed by rust."

Says Priest: "We have examined the blade of a sword found in Philadelphia, now at Peale's Museum, in New York, which was taken out of the ground something more than sixty feet below the surface. The blade is about twenty inches in length, is sharp on one edge, with a thick back, a little turned up at the point, with a shank drawn out three or four inches long, which was doubtless inserted in the handle, and clinched at the end."—Foot-Prints of Vanished Races, p. 110.



Are We Remiss?

Sister Russell's latest article in her social service series, is one which all parents should carefully ponder. If desirous of real, specific knowledge concerning the character and the prevalence of this danger to our youth, go to some reputable physician, who will tell you the truth, and get information at first hand. Then look your duty squarely in the face, and never let a ruined, suffering, crippled or disfigured son or daughter be able to truthfully reproach you in the future with, "You knew the dangers which beset my path; why, oh why, for the love of me and of God, did you not warn me and save me?"

The path of sin is an easy one, and swiftly trod. Most of the men afflicted with this terrible social disease, contract it before they have reached the age of twenty! Mothers, fathers, where have you been? During the early years, when it was your privilege to instill habits of purity, when it was your duty to warn and to guide, when it should have been your joy to counsel, and lovingly instruct in the mysteries of life, did you *shirk*? Did you leave to others the guiding of little feet—the training of little habits of self-control? Did you think it "immodest" to inform your child about the great gulf of sin and self-indulgence which yawns before everyone who passes from childhood to manhood? Again we say, read, think, ponder, arouse, *do!* Let not another sin of omission be counted against you, but faithfully discharge, with prayers for guidance and wisdom, this most vitally important duty you owe the life you have brought into being!

We are glad to present in connection with Sister Russell's article, the closely associated one which Professor Charles Irwin, superintendent of the Lamoni public schools, presented in the form of an address to the women of our general association in their recent convention. Brother Irwin emphasizes the necessity for early fortifying our children against the onslaughts of the enemy of souls, by giving them the armor of truth, a definite and clearly outlined knowledge of the fundamentals of life, which shall be their very shield and buckler in later years of conflict. Without this knowledge children are very much like ships at sea without charts or rudders! Nature herself is in a turmoil; new thoughts and new impulses are surging through their beings, the real meaning of which they do not understand, and they are, thus, hopelessly at the mercy of any person or any influence, which shall seek to interpret for them. Fortunate for them, if at such a time, when their parents have failed them, they shall find a real friend in a teacher, leader, or companion more blessed than they have been, who shall impart to them the correct view of their own potentialities; but oh, woe indeed is their lot, should they fall into the hands of the evil-minded, who shall distort and discolor, draw false pictures of glittering pleasure and sensual delight, unaccompanied by a knowledge of the inevitable disease and disaster which will follow!

As latter-day parents, let us not be guilty of such gross neglect in the equipment of our children for the battles they shall have to wage! Let us, humbly seeking aid from the Giver of life himself, implant in the innocent, unfolding minds of our children, that conception of life and its great meanings, which shall forever keep before them true ideals of attainment, of deportment, of thought and imagi-

nation! Then they will be incapable of dragging in the mire their rich endowments of nature, or of bowing their heads before the altar of any false god of lust or pleasure, whose only reward is suffering and death.

AUDENTIA ANDERSON.

Civilization, Syphilization, and Their Relationship to Race Betterment

Many of the conditions found in society to-day demand means for a general uplift of humanity which shall make itself definitely and permanently felt throughout the race. A knowledge of the conditions, coupled with a knowledge of the means for uplift, should be possessed by every human being with philanthropic desires, for without this knowledge and its general dissemination, many are doomed to mental, physical, and moral unbalance and dependency.

How this knowledge may best be disseminated is the question before us. We recognize in looking over the social service field that the worker therein may have a very large and important part in solving this problem, and in instituting one of the greatest reform movements the world has ever known. The professional nurse or physician not only becomes, by study and observation, acquainted with the facts as they exist in regard to this great menace called the "social evil," but when this knowledge is coupled with a great desire to uplift and benefit he becomes an agent for untold good, in the way of warning, explaining, and counseling those who come under his care.

Medical history traces this specific disease, syphilis, back to ancient Biblical times; in the days of Moses and King Pharaoh. It was then called "King's Evil." What have the years of "civilization" done for us in this regard, since that far-away time? Alas, with all our "progress," we are still "living in an unclean generation" compared to which, the primitive wild man was indeed a child of innocence and purity! Is the world, then, "better"? Sad as it may seem, directly in the wake of civilization, this awful malady (syphilization) has made steady—yes, *steadier*—progress! Something is fearfully wrong, that this masquerader of human suffering, appearing in most gorgeous multiplicity of forms, can go on in polite and impolite society, showing itself, indeed, more often and more virulent in well-kept society, than in the more primitive!

It would seem, then, that civilization and our present methods of education, social, ethical, and spiritual, have yet a space or department which has been sadly overlooked and neglected. A knowledge first of the situation as it is, then an analysis of the law of cause and effect, with a preparation and propaganda for the prevention of the causes, sums the only logical solution.

We must have some new thought in the guidance of society, to protect it from the dangers of this fearsome enemy of mankind, which gets a victim in its clutches, and holds on for generations, spreading paralysis, insanity, and all manner of evil and suffering in its wake. Medical history, in its progress, is doing much to discover the causes and phases of syphilis, and to establish a truer conception of its sources and workings in general. There seems to have been some misconception regarding the moral standing of some unfortunate sufferers from this disease, for the fact has been established that it can, and does, attack a perfectly innocent individual, and often its worst effects are there evidenced. The virus finds its way into the human system through accidental contamination as well as a result of immorality. We see and sense this more closely each year, and thus we feel

the great need for warning and educating the young and the innocent.

By raising, through education and enlightenment, the intelligence and character of the individual, a higher type of civilization may be reached, the members of which may escape the ravages of the disease that so destructively reigns to-day. The *family life* must serve to fortify its members against the danger, prevent crime, and free humanity from its carnal lust. A knowledge of self, physically and spiritually, will do much to safeguard our children from falling into error. The cerebro spinal nervous system may be regarded as the father of the bodily household, while the sympathetic is the mother; it is through these systems being under complete control of the will, that one is able to make success or failure within oneself.

Crime is violation of law, and crimes against the laws of the body form the greatest problems of pathology to-day. Physical and mental irregularities are traceable to irregular or unlawful physical and social conditions or environments. Demoralized homes contribute a large proportion of our criminals, and a still greater percentage of delinquent children come from disrupted and dishonored homes. Illegitimate children are most frequently victims of the social diseases, and they drift quite surely into the criminal classes.

Parents, then, together with pulpit, school, government, and law, have before them the task of reorganizing society, and making the world a safe place for their children. Without education from the early and tender years, little can be accomplished: the individual must be prepared to rightfully view and carry on social life, before he wrongly participates in it. Human nature will exercise its social activities, but the viewpoint should be safe and wholesome before those steps be taken.

Thus, the social service worker may do much to meet the imperative demand for a higher socialized education. Such a worker may teach individuals to be good fathers, mothers, neighbors, and members of society, and to recognize the debt we all owe to humanity in living life wisely.

History, government, economics, ethics, sociology, should be diligently studied, that knowledge of the true social conditions about us may help us to correctly solve the problems presented. We need educated and qualified leaders in this tremendous movement towards freeing our people from this curse of evil, upon which "neither the sword nor the fear of punishment, here or hereafter, has ever had the slightest influence. Education and refinement have produced the only results."

As a new life comes into the world, its parents should prepare for it an environment of truth and purity, and, through knowledge, insure its happiest preservation. "Forewarned is forearmed."

"To education, then, we must look for the prevention of syphilis: not education simply by knowledge of the horrors of the disease, but by building decent, moral standards, that will prevent the chain of infection that includes many who are helpless and innocent."

"How it comes to us, in the silent hours, that truth is our only armor in all passages of life and death."

H. B. RUSSELL.

The Story of Life

A prominent merchant in one of our enterprising cities of the Middle West, when asked what, in his estimation, was the chief business of any man or woman, replied that, "From an economical standpoint, no business can be more productive than the business of making respectable citizens of boys and

girls." The acquisition of stocks and bonds, the collection of rare pieces of art, the possession of lands and the achievement of social superiority all pale into insignificance when compared to the satisfaction of having a boy or girl properly qualified for citizenship. This man spoke in terms of economics but he also implied the proper requisites for citizenship in the great kingdom which is not of this world.

Desirable citizens are those who are qualified by training to live fully and completely. Aside from the fact that the two most important blocks in the foundation of the boy or girl are courtesy and obedience, both of which must be well laid and cemented together, it is imperative that there shall be intelligent recognition of the presence of mental and physical propensities and possibilities. The full development of these latent powers is dependent upon the conservational energies arising concomitantly with sex nature. The strenuous life of the twentieth century emphasizes this fact as it has never been emphasized before. Never has the world seen such poignant misery nor experienced such intense and wholesale suffering as at this time. This is largely true because of the false conception of what constitutes the foundation for physical and mental vigor.

The child at birth exhibits certain fundamental instincts the most common of which are the instincts to nurse and to emit cries of pain and anger. Following these the child reacts upon pleasant stimuli, responds to the sublime and the beautiful, exhibits his volition and choice, fear, love, industry, kindness and courage. The foregoing types of human experience are characteristic though not confined to the preadolescent period. With the opening of the adolescent period, however, there is considerable change in the attitude of the boy or girl toward life and toward his individual relation to society. During this period he is distinctly a social being; he craves companionship and this he *will* have. It is at the close of the period of adolescence that questionable pleasures are especially alluring, hence the explanation as to why so many fall before the onslaught of temptation.

The normal development of all of these instincts and emotions is the goal in training. In conjunction with normal sex development they inevitably have normal expression and reaction; but in case of sex perversity or of sex abrogation they are curtailed and the individual is stripped of individuality and is automatically excluded from legitimate social intercourse and becomes a creature despised of men and women of principle and ideal.

This sex perversity of which we have just spoken, frequently is not carried far enough to affect, *noticeably*, the vigor of the individual, but instead is responsible for existence of the class which frequent our large cities and become expert traffickers in shame. From this class is recruited those bearing the stamp of vicious disease. The public has been sufficiently informed with reference to this matter so it is needless to attempt further explanation.

The cause for this long list of social ailments may be summed up, for the most part, in the one word *ignorance*. It seems that one would of necessity, require an unusual amount of credulity to believe that the child is inherently bad. Christ seemed to be of the same opinion else he would not have said, "For of such is the kingdom of heaven." This being our promise, then, the valid conclusion, therefore, is, solve by education. This particular type of education cannot be delegated to the church, nor the school, nor the press, and certainly not to the maladjusted environment of the streets and alleys. This is one of the many functions which can only be performed successfully in the homes. Parents, of course, have many and varied problems, all of which call for special training of a particular kind. The kind of train-

ing required for the instruction in matters of sex must be such as to enable the parent to recognize and to deal sympathetically with the many sides of the child.

Professor William McKeever suggests that in teaching the story of life, two methods should be used; one for the pre-adolescent and one for the adolescent. These two methods are briefly outlined as follows:

THE STORY FOR PREADOLESCENTS

1. It will be remembered that the boys and girls of this period have almost no native interest in sex matters. The seed is sown upon virgin soil. This fact at once suggests that the work may be entirely constructive since no erroneous conceptions need to be removed.

2. At this point the question naturally arises as to the use of the fairy story. It has long been the custom to resort to the stork story, to provide the child with fundamental explanations. It is not our intention to attempt to justify the use of these stories. Neither may we say that they should be entirely discarded. We would, however, sound this word of warning; do not expect the story of this type to do duty overtime. There are but few of us who do not remember the time in our childhood experience, when we came to the realization that the story about Santa Claus was all a farce. Yet there were those who, even in spite of our awakening, persisted in their demands that we accept this falsehood as truth and that we be permanently satisfied with it. Do not expect that your child will be permanently satisfied, therefore, with this flimsy explanation of life's mystery.

3. The next step in the story logically utilizes nature as the great source of information. Use the examples of the development of plant and animal life to lead the child to sane conception of the sex matters. This is the point at which parent training should be concentrated. It is imperative that the fundamentals of nature study be mastered. Perhaps one of the most important sources of information is found in the little book written by Doctor Winfield S. Hall, of Northwestern University. This book is published by the Association Press, New York.

4. The physical life of the child should be carefully supervised and guarded. Much attention should be given to the personal hygienic conditions. Insist upon regularity of habits of living.

5. Play upon the romantic spirit of the age to instill in the mind a wholesome respect for womanhood. It will be observed that the two foundation stones previously laid, now become the chief support of the superstructure, character. If courtesy and obedience have been made a part of the child life the remaining part will be comparatively simple.

THE STORY FOR ADOLESCENTS

1. Be sure to take a new inventory of the dominant characteristics of the child. The stock will be found to have been greatly augmented. The problem becomes more complex. There is an ever increasing number of mental and physical experiences which must be understood by the parents.

2. Rapid sex changes are now in evidence. The mistake is commonly made in entering upon an era of repression both on the part of the parents and on the part of the child. On the contrary it is wise to provide healthy sex stimuli in the form of proper social intercourse. This intercourse should be, by all means, subjected to supervision by an intelligent authority. The child demands this socialization and it should be provided for. It is unwise to allow the adolescent to participate too frequently in social gatherings, even though they may be properly supervised, lest they constitute too much of a strain upon the child, physically speaking.

Some of the common means of socialization are, the school, the little club party, the attendance at church services, and the gang meetings. We are not slow to realize the advisability of superstition of gangs and clubs, but we seldom realize the danger of allowing children to go to church unaccompanied by parents. Many a child has acquired filthy habits within the beneficent shadow of the church spire, while unsuspecting parents within listened to the preaching of the gospel of Jesus Christ and wondered at the generous provision for the salvation of man. There is one feature of the old-time religion, which modern ideals could well indorse and that is the custom of having the family sit together in the family pew.

3. Full confidence should exist between parent and child. If this confidence exists there is little chance for the child becoming polluted by the advice of coarse-minded people.

4. Toward the end of the adolescent period there are numberless whirlpools of temptation. This is the time to enter upon a more or less technical explanation of the social diseases. Explain how they originate, how they may be transmitted and the terrible consequences of their having been contracted. If there has been no omission of the preceding steps in the story the young man or young woman will recoil in horror from taking fatal steps which inevitably mean destruction of both body and mind.

5. Finally hold up before the mind of the boy and girl the ideal family. Impress upon them the fact that the fundamental institution of the race is the family. Magnify the calling of parenthood.

We can hardly fail to appreciate the tremendous consequences of the proper solution of this problem. It is veritably a problem of life or death; life of the most brilliant prospects and possibilities, or death of the most ignominious character. "The glory of God is intelligence," and his salvation is full and complete. CHARLES E. IRWIN.

Kirtland District

The sisters of the Kirtland District held their annual business meeting at our district conference, March 17, at Cleveland, and the following officers were sustained: Sister W. C. George, president, Sister E. M. Green, vice president, Sister Alma O. Curry, secretary-treasury.

From reports we have received from our different locals, we indeed feel encouraged in the good work. One relief and service department which has just been organized a very short time, and with just twelve sisters, has raised \$114.72 and \$92.49, of this was turned over for local branch expenses to help pay for a new church. So see what the sisters can do in helping to carry on this grand work, if they will work faithfully together. Other reports as well were very encouraging.

The Oriole girls are making a wonderful stride forward, and we find every mother who thoroughly understands this grand work for our girls, are very anxious for their girls to be Orioles. We are glad to report that a circle of Orioles is now in every branch in our district, with the exception of one—and they want it there now, we understand. These are some of the many good reports we hear from the mothers whose daughters are Orioles: "Why, I never have any more trouble seeing that our girls beds are made, for they are winning points by doing so," and "Isn't this a grand work for our girls?" etc.

We are glad also to report other departments are doing splendidly as well. ALMA O. CURRY, Secretary.

LETTER DEPARTMENT

Bootman-Borden Debate

The first of April closed the first debate ever held by our people in Western Montana District. A year ago last March, E. M. Borden (member of the nonprogressive wing of the Christian Church), from Little Rock, Arkansas, came to Woodside, Montana, and began a series of meetings in the club house. Brother Johnson and some other Saints attended and towards the close he attacked the Book of Mormon. The Saints would not stand for that, so Brother Johnson asked him if he would debate with our people. He said he would.

Brother Peter Anderson (our missionary in charge) soon got in correspondence with him. After an exchange of a few letters he turned our part over to Brother W. P. Bootman. In process of time they agreed to debate what is commonly known as church propositions. The debate to continue for ten nights, five nights on each proposition.

Proposition No. 1 read as follows: Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints, of which I, W. P. Bootman, am a member, is in harmony in faith, doctrine, practice, organization, and teaching, with the church of the New Testament organized by Christ about nineteen hundred years ago. W. P. Bootman to affirm, E. M. Borden to deny.

Proposition No. 2: Resolved that the Church of Christ, of which I, E. M. Borden, am a member, is scriptural in faith, doctrine, practice, organization, and teaching, and is the church of the New Testament organized by Christ about nineteen hundred years ago. E. M. Borden to affirm, W. P. Bootman to deny.

You will recognize the two propositions are not worded alike. His argument was that Bootman's proposition did not claim that the church he was representing was the church organized by Christ, but one like it. But his proposition states that the church he is representing is the church of the New Testament.

He tried to make quite a play on the wording of the two propositions. He said in order for Bootman (he would not call him Mr. Bootman or W. P. Bootman or Brother Bootman, just bawled out "Bootman"—our man called him "worthy opponent" or "Brother Borden") to maintain his proposition he must prove that the church Christ organized died as dead as a doornail.

On the apostasy Brother Bootman made a good, strong argument, using many scriptural references in connection with history, proving a complete falling away after Christ's time. To offset the argument Borden's main scriptures were Daniel 3: 44, Matthew 16: 18, also Revelation 12: 6, 14. He claimed this last text proved the church did not die for it was "fed" and "nourished." Our man showed that the authority or the right to represent God among men was taken from the earth. The prophets and apostles were killed, hence the church was disorganized. No gifts, no revelations, stripped of all her beauty and power, and had become defiled with the "Kings of the earth," (Revelation 17: 2).

On Matthew 16: 18 Mr. Borden took the position that the word *church* was the antecedent of the pronoun *it* and the pronoun correctly translated is feminine gender, therefore the rock or revelation cannot be the antecedent of the pronoun *it*. Brother Bootman took the position that the word *rock* (which meant the revealed Christ) was the antecedent

of the pronoun *it* and that in the translation of the Bible forty-seven of the best scholars were employed and they translated it neuter gender, not feminine. Also, the gates of hell or powers of earth prevailed against the church (Matthew 11: 12), but the gates of hell never prevailed against the rock (the revealed Christ). Proof: Psalm 24: 7, 8; Ephesians 4: 9, 10; 1 Peter 3: 18; Revelation 1: 18.

On Daniel 2: 44 Mr. Borden said that was the kingdom set up in Christ's time. Brother Bootman showed it could not be, for the image was not developed. These "kings" were not in existence; the Romans had full power (Luke 2: 1) and the full image did not appear all at one time till 1830, when the kingdom that was never to be given to another people, but stand forever, was set up by command of God.

Brother Bootman affirmed his proposition the first five nights under trying conditions. The power and goodness of God was the only thing that kept him up. The first night he and I preferred to walk to the club house, about two miles. When we got there we were very warm. From that Brother Bootman took cold; the next day he was burning up with a fever and in bed nearly all day. We were very much alarmed about his condition, but just before time to go to the debate we all gathered in the room and had prayer and I administered to him. The good Spirit was given to the healing of our brother and the comforting of our drooping souls. The third night just as we were about to start meeting a dispatch was handed Brother Bootman, bringing the sad news that his brother Charles, of Springfield, Missouri, was killed that morning.

Brother Bootman, in summing up, clearly showed that the church which was organized in eighteen hundred and thirty by command of God was in every respect in harmony with the church that Christ organized about nineteen hundred years ago.

Mr. Borden, in opening up his affirmation, said the issue was between our church and the one he represented. He concluded to talk about our church instead of affirming his proposition. Some of his pet phrases were "Old Joe," "Rot-ten Book of Mormon," "Mormon dope." He did not use one of our church books in the debate; his Book of Doctrine and Covenants, Book of Mormon, and Pearl of Great Price he got from Utah. Next came Shook, Bays, and R. B. Neal. Every book Brother Bootman used, but one, were their own publications, and this point was made plain to the people: That if a man had a desire to be fair he would not use the enemy's books but would be willing to use our own publications.

Mr. Borden in regard to church organization, gifts and blessings, took the old beaten course: death does not destroy the apostles—apostles never had any succession, no gifts, no Holy Ghost, no revelation. Brother Bootman used very effectually against his argument Amos 3: 7; 1 Thessalonians 1: 5; 1 Corinthians 12: 3; Hebrews 5: 4. The agreement was that each man was to come indorsed by his church as sound in the faith and a Christian gentleman. When I asked Mr. Borden for his indorsement he said he did not have any but he was always indorsed. Brother Bootman pressed him so hard for an indorsement and to tell the people where he got the authority to act in the name of Christ, about the second night on his proposition he had his moderator, Reverend James (a minister of the progressive faction), read an indorsement Borden got in 1902 while he was in Texas, nearly fifteen years ago.

In answer to where he got his call he read 2 Timothy 2: 2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." He classed himself as among the "faithful men," so it applied to him.

Mr. Borden said if Alexander Campbell organized a church he never joined it. He said all there was to it was one day he heard a whistle blow—it sounded good to him; he heard a bell ring—it had the right jingle; then he saw a train come along and he got on and he found Campbellism on the same train. Of course he tried to establish Pentecost as the starting point for that train, but every time he tried it he ran the train, crew and all square into the Babylonian station, so by and by Brother Bootman located its starting point for him away down in the State of Ohio, A. D. 1837, and Alexander Campbell the spiritual head of the whole concern. Pentecost is surely a treasured spot with those fellows. He tramped around there so much until, as brother Simons says, "he tramped all the grass down."

Mr. Borden took the position that the gathering of Israel is spiritual and Christ is reigning now as king on the throne of David. Brother Bootman showed that as Israel's scattering was literal, so shall the gathering be. Ezekiel 37 and Jeremiah 31 were two of his strong texts. He showed that Christ was not crowned king yet but is a prince (Acts 5: 31)—the son of a king. God was "King of the Saints" (Revelation 15: 3). Jesus was not reigning now but a mediator between God and man (Timothy 2: 5)—an advocate with the Father (1 John 2: 2). For him to reign on his own throne was yet future (Revelation 3: 31; Matthew 25: 31).

We had a good hearing throughout all the debate—the last night between three and four hundred. Brother Bootman made a good impression on the minds of the people in his closing speech. Every one parted feeling good. As a whole we were well satisfied with our first debate in the Western Montana District. May God bless these good seed sowers, is the prayer of your brother in Christ,

GEORGE W. THORBURN.

RACE TRACK, MONTANA, April 19, 1917.

"Just a Little Cloud"

For several days before Easter I had been discouraged—almost sick and nervous—and with losing sleep on Saturday night I was not in a very good condition spiritually on Sunday morning. I did not want to go to Sunday school and as my baby was not well I thought I surely had a good excuse for remaining home.

At the dinner table in an unguarded moment I remarked to my husband that I had heard him say so many times there was nothing to religion that I had almost come to the conclusion there wasn't. He said, "Yes, but you have told me many times you knew there was." In another moment I was sorry for what I had said, but still I did not want to go to Sunday school, and said so, stating my reason that the baby wasn't well. My husband told me he did not think it would hurt the baby, and I had better go. So I decided I would go, although I didn't feel like it would benefit me any.

All the way of one and one half miles I felt bad and said I wished I had stayed home. We were late, which did not improve matters, and all through Sunday school I felt as if there were nothing in it—just a form. But it being the Sunday General Conference opened, one of the sisters, seeing the poem in the *Stepping Stones* "The lad in overalls blue," and thinking it an appropriate time to read it, did so, making the request that the Sunday school join in at the close and sing, "We thank thee, O, God, for a prophet."

With the reading of the poem such an influence of the Spirit came over me that I had not known for many a day, and when the singing commenced I could not stay the tears,

for it was made so plain to me that there was something in our religion and we did indeed have a true prophet to guide us in these latter days.

Sincerely,
EFFIE J. DENTON.

Independence Stake

Class studies which had been postponed during General Conference are again being taken up at First Branch, also at the Second Branch and Walnut Park. Enoch Hill has a flourishing Religio under Brother Gard's supervision, and the Sunday school, with Brother L. B. Winslow, is doing excellent work.

Now that the Quorum of the Twelve are still in council work here, and several of the missionary force still linger at home, being busy with their spring duties at gardening, etc., the Saints have their help also in spiritual ways, and hear many testimonies that give light and comfort. The midweek prayer meetings are always well attended and interesting. On April 18 two sisters and a brother were confirmed. On April 20 at the Religio Brother L. E. Hills, with the aid of a Book of Mormon map, explained to an audience of fifty eager listeners, the migrations and events of Jaredite and Nephite history, and from a viewpoint not altogether generally taken by the Saints.

The present greatest war in history, with its hazards and horrors, is awakening the minds of some to the predictions of the ancient prophets, and is spoken of by noted men of our time as "a great uprising of the conscience of mankind to put an end to the rule of Satan on earth."

Mr. Hutchinson, a coal merchant here, has offered his three hundred and twenty acres of land to help along greater food production at this crisis. A meeting will be held in the woman's building April 26, to discuss with President Frederick M. and President Walter W. subjects pertaining to the attitude of Latter Day Saint women in the war. Also it is announced that Governor F. D. Gardner will speak at the flag raising to be held April 28 on the courthouse lawn.

ABBIE A. HORTON.

Around Des Moines, Iowa

At the quarterly business meeting on April 2 twenty-two letters of removal were received and twelve granted, bringing the branch membership up to about five hundred and twenty-five. Also Brother Orman Salisbury was appointed as campaign manager for a series of big meetings planned for next fall. We hope to turn the city upside down.

Our church building which was dedicated little more than a year ago, is already frequently taxed to its full capacity, especially at Sunday school. Continued growth will force the consideration of means to fill the demand for more room, possibly by the erection of a new building of larger dimensions or the organization of a new branch on the west of the Des Moines River, where there is already a membership of over one hundred.

The branch membership covers a rather extensive territory. Though the majority of the members are located in the city's area of sixty-six square miles, yet we have members in fourteen different localities, ranging from rural communities to large towns, within ten miles of Des Moines; and further, Des Moines Branch is represented in twenty-two other Iowa towns. This condition affords an excellent opportunity for the local officers to build up the work in the regions round about if they will but move out and occupy. The Saints at Clive and Valley Junction meet quite regu-

larly for prayer meetings under the leadership of some of the branch officers.

We feel that Des Moines has been specially favored in that the recent Conference has approved the call and ordination of three of our number to the office of high priest; namely: D. T. Williams, J. F. Mintun, and E. O. Clark, the latter also to be ordained a bishop.

Death claimed the child of Sister Everett and the funeral sermon was preached by Elder J. F. Mintun on Monday, April 16.

Returning from General Conference, Elder J. J. Cornish preached in the church on Saturday evening and Sunday afternoon and evening. Elder H. O. Smith was the speaker Sunday morning and continues for a series of services for Monday, Tuesday and Wednesday evenings.

Insignificant

It was Lincoln who said, "God must love common folks, since he made so many of them." To what observer of life has not the same thought come? We note that the smallest fraction of our race attains to distinction. The great remainder is made up of humble, unknown folks expecting no "heraldry and pomp and power" and looking for no praise of anything they are to do. One time in midocean the engines of the ship stopped for only a few minutes their steady pounding. There was a brief service on deck and then a heavy shotted hammock shroud dropped into its vast and wandering grave. Inquiry as to this death on shipboard elicited the information that the man was "only a stoker," and as the great ship plowed on, his fellow passengers could not even learn his name.

Of what a host is this poor workman, unwept, unhonored and unsung, the representative! Think of the forgotten millions who do the work of the world and make our civilization possible. Think of the thousands forgotten who make our church life possible. Like the sands of the seashore for multitude, they receive no praise of men nor stand for a minute's time under the calcium ray of fame. They are the sons of Martha laboring all the days of their lives that others may eat the fruit of their labors.

The sense of insignificance that settles down on all of us at times has its peril. It may become a fruitful source of discontent. Anyone with a spark of ambition longs for some light of his own in the hall of fame, yearning for some performance a little better than that of the common. He resigns himself at last to silence only with a pang. The sense of personal insignificance, moreover, may be a source of temptation, for one may try to hide behind it. The man with one talent, or with half a talent, decides that since nothing much is expected of him, he refuses to make his humble contribution to life.

The truth is that insignificant people are of more importance than they have dared to believe. When the final record is written it may appear that hewers of wood and drawers of water are on a par with kings and poets. Some time, somewhere, the recognition due to common, faithful lives will be accorded them.

A biography of the famous Earl of Shaftesbury would be sadly incomplete without the story of a faithful old servant at Blenheim, Maria Millis. This good woman awakened the first music of the noble man's spiritual life. In her will she left her watch to her young master and to the day of his death he never wore another, declaring, as he displayed it, "This was given me by the best friend I ever had."

Though one is bound down day after day to a commonplace task, it is plain that he needs not to live a commonplace life.

He may be a workman needing not to be ashamed. The life is not insignificant but gloriously significant that cares less for the reputation than for worth and is willing to do chores for God.

JOHN ZAHND.

KANSAS CITY, MISSOURI.

"Take No Thought for the Morrow"

In reading the HERALD of March 28, I note one of our western brethren says the sermon writers all fail to interpret Doctrine and Covenants 83:14. I have a file of the *Religio Quarterlies* bound in book form and copy from lesson 5, April 26-May 2, 1914, some comments on 83:16-20: "Take no thought for the morrow, for what ye shall eat," etc. Infidelity is hard pressed when it uses this text to show that Christianity is not practical. Psychology (one of the deepest sciences) must admit that this teaching of Jesus is one of the most important credited to him. It teaches the conservation of energy in the man of the world, and the retention of faith in the minister of spiritual things. Of course we must give the word *thought* its proper meaning; namely, worry, anxiety, overcarefulness. It was so understood in the days of King James, when the Bible was translated, for we read of a queen who 'died of too much thought,' meaning worry. A modern translation is 'Be not therefore anxious for the morrow.' (A. V.) However, the language was directed to the ministry, or disciples, whose each day is a complete circle of time, beginning and ending with prayer."

F. M. FREEMAN.

MIMICO, ONTARIO.

From Here and There

In S. W. Tomlinson's letter of April 4 there seems to have been an omission on page 333, the 35th line. It should read: "Let all those that read this article and wish to comply with the plan, notify their bishop."

Mrs. Jennie Crabb, home department superintendent of the Spokane District Sunday school, suggests that home department pupils should not forget the effort to raise the amount of our Christmas offering this year. She admonishes not only those in her district but all isolated members everywhere to work with the schools in this commendable effort.

We have the following from Mrs. J. H. Amend, of Wichita: Saints at Hugoton, Kansas, are hoping for the return of A. C. Martin to that place. During a four-week meeting he baptized seventeen and organized a Sunday school with an attendance of approximately forty. No branch organization has been made yet, but all are hoping and praying that in due time a branch may be organized. Eight persons have taken up Religio home department work, thus helping to make "Every Saint a home student." Good interest is reported at Rolla and Moscaro, near Hugoton, where Brother Martin has also been preaching. The Saints at Hutchinson, Kansas, where, as yet, there is no branch, have organized a Sunday school with good attendance. They are able to have preaching nearly every Sunday, and meet for prayer meeting every Sunday at 2.30 p. m. Elder T. C. Turpen, who lives at Wherry, is in charge.

Like so many other brilliant Russians, the late savant, Elie Metchnikoff, was the child of an orthodox aristocrat and an intellectual Jewess. The "peculiar people" are a valuable asset wherever they are encouraged to settle and develop mentally.—*The Medical World*.

Remarkable Result from Paying Tithes

[In pursuance to a request published in the HERALD of the 18th the following extract from *Zion's Ensign* has been sent to us for publication. We would especially call attention to the fifth paragraph, that they were urged to pay their tithing not with the expectation of the Lord's blessing them, but for duty's sake. We should do right because of our love of God and of the work, not because we hope for an immediate reward, even though blessings do and will follow right doing.—EDITORS.]

A very small insect, almost invisible, was imported from France [to the Society Islands] a few years ago in house plants. In this warm climate they have multiplied so abundantly, because of no winter, that they have threatened the destruction of every coconut tree on the islands. This means more, perhaps, than many at first will imagine, but when it is considered that the coconut is really the tree of life here, furnishing food, water and houses, and being the only food grown on the islands, it will be seen what a great loss they are about to realize. Some islands are not yet affected, but where the Saints dwell the insects are especially bad.

This year they began to make their appearance on this island, Arutua. The Saints, becoming alarmed, thought it time to repent and if possible obtain from the Lord the reason for the plague, so the officers of the branch appointed three days of fasting and prayer. In the evening of the third day all gathered in the church for prayer. During this meeting ten open visions were given and two prophecies.

The first vision seen was a man in midair with a fan in his hand, fanning as if driving something away. This vision they failed to understand perfectly, but the president informed them it indicated favor from the Lord and for them to persevere.

The next vision was a trunk, such as is here used for money. It was filled, and more, with money. After reasoning and praying, a second box was seen without a dollar in it which they were told was the Bishop's box, which at this time at this mission did not have a dollar in it. This explained what the other box was, namely, their own, and though filled with money they had not paid one dollar tithing.

They speedily and very faithfully repented—everyone, children and all, prayed for forgiveness, covenanting with the Lord to pay their tithing in the future. Every soul in the house old enough to talk prayed for forgiveness, even Catholics and outsiders doing the same. The president urged them to pay their tithing, not with the expectation of the Lord blessing them but for duty's sake.

Other visions were seen, and one brother in prophecy told them the cause of the plague, or insects, was that they had not given the Lord his tenth, but if they would do their duty as they had promised God would cause a strong wind to blow and drive the insects into the sea, and that was the meaning of the man with a fan seen in the vision.

That day many of the Saints paid their tithing, and up to the present about five hundred dollars has been paid into the hands of the bishop's agent in less than three months by the membership of fifty-nine.

Shortly after the prophecy above referred to by one of the natives, Moe by name, a very strong wind, and quite cold, blew for nearly a week, nearly putting an end to the insects, so much so that when we came here I remarked to the Saints: "How green the trees look," and they told me the reason.—J. W. Peterson, in *Zion's Ensign*, February, 1901.

Concerning the Sacrament

Editors Herald: By request I submit the following letter written to a brother in reply to questions touching the sacrament.

INDEPENDENCE, MISSOURI, March 26, 1917.

Elder _____,

Dear Brother: In your communication of March 17 you say that you "have taken the position that a branch officer has no right to refuse the sacrament to a member sitting in the meeting, when there has been no visiting or labor performed or in any way the member been advised that such treatment would be accorded," and that you "interpret the statement 'to see that none partake unworthily' to mean to do so by putting the law in operation—the proper officers at work, and not to 'sit as judge and jury' and curtail a member's rights without warning."

You wish to know if you are in accord with me in this matter. I read your letter to the joint council of Presidency, Twelve and Bishopric, and the consensus of opinion seemed to be that it was scarcely proper for a church officer to arbitrarily (and especially publicly) refuse to administer the sacrament to an individual. It is generally understood that a member is in "good standing" until charges have been formulated and entertained by the proper official calling in question the member's standing. So generally the question of partaking of the sacrament is one to be left to the member. But when it is known to an officer that a member is in transgression, it is quite within his rights for the branch president or a subordinate officer by instruction or with the knowledge of the branch president to quietly and privately visit the said member and advise him to refrain from partaking until proper procedure has removed the objection; and when such advice is given a member he should cheerfully comply, knowing that the right of appeal to the tribunals of the church will protect his interests.

With these modifications I think the attitude expressed in your letter quite agrees with the general opinion held by the members of the Joint Council mentioned. . . .

Fraternally yours,

FREDERICK M. SMITH.

MUSCATINE, IOWA, March 31, 1917.

Editors Herald: I have just closed quite a successful series of meetings here, and feel encouraged over the outlook. Most of the members of the branch have been aroused to a sense of duty, and a marked interest has been shown among a few outsiders inasmuch that we expect four or five baptisms as soon as Brother Dykes, the branch president, returns from General Conference.

One man who has been searching for the truth for the last ten years, and not being able to find among the different religious bodies of the world that which would agree with his understanding of the word of God, feels now fully convinced that he has found the people he has been looking for all these years in his search for the truth. He has walked all around Latter Day Saintism, thinking it not worth while to consider their teachings until he happened to drop into our meeting one evening last week, and now he is rejoicing that he has found the truth at last and we expect he and his wife, along with others, to be baptized at the first opportunity.

On the whole I feel that our feeble efforts here are not in vain, and will result in good to the work.

Ever praying for the welfare of Zion and the spread of the gospel I remain as ever,

E. R. DAVIS.

GLASGOW, MONTANA, April 1, 1917.

Editors Herald: We have to be tried in all things, so we are finding out what it is to be isolated. Time will prove whether we are to be overcome by reason of that condition or not.

The church publications are doubly dear to us now, when we can get them. We live twenty-five miles north (thirty by winter road) from Glasgow, Montana, on my youngest son's homestead. He is Robert E. Anderson. Ernest and daughter Thelma, and Omar Le Nunn (my son-in-law) and family are with us at present. Our nearest neighbors are three and one half miles away—Brother W. J. Hovey and family. We have been talking of organizing a Sunday school, but some parties tell us we have no authority to organize one. How is that Mr. Editor? I supposed everyone, or any number of people, had authority to pray, or to organize a Sunday school, if they desired to, though the school might not belong to the General Sunday School Association until they were adopted by vote.

This is April 1, and we tried to comply with the request in the HERALD to fast and pray for God's Spirit to be with his people all over the world, and especially at our coming General Conference.

We were glad to read the testimony of God's power to save, in "The perils of the sea," in our *March Autumn Leaves*. People will surely need our heavenly Father's protection in many perils on the sea nowadays. How vividly it brings to our minds the prophetic statements of the seer of latter days, one of which is: "Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full."—Doctrine and Covenants 98: 4. Also in section 61: 3: "Wherefore the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart." Surely this is being fulfilled in our day. I pray that we may all become upright in heart. Many will desire to come to this land, "Joseph's land," wherein Zion is situated. Some appear to think there will only be one place for the gathering of his people, Independence. But does not section 98 intimate that there will be more than one place appointed? and they shall be called stakes, and surely other stakes are now established. Section 91 shows that Kirtland was to be a stake; another revelation says, "The Lord will build up Kirtland in its time."

Box 217.

MRS. EMMA L. ANDERSON.

[Anyone can organize a Sunday school. It is better to do so with the concurrence of the superintendent of the district Sunday School Association. It may become a member of the district association (or general, if out of organized territory) by adopting the constitution and by-laws and reporting the organization, with list of officers and their addresses.—EDITORS.]

STANDISH, MICHIGAN, April 2, 1917.

Editors Herald: Myself and companion are the only Saints living in Standish, but we are trying each day to get nearer the blessed Savior. When we stop to think how much he has done for us, it seems that we will never be able to pay the debt of love we owe him.

We have our little home Sunday school, our own family—four in number—but God said where two or three have met together I will be one in their midst, to own and to bless. I truly felt that he was with us Sunday, April 1, and I felt the influence of his Holy Spirit resting upon us in great power, and I thank God that I am a Latter Day Saint and we are serving a true and living God, trying to come up higher.

My companion underwent an operation in January. People said she would never come home alive, but I was shown that she would. What joy and comfort I derived from that revelation, words cannot express.

We love to read the letters from our brothers and sisters, as we are isolated from church privileges. The letters cheer us up and we hope the time will speedily come when we can mingle our voices in prayer and thanksgiving with the Saints of God. Pray for us, and our prayers will always be for the upbuilding of this great and glorious cause we love so well.

Your brother in the faith,
Box 94. WILLIAM GILLILAND.

FORTRESS MONROE, VIRGINIA, April 2, 1917.

Editors Herald: It has been some time since I last wrote to you through the HERALD. I hope you will be pleased to hear from me once more. I want to thank the Saints who were so kind to write me, for they have cheered me up and made life worth while. I am always pleased to hear from them.

I love to read the HERALD and pass it on to some one else who will read it also. I noticed while looking over the annual report of the church recorder for 1915-1916, that this State, Virginia, had thirty-four members in 1915 and no increase for 1916, that there are two ministers appointed us. I would love very much to know who and where these two ministers are located. I have a few folks who are willing to read the Book of Mormon and the Church History, volume 1. I ask an interest in your prayers, dear Saints, that I may not fall by the way. The more I am absent from you, the more I feel you my friends, or brothers and sisters, and I am made to see that I must strive and put forth an effort to serve my Lord.

Your brother in Christ,
Fourth Company C. A. C. CHARLES L. GORE.

MUSKOGEE, OKLAHOMA, April 3, 1917.

Editors Herald: If some of the elders can arrange to stop in Muskogee over Sunday on their way from conference to their mission field, they will find an open door and welcome at the home of a family by the name of Kline, 618 South Twentieth Street. Take Elgin Avenue car; get off at Fifteenth and Fremont, walk one block south to Mr. Kline's, or one block east to where I live.

I have been with my sister and family since last June. My brother-in-law is county judge of Muskogee County, and the Mr. Kline whom I speak of is an attorney-at-law. He and his wife were formerly members of the Baptist Church here. They are fine people and, I believe, looking for the true church of Christ. I have given them some of our church literature and told them of the latter-day work. I hope some of the elders can stop here, and that good may be accomplished. I have found no Saints since coming here, and feel deeply the loss of church privileges, but have felt the peaceful influence of God's Spirit when trying to do my duty.

In gospel Love,
SISTER M. D. HIMMELGARN.

1403 Fremont Avenue.

GUELPH, ONTARIO, April 11, 1917.

Editors Herald: Inclosed find postal order for \$1.50 for renewal of my subscription to your paper. I fail to see any improvement in the paper. As it is a church paper I cannot understand why so much space is allotted to temporal affairs, for we can read all about the war and its hideousness in the daily papers which have correspondents on the field.

I am aware that we are admonished to read good books. I noticed in one issue an advertisement for a book of short

stories that would be very handy for missionaries and preachers. (This written by a minister of another church.) It seems strange that this appears, for I have heard it stated that the ministers of other churches get their sensational stories from books in many instances and it behooves us as a church to look to our God for instruction and not parrot other churches.

Yours truly,
C. W. SHARPE.

SIBELY, MISSOURI, April 25, 1917.

Editors Herald: On last Friday afternoon C. J. Hunt called the writer by phone, asking him to come to Sibley for Sunday and look after the interests of the church here. He advised me that a man by the name of McCormick was to lecture against the Book of Mormon. This man McCormick is filling the pulpit of the Christian (commonly called Campbellite church in this place. On Saturday Brother Hunt again called me, saying that information had reached him that the aforesaid McCormick was to lecture on Saturday night also, and that it would be advisable for me to go that evening, which I did.

Reaching Sibley just a few moments before the lecture began, I called Mr. McCormick aside and told him I was representing the Reorganized Church of Jesus Christ of Latter Day Saints and handed him a written request as follows:

"Mr. McCormick—Dear Sir: I have come down from the city of Independence to hear your lectures and take notes for reply, if such is necessary. Will you please be kind enough to give volume and page or chapter and verse, also state what work you are reading from and who is the publisher? I will do this in my reply, and am asking you to be kind enough to extend to me the favor I am ready to give to all. Yours respectfully," and signed it. The reply he made to it was, "Yes, yes."

His first lecture worried him considerably. He turned pale several times and seemed to chafe under the fact that I was present. I challenged him to produce proof of some of his assertions, which, of course, he failed to give. His stock in trade was the works of Mr. Shook. He, however, carefully avoided telling what he read from, and if I secured a reference I had to force it out of him by persistent request. By Sunday evening he had gained a little more courage by reason of the fact that the elders of his church denied me the privilege to ask him a question. He spread himself considerably on Sunday evening, and made himself very conspicuous by reason of the crudeness and vulgarity of his speech. He seeks to imitate R. B. Neal or Mr. Shook.

On Saturday evening I asked him if he would bring a recommendation from the mayor of his home town, indorsing him as a Christian gentleman. He said he would, but the next morning he had repented of that and told his people he wouldn't bother about anything like that. However, their curiosity is aroused by reason of my candor, and I have been informed from a very credible source that the Christian people are now writing to Holden, his home town, to ascertain his standing.

On Sunday evening I spoke on the street corner and made a strong appeal to the people, touching the ethics of Jesus. The next morning I made arrangements for the skating rink, and then had three hundred handbills printed, a sample of which I am enclosing. Two of the lectures therein announced have already been delivered, and the attendance and interest has been good. I have entirely ignored his "filth" and have confined myself to a constructive message, but as one person remarked on yesterday, that I had by my kindness and Christlike manner "taken the hide off of Mr.

McCormick." [The subjects listed are: "The true Christian spirit," "The ethics of Latter Day Saints," "The purpose and place of the Book of Mormon," "Was Joseph a prophet of God."]

The people are very much displeased with his method and many have said they will neither go to that church nor assist with funds while he is here. They are quite favorably impressed with our message, and especially so because I have dealt so mildly with a man who has made himself so contemptible.

We can't afford to retaliate and throw out harsh statements; we should enable people to see that we are Christlike in spirit and in meekness, and this contrast will do far more to bring them to the truth than a harsh denunciation of false methods will.

I am hopeful in the final triumph of right over wrong.

Yours truly,

J. E. VANDERWOOD.

HYMNS AND POEMS

Selected and Original

Springtide

Daydawn, sunrise, balmy breeze,
And a robin song;
Murmuring brooks and whispering leaves;
And the wild bees' hum.
Tinkling bells in meadows green;
Smell of flowers and forest sheen;
So the mornings come.

Sunlight, noontide—quiet o'er all;
The far, deep blue
Of May-day skies, with white cloud-ships
Slow drifting through.
Chatter of wrens and a swallow's cry—
Swift whirring of wings as passing by;
A catbird's mew.

Shadows which lengthen, and lowing herds;
A sunset sky;
Answering notes of parting birds
As they westward fly;
Twilight 'steals o'er the forest dim;
Earth sinks to rest with a slumber hymn;
Nighttime is nigh.

Spring

A long last look at winter—
And then comes thoughts of spring:
Our hearts rejoice together
To hear the robins sing.

Oh, joyful, joyful spring
With skies of deepest blue
The blessings of Mother Nature
Are all bestowed on you.

The green grass of the meadows,
The wild flower sweet and fair,
The running streams and brooklets,
Make our spring days most rare.

And now, most pleasant springtime,
We welcome you anew;
For we are optimistic
And expect the best of you.

STEPHEN ROBINSON.

God's Great Love

O, the height of God's great love,
Higher than the sky above,
Higher than the stars that shine—
Shine in my soul, O love divine.

High and deep, so broad and wide,
Flows God's love from Jesus' side.
Send its fullness from above,
Give unto us thy saving love.

Deep in God's great love to me,
Deeper than the deepest sea;
Drop the line still more and more,
Such love was never known before.

Long is God's great love, so vast,
Reaching far back in the past,
Mine to-day, to-morrow sure,
God's love forever will endure.

Broad is God's great love, so wide,
See, if flows a mighty tide.
O, the joy, so great, so sweet,
I seek it now at his dear feet.

CHARLES ENGLE, JR.

MISCELLANEOUS DEPARTMENT

The Presidency

To the Saints of Far West and Nodaway Districts: The move having been authorized by General Conference, the Presidency has decided to call a conference of the proposed Far West Stake organization for June 2 and 3 at the Saint Joseph First Church. The conference will assemble at ten o'clock on the morning of June 2. Let the various branches of Far West District and Nodaway District send delegates to this conference.

FREDERICK M. SMITH,
President of the Church.

Conference Minutes

LONDON, ENGLAND.—At 58 Ickburg Road, Upper Clapton, London, November 18, 1916 (instead of December 2), at the request of U. W. Greene, president of the British Isles Mission. U. W. Greene elected president of conference in association with district president, and usual conference appointments made. The president explained that he wished to meet with the members of the London District, hence the necessity for calling same a little earlier, as he expected to leave immediately for another part of the mission. The reports included the ordination of Priest Dover E. Judd to the office of elder, and Deacon Richard Nash to that of teacher; both of the Enfield Branch. The election of district officers for the coming year was proceeded with. Elder Greene stated that for some time the district president had been Bishop R. May. Since his absence (in America) Elder John A. Judd had had charge of the work of the London District. He regretted Bishop May's absence which was due to the work of his office, and he had been unavoidably delayed. The bishop's duties was the looking after the temporalities of the church—his duties were not within any branch or district—and unless emergencies arose, the bishop should be free to attend to his particular duties. He, the speaker, was

quite satisfied that there were those in the district who were quite competent to act as president and counselors, and he recommended the release of the bishop forthwith (his term of office did not otherwise officially expire until December 2, the usual date of conference appointments) and the placing of Elder John A. Judd in the office of the presidency. The recommendation of the mission president carried unanimously, viz, that Bishop May be forthwith released from district appointment and that John A. Judd elected to the office of president of the district. The following were elected: John W. Worth, first counselor; Dover E. Judd, second counselor; Dover E. Judd, secretary; S. Dennis, district recorder and treasurer; D. A. Oakman and James Worth, standing auditing committee; Pearl Crick recommended to general church chorister for appointment to the office of chorister; Florence Wright, historian. Adjourned to meet June 2 and 3 next, according to rule or at the call of the presidency. Dover E. Judd, secretary, 22 Canonbury Road, Enfield, Middlesex, England.

Conference Notices

Mobile, at Escatawpa, Mississippi, June 2 and 3.

Southern Indiana District, at Indianapolis, May 19 and 20. Send reports not later than May 10, to Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis, Indiana.

Western Maine, with Stonington Branch, May 26 and 27. Business session 26th, 2 p. m. Election of officers. Send reports not later than May 20, to George H. Knowlton, district president, Stonington, Maine.

Kansas City Stake May 26, at Central Church. First meeting will be the Woman's Auxiliary at 10.30 a. m. Election of Stake officers and other business of importance, followed by luncheon in the parlors. Conference business session 2.30 p. m. Mass conferences and the right of the Stake presidency to make first nominations for branch presidents will be discussed. All quorums should report. Sunday services: preaching, 11 a. m., devotional service, 2.30 p. m., priesthood meeting 4.30 p. m., preaching, 8 p. m. J. A. Tanner, president.

Convention Notices

Mobile Sunday school at Escatawpa, Mississippi, June 1, 9 a. m.

Joint session Massachusetts Sunday school and Religio, at Attleboro, Massachusetts, Saints' chapel, Orange Street, May 12, continuing over Sunday, May 13. Rebecca K. Carter, Sunday school secretary, 51 Heath Street, Winter Hill, Massachusetts; Calvin C. Sears, Religio secretary, 40 Central Road, Somerville, Massachusetts.

Reunion Notices

Kirtland, Youngstown-Sharon, Northwestern Ohio, Pittsburgh, and West Virginia Districts, joint reunion, at Kirtland, Ohio, August 16 to 26, 1917. Details later. James E. Bishop, secretary, 226 Edgar Avenue, Steubenville, Ohio.

Notice to Missionaries

All ministers under General Conference appointment can have the Senior *Quarterly* sent to their field address free, by making application through the undersigned. Last year's list has been cancelled. It is necessary to renew each year.

LAMONI, IOWA.

G. R. WELLS, *Superintendent*.

To Sunday School Secretaries

A copy of the reports to the recent General Convention of the Sunday School Association has been mailed to each district secretary, and local secretary not in a district. If you do not receive yours, write me and another will be sent.

E. D. MOORE, *General Secretary*.

Information Wanted

We desire to learn the whereabouts of the following members of Des Moines Branch: Isabel Ash, Elizabeth Gertrude Carey, Ida May Carpenter, Madeline LaRue Castleman, Jennie Bell Daniel, Sarah A. Decker, Leonard Deunee, Annie L. and John A. Dissinger, Willard Deuel, Mary Ellen Elder, William N. Frazier, Amelia Garrison, George W. and Johanna Gregory, Eva Irene Hall, Mary A.

Halway, Cora Hamilton, Christena Harris, Eliza Haskins, Tom Houghton, Ethel Jolly, Mary Keller, Ernest Kramer, Fanny Viola Kuyper, Myrtle M. Lair, Mary Emma Mack, Sarah F. McGee, Minnie E. McGlynn, Helen L. McGrath, Otto Edward Meisker, Winnie E. B. Mendenhall, Sarah Catherine Merritt, Milton C. and Mary E. Norton, Gertrude M. Paris, Stella Parrish, Anna Picton, Anna Powers, Earl Wayne Reed, Nellie M. Reeves, Ray Ervin Robinson, Thomas Roe, Lena Rosick, Herbert R. Shaver, Burt R. Smith, Albert D. Sweetman, William Sidney Von Trump, Anna M. Wagner, Jessie C. Williams, Adam L. Wylie, Jacob B. and Mellessa Ellen Yost, Annie Young, Emma Young, Mary A. Young. Anyone who can give information concerning the above will confer a favor upon the officers of Des Moines Branch by addressing a card to R. J. Farthing, 1453 Lyon Street, Des Moines, Iowa.

Our Departed Ones

MOORE.—W. I. Moore was born April 13, 1853, at Bellefontaine, Choctaw County, Mississippi. Baptized September 13, 1894, at Ingleside, Arkansas, by J. D. Erwin, and was faithful until death. Died February 10, 1917. Leaves to mourn, his wife and daughter, 3 brothers, and a host of friends. Funeral sermon by E. A. Erwin, to a large gathering of relatives and friends. Interment in the Fanshawe cemetery.

SANDAGE.—Sister Harriet Sandage, in the Lone Rock Branch, Harrison County, Missouri, April 15, 1917, aged 62 years, 3 months and 15 days. Married Jacob Sandage in 1871, in Indiana, who died May 9, 1893. They were baptized in 1875 by Columbus Scott. Moved to Missouri in 1882. Of 10 children, 5 sons and 2 daughters survive their mother, and all but one were present at her funeral, two having come from Montana. Services were held in the Lone Rock Chapel, April 20, in charge of Columbus Scott, sermon by H. A. Stebbins.

STRATTON.—Sister Margaret M. Stratton, wife of James H. Stratton, was born May 18, 1861, Toronto, Canada, and baptized October 7, 1876, in London, Canada, by J. J. Cornish. Died March 29, 1917, at their home in Kansas City, Kansas. There are left to mourn, her husband, 2 sons and 2 daughters, many relatives and a host of sympathizing friends. She was a true wife, a loving mother and faithful Saint. Her life was a worthy example of goodness and faith, and she endured with wonderful patience. Funeral at the Armstrong Church, sermon by R. May, assisted by J. J. Emmett. Burial in Mount Hope Cemetery.

FREE ADVERTISING SERVICE

On the staffs of the Herald Publishing House and the Ensign Publishing House are advertising experts whose experience and training has been such that they can very efficiently serve the church.

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Why not use the training of these men, so freely offered?

THE BOARD OF PUBLICATION
A. Carmichael, Manager

KNAPP.—Hattie Clarice Knapp was born in Columbus, Ohio, March 7, 1839, and died in Lamoni, Iowa, March 27, 1917. Her husband and two children preceded her to the other side. Four children remain: Philip of Caldwell, Idaho, Richard of Baird, Nebraska, Mrs. Mary Reed of Sheridan, Wyoming, and Mrs. Margaret Kline of Lamoni, Iowa. There are also 28 grandchildren and 10 great-grandchildren as well as many friends to whom she has made herself dear by her many acts of kindness. Baptized in 1860, remaining faithful to the end. Interment in Rose Hill Cemetery, sermon by F. A. Smith.

CLARK.—At Omaha, Nebraska, March 22, 1917, Mr. William H. Clark, aged 75 years, 5 months and 17 days. His father, John Clark and his brother James and himself were among the founders and promoters of Davis City, Iowa, from 1871 forward, building the mill in 1875, and the union church in 1878, free for all denominations. They were kind to the Saints before Lamoni had its beginning, and always manifested good will toward us. James loaned the Graceland College fund six thousand dollars at the start. Mrs. Clark and two sons came with the body to Davis City, and, according to her husband's request two years ago, H. A. Stebbins was called to preach the sermon in the church that John Clark built. There was a large congregation, and an attentive hearing. Some came from Leon, Lamoni, and other places, in honor of Mr. Clark.

TUTTY.—Sister Elizabeth Tutty of Outlook, Montana, wife of Brother Walter Tutty, was born at Woolrich, England, January 22, 1886. Married at Rumford, Saskatchewan, March 27, 1905, and moved to Outlook, Montana in 1910. Died April 11, 1917. Leaves to mourn, husband and 5 children. She was one of our faithful workers in the church; her sacrifice was exceptional, and she was always ready and willing to offer her valuable assistance for the onward press of the glorious gospel. She taught in the Sunday school, and had the confidence and the true love of the little ones; for, even yet young, their sympathizing tears were shed from the true, innocent little heart, which proves their true appreciation of their capable teacher. Her parting is deeply felt among the Saints of this district, and also her kind and numerous friends. The community of Outlook surely acknowledged their appreciation by the grand assistance, contributing their very best of care and conveniences to our departed sister unto the last of opportunities. May the Lord bring more pillars of her capability unto this great work. Funeral from the Methodist church, Reverend Dutton of Redstone in charge.

ELVIN.—Robert M., born January 6, 1846, in Glasgow, Scotland. He was blessed at the same place April 22, 1849, by William M. Koachie, D. Drummond and John Gray. Baptized April 15, 1866, at Nebraska City, Nebraska, by George M. Rush. Ordained elder October 21, 1866, at the same place by William A. Litz. In 1887 he removed to Lamoni and has been a member of that branch since February 11, 1888. He went on his first mission in 1868 and continued as appointed until 1914, at which time he was honorably released on account of increasing bodily infirmity. Ordained a high priest April 15, 1890, by John H. Lake and Charles Derry. At the same time he was made a member of the standing high council under the hands of W. W. Blair, which latter position he held until April, 1916, when he was released on account of failing physical powers. He married Miss Emaline A. Hartwell, February 13, 1870. Of their 6 children 3 were taken away in childhood. Sister Elvin was taken July 26, 1898, since which time he has lived with his daughter, Sister Vida Morgan. Three children survive him: Reuben C., of Lamoni, Iowa; Sister Mamie Luff, of Independence, Missouri; and Sister Vida Morgan, of Lamoni, Iowa. There were also 7 grandchildren living, and a brother, John Elvin, of Minneapolis, Minnesota. Brother Elvin was secretary of his quorum from April 7, 1903, to the present year. For a number of years he was secretary of the high council and for several terms a trustee of Graceland College. He was also active as mayor and justice of the peace in his home town. He died at Independence, Missouri, April 20, 1917, aged 71 years, 3 months, and 14 days.

Book Reviews

TICKET-WRITING AND SIGN-PAINTING.—An English book distributed in the United States by Funk and Wagnalls Company, New York City. It has 154 illustrations, 18 chap-

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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ters, and 156 pages, well indexed, bound in cloth, and sells for 75 cents. There are many excellent features to the book, one being that amateurs are afforded a convenient text at a low cost and may acquire a profitable side-line by a little application. Automatic pens and water color inks are not considered in this book, the more permanent work being given special attention.

General Church Directory

First Presidency: Frederick M. Smith, president, Box 255, Independence, Missouri.

Presiding Bishopric: Benjamin R. McGuire, Independence, Missouri.

Quorum of Twelve: All official quorum matters to John W. Rushton, secretary, 951 West Thirty-fourth Street, Los Angeles, California.

Quorums of Seventy: Official joint quorum matter to J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

Presiding Evangelist: Send requests for copies of blessings, etc., to Frederick A. Smith, 421 South Linden Street, Lamoni, Iowa.

Church Historian: Heman C. Smith, historian, Room 10, 202 North Walnut Street, Lamoni, Iowa.

Church Recorder: Statistical reports of branches, certificates of baptisms and blessings, all membership data, to C. I. Carpenter, recorder, 202 South Walnut Street, Lamoni, Iowa.

Church Secretary: General Conference credentials, clergy permits, general licenses, correspondence, etc., to R. S. Salyards, secretary, 718 West Main Street, Lamoni, Iowa.

Publishing Houses: Herald Publishing House, 202 North Walnut Street, Lamoni, Iowa; Ensign Publishing House, Independence, Missouri. Order all church books of nearest house. Australian Mission: Standard Publishing House, 65 Nelson Street, Rozelle, New South Wales, Australia. Address all matter for publication in "Saints' Herald" to Editors Herald, Lamoni, Iowa.

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THE BOOKS AND UTAH MORMONISM IN CONTRAST.—Rudolph Etzenhouser, the author of this book is noted for his fearless utterances. Here he takes the Utah church to task, measuring it by the law of the original Latter Day church, and the result is most convincing to lovers of truth and purity. No. E301, paper\$.10

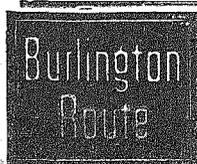
THE CHRISTIAN SABBATH.—Columbus Scott, in this work, adduces much Scripture to prove that the first day of the week is the Sabbath Christ observed, and that its observance is in harmony with the gospel as taught in every dispensation. Contains much valuable information on this mooted question. No. 161, paper, 25c; No. 162, cloth\$.40

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E. A. Howard, Vice President

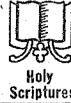
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, May 9, 1917

Number 19

A POSTCONFERENCE RESUME

Some men have been released by the recent conference, or rather they have not been appointed to a mission. We are not, therefore justified in laying these men on the shelf unless they have been tried and found guilty or officially silenced. There are a variety of reasons why certain men have been omitted from the conference appointments. Some have been appointed to other work, as is the case with the presidents of the stakes. Some have been released because of advanced years, which makes it inadvisable that they should continue to travel, and some for other work.

But that does not mean that the man cannot labor locally. To the contrary, he is released from the missionary service in most of these instances so that he may assist in the work locally as his strength permits. In every case it becomes the duty of the local officers to find a place for these men and try to utilize their services; in fact, try to utilize the services of every man in the priesthood. In many instances the older men could assist greatly in caring for the local services, while the younger men push out to hold outside meetings, though the older men may also assist here with advice, with service and example. There are many people who not only would like, but who even prefer to hear these older men speak. Of course there are others who prefer the younger men. All should be provided for.

Then comes the element of progressiveness and education. In the broad definition given by President Smith, every man is educated in some way; i. e., real education is not so much schooling as the "fullest and richest response to the stimuli of our environment."

Over the door of the college at Hampton Roads there occurs these words: "The purpose of education is preparation for life; the test of life is capacity for service." These two may be connected by Herbert Spencer's definition of life as a response to environment.

It may be urged that much of the so-called education has been of the dilettante sort. Some of the work, it is true, has been so superficial and ama-

teurish as to be almost soul trying. But that does not mean that we should not seek proper preparation.

It is ridiculous to assume that one can secure from a grammar school education and a year of weekly lectures a profound knowledge of psychology, sociology and economics, or that one with very little schooling can in three months secure a thorough knowledge of English grammar and rhetoric. We need to adapt our educational work to hundreds of our people. There are very many who need grammar, rhetoric, the art of public speaking and homiletics (or how to prepare a sermon). But these things should be taken and used as tools with which we may work, not as dogmas which are setting forth the final results of truth.

It has been urged that there are many who stand in need of such work as this. If so, they should write to the Extension Institute, of which George N. Briggs is assistant director and is now handling much of the work, and C. B. Woodstock is registrar. Both of these men are residents of Lamoni. We might run a series of articles in the HERALD, but only a limited number of our subscribers would be directly interested in such a course.

The work of the Extension Institute is individual. It is not a matter of attending a certain set of lectures such as are offered in various places, but each one receives just those suggestions and work, of which he stands most in need.

We recognize the fact clearly that a young man, let alone one with many years of experience, should be able to take up this early work much more rapidly than a school child, because his added years and experience should give him a broadened viewpoint of life. Also it is significant that children who start late will yet achieve the same amount of school work before reaching their majority.

The first eight years of school work represents a very limited amount of matter, less than the four years of high school. The college work for those still older in years represents double the four years of high school. While in some postgraduate work, an able student may in one year do as much work as in any previous three or four years of school life. In part this may be due, and doubtless is, to trained

habits of thought. So those who are older in years should be able to make much more rapid progress than a school child under our present regime.

But there is no royal road to learning. One cannot expect in two or three years of amateur work to gain the same intellectual grasp through schooling that has been secured by such men as President Frederick M. Smith. So do not let this occasional dilettantism too greatly discourage, and at the same time let us not think that a little superficial learning has made us wondrous wise over those who by experience of many years have learned much in a practical way.

But above all, let us not lose sight of the spiritual needs, the vital things of life. Education should be only a means to an end, better living in home and society, better service in church and elsewhere.

S. A. B.

HOW MUCH DO WE WASTE?

In this issue appears the second weekly letter sent by Elder Edward Rannie to President F. M. Smith. It contains many matters of marked interest.

We have seen various estimates of the amount wasted in the United States. In the nations of Europe even before the war, economies were practiced which would seem strange in America. We have seen these estimates of wastes run as high as one third, or around ten billion dollars, the annual income being estimated at thirty billion; but we have seen no attempt at verification of such high figures.

Possibly the amount stated in the lecture, \$700,000,000, referred principally to food waste, as is indicated in the *Saturday Evening Post* of May 5. But even at this rate, since the membership of the church in the United States last January was over 70,000, it would mean close to half a million dollars a year wasted by members of the church in this way alone. But, as Brother Rannie points out, we are able to save in other ways; notably our consumption of alcoholic beverages and tobacco should be none.

We have sometimes thought what it would mean if every member of the church, including our business men and farmers, as well as the missionary force from the First Presidency down, were to be placed on a strictly ministerial allowance—the minimum on which we could live. What would it mean, and especially if the amounts saved were turned in to the bishop?

In one year the church debt would be paid, including that of all its institutions. The running expenses of the church would be met, and there would be a truly astonishing surplus on hand.

It has been estimated that the average income per person in the United States is three hundred

dollars per year. The missionary allowance is twenty-five dollars a month for the wife, fifteen dollars additional for the husband, if his work requires him to be at home, and from six to nine dollars per child, according to age.

It was estimated two or three years ago that the minimum living wage for a family of five is fifteen dollars a week. It will be noted that this minimum amount is almost exactly the amount allowed for a minister's family. Yet this represents only about fifty per cent of the average income per family of five estimated above. Assume that the average for the members of the church is only two thirds as much as for the United States as a whole, yet if the excess were turned in, it would amount to forty-four dollars per person. In other words, it would appear to be about three million dollars for the whole church. Yet that is a low average. If it equals the average for the United States of three hundred dollars per person it would go over ten million dollars in one year.

That means, if each one of us for one year would deny himself everything except the necessities of life, and turn all of his net income into the church, the church income for that year would be in the millions. We have few very wealthy men, but we also have few of the submerged tenth.

We do not contend that everything we have should be turned over to the bishop. It is merely a question of sacrifice for one year.

With some this would hardly be possible to the full extent, because to do so would mean so much lessened efficiency, that their income would decrease more than in proportion. But it would seem evident, that real care and sacrifice for one year would mean an income of several millions, after making allowance for such cases as the above and after making further allowance for the present increased cost of living.

Our missionaries' families do sacrifice and put up with privations many times, which are painful to them. But if a whole people were making it for one year, how differently the inconvenience would be felt.

S. A. B.

THE GOSPEL LITERATURE COMMISSION

One of the actions taken by the recent conventions and conference is indicative of the coordination that may be effected between the church and her children.

From the beginning the church has been a great proselytizing agency. A typical member of this church rejoices so much in the acquisition of the gospel's enlightening influence that he wants to tell everyone who will listen. It is the reputation of

the Latter Day Saints that they are all missionaries, in one way or another.

Thousands of tracts as well as books and papers, have been distributed by our people in all walks of life, but it remained for the Religio Society to appoint certain members whose duty it was not only to distribute, but follow up and keep records of the work done along this line. At first this was done in connection with the library workers, but later was separated, and each local society appointed a chairman of a good literature committee, who chose other members and they looked after this special work. The districts elected superintendents to have charge of the work of the local committees, and the General Society elected a superintendent to care for the interests of the entire organization along this special line. Each year he has reported thousands of pieces distributed, but no report could contain the complete record of the good done. Ofttimes one plants what may seem to be but a trifling seed, but it comes back an hundredfold in the harvest. Some who feel that they can do no other worthy service can actively serve in this capacity, though there is opportunity for the utmost wisdom and discretion if one would secure the maximum results.

Brother Harvey Sandy, who has had charge of the work for the Religio for a number of years, came to believe that the church and Sunday school should have an active part in the organized effort toward distribution of church and other good literature. Enlisting the efforts of a few others, the request was made to these organizations last year, and resulted in the election of a commission of three, one each from the three organizations, to unify and extend the work.

It is the hope of the commission to have a similar organization effected in each district, similar in plan to the library commission, and also in each local church community. Where there are all three organizations represented: Church, Sunday school, and Religio, each should elect at the first opportunity, one member, and the three work unitedly to carry out the work of literature distribution. Where there are only two, let them work together—if only one, let it be active. Brother R. W. Farrell, of 14 Kenwood Street, Providence, Rhode Island, will act as superintendent of the commission, and hopes to reach every district and as many of the locals through them as possible, in an effort to place the work on a sound and workable basis. He will be glad to answer inquiries, either by personal letter or by sending circulars covering the points raised.

During the year a leaflet of instructions will be issued, and sent to all interested. In the meantime the procedure is simple and the need for active service imperative. Let every officer who has to do

with elections in his district or local see that at the first opportunity some one is elected to represent the organization. These officers should report to Brother Farrell and begin work early. They should have the support of the entire church membership.

E. D. MOORE.

THINKERS

In *The Outlook* for January 3, 1917, J. Madison Gathany, A. M., of the history department of the Providence, Rhode Island, high school, quotes the surprise of a teacher of the eighth grade who found out for the first time that her boys and girls could think for themselves. To this he adds the statement of a high-school teacher of years' experience:

"High school pupils are not able to think for themselves. I am satisfied if they give back to me what the textbook says. That is all I expect."

And finally he quotes a college professor:

"It is not right to expect or to ask students, even in college, to give their own opinions. It is dangerous. Their knowledge is not adequate enough to warrant asking their opinions."

Rightly he criticizes this tendency of education in some quarters to become pol parrot. And as he intimates, while thinking may be dangerous to a monarchy or despotism, it is only so because it is dangerous to the despot, not to the people. In a democracy and we are democrats—using the term in its broader sense and not simply as a member of the democratic party—the larger the number of thinking men and women, the greater is our safety.

S. A. B.

NOTES AND COMMENTS

Graceland President Receives Medal

President G. N. Briggs has been awarded a silver medal by the international jury of awards of the Panama-Pacific Exposition held at San Francisco. The award was for excellence as collaborator in the United States Bureau of Education.

A French Tract

There has come to our desk a copy of *Ce Que Nous Croyons*, published by Elder Philemon Pement. It is a French translation of What We Believe, for use in his mission field in Canada. Some of the idioms are of peculiar interest. We are glad to note this extension of our services.

A Request Not Granted

We often get letters with an accompanying request that they be published in the *Ensign* also. We cannot do this, and do not have time to write all who make this request. Items for publication should be sent direct to the address of the publishers, and unless it is very important, don't send duplicate

copies to each. If it is desired to reach the readers of both publications, send your letters or articles at different times and treat your subjects or news items in a different manner.

Opportunities for Two Men

In this issue of the HERALD, the Lamoni Order of Enoch and the stake bishopric both advertise for help. The former has purchased a nicely located roller mill at this place and desire to overhaul the plant and make it of use to the community and church. It is hoped to make this but the beginning of similar enterprises. The stake bishopric also wants a good man to put in charge of acreage belonging to the church around Lamoni. This is a day of preparation for the church—have we not a goodly number ready for these calls?

Deaf Children

The following notice has come to our desk and we publish it for the benefit of those who may be interested. We are informed that the Volta Bureau is headed by Alexander Graham Bell.

Dear Children: Anyone interested in a little deaf child can obtain free literature explaining approved methods of training deaf children from infancy to school age by writing to The Volta Bureau for the Increase and Diffusion of Knowledge Relating to the Deaf, 1601 Thirty-fifth Street, N. W., Washington, District of Columbia. This literature relates only to the training of little deaf children; not to medical treatment nor to be the deafness that comes in later life. Age of child and other details are welcomed.

Suspend Payments on Account of Liquor

The following is from an interview in the *Sioux City Journal* with Cato Sells, Commissioner of Indian Affairs:

For many years and in many localities there was a reign of debauchery when payments were made. To remedy this condition we sought and found a never before enforced Federal statute empowering the Commissioner of Indian Affairs to suspend payment when it appeared to him that liquor was within the ready reach of Indians receiving the payments. Perhaps the greatest abuse in this respect existed among the Osage Indians in Oklahoma. Nearly two years ago, when about to make a payment there, we notified the county and city officers, the head men of the tribe, and the business men of the community that not a dollar would be paid until we had satisfactory assurance of the strict enforcement of this statute. The immediate effect was pandemonium, but when it was discovered by all concerned that there would be no relenting or compromise every country and city officer, the head men of the tribe, and fifteen hundred citizens, including nearly every business man in Pawhuska, the county seat of Osage County, gave us their written promise and obligation to enforce the law aggressively if we would proceed with the payment. With this assurance, the payment was made, and Osage County has since been one of the driest localities in the United States, with exceedingly gratifying results not only to the Indians but to the business men and taxpayers of that vicinity. We have since carried out this procedure everywhere throughout the Indian country. . . . There is no legitimate place in the world for whisky. Its sale and use is indefensible. Among Indians it is vicious. Liquor is the

archenemy of mankind. It might be interesting to know that the drink habit among Indian Service employees is now regarded as cause for removal.

The War

The world conflict has been extended so far and so widely that its effects are becoming felt in practically every home. The zone of activities in France has witnessed sharp and decisive advances on the part of the entente allies, with parts of the Hindenburg line reported as captured and held. The German losses are evidently great, not only in prisoners but in dead and wounded, while not so much is known of the losses by the allies. German ships in our ports are being overhauled and rapidly put into commission by our Government, following Senate action confiscating them. An American ship, the *Vacuum*, has been sunk by submarine and some of the officers and crew missing. Every effort is being made to replace the shipping being lost by submarines and mines, fifty-nine British vessels being sunk in one week by this means. It seems to be the consensus of opinion that American troops will be sent to French soil as soon as possible. The French party who came over for a war council with our country are now in a tour in the Middlewest. Japan is to send a commission to the United States in an effort to effect a closer cooperation between the two nations. Belgium will receive a liberal portion of the war loan being raised by this Nation. Some disorder prevailed in Petrograd on May 1, and a prominent general was assassinated. Cuban rebels have attacked American lives and property not far from Santiago, and it is reported that the desire of the attackers is for United States intervention, hoping by this method to enforce it. The Senate and House have included in the army appropriation bill a provision which raises the pay of enlisted men from fifteen to thirty dollars a month.

Lamoni Sacrament Service

At the sacrament service of May 6 there was an unusual outpouring of the Holy Spirit. Three spoke in prophecy and two in tongues and gave the interpretations. Especial emphasis was laid upon the revelation given in 1913 to deny all unnecessary wants. Since some have not done so, trouble will come upon them. Not that the Lord had sent it but he will suffer it so that we may learn obedience. The necessity of obedience to the revelation of God was emphasized, but in a surprisingly mild tone, as of a Father pleading gently with his children, that they suffer not at all, but be faithful. Truly in the present time it becomes us to stand in holy places. Truly the outpouring of the Holy Spirit is noteworthy in the reports from many fields, but such pleading brings condemnation unless accompanied by obedience.

ORIGINAL ARTICLES

THE PROMISED COMFORTER--PART 1

(Sermon by Frederick A. Smith, Thursday evening, August 24, 1916, at Lamoni Stake reunion. Reported by Winsome L. Smith.)

I do not expect to get you out on anything new to-night, possibly I had better keep back on old ground a little while longer.

In the fourteenth chapter of John and the sixteenth and seventeenth verses we have the starting point of what I wish to talk about to-night:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

PROMISE TO DISCIPLES ONLY

We have here one of the promises of the Master. I shall take the ground to-night, right on the start, that this promise has not been made to all the world, but to his disciples, those who have obeyed his commandments, become citizens of his kingdom. I presume one of the most difficult things we have to do in our experience as missionaries is to convince some people that they have not received the gift of the Holy Ghost. You may think that is strange, possibly, nevertheless it is true. They have received something, there is no question about that. They are conscious of the power that has moved and has operated upon them, that they have been pleased to term the Holy Ghost.

SAME PROMISE MADE OF OLD

Now this promise is not a new one, it was not a new one when Jesus made it to his disciples at this time, for we discover right in the first chapter of this epistle of John, that John the Baptist manifested the fact that there would be one come after him who would baptize them with the Holy Spirit and with fire. So you discover he understood that principle before this time of its introduction.

We go back into the Old Testament Scriptures and if you will read your Inspired Translation you will discover that it was a part of the gospel of Jesus Christ away back in the beginning. Turn back to Genesis, the first few chapters, and read, and you will find it there.

You will discover in Paul's declaration in one or two places that he manifested the thought that this was the medium, or the power, the means by and through which the holy prophets of old had spoken. So according to these thoughts, we discover it is an

old principle, and is just as old as the gospel itself. But while that may be true, we discover it is just as new to some people as this gospel is, and to some this gospel is a startling new thing.

I am not introducing then something different from what we have, but I shall dwell upon this, and its office work somewhat to-night not only with the idea of its application to those who may not have understood it at all, but I shall hope to reach a point and teach some few of the things that present themselves to us, with a view to a better understanding of its ministration, if we can.

THE WORLD CANNOT RECEIVE IT

Now in the first place I call your attention to the thought expressed in this text. He says he is going to send you another Comforter, even the spirit of truth; whom the world cannot receive. And why? Because it cannot see it.

I am not going to confine the thought of seeing in this case entirely to the vision of the eye, but I shall apply it to the thought that that sight may cover also the power of comprehension, the mental faculties of an individual that shall be able to grasp and comprehend, for sometimes that is the keenest sight we have.

I shall contemplate for a little while the thought of the eye, at least along the idea that because we cannot see it with the natural eye, with the physical eye, that it is not practical for us to-day. In my experiences in the past I have met several, but one especially who took me to task very strongly because I advocated the idea of the baptism of the Holy Spirit. He ridiculed the idea, and one of the peculiar arguments that he insisted upon making was the fact that we could not tell when an individual was baptized by the Spirit, and it was impossible for us to attain to anything of that kind, because we could not see the Spirit, and as a consequence we could not grasp the principle, and could not tell that an individual had been baptized by the Spirit.

Now I tried several arguments to meet his position, and finally I called his attention to some practical things, and I shall follow out that line a little bit to-night.

I discovered that the vision of the eye is a very uncertain thing. We could not always tell just how a thing is done, because we are looking at it. You may look sometimes a long time before you may be able to grasp the real principle of a thing and how it is accomplished.

LOOKING BUT NOT SEEING

I am going to illustrate this thought by a little incident that happened out in Nebraska. One of the brethren of the missionary force and myself were holding tent meetings in a little village out in that country, and a fast train of the Union Pacific Railroad came through there, a fast mail. They had a peculiar arrangement there at that time by which they not only took the mail sack off the post, but they hung another one on the post. The operation of course was almost simultaneous, it was done so quickly that you could not see how it was done.

One of the brethren, a good, honest man, too, took us to task, and became disturbed upon that question. He said he was sure he could see how it was done. So not long afterwards he was over there, and the train was coming, the mail sack was hung on the post. We told him to get out there now and see and then tell us just how it was done. He got out where he thought he had a good square view of the thing; the train came roaring down. A flash and the train was gone, and the mail sack was hanging on the post, and he was still looking, his eyes big and his mouth partly open. And finally I asked: "Brother Brown, did you see it?" His answer was a peculiar one. It astonished me, and he answered me in a way that possibly you would laugh if I were to tell you. After he got over his astonishment a little bit he looked around rather foolishly and said, "Well, I guess the ice cream is on me."

"Oh," I said, "I thought you were going to tell us how it was done."

"Well," he said, "I stood there and looked with all the might I had, but I haven't the faintest idea yet how it was done. It was gone so quickly I could not see."

There are a good many things in the world of this character, but there are a good many things, my friends, that we cannot see that are real, tangible. There are things that exist, and I want to use an illustration along that line to-night.

THE THIRD CHAPTER OF JOHN

In order to get the point and show you from the Scriptures, I want to ask you to turn back to the third chapter of John. "Well," some one says, "there is the third chapter of John. A Latter Day Saint minister would not be happy if he could not use that." I do not know that he would. I will concede that we love it. It is fine, and it is a hard one to get around, too.

The Master in this declaration uses the expression, "Except ye are born again ye cannot see the kingdom of God."

I ask you people, did he refer to the sight of the eye, the vision of the eye here, or did he reach out in this declaration until he reached a point where it

meant the comprehension, the mental, spiritual vision that understood and comprehended the great law of God? You answer, "He did not mean just simply looking at something. He means more than that."

He then proceeds with his argument, and in talking of the baptism of the water and of the Spirit he goes on with this statement, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Now I want to use this illustration, for the Master has given us a very nice one. In the picture that he has drawn for us he has indicated clearly the situation, and has given to us something to think about along this line.

"THE WIND BLOWETH WHERE IT LISTETH"

"So is everyone that is born of the Spirit." The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.

Now friends, what is the wind? Why, you say, it is the air, the atmosphere, set in motion. Yes, that is all right, but did any of you ever see it? Now do not jump at the thought, and say yes, but stop and think—did you ever see it? What color is it? What is the shape of it? Can you describe it? And you at once find yourself at sea. You cannot tell, you do not know, you have never seen it in that sense of "having looked at it with your natural eye, but you did see something, you know you did. You have heard the expression time and again, "See how the wind blows!" "Why, sure," some one will say, "see the wind blow," and yet you cannot see the wind, but you do see something; there is no mistake about that.

Now what did you see? Well, you say, we saw the trees blowing, we saw the dust blowing down the street, we saw the water dashing, if you happen to be near it; and all of these things are what? The manifestation unto our vision that the wind is blowing. And hence we use the expression, "See how the wind blows."

Now let me ask you to stop. If you were blind absolutely, and could not see a thing, and the wind was blowing a nice gale, and your ears were real good and you could hear nicely, I wonder if you would not say: "Hear the wind blow." Why, yes, you say, certainly you could hear the wind, just as the Master said. Do you know where it comes from? You say, No, that is something we have not been able to control yet. Where does it go? Well, you do not know that exactly; it apparently runs around in a circle somewhere and stops for a while, but you

cannot tell exactly. Nevertheless you know it is there. You can see these evidences that pile up, you can hear that peculiar roar and rush of the air that demonstrates to you that it is there, and then if you were perfectly deaf, your eyes were blind, and they took you out when it was about twenty below zero and rush you around the corner of the house where it struck you full in the face, when you could get your breath I am satisfied you would say, "The wind is blowing," and you would know it and would answer truly. Why? Because you feel it. Certainly, and you would not have to stay out long when it was down that low to find it out, either.

Now you have the sense of sight, the sense of hearing, and the sense of feeling, and all three of them are able to demonstrate to your understanding that the wind is blowing, but you may never be able to tell what color it is nor whence it cometh, nor whither it goeth, but there is a force there in operation that is being manifest that you may witness. And yet so far as the vision of the eye is concerned there is not anything you could add to the description of the wind.

THE MYSTERY OF ELECTRICITY

There is another thing that teaches us along this line sometimes. We have before us to-night the electric light. There is a power there that gives us that light. Do you know what it is? "Oh, yes," says some one, "it is electricity." "Well, what is electricity?" Ask the brother here who works with it nearly every day, and I wonder if he could tell us. They could tell you possibly that by a combination of metals and by friction under certain conditions, and observing certain rules and laws, that they have learned they are able to gather that electricity, or make it, or create it, or whatever you wish to term it. By observing these laws they get it.

Now it is there, it will turn the machinery, it will give you light, it will cook your food, it will heat your rooms, it will do all of these things. Let me ask you friends, have you ever seen it? what is it like? "Well," says one, "they call it juice." Yes, they call it juice at the power house, and the boys all along the line talk about the juice being turned on, but have you seen electricity? Does it go over the wire, through the wire, under the wire, or how? When you look at the wires you cannot see anything there that would induce light, but if you touch those wires just in the right way, if it did not everlastingly finish you, you would be able to tell the people it was there, and if it finished you they would know there was something there that had finished you. There is a power there. We can feel it, and one of the peculiar features is that whether we can see it or not, we can become intensely conscious of its presence.

They used to run a dynamo down at the mill where I worked, and it was quite a common experience in those days for people to come in and look at the thing. We used to form a circle, the electrician on one end, myself at the other, and we had a little chain I led up by until it struck the dynamo, then the electrician would touch a wire, barely a touch with his finger, and those people! Well sometimes the funny squeals that they got out were so interesting that we did not get over them for a long time afterwards. It went right through them every one, and yet my friends, so quick they could not see it. It was over, and they would bear witness the power was there, but they did not see anything.

THE SPIRIT AS INEXPLICABLE, YET AS REAL

But we have things that are very evident in this world, ministering to mankind and doing the required work, that we know is there, and yet we cannot see it. Shall we deny that it exists because we cannot see it? No, you say, certainly not. And immediately we wonder upon the question, What is the peculiar office work of this Spirit? If it is to be of intense value and benefit to the human family, we ought to understand it, have some comprehension of the laws regulating and governing it, just as we do with electricity, and as we have learned to do to a large extent with the wind. We drive windmills, and machinery with it, we drive vessels on the ocean with it, and we have learned to utilize this power in various ways. You would not want anybody to undertake to use electricity without some study of that work. To do so would be foolish in the extreme. Then why not if we recognize law under conditions of that kind, recognize the righteous principles of God, and in recognizing them seek to make the application of them to our lives, and so consciously understand the workings of these things that we may intelligently use them. We may intelligently profit by that use, and accomplish what God designed it should do, and what we should do under its peculiar influence.

I shall look briefly along the line as to what we may term the office work of this Spirit, and in doing that I want you people to follow briefly, for I am going to make the application of this a little later on, we will be as brief as we can.

AS A TEACHER AND A PROMPTER

Turning back to this fourteenth chapter of John we have a statement made in the twenty-sixth verse: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." As we gather the import of this thought we discover that this Comforter is calculated to be a teacher, to teach

us all things. He is to be a prompter, to bring to our memory and enlighten our minds upon the things that God has given unto us. And some of us who have stood in the sacred desk and have labored under the influence of that power, can bear witness not only to the fact that it teaches, but to the fact that it brings to our memory in the very hour when you need it, some things that God has said, some statements that he has made, some commandment that he has delivered, that you probably have not thought of for months, or possibly never have seen its application nor understood its relationship to the subject in hand until that moment. And then it has come with such clearness, such force, and has made itself so practical and so apparent, that everyone has been willing to recognize it. It has been the work of that Spirit operating with the individual, and he can bear witness to you that under its peculiar influence he has been able to accomplish work that he could not, and would not have done without it.

It has been a teacher, it has been a prompter to those that have gone out as ministers for Christ, to those who have been members of the kingdom of God, that have been blessed with its influence as individuals until others have stood by and looked on in amazement, and been astonished at what they have seen, and what they have heard. It has accomplished that work, it does accomplish that work, and sometimes when people have listened to men who have been sent out in this great gospel administration that has come to us, and the people have listened to them, they have asked the question, "Where did they get their wonderful understanding of these things? What school have they gone to?" And the answer comes back, "What school? Some of them had little opportunity to have anything to do with a school." What is it then? The Spirit.

A few years ago they ordained two young men to the office of elder and sent them on a mission to the islands, without any experience of any kind as missionaries. They accomplished a work there, and when they came back from the islands after years of separation from the main body of the church, and when they began to move around among the people, and to talk to the people, they discovered they were in perfect line with those who had remained here. Where had they received their instruction while they were away? Where did they get instruction of that nature? The answer comes back, "That wonderful teacher, that prompter, had accomplished its work and brought them a knowledge of the truth, an understanding of the word of God that had kept them in perfect line, and they, without the experience or assistance of the main body of the church, were able to maintain its doctrines, to hold aloft its truths, to present its work,

under the influence of that Spirit equal to those here."

We could point out other instances along this line. We can point you to members who have come into this church with little or no experience whatever so far as the reading of the Scriptures is concerned, and yet after being inducted into the church, and receiving the ordinance for the gift of the Holy Ghost, they have gone out into the world, and when met by those who were opposed to them, they have been able to stand up and defend themselves so consistently and so thoroughly as to astonish the people that they were with, and they have asked the question, "Where did you find out anything about the Bible." Some of these individuals may, after an experience of this kind, have gone home and got their Bibles and got right down to work to find out whether it was there or not.

BRINGING TO MIND ESSENTIAL KNOWLEDGE

I had a little experience of that kind of my own, away back when I first began to preach. I was only a young man. I had lived in a missionary's family all my life, nearly. I had associated with them. I had heard them talk. I had read some things—not as much as I ought to have done perhaps—but one day shortly after my ordination I suddenly found that I had to meet a question that I had never thought about, never had studied about, and never had heard much about; and I was in what you might call a corner. What was I going to do? I knew that I did not have the power to meet the issue. I asked God to come to the rescue, and suddenly I felt the illumination of that Spirit, my mind felt absolutely free, and when they came at me with one of their questions I began to quote, and to my astonishment I quoted a section from the Book of Doctrine and Covenants. I did not know where it was, but I quoted it just the same.

Well, after we got through and our argument was over and I got outside, I began to get anxious to get home. I wondered if there was anything of the kind in the Doctrine and Covenants. I never remembered having read it or seeing it, but I had quoted it, it must be somewhere, and I told them it was in the Doctrine and Covenants. Well, I got home just as quickly as I could, and I got my Doctrine and Covenants as soon as possible. It was there, and no mistake about it.

This is one of the places in which the Holy Ghost comes to the rescue of the child of God.

Now let me ask you, friends, you could not see the Holy Spirit you say, but I wonder if we could not discover and feel the Holy Spirit in an occasion of that kind. I wonder if there must not be a peculiar contact with God and Christ which lightens the mind and understanding, and quickens the intel-

lect, for we know that God said if we are faithful and in line of our duty, God would not leave us alone; that he would send his Spirit; he would bless his children, his disciples, and they would receive of that wonderful power that should minister in the interests of humanity.

TO TESTIFY OF CHRIST

Now the next thought that comes to us is found in the fifteenth chapter of John, twenty-sixth verse. In this paragraph he says: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

"Well," says one, "we believe that Jesus was the Christ already." Yes, but my friends, there is a different position here. It is one thing to say, "I believe that Jesus lives." It is another thing to receive the witness and testimony to such a degree that you will be able to say, "I know." You grasp the situation and you see the difference.

One of the things that has struck some of our religious friends as being exceedingly peculiar, when they have come into one of our congregations and listened to the testimonies in the testimony meetings, has been what they term as a presumption on the part of the people of God, to get up and say, "I know that this is the work of God." Why; they thought it was presumptuous. And why? Because they were not able to say that, they have said, "I believe." But here was a class of people that were able to get up and make that declaration "I know." How? By the witness and testimony of this peculiar working of the Spirit, one of the functions of that peculiar gift of the Holy Ghost that came to humanity here to bear witness of the Christ, and of his work. And this is the thing that presents to us one of the evidences, just as that light indicates to us that the power is working, that the dynamo in the engine room is in operation, that the connection between us and them has been complete, and that that current is operating and manifesting to us that the power is there. We know it is there, don't we? If that light suddenly went out we would be conscious of the fact that there had been something happen to that dynamo in the engine room, or else the line had broken somewhere.

And one of the difficulties between us and the religious world is that they never had any communication, they never got their line finished, and for some reason they are not connected with the dynamo, and there are not the evidences and manifestations of power and of light and of understanding that should exist. They have never had the administrations of the Holy Ghost.

(Concluded next week.)

FOLLOWERS OF CHRIST--KEEP THE FAITH!

"Darkness covereth the earth"!

"Gross darkness the minds of the people"!

"Peace taken from the earth"!

The forces of reaction fighting against humanity—equity—justice!

Prophecy fulfilled! God vindicated! Man condemned!

The call to Latter Day Saints: Be true. Keep the faith. Hold the vision.

Never a greater opportunity for service—never the call more urgent than now.

So-called orthodoxy has lost its opportunity. It has been weighed in the balance.

Reform movements have proven impotent in the face of the world's greatest tragedy.

Socialistic and communistic institutions have shown inefficiency and inability to cope with the tremendous world problems.

This is the hour for action—mighty deeds for truth—glorious privileges to spread the gospel message—to exemplify its teachings—to make prophecy—history.

The call is to service—not service for reward—not service for self—not service for individual immunity. Service for others—service for Zion's weal and the glory of God.

The gospel of Jesus is the only world solvent—the angel's message our only panacea for human ill.

We will not be cowards in the face of the world's great need. We will not be laggards in this the mightiest crusade the world has ever known. We will keep the faith! We will hold the vision! We will be true!

God has called us to be leaders of men. We have treated our commission lightly. We have overestimated the powers of evil. We have hid our light under a bushel.

We may command the respect of men. We must do so. The spirit which animates us is of God. It cannot know defeat.

Let those who would enlist eschew all selfish interests.

Herewith the divine program.

"Be very faithful, and prayerful, and humble before me."

"Talk not judgment, neither boast of faith, nor of mighty works."

"Carefully gather together as much in one region as can be consistently with the feelings of the people."

"Sue for peace, not only the people that have smitten you but also to all people."

"Lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth."

Lift up your head and be glad my brother, my sister, wherever you are that God hath called you to service. Put away the transitory fleeting pleasures—the narrow ambitions—the struggle for pelf, for place, for power. Divorce yourself from every entangling alliance. Reenlist. Rededicate. Re-consecrate your life, your all to God's service.

God would have volunteers in his service. Do not wait for conscription. Enlist in the army of peace.

Be an optimist. Talk confidence. Think success. Pray for victory. To doubt is to be lost.

This is no time for mutiny. It is no place for sedition. It is no occasion for negative action. Ours is a constructive service. We are workers together with God. Get in line! Close up the ranks! Keep step! Trust the General in command! Obey orders! Unfurl the banner! Keep the faith! Hold the vision!

THOMAS W. WILLIAMS.

OF GENERAL INTEREST

OVERDOING WAR-TIME RELIGION

The religious emotionalism produced by war conditions in England has its dark side, says a writer in *The Christian Commonwealth* (London). All sorts of fads and fancies find adherents, while mediums, healers, and inventors of new faiths are reaping a rich harvest. We read:

"Young officers dash round to know what is the proper answer to Mrs. Besant. Bewildered mothers phone for tracts, and startled clerics dive into dictionaries of heretical sects. Over us all there is this pressure of diseased beliefs, tainting, and unbalancing, and turning aside silly souls. There are sinister and evil agents at large doing their devilish work.

"We are still moving in the same incredibly silly atmosphere as that which the apostle describes to his young disciples; there are the same stupid patches of opinions as those against which Paul utters his warning. Not a word need go. The dislike of sound doctrine; itching ears, and teachers after the desires of our own hearts: fables, and babblings, and tattlings: those who creep into mansions and take captive silly women ever learning and never arriving at the truth. All this is amazingly true and up to date; it all stands. So, too, the apostle's remarks on the vain talkers and frauds overthrowing whole families and teaching evil things for the sake of filthy lucre. Now, as then, the mouths of such need to be stopped—for we are

back in the same ugly underworld of unhealthy influences. Anything odd, preposterous, novel, gains its audience. Each one has a seance, a sophy, and an ism of his own. The medium never had such a harvest before. Black your face and dub yourself 'Messiah' and the crowds come in; paint an atheism and it gets believed."—*The Literary Digest* for May 5, 1917.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Does Music Attract The Nonmember?

The answer to the above question is so obvious that it would seem that it needed no discussion. That the answer should be "yes," I believe none will deny. But, however, the discussion of this subject will encourage the building up of that which is, and always has been, the means of attracting the "outsider." I presume that is the object in assigning this topic.

Music has come to be recognized as an essential to the enjoyment of any social gathering, as well as all religious assemblies, and is often extended to political meetings. Music having character, language and influence, therefore that kind is sought that will be in keeping with the object and promote the spirit of meeting or assembly.

Next to the authoritative preaching of the Word, there is no more effective way of impressing the mind of the nonmember with the gospel message, than by the expression of that message in song. The Spirit of God is so often made manifest in our singing as to be felt and recognized by nonmembers—often visibly affecting them—and so acknowledged by them.

Everywhere, almost, where the gospel has gone, outsiders are attracted by our songs and singing, and beg to hear certain favorite songs over and over again. And often we hear remarks or such expressions as these: "Why, they sing just like they preach, don't they?" "They both preach it, and sing it." And, "The Latter Day Saints surely can sing."

Even when songs particularly doctrinal, and especially Latter Day Saint in character are sung, the outsider loves to hear them. There is something in singing that which the singer really understands and believes, that carries weight and conviction to the heart of the hearer. It is something that takes hold of the mind and fastens on to the recollection. The impression thus made is hard to shake off.

I remember in the years long past, long before we had the printed notes to our songs, people sometimes came long distances to hear the singing.

There has always been an attraction in such songs as "We come with joy the truth to teach you," "What was witnessed in the heavens," "In the light," "Redeemer of Israel," "Israel awake," etc.

The fact that our music attracts the nonmember, even though our message is an unpopular one, is worthy of more than passing comment. It should encourage us to put forth our best efforts to make this means of reaching the people even more effective than it has been. The gospel of Jesus Christ is worthy of the very best we have to give in its defense and support.

Music has a wonderful influence upon the feelings of humanity. Often very bitter enemies to our cause become softened in feelings towards us through the influence of some

song they have heard the Saints sing. It sometimes touches a responsive chord in the heart of the unbeliever, or even of an opposer, when a sermon would fail to do so.

Our singing is recognized as being different from the singing of other religious denominations; they discover it is not the wild, emotional or hilarious singing heard in the revivals of other churches. They hear the earnest, joyous expression of the gospel in song, that is so distinctively characteristic of the Saints, and they recognize it as being something different.

What has been said of vocal music is measurably true of instrumental music; although the song has the advantage of expressing the word of truth in words to the hearer, we, as a rule, understand this far better than they can interpret the instrumental production.

I feel that we as a church have made splendid advancement in music, and in ability to render it before the world, but there is room for improvement, I believe. It seems to me that we have rather fallen behind our record in composing songs for our services, comparing the present with past years, and taking into consideration the increase in our membership, and development in various other departments of the work.

I have a desire to live to see the day when we can use our own productions, both in word and music, exclusively. If we could do this, I believe that our music would breathe more of the spirit of the gospel than it does now—especially when we sing songs composed by those who do not know the gospel in its purity.

Personally I have no desire to make a hobby of any one thing; but being so positive of the power of attraction that our music has to the nonmember, I feel we will be justified in putting forth any effort to make it more of an attraction—more of a speciality than we have even hitherto done.

May the time soon come when all our music will be more distinctively representative of the gospel message we are endeavoring to bring to the people.

In our effort to obtain songs for use in our Sunday schools we have drifted away from the good old Latter Day Saint songs of the "Harp" and Harmony," out onto the sea of sectarian production. And many of these songs that are now found in Zion's Praises are used in our preaching and prayer services in many places, and are actually taking the place of the Hymnal. Beautiful songs they are, too, yet do not breathe of the gospel and latter-day spirit, as do so many of our own production. True, there are a number of good Latter Day Saint songs in the "Praises," but not enough for the use of all our services when the book takes the place of the Hymnal. When the outsider is present and hears these sectarian songs sung in our services, they convey no message to him of the beautiful gospel we love so much—nothing more than would impress him when hearing the same song sung in the sectarian congregation. Is it not possible then, that we are misrepresenting our work to the nonmember, leaving the impression on his mind, by singing the songs which he hears everywhere in other churches, that we are very similar to the others?

Yes, music *does* attract the nonmember. Shall we not, therefore, endeavor to make it more attractive, and more representative of the truth that has been revealed in these last days?

H. E. MOLER.

A Difference in Consecration?

"Should the individual consecration of the choir member equal that of the director?" To consecrate, in this case, means "to give oneself unreservedly." Reasonable service is

required. Every organization must have a head or a leader. At drill as well as at the front the director is expected to be there and in tune, while the individual member may crave the liberty to say, "I can stay away and may hardly be missed." That idea creates the double standard—which is erroneous. Every member of the body is needed. Individually—you serve yourself in serving any responsibility. Collectively—if one member of the choir suffers itself to stay away—all suffer because of it. Excuses are as numerous as the sands on the seashore! As the "Biblical oxen excuse" is out of date, why—one has bought a Ford, and begs to be excused, in order to go and "prove" a joy ride! It is true—the humdrum in practice becomes nauseating at times, but "success wears thorns and therefore is not for cowards." We can learn to love our work. The poet has said "Life is just one long vacation to the man who loves his work." "If you are not satisfied, you are not satisfying." Too many of us like the gain—but despise the getting. Shun the cross, but sigh for the crown! Choir practice is so tame that some cannot endure—but behold when the day dawns and the time comes for exhibition—we are all there in full dress! Well, I'll take that back—for some are usually about half dressed.

"Without practice, proficiency and will finally disappear." The spirit of the gospel prompts us to lose sight of self and selfishness and "seek to build up the Kingdom of God and establish righteousness"—and the proper amount of glory and satisfaction will come spontaneously. "The habit of half-heartedness not only reduces the power of the whole body, but also the prospects of the shirker." "Stifed faculties eventually become unresponsive."

Now, as it is so easy to find excuses—but very difficult to discover a reasonable one—there should be some way of judging. The house of God is a house of order. Everything heavenly is governed by law. There should be a standing committee to examine into the excuses. Reason alone, should excuse without a fine. We are not working for the director or any other human agent, but for God; yet God uses men and women in the execution of his laws. All are called of God to different positions—and all alike are needed. Where more is given—more is required. The director carries responsibilities not required of the individual member, but that does not lessen the latter's work! No one ever heaped the measure of performance with his eye critically on another! When we begin to measure ourselves by the standard of another we usually begin to decrease in worth.

If slothfulness and other wrongs only injured the doer, it might not be so serious, but we do not live to ourselves. Our slothfulness may impede the progress of all. Sins of omission as well as commission are injurious to more than the actor.

Cooperation is the life of everything. "Am I my brother's keeper" is worth considering. "Help, thou, thy brother's boat across, and lo! thine own has touched the shore" is a wise saying. Faith begets faith. Activity inspires activity. If you are not at your post, others will feel unobligated.

I was once speaking to large, attentive crowds. The choir had been doing splendid work. Arriving one evening a few minutes before time to begin services I soon discovered there was trouble brewing among the "sweet singers of Israel." The house was packed—excepting the choir loft. It was empty. Some one had spoken lightly of another's warbling. The warbler balked, and then another said "I will not sing unless she does." Before an offering could be made, thirteen and one were affected by the plague! We had no choir that evening. The singing was not uttered "by the spirit." Consequently the sermon was not the best. The audience took notice, and a series of prospective meetings were "nipped

in the bud"—and all on the account of a magnified nothing. "Whatever the cause of justification, a sullen and balky attitude of mind reacts on character and capability." If we were as contrary and careless in our employer's business—and some are in God's work—we would be "canned" so often that the manufacturing of Fords would be stopped because of the shortage of tin.

If you are a member of the choir, and it is to meet on a given night—your *first* business should be with the choir. Every member of the choir during a series of meetings and at practice, should feel it not only an obligation to be on the "job," but should learn to realize that it is a pleasurable privilege.

You!—you individual member—the director needs your presence—every other member needs your presence, the whole body of Christ values your presence, and God needs you, therefore rally to the front! and be of service, and when the time comes that you need a blessing from your heavenly Father it will be forthcoming and the whole body will rejoice with you.

Fenlon has said, "Whoever will labor to get rid of self, to deny himself, according to the instructions of Christ, strikes at once at the root of every evil, and finds the germ of every good." Therefore, crucify selfishness. Become efficient in service, and magnify your calling—"For we are all called according to God's gift unto us."

(Paper written, and read before the Southern Michigan and Northern Indiana musical institute, October 23, by O. R. Miller.)

A Glimpse of Gounod

On March 27, we, the Saint Louis choir, gathered at the charming home of Sister Anna de Jong Smith for our second monthly musicale. This time the subject was the comparatively modern composer, Charles Francis Gounod, born about a century ago, I believe, on June 17, 1818. It was our hostess, Sister Anna herself, who introduced us to him. Shall I call it a biography? No, you would imagine a series of announcements that on such a date he produced so-and-so, and on another date he produced something else. Instead, it was an intensely interesting story, first of a musical mother and grandmother, an artist father, and two boys, ten years apart, Charles being the younger; then the story, from the beginning, of the unfolding of a soul touched with the divine spark of musical genius. Much of it was gleaned from his own letters. It was so interesting to hear of his visiting Mendelssohn, especially as this was to be our next composer, and of his friendship with Mendelssohn's sister. It seems she was very musical, is even said to have composed some of the music attributed to her brother. Naturally one's fancy leaped to the thought that the hero of the story might marry her, but it didn't happen that way.

After we had followed the composer to a goodly age, and there had to leave him, Brother S. R. Burgess dealt in an excellent way with the opera "Faust," giving not only the story contained in the opera, but the history of the opera itself, and passing around a portrait of Madame Melba as the heroine and one of Gounod himself. This prepared the way for the appearance of "Marguerite," Miss Adell Peters, in the "Jewel song." Those who heard this dramatic and beautiful rendition ought to have realized something of the strong appeal which the casket of jewels would have for the beautiful young Marguerite. Sister Mary Bourgeret, in her paper, told us something of his musical version of "Romeo and Juliet." Also "Philemon and Bancis," from being mere names, became in her hands, the musical story of a contented

old couple, rejuvenated, but finally glad to return to their former condition.

One thing that marred the evening was the absence of our leader, Brother E. C. Bell, who had suddenly been called out of town. But Sister Maude Parrish, his former assistant, now director of the new Southhampton choir, led out with noble enthusiasm as we made the ceilings ring with "Unfold, Ye portals!" from Gounod's "Redemption." That was the climax and the close of the program, then came refreshments, and still we lingered, as if loath to leave the scene of such pleasant association. At last we parted, carrying away a better idea of what the name "Gounod" stands for.

F. BURGESS.

Some Musical Activities

SECOND PHILADELPHIA

A group of young women of this branch under the name of "Laurel Club," and in charge of Sister Hale W. Smith, gave a concert at their church, E and Clearfield Streets, on the evening of March 30, which exceeded even their fondest hopes of success. A reading, a piano solo, a cornet solo, several vocal solos, duets, and choruses made up a most charming and varied program, and the silver offering amounting to almost twelve dollars, completed the payment of the debt on the church piano, leaving a balance in the treasury. This is a very creditable showing for the small band of loyal Saints of this branch, which is doubtless handicapped somewhat in a musical way, by the close proximity of the large and flourishing choir at First Branch.

MARIE RIGGS CONCERT

At the Hotel Baltimore, assisted by Mrs. Allen Taylor, soprano, Mr. Heinrich Rittmeister, violinist, and the Rittmeister String Quintette on the evening of April 17, Sister Marie Riggs of Kansas City gave a piano recital. The young artist pleased everyone of the five hundred listeners, with the clearness and spirituality of her interpretations, and does great credit not only to her own high standards of musical taste and perception but to the instruction received from her teachers, Mrs. Carl Busch of Kansas City, and the German master, Josef L'Hvinne with whom Sister Marie studied in Berlin. The proceeds of the recital on the 17th, went to the establishment of a Red Cross Hospital unit, the use of the large audience room in the Hotel Baltimore being donated by its proprietor, Brother Wallace N. Robinson.

When the Lord Returns in Glory

When the Lord returns in glory
 We shall see him face to face.
 And we'll praise his name forever
 For his wondrous saving grace.
 With the ransomed of all ages
 In his sanctified domain,
 We will honor and adore him.
 As we sing the glad refrain:

Hallelujah, hallelujah,
 Sound his fame from shore to shore!
 Christ, our Lord, is king of kings and
 Sits to reign forever more.
 Praise him, praise him, all ye nations;
 Praise him all ye hosts above.
 Sound aloud the proclamation:
 Jesus reigns, and rules with love.

Oh, how great will be our rapture
 When in grand reunion there,
 Where there'll be no separation
 Fraught with pain and anxious care,
 We may sing in loud hosannas
 To our everlasting king,
 As we crown him Lord of lords
 And in triumph we shall sing—

See, the glorious day approaches,
 Day of rest from sin and shame,
 When we'll join the happy throng—
 Praise and magnify his name.
 Then the poor will be remembered,
 God will wipe away their tears,
 When he dwells among his people
 On the earth a thousand years.

ELMER E. LONG.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Our President's Salutory

To All the Girls and Women of This Great Church; Greeting: The stress of conference work safely over, we enter upon the work of the coming year with a spirit of humility and love for all mankind such as we have never known before. How far we may be able to extend our influence we may never know, but we would that we could reach every girl and woman, and help her find her particular place in this church, or if she has already found it, cooperate with her, for the good of all. And we pray that this spirit may remain with us all through the year's work, lending to us its aid and inspiration, that all the work undertaken may be well done.

And so to-day we are sending you a friendly greeting, no matter where you are, or how far you may be away from me. Your lot may be an humble one, your burden heavy, your life seem to you useless and wasted, or you may be situated among the more fortunate of our sisters, with fortune smiling kindly upon you, with educational advantages yours for the asking. No matter where you are, or what your station in life, our message is to you to-day. We need your help in Woman's Auxiliary, we need your courage, your strength, your training, your efficiency. We need your cooperation, your support, your prayers, that we may carry on this work aright, and guide the women of this church along the path that will keep them safe in the gospel fold. And when we say to you that we need you, we mean that we want you to become one with us in this work, giving to us your best effort, and the inspiration that comes from such fellowship.

We are wondering, this year, how far we may go in developing specialization among our women. We have many among us whose gift is music, many who are born organizers, some few who are true artists, some splendid teachers of English, of Bible research, psychology, child welfare, and other subjects—to say nothing of those trained in home economics, dressmaking, and the true art of home making. With the educational work that is well started by this time, we should be able to develop specialists in all of these and other lines, and at the close of the year be able to meet in separate conferences for consultation in each particular line of work. What a wonderful thing it would be to be able to consult all the child welfare workers of the church and discover the plans by which they are having success. How our teachers would love to meet in conference and discuss their

problems, and tell how they hold their classes together and make progress. And if our English teachers could perfect a plan for teaching grammar and literature so as to get a *spoken* language, instead of a written one, it would be worth years of training to the mothers who have but little time for study.

Our church president made it clear to us in his message this year, that we need higher standards, a consecration of our talents, and that progress is promoted by specialization of effort and talent, under a well-recognized directional force. And what he plans for his men, he expects of the women. So we are hoping that we will have no trouble in falling in line and developing specialists in all lines of our work. And the time may come that we will have organizations in every field of activity, just as the musicians, the architects, and the traveling men of the church are forming themselves into groups. When we have found our particular place in the work it will not be difficult to find the group in which we belong.

Another thing we would like to see brought about in our large cities, and stakes, is a uniting of effort or cooperation of branches in their class work. In cities where there are two, three, or more branches, cooperative class work can be done, and we shall be glad to give suggestions to the organizer where this is wanted.

Our supervisors of departments will be glad to render any assistance in their power, in their particular line of work. Write to them freely and state your need. The educational bureau is under the direction of Sister R. S. Salyards, Lamoni, Iowa; the home and child welfare bureau is under Sister Lydia Wight, Lamoni, Iowa; the relief and service bureau under Sister Helen Silsbee Smith of 1111 East Eleventh Street, Kansas City, Missouri, and the young woman's bureau under Sister Alice Mae Burgess of Lamoni, Iowa.

Something whispers to-night that there are many mothers who need the help that our work can give them, and that, as we send out this message of love to you, it is going to reach into the furthest corners of this globe, and touch the hearts of those who need us most, adding many workers to our ranks because of the happiness we can bring into their lives, and the good we may do together. Let us then be workers together for God, and our part in the redeeming of Zion will be sure.

Your sister in Christ,

LULU M. SANDY.

KANSAS CITY, MISSOURI, 3431 East Sixtieth Street.

What Complete Parenthood Means

The functions of fatherhood and motherhood may differ, the supreme influence of the mother being felt in the early formative years; the special potency of the father, during the period of adolescence—although neither should work alone at any time—yet there are certain fundamentals necessary to the complete functioning of both fathers and mothers. Forbush says, "Complete parenthood involves three things, *preparation, responsibility and joys.*"

PREPARATION

Preparation means many things, for parenthood should be the most skilled of all professions. It means *physical fitness*. Every child has the right to be well born, born with all the capacities of a normal child, with a healthy body which is always the basis for a well-rounded intellectual and spiritual life. Every child has a right to be born to parents who are full of vigor, who have that poise which results from a long practiced self-control—that poise which insures the

child the minimum of friction in his home. In other words every child has a right to have parents that are not nervous and irritable! Young girls and young men who are dissipating their nervous energy in any way whatsoever, in late hours, in cigarette smoking, in the pellmell of modern life, are making themselves physically unfit for their future responsibility of parenthood. We do not urge that young people have no recreation but we do urge this, they and their offspring must pay for any excesses. Mothers who indulge in that habit of fretful worry must do something to gain self-control. "Overworked" is a term that should apply to neither father or mother. In fact that wholesome, broad-minded outlook upon life which should permeate the atmosphere of every home is hardly secured where physical fitness does not exist.

Preparation means intellectual fitness. Parents to be complete must have a knowledge of child life and child training. It means untiring study of the best authorities on child life, and not this alone, but technique as well, for theories without practice in adapting them can never make complete parents. When will we provide such training? Some schools do now. Why not all? Young women are no longer ashamed to enroll for the home economics courses in our universities and, as one lecturer said to a class of university girls a few weeks ago, the day must come when they will not be ashamed to enroll for a course in mothercraft. Parents equipped with the training such a course could afford plus a fund of general knowledge make intellectually fit fathers and mothers.

Preparation means spiritual fitness. What, if not preparation for a babe, can touch the spiritual nature of men and women? Who can refrain from reverent feeling, from supplication to God for help, from a sacred tenderness and joy, from spiritual uplift when he becomes a parent? If any, he is spiritually unfit. Forbush puts it well when he says, "Somehow into our religious education there must be brought the viewpoint that shall communicate to young people the sweet and chaste anticipation of parenthood." They must be "ready reverently and joyfully to accept their task."

RESPONSIBILITY

Since the home is the greatest factor in shaping the ideals and habits of our children, how great is the responsibility of parents that they make the home all it ought to be. Forbush urges that parents have particular and reciprocal duties or responsibilities. God holds parents responsible or he would not have spoken as he did. Let us quote it once more "Power is not given Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their fathers." (Doctrine and Covenants 28:13). Are we making the most of that period? Do we sense our responsibility?

JOYS

What gives a man or woman more joy than to watch the development of the child from the helpless, innocent babe to the helpful, righteous young man or woman? Complete parenthood reaps its rich reward in the joy that comes from the fulfillment of its purpose—a life well established, well controlled, capable of efficient service. Forbush puts the joy the child brings in these assuring words. "The loveliness of children themselves, even more than the miracle of their unfoldment is a parental joy." Also, "Children give parents more than they take from them. Only in some sort of parenthood, natural or spiritual does man attain his highest social and spiritual experience." It is this experience and the joy of it that the child gives the parent!

LYDIA THOMAS WIGHT.

By the Western Sea

SAN FRANCISCO

Sometime ago we conceived the idea of having a "men's night" at our auxiliary society, and thus let our husbands know something of the work we are doing. A committee was appointed who arranged a dinner menu, program, etc. The expense was divided evenly among the members who could attend. We invited our pastor, Brother G. J. Waller, and his daughter Christiana, who is our very efficient branch organist; also our ex-pastor, Brother G. S. Lincoln and wife.

The sisters came soon after lunch, that all might be in readiness by six-thirty, the hour announced for the dinner. Sister G. L. Sykes had charge of the afternoon cooking, and well she understands how that work should be done! Two large tables were spread in the spacious dining room, a welcome sight to the hungry men who arrived to do justice to the good things provided.

After the repast we listened to a program, in charge of our vice president, Sister John Cunningham.

"Our society," by Sister C. A. Parkin.

"The Children's Home," Sister H. D. Simpson.

"The ladies," G. S. Lincoln.

"The mother-in-law," H. F. Ewing.

"Island experiences," G. J. Waller.

Song, "Dear old dad," by Lillian Ewing with guitar accompaniment. As encore she sang "The automobile."

Brother Parkin sang a song his mother taught him when he was but nine years old.

A vote of appreciation was given by the visitors for the very pleasant evening, and upon the suggestion of A. R. Lawn, the auxiliary treasury was enriched by a neat little sum from each of the brothers. When the closing prayer was offered, all present felt that they had enjoyed an evening long to be remembered.

CLARA N. SIMPSON,

President San Francisco Local.

From the "North Countree"

WINDSOR, ONTARIO

Auxiliary work is new to everyone in Windsor, but in spite of this fact, we have made considerable progress. Officers were elected on February 5: Sister Gray, president; Sister Curtis, vice president; Sister Annie Dunlop, secretary; Sister D. Gray, treasurer.

At the present time we are taking up three different departments with Sister Gray in charge of the relief and service work, which group meets every week with an enrollment of twenty-three members, and an average attendance of nine. Sister E. Depew is superintendent of the educational department which has an enrollment of fifteen, and has held one meeting this quarter. Sister H. C. Bennett is in charge of the home and child welfare department which also has held one meeting but which has not yet enrolled members. The auxiliary as a whole met one evening in prayer service, and the Lord spoke to us in prophecy through Elder Brown, our branch president, and said that he was pleased with the efforts we had put forth, and if we would continue in faithfulness he would abundantly bless us. So you see we have a bright future before us. Ever hoping for the advancement of the work.

REBA PARKER.

Gradually cut down your meat intake to one meal a day and that not a heavy gorge; and note the brightness of intellect—that's what ails you.—*The Medical World.*

An Inland Local

OMAHA

Our local numbers about fifty who meet the fourth Wednesday afternoon of each month, at the home of some hospitable member. The program is varied, our last one consisting of a detailed account of the late General Convention at Lamoni, a song by Sister Kelley, a reading by Sister Kirkpatrick, and a report by Sister Wallace of Sister Eunice Smith's "Story-telling" as a convention program. Our business usually precedes the program, and is ably conducted by our president, Sister Holdsworth. Refreshments and social chat follow, and the treasury is enriched by a ten-cent donation from each one present.

Our relief and service department is under the supervision of Sister Winnifred Scott, wife of our branch president. The sewing department numbers nine, and they meet every Thursday afternoon, for the quilting, piecing, and sewing of various kinds. All members of the local are considered members of the relief and service department inasmuch as all unite for the success of our annual bazaar, and in other avenues of service. An apparatus for heating the water in the baptismal font in the church was recently installed and money has been raised in the hands of the branch officers for new seats in the main auditorium. Monthly "showers" by auxiliary members are now in order, the one for May being aprons, each one bringing her gift of an apron for the bazaar.

The young women's department is in charge of Sister Zadie Stearns, and has two Oriole circles, one with six members with Sister Winnifred Scott as Monitor, and one of older girls, fourteen in number with Sister Anderson as Monitor.

The educational department is under the supervision of Sister Anderson and has at present four classes, viz, sociology, seven members, who meet every Wednesday except the one devoted to the auxiliary, and who are studying Devine's book, Misery, and its Causes; the story-telling class, with ten members, who are pursuing their study under the direction of an Omaha instructor in the art, and meet two Friday afternoons a month; child psychology, with eight charter members, who meet the third Sunday afternoon in the month, in connection with the fourth study class, with nine charter members which is studying the child of the Adolescent Age. These two classes meet for a short address or paper of interest to both sections, and then divide for the study of their special topics.

We consider this plan of conducting the work of women in a branch is a very good one. It unifies their interests, makes a close bond between them, identifies them with each other and the branch, and yet gives them, individually, an opportunity to take up and pursue just those particular lines of work and study which appeal most to them, and none need feel either overworked or neglected, so far as opportunity is concerned. There is no overlapping of interests; no hard feelings of being "shoved out," or that one is "not needed," for all recognize that there is a place for each, that if every woman does not join and cooperate, there is something lacking that no one else can supply. The work of our women in every branch needs the special interest of every woman there; there is distinct loss to the auxiliary and to the church if any withholds her full consecration and her hearty support of what the women of the branch are trying to do. The spiritual atmosphere of the church and the branch is determined by the spiritual atmosphere of the homes, and the attitudes of the women in those homes. There is room in the plan for all; there is need for all; the woman's organization

needs every woman, and every woman needs the auxiliary and what it embodies.

AUDENTIA ANDERSON.

LETTER DEPARTMENT

Lamoni, Iowa

The community has almost resumed its normal attitude since the closing of the recent General Conference here. The services are well attended and a close observer can ascertain from the little sidelights that appear that there is a firm determination to succeed. We are not a demonstrative aggregation, but we like to believe that there is always running under the calm exterior an accumulating power that presages good results.

The aeroplane prices on the necessities of life greatly affect a place like ours, for the wages and salaries (if any-one here receives the latter) are the same as they were ten years ago, when prices were a hundred per cent less. However, most everyone is carrying around a goodly supply of callouses on the palms of their hands and sometimes the smell of battle (with the soil) on their clothes, so we'll do our part in the production of food the coming season—if it ever stops raining.

Steadily the gathering proceeds, sometimes almost imperceptibly but nevertheless persistently, and we welcome those who come with the intention of doing their utmost to make the community what it should be. Occasionally some leave, for one reason and another, but we are glad to note that nearly all of them express their intention of returning some day when they have bettered their circumstances.

We have our usual quota of local news: The old are dying, the youth are marrying, and homes are being brightened by the arrival of promising babies. Local affairs assume problematical proportions at times and either are solved or allowed to bring about their own solution.

The church and its activities are dominant themes with us, for the church is largely in the majority. The sacramental meetings on the first Sunday of the month are a tax on the capacity of the church building. A fast from the morning meal is universally observed and the usual increased spirituality from such observance is noted.

The meetings for the children at 11 a. m. on each alternate Sunday are counted a success. There are over a hundred children in attendance and subjects are discussed in sermons, stories, and blackboard talks that bring to them information they would otherwise fail to get. Our problems of teaching the young are different from the average branch, for we lack the religious opposition from the world that naturally keeps us on our guard and compels us to be well-informed. The incident related by President Frederick M. Smith at the priesthood lectures during the recent conference presents our case very nicely. The dean of the University of Iowa told him that the young people of our church usually excelled, for they believed that everyone was against them, and consequently were prepared to meet opposition. He further suggested that when that condition was removed, we would have to substitute something else in the line of opposition to arouse our young people and enlist their energies.

We learn that Walter W. Smith is to deliver the baccalaureate sermon for the graduating class of Graceland College here on the 27th, while President F. M. Smith is to deliver the commencement address on June 1.

DELBERT.

Independence Stake

The meetings throughout the stake enjoy added interest from time to time by the cooperation of the missionaries and visitors from abroad. On April 29 the ministerial force active in the stake were: Brethren U. W. Greene, J. Arber, J. J. Boswell, Bishop Keir, William Anderson, F. C. Warnky, J. C. May, T. C. Kelley; and our Brother E. T. Atwell aided in the song service at the Church of Christ, with Apostle U. W. Greene as the preacher in the evening. The music was selected from the Saints' Hymnal.

The midweek prayer meeting was attended by several of the visiting brethren who took part and bore convincing testimonies of divine direction; also the visions and dreams of several, especially of Brethren Griffiths and Russell, were prominent and imparted zest to the service. The following afternoon was the occasion of the opening of the Woman's building, with President Fred M. in charge, and Pastor Walter W. assisting in the speech making. Bishop B. R. McGuire offered the dedicatory prayer. Interesting talks were given on the subject of Latter Day Saint women's attitude toward the war.

On Friday night the Laurels gave to the Twelve and missionaries a reception. Closely connected with this is the food question, which is intensely interesting to all of us; and the parent-teacher association has arranged for a course of instruction in canning as soon as garden vegetables begin to come in season. Sister Ada Koehler is the chairman of the committee appointed to attend to preliminary work, and Miss E. Brown, of the Missouri Agricultural College, has been appointed instructor.

The spectacular side of the war is being presented to us, just now, and we hear about flag raising, with the presence of boy scouts, Camp Fire girls, the salutes of Battery C's cannon firing twenty-one guns, and last though not least, the reception and entertainment in Kansas City by a committee (one of which is our Brother W. N. Robinson) of envoys from France.

Judges and reverends and mayors witnessed and superintended the flag raising on April 28, down on the courthouse lawn; but the chief personages at the reception spoken of are no less than Premier Viviani, General Joffre, naval officers, and Chambrun, the descendant of Lafayette.

One more war item is the meeting to be in the interests of the conservation of food, on May 3 in the woman's building. Sister T. J. Sheldon is the chairman of the committee.

On last Sunday, April 29, Brethren Aylor and Rushton preached at the Stone Church. At the afternoon social service, with Brother Greene in charge, Brother May gave a farewell talk previous to starting on an oversea trip for London, England, where beloved wife and children and dear brethren and sisters of the faith are anxiously awaiting his return. May his confidence in our heavenly Father to give him safe passage increase, and, as was promised through the Spirit that day, "if faithful and humble" may God protect him and his family to "return again to their home in safety." Brother May solicited the prayers of the Saints that the work in England may prosper, and many of the honest in heart be brought into the Master's fold.

ABBIE A. HORTON.

What Shall the Harvest Be?

To the Saints of the Lamoni Stake: For the fourth conference year we are appointed to the stake to labor therein as a missionary. Inasmuch as the men who labor in secular affairs are divinely called to labor together with the ministry

to accomplish the work of God intrusted to all, the work is mutual, and we must seek to have our heavenly Father aid us. (See Doctrine and Covenants 119: 8.)

Can you aid us by information as to where new openings can be effected, and where labor can be bestowed to advantage? Try to help us along these lines. Labor was never more urgently needed by a united effort than at this, the world's most momentous era since the days of Adam. (See Jeremiah 30: 1-7.) Unfathomed perplexity never reigned so universally on earth as at present. Shall we "endure to the end?" (Matthew 24: 15). Let us labor together in harmony as hitherto; cultivate unity in incentive and achievement—even the salvation of priceless human souls.

The annual General Conference of 1917 has come, done its work, and now gone, leaving its labors to follow. It was as near the apostolic ideal (1 Corinthians 1: 10) in movement and purpose and execution as has been attained by any General Conferences we have attended since 1878.

"Awake to union and be one; or saith the Lord, ye are not mine. Yea, like the Father and the Son, let all the Saints in union join."

Pray for and help us for the salvation of souls' sakes.

Yours for the Lord's work,

LAMONI, IOWA, April 27, 1917.

C. SCOTT.

From Here and There

Prayers are requested by Mrs. Bertha Crook for her four-year-old son Gerald who is sorely afflicted. They are isolated and do not have church privileges, residing at Bonesteel, South Dakota.

A. E. Warr, district president, reports good meetings at Mobile, Alabama. Baptized 11 on the 22d and others were to follow. Good prospects for a year's work.

The name of R. J. Farthing should have appeared with the Des Moines items last week. It was missed when we clipped the last part of his letter and put it in the Miscellaneous Department.

A letter came into the office recently, asking how the resolution read that was passed by the recent conference to the effect that Sunday schools should not have program features, for they interfered with the Religio. Does anyone recall anything in the conventions that even hinted at this? We don't.

A letter from Joseph Thorpe at Andover, Missouri, says the Saints are receiving a goodly share of God's blessings and striving to carry on the good work. He believes that the young and old should strive to counteract the influences of evil in the world and fight a good fight. He desires the prayers of the Saints that he may do his part.

We hope Brother Curry will get them. From a personal letter we quote this: "I want to end this convention year with five thousand students enrolled in all normal courses, the majority in the standard. It is not impossible. Our campaign for one thousand during the winter and spring netted us about nine hundred and twenty-five in the final count." With an army of well-trained, spiritual teachers, what could we not do?

We have several letters from various localities, which contain a number of news items of local interest only, for which we are sorry we cannot give room. We are always glad to receive items which seem to be of general interest, but cannot feel justified in giving space to anything else. A good way to determine this is to ask yourself if you would be interested in similar items from a branch a thousand miles away, not knowing the people nor the circumstances.

EDGETTS, MICHIGAN, April 15, 1917.

Editors Herald: As I have been reader of the HERALD since last December and have read in its valuable columns testimonies and reports of this blessed gospel from all over the world, I feel led to send in our little mite.

Last December we were organized as a branch and I am glad to say that our Lord and Savior has bestowed upon us many blessings. We have strong opposition to the work here. There have been ministers and Sunday school missionaries around here very often and it seems as though they try to see how much they can misrepresent the work which we most sincerely represent. We are eighteen babes in Christ and our old pioneer brother, H. W. Heath. But thank the Lord we are united in this great gospel as an individual. Our opposition seems somewhat like the old serpent—just present unto him the true weapon and he will bite himself.

We are very poor financially and can only trust in the one who said, "Blessed are they who love and keep my commandments." We have bought two village lots and the hall which was recently used for union Sunday school, and when I came to this country five years ago it was being used for dance hall. Dance is something we never hear of any more, and there are about one hundred little children enjoying Sunday school, who, up to the last two years, hardly knew what Sunday school was. Our school is going along nicely: average attendance for the first quarter, 20; Easter Sunday, 52 present; yesterday we had 38. We expect to move our hall up to the street this fall and make other improvements.

Brother Archie Whitehead of Cadillac, Michigan, has been very faithful to us in proclaiming the gospel,—was with us Easter, preached four sermons. On Monday evening after Easter his last sermon was the most forceful, and, in fact, the best sermon I ever heard delivered, after which we had prayer meeting and Brother Whitehead was blessed with the gift of tongue, and the officers of this branch received a most promising prophecy. I, as an individual, had investigated this work before I accepted, and knew of its truthfulness, but this was more evidence. And I now stand as Paul of old, only he said he had fought a good fight, and I stand ready to fight mine and do what the Lord has for me to do.

Pray for us, dear Saints.

Yours in bonds,

SAMUEL LONG.

DALLAS, TEXAS, April 16, 1917.

Editors Herald: As I scan your many pages and find so many interesting letters, I concluded to visit you once more, as it has been some time since I have written to your pages.

It seems like the Saints are alive in the work and trying to do something for our Lord and Savior. It is always a grand pleasure to me to see so many edifying letters. Sometimes I feel as though the Lord had forgotten me, but he comes to me in my dreams at night, showing me I am still one of his children.

Since I wrote to your pages I have had to witness what so many others had to, and that was to give up my dear, sweet mother who was so dear to us all, and one who always was faithful and ever looking to the Lord. She was a devoted mother and Saint. I wish I might exercise the faith she did.

There has been so many changes since I last wrote to you. We have a small branch here but it continues to grow, and what few Saints there are seem to be alive in the work. We have Sunday school at 10 o'clock a. m., preaching at 11 o'clock, Religio at 6.30 p. m., preaching that night at 8 o'clock. I look forward to the time when we will have a large branch. Some of the members have moved away to different branches and we hated to part with them very much, as they were a stay to the rest of us.

We can see the prophecies being fulfilled fast here in the last few years. It is like the song goes, Our times are in thy hand. It seems like Satan tempts me more each day of my life, and I want all the Saints to pray for me that I may win victorious, that I may be permitted to hold out faithful and reign with Christ here on earth again. And then we won't have the fear of wars and all these things that torment us now. It appeals to me the times of the Gentiles are near at hand. I hope to see the day when we will all be united where we can be with Christ always.

Brother B. F. Spicer was up a short time ago to visit the Saints; and also Brother Glaude Kuykendall. We certainly have some fine sermons by the missionaries. Wish they would visit us more often.

I suppose I had better make my letter short for fear of the wastebasket. Asking all the Saints to pray for me that the light may shine more brightly, that I will prove faithful to the end, I am still,

Your sister in Christ,

2017 Cedar Springs Street.

LILLIE MCALISTER.

SPRINGFIELD, MISSOURI, April 20, 1917.

Editors Herald: Having a little leisure time just now I send a few lines from the Queen City of the Ozarks to let the world know we are still on the map. Our branch is still doing business at the old stand, with war clouds hovering over our beautiful city, and many of our bright young men off to the training camp. It brings to our minds the words of him who spake as never man spake: "Think not I am come to send peace on the earth; I come not to send peace but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes will be they of his own household."

This might seem strange language to some after reading the wonderful message brought to the lonely shepherds while keeping watch over their flocks by night. The angel said, "Fear not, for behold I bring good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." Then there came a multitude of the heavenly host, praising God and saying, "Glory to God in the highest and on earth peace and good will to men."

We feel sure that all true Saints of the latter days have a true conception of the two statements made by the divine Master while the teachings of the Savior are broad, comprehensive and full of love. He knew also that they would bring division, bloodshed and utter ruin to men and nations. So I believe we as a people have a grander conception of the prevailing conditions than the Christian world in general, but after all this I don't believe we realize the full import of the awful carnage and bloodshed of the warring nations. And to think that our peace-loving Nation has been drawn into the conflict! Present-day revelation tells us that God chose wise men to frame a constitution and to form a declaration of principles that doesn't have an equal in the annals of history.

The declaration made by the Savior, "As you would that men do unto you do ye even so unto them," is the only principle that will save men and nations. While the Lord knew present conditions would prevail in our day, he did not decree that it should be, but as we witness the closing scenes of the world's history we can look back over past history and see why the Savior made the statement, "I come not to send peace on the earth, but a sword." While our bins and warehouses are almost bursting with plenty, strong armed men and women and their God-given offspring are walking the earth and going to bed hungry. May the time speedily come when

universal peace will hover over all the earth and man will be his brother's keeper.

Now let us look at the bright side of the future, for surely the sun shines just as brightly behind the darker cloud as at the brighter noontide, but looking through a glass darkly we don't see it. Let me say to all the hastening time is on and if we are ready we will soon hear the glad message on earth—peace, good will to men.

As God did raise up a prophet in our generation and told him to herald to the world that the time had come that he would set his hand for the last time to gather his people Israel, and told him to preach repentance to fallen man and to build up his church and kingdom on earth again, when the honest-hearted began to rally around the standard of revealed truth, the church was so in order and the little stone that was cut out of the mountain began to roll, then the prophet was told to go to the land of Missouri and to the place called Independence, in the land bordering between Jew and Gentile, and there he was told to purchase and dedicate a certain spot of ground west of the courthouse, and it was to be used to build a temple on, which temple should be built in this generation. And the Lord further said his people should purchase the land and redeem Zion. If latter-day Israel had heeded the admonition what might have been the result? But we need not look backward now, our hope is in the future.

The Lord told us his people would return and build up the waste places. They have returned and so surely as Joseph Smith was a prophet of God Zion will be redeemed, the temple will be built, and the Lord will overshadow it with a cloud and his elders will be endowed with great power, and many demonstrations of God's power will be displayed. If we should be living then will we be able to rejoice, or will we be sifted out and be gathered with the tares? The first prophet came and did his work under the most trying ordeal that could fall to the lot of man; he, under all these trials, ushered in the great restoration, established the church with all of its ancient gifts and blessings.

"When earth in bondage long had lain, and darkness o'er the nations reigned, and all man's precepts proved in vain a perfect system to obtain," God as in former ages sent an angel to his prophet and the priesthood long since lost was restored. That prophet sealed his testimony with his life's blood and is not, for God took him. The second prophet rallied the scattered forces, and, according to promise, returned to build up Zion. He began to build on the foundation that his father had laid, did a great and grand work, and is not, for God took him. And now we have the third prophet at the helm, and, no doubt, we will see a great awakening under his rule, and knowing what we do and believing what we do, it would be wise in us to lay aside useless pleasures and be true to the covenant we have made and put forth a great effort to perfect our lives, that God may fill our vessels with oil so when the midnight cry goes forth, "Behold the bridegroom cometh," we will be ready to enter in before the door is shut.

I will give some of my personal experience. My lot has been in a good measure a hard one. I was forty-eight years old before I heard the angel's message. After a time I accepted it, and was soon called and ordained, and for seventeen years have been trying to warn the world and labor for a living. Most of my time has been spent in the little city where I first heard the message, have never met personally many of the representative men of the church, have heard complaints pro and con about the conditions that exist in Zion, but all this has not shaken my faith in the gospel, but in some men. I have a knowledge that men nor angels

nor the archfiend of darkness can shake, but many times I have felt grieved over what I heard, but that is all cleared away.

Recently I had to make a hurried trip to Kansas City, and while there I was permitted to visit Independence. With my limited time I think I saw as much as the average man would. On account of General Conference I failed to see many of the officials that I have wanted to see. I visited the bishop's office and the *Ensign* Office and then the beautiful temple lot and had a good view of it and the surroundings. While there I was made to feel the solemnity of the occasion and my mind went back to the time when the latter-day prophet stood there and dedicated that beautiful spot for its future use. Night coming on, I took shelter under the friendly roof of the Order of Enoch house. Not yet having met one that I had ever seen before, I was made to feel that I was at home and among God's people. War and politics had no place there—the gospel was the theme. After supper we attended prayer meeting in the basement of the Stone Church, and, to my surprise I met the largest body of people I had ever seen in a prayer service. A good spiritual prayer meeting was the result. After a good night's rest we had breakfast and all gathered in the office and the good young sister with coat and apron on was called in and was requested to read part of a chapter, after which the writer was called to offer prayer. At my age and in all my travels I have never seen this in a public house before. In the language of one of old, "Surely the Lord was there." The sister in charge is surely the right one in the right place. We paid our bill and went to the Sanitarium and was shown through it by a polite young sister and was glad to know of the work being done. Finally we were permitted to inspect the Saints' home and found everything the very best, and the sister in charge is surely a patient, faithful Saint. We were called on to administer to one good old sister, and hope and pray that she was blessed.

I feel to say like the queen of old, "Lo! the half has not been told." May the blessings of heaven rest and abide with the church institutions and those in charge. I have seen for myself and am satisfied the best is being done that can be under the prevailing conditions. If we had kept the laws as given, what a different state of affairs would prevail. The redemption of Zion should be a burden on the mind of every one of God's people. Former Israel lost by failing to do. Will we do likewise?

In conclusion, my testimony is that this gospel is true. It is with our best efforts to live it and build up a character that will stand the test. Our branch aims to put forth a greater effort to evangelize the city this year than ever before, at least, that is the sentiment now. The sisters' aid is doing a good work and by their good work the branch is not in debt. They have paid for our street paving and have installed electric lights in the church house. We have a beautiful city and a good all-round healthy county and are glad to welcome good live Saints to join us in our effort to build up the work here in regions round about Zion. We are handicapped with the high cost of living, but look for better times.

Still in the conflict,
306½ East Commercial Street. J. W. QUINLY.

DES MOINES, IOWA, April 25, 1917.

Editors Herald: From the holiday time till February 21 I was at home. My wife contracted a severe cold while caring for the fires previous to my return, and this resulted in her illness. I was not idle while caring for her, but did local work as called upon, some reading and wrote several

articles. A young brother remained at my home while I was away and relieved my wife of some of the heavier work.

Till March 4 I labored with Brother John Ely at Higbee, where I found improvement in a spiritual way, and left the Saints encouraged.

Held my first week of services at Bevier from March 6 to 11. Much blessed in ministering. Began a week's meetings in the Menefee Schoolhouse the 13th, continuing till the 19th. Closed with a crowded house, but felt that my work there was concluded. Many requests for my return at each place where I ministered.

Returned home the 20th to prepare for the work of the presidents of the seventy. The first session of their meetings preparing their work for the conference, was held on the 27th, and from that time till the close of conference I attended from two to six meetings a day. This was one of the busiest sessions of the council and of conference that I ever attended, and was indicative of a hastening time. Several items were referred to committees and some that had been deferred from former conferences were not considered.

On the 13th I was ordained to the office of high priest, it being thought by the conference and the Lord that my work was from hence to be in the local instead of the missionary department. After occupying as a seventy since 1879 and never in all that time have I accepted the position of either branch or district presidency, but have assisted in a local way when called upon, even to doing the work of janitor.

For the last seventeen years the work that I have done in a clerical way for the quorums and conventions and councils has been very heavy, and became more so as time advanced, so that I felt a degree of relief to occupy more in a local way than hitherto, in fact it had become almost a necessity, as the Lord well knew. I do not expect to cease my activities, which are well known to those who know me best, till I have finished my course, and the welcome is accorded me to accept the crown of life.

Previous to my going to the Menefee Branch there had been some opposition by the Christian Church membership, of which I was not well informed. I write this history of the opposition by request.

While holding services at the Menefee Schoolhouse and lodging with Elder C. W. Miller, the president of the branch in that part, Mr. C. E. White, one of the church board of the Christian Church came to have a talk on religious subjects with me. In the course of the conversation he expressed an earnest desire, and as I thought an honest desire, that the difference between the two churches in that neighborhood might be settled. I told him I did not know of any other way to settle these differences than that each church would secure a qualified representative to defend the church which he represented. That was agreed to, and I wrote out the usual church propositions. These were submitted to Elder T. R. Glidwell, the pastor, and the decision was that these church propositions would not be considered by them till it was determined what would be done with those they had presented to our people some time previous, of which neither I nor the president of the branch knew anything. On December 14 Mr. White gave to Brother Miller a copy of what he said Elder Glidwell had presented some weeks previous from the pulpit, which were neither signed nor dated when sent to me. I immediately wrote underneath them:

"December 14, 1916. No signature to the above. No one stands responsible for them. This is the first time it has been known that such propositions existed by either of us. C. W. Miller, J. F. Mintun."

I then returned them to Mr. White.

These propositions were:

Proposition 1. Was Joseph Smith, jr. a prophet of God?

Proposition 2. Do the Holy Scriptures teach that the Book of Mormon is wholly of human origin?

Proposition 3. Is the church of which I am a member in harmony with the church described in the New Testament in respect to doctrine, organization, faith and practice?

Proposition 4. Is the Reorganized Church of Jesus Christ of Latter Day Saints of which _____ is a member in harmony with the New Testament in respect to doctrine, organization, faith and practice?

I then wrote out propositions covering all the principles contained in the above and sent a copy to the church board and to the pastor, Elder Glidwell, properly signed, and giving reasons why we could not consider undated and unsigned propositions. Some one of the church board reported that they had done all they could to get me to debate, but that I would not. I then wrote to the church board and Elder Glidwell, urging a favorable consideration of the propositions sent, so that on January 20 I received the same propositions they had previously sent, as quoted above, signed by the president and secretary of the church board, not even designating which of them they would affirm and which deny. I wrote a lengthy reply to their letter and the reason that such was not a proper signature to propositions, and sent another copy of propositions properly signed, urging them that if they wished the differences between the two churches settled to sign one of the copies and retain the other and notify me when complete arrangements could be made.

The propositions that I then sent covered the prophetic calling of Joseph Smith and the divine origin of the Book of Mormon in the one proposition, they to affirm as the second proposition—

"Does the Bible, consisting of the sixty-six books of the Old and New Testaments, contain all that God has ever revealed or ever will reveal to man essential to his salvation," the third proposition being the affirmation of the church they claimed to represent, and the fourth their church proposition so worded as to explain what church they represented.

Nothing was heard further from them till after Brother C. W. Miller notified them on March 9 that I would be in the neighborhood March 13, and would be at his house ready to sign up propositions and rules to govern the debate they seemed desirous should be held.

On the 12th, the same propositions they had previously sent, and in the same order were signed by the president and secretary of the church board "of the Church of Christ at Lagonda," designating which they would affirm and which deny, which they had not previously done, but requesting them to be signed by "the board of the Reorganized Church of Jesus Christ of Latter Day Saints at the Menefee."

I then signed propositions 1 and 2 as sent by the board previously, a copy of which I have already given, then changed the order or proposition 3 and 4 so that our church proposition would appear as proposition 3, and their church proposition 4. I also inserted in its proper place the name of their church as "the Church of Christ at Lagonda," which they in their last letter said they were the board of in signing the propositions.

On the back of one of the leaves of my letter to them was written, and the entire letter with propositions returned to me, the following:

"Dear Sirs and Brethren: Not authorized to call a board meeting except on receipt of the signed propositions sent you as stated in letter of the Board of the 12th. H. S. Corey." (Mr. H. S. Corey is president of the board.)

They claimed, so one of the board said, that because I inserted the name of the church, "the Church of Christ at

Lagonda," they having previously refused to insert the name of the church they were to affirm, but which church the board claimed to represent when they signed the propositions the last time, and because I changed the order of the third and fourth propositions, the ones I signed and sent to them were not the same propositions. But I insert them here just as I signed them so the reader will see whether their claim is a correct one or not:

Proposition 1. Was Joseph Smith, jr. a prophet of God? J. F. Mintun affirms.

Proposition 2. Do the Holy Scriptures teach that the Book of Mormon is wholly of human origin? J. F. Mintun denies.

Proposition 3. Is the Reorganized Church of Jesus Christ of Latter Day Saints, of which I am a member, in harmony with the church described in the New Testament in respect to doctrine, organization, faith, and practice? J. F. Mintun affirms.

Proposition 4. Is the Church of Christ at Lagonda, of which I am a member, in harmony with the church described in the New Testament in respect to doctrine, organization, faith, and practice? J. F. Mintun denies.

I then sent to each of the board a letter notifying him that on the 19th I would publicly present at the Menefee Schoolhouse the status of the debate, and show who was not willing to debate. These copies were delivered so that all were received on Saturday, the 17th. On the 19th the schoolhouse was filled, but only one of the board present, Mr. White. I had indicated in my letter that anyone whom they might designate would be permitted to ask questions at the close of my service.

At the close of the service I presented the following:

LAGONDA, MISSOURI, March 19, 1917.

To Whom it May Concern: For the reasons herein presented, I present the attached propositions:

1. There has been much agitation of the differences in belief between the two churches represented by local organizations in the vicinity of Lagonda, Missouri, and several attacks have been made against the Latter Day Saints by literature and lectures, with replies thereto.

2. Every time a person, by reason of his choice, makes a request to become a member with the Latter Day Saints that agitation makes itself apparent.

3. There is an honest desire expressed by a few to have the differences between the two churches, above referred to settled, which cannot be done except by a thorough examination of the evidences on both sides, which is best done by a public debate conducted by thoroughly qualified representatives of each church.

4. That it cannot be said truthfully that the Latter Day Saints will not defend their faith by a debate upon fair propositions.

5. Believing that to prove many churches wrong does not prove any right, we believe that each church should be willing to defend some item of their belief.

6. That the people may be given the opportunity to make a fair examination of what the Bible teaches in regard to doctrine, organization, faith, and practice.

Propositions informally presented:

Proposition 1. Was Joseph Smith a prophet of God? Latter Day Saints affirm or—

Proposition 1. Is the Book of Mormon of divine origin and worthy the belief of the followers of Christ? Latter Day Saints affirm.

Proposition 2. Does the Bible, consisting of the sixty-six books of the Old and New Testaments, contain all that God has ever revealed or ever will reveal to man essential to his salvation? Christian Church affirms.

Proposition 3. Is the church of which I am a member, known as the Reorganized Church of Jesus Christ of Latter Day Saints, in harmony with the Bible in respect to doctrine, organization, faith, and practice? Latter Day Saints affirm.

Proposition 4. Is the church of which I am a member, known as the Church of Christ or Christian Church, in harmony with the church described in the New Testament in respect to doctrine, organization, faith, and practice? Christians affirm.

Conditions: 1. Each disputant to have satisfactory indorsement from his respective churches.

2. At least six sessions of two hours each, consisting of two half-hour speeches by each disputant on each proposition.

Respectfully,

J. F. MINTUN.

General Representative of the Reorganized Church of Jesus Christ of Latter Day Saints.

I am in hearty accord with all the above.

C. W. MILLER,

President of the Branch of Latter Day Saints in the vicinity of Lagonda, Missouri.

On the 8th instant the Christian Church tried to set themselves aright in the estimation of their neighbors, but in this they largely failed. They tried to represent that we were the aggressors, when the facts were then presented that the first private challenge was made by one of the members of the Christian Church to one of our members, and the first public challenge was made by Elder T. R. Glidwell from his pulpit.

From expressions made this will be the last effort the Christians of that place will make to secure a debate.

With a love for the truth, and a desire to be at peace with all men, I am

Yours in Christ,

J. F. MINTUN.

[Propositions for a debate should be fair. Each side should defend a like number of propositions, otherwise the effect on the audience is not equitable, and arguments are sometimes used which are not tenable, as they prove too much. As to the propositions signed above, there appears no reason why the insertion of the name of the church and the changing of the order should prove objectionable. Nevertheless, the propositions are objectionable because the second proposition is not clearly stated. If it is intended to affirm the proposition that the Bible contains all of the Word of God, that should be clearly stated. But if this means that the real point at issue will be, Is the Book of Mormon of divine origin? then it is unfairly stated, for that proposition, and is again not fair since it would place on Elder Mintun the obligation to defend three out of four propositions, giving him an unequal share of the burden, and on one proposition—the second—placing him at a disadvantage by stating the proposition inversely. We are willing to defend any doctrine or teachings of the church; it is only fair that those taking the opposite side in the debate should assume an equal burden of affirmative argument.—EDITORS.]

FANSHAW, OKLAHOMA, April 27, 1917.

Editors Herald: I wish to communicate through your columns as to the work of the church at this place. We have struggled long here against much discouragement, but the work is taking on new life which makes us all rejoice.

Brother E. A. Erwin has been with us two Sundays in succession, baptizing nine. The house was crowded to overflowing with each service. Many souls stood up to reality of the great latter-day work. Several to be baptized next Sunday, the 29th. Look for a great ingathering. This branch

is presided over by B. E. Goss, a faithful servant of the Lord. I hope he will continue faithful until a final victory is had over Satan and his powers.

I will say in conclusion, I love this latter-day work for I know that it is the work of God. I ask the prayers of all the brethren and sisters throughout the church for us that we may be able to meet the condition that is surely coming on the world with exception of the Lord, and be prepared to gather home to Zion.

May the blessing of God rest upon all his servants everywhere, is my prayer.

W. O. BRANNON.

MUNSON, FLORIDA, April 25, 1917.

Editors Herald: We were pleased to receive the DAILY HERALD during conference, and we thereby got the appointments and closing sessions about one week sooner than by the weekly HERALD.

We were pleased, in the main, excepting, of course, that the conference sent us only two missionaries, and the strangers, and sent our old and tried missionaries to other fields. However, what is our loss is others' gain, and we hope our two new men will do us good.

I am inclosing a clipping from the *Pensacola Journal* of recent date, showing the itinerary of a Catholic priest of that place, and showing unmistakable signs that the wounds inflicted upon the Catholic Church in Europe are healed in free America.

In Revelation 13: 16 we are told: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This must refer to the time when Pepin and Charlemagne gave such prestige and power to the papacy. Meyers, the great historian, tells us of the birth of Mohammed in A. D. 570, and of the conquest of Italy by the Lombards the same year. Brother Macgregor's *Marvelous Work and a Wonder* gives this as the true date of the beginning of the papacy, or the beast of Revelation. Revelation 13: 12 speaks of "another beast which exerciseth all the power of the first beast." Revelation 15: 13 speaks of the dragon, the beast, and the false prophet.

Now it seems we have four powers to deceive and do harm, to-wit: Satan, the papacy, the false prophet, and Protestantism, the daughters of Babylon, the second beast. Revelation 13: 3 tells us of the beast receiving a wound, and it was healed. The wounds and knocks the Catholics received from the time Wycliffe translated the Bible into the English language, and through the shifting scenes of the Reformation down to 1871 when Victor Emmanuel despoiled the popes of the last vestige of temporal power, must constitute the wounding of the beast.

Now, for the time of the healing. When it was written in the Constitution of the United States that all men could worship God according to the dictates of his own conscience, then it was that Catholicism got a new and broader field of enterprise and growth, and to-day she is waxing great, with no chance of any ruler's placing a ban on her or hindering in any way.

Now we see the dragon, which is the Devil, with his three colleagues, the beast, Catholicism, the second beast, Protestantism, and Mohammedism, the false prophet, all arrayed and firmly pitted against the work of Christ, the true church, for the final conflict in this the last dispensation of God's providence to mankind.

Oh, how sore is the conflict. What odds for the truth to battle against! With the true faith besmirched by the

Brighamite apostasy wherein many are caused to feel a disgust for anything pertaining to the Latter Day Saint Church and its faith, the truth being "evilly spoken of" by reason of some "privily bringing in damnable heresies," the work of the missionary force is against awful odds and we should all feel a desire to sustain them, the missionaries, not only with our prayers but with our tithes and offerings, that their families may be fed and clothed in their absence, and that we all may be laborers together for the promulgation of the gospel in this the last and greatest battle for God's truth.

Let me summarize: We have Satan as the dragon with power to counterfeit the spiritual gifts as witness the claims of many of the churches, and Mohammedanism in the east with its millions of followers, and the beast in the west, Catholicism, with its millions of followers, with the daughters of Babylon, the Protestants, the second beast with its millions of followers, interspersed and woven in, each and all at peace with each other, having agreed to not discuss doctrine and claiming that all is right, anyway, and that it is not necessary even to belong to any church or to be baptized at all if your heart is right—this and these all combine to make a solid phalanx or bulwark of opposition to the truth. Oh! may we all see eye to eye and strive while it is yet day when man can work, consoling ourselves with the thought that the straight and narrow way is to be found by the few while the many go in the broad way. May God help us.

Your colaborer,

S. D. ALLEN.

SPEARFISH, SOUTH DAKOTA, April, 26, 1917.

Editors Herald: Spearfish is one of the last, and perhaps least, of the many secluded spots into which you wend your way to carry the message of truth, but you are no less appreciated because of that fact. While we would enjoy sitting at one of the central tables and partaking of the spiritual food as it comes direct from the heavenly provider, yet we are happy in receiving the fragments that fall to us through the medium of your pages.

While we are beset by human weaknesses and plenty of them, and while there are discouraging features that frequently enter into our work and seem to scatter our forces, there are other occasions when a spirit of unity and good fellowship takes possession of us and we are happy. It is one of these occasions of which I especially wish to write.

On Saturday, April 21, while sitting in our office mentally figuring the weeks profit and loss, we were interrupted by a gentleman coming in who had every appearance of having been well kept, and our mental conclusion was that he was a newspaper solicitor, as he was carrying a daily issue, but who proved to be Brother J. B. Jordan of Watertown, South Dakota, traveling representative for a cutlery company of Kansas City, Missouri.

In the course of our conversation we learned that Brother Jordan would be with us over Sunday, that he carried a violin with him as well as a good voice and that he was willing to assist us in our Sunday evening literary program, after the Religio service. Sunday afternoon was spent at the home of the writer where most of the Saints and some friends assembled, and a pleasant and profitable afternoon was spent. In the evening at the little church we were greeted by a congregation not large but appreciative, with a goodly number of nonmembers, and the program was nicely complimented by those who were present. Full advantage was taken of Brother Jordan's willingness to be used and he was worked in a male quartet, a violin solo, duet, and obligato, all of which were duly appreciated.

As Brother Jordan could gain no time by leaving Monday

evening, he decided to stay over until Tuesday morning. As soon as this was known Brother D. D. Plumb got busy and arranged for another musical evening at his home. The Saints were invited as well as a number of friends, and a most enjoyable evening was spent together, which we believe will result in good as the spirit of unity seemed complete.

As "variety is the spice of life" we got ours on the way home. About nine o'clock a heavy rain set in which caused us to anticipate fun ahead, as four of "Henry's Ramblers" stood out in front of Brother Plumb's with only three chains to supply the four cars. About eleven o'clock the rain had somewhat abated and we decided to take to the mud. We had some pretty stiff grades to make on the way home, and as we were the last car to leave we were not surprised when we reached the worst grade to find the other three cars securely anchored while most of the lady passengers were backed up against a wire fence absorbing the rain. It was up to the men folks to put their shoulders to the wheels and push. While the process was rather slow it was effective and in due time we were all at the top, wet and muddy, but good natured. Brother Jordan jumped into the mud and pushed with the same degree of enthusiasm that had characterized his "fiddling." With the exception of this little "dampener" it was an evening well spent, and we feel that much benefit was received from our association together during Brother Jordan's stay; not only were the members stimulated to greater activity along these lines, but a very friendly feeling was created among our friends not of the faith that we believe will develop into a closer relationship.

Our best wishes are for you and the message you carry, and we trust that in the final summing up when the blessings are being awarded there may be enough for all, and something left for Spearfish.

Yours in the faith,

GEORGE W. NEWTON.

[The following letter is one submitted as a second weekly letter by Elder Rannie. It contains points of such marked interest that President Smith has sent it to us with the privilege of publication.—EDITORS.]

LAWRENCE, KANSAS, April 27, 1917.

Elder F. M. Smith: On Sunday night I attended a mass meeting on "the hill" in the Robinson Gymnasium in the interest of food production and its conservation. The city churches were all closed. The principal speaker was the president of the Kansas Agricultural College; the others were prominent men of the city of Lawrence.

Some of the things said enter into the building up of Zion, which is now the chief concern of the Nation on account of the war. It was stated that \$700,000,000 was wasted every year by the American people, and that of that amount \$20,000,000 was for chewing gum.

Allowing our membership to be 70,000 in the United States, our share of the \$700,000,000 would be \$490,000, which is quite an item, and as the standard set by our heavenly Father is higher than that of the world, it is quite likely that if we could add the cost of what the Lord advises against, it would greatly increase that amount.

About one hundred and fifty of the university students have quit to enter the army. The *Daily Kansan* said a great percentage of them were "slackers" in their studies and they were glad of an opportunity to hide their deficiency. The president of the college advised against hasty enlistment, saying that the service of educated and trained men would be needed when the war was over. And through the *Daily Kansan* the information was given out that they did not want the medical students to enlist, that their service would be in great demand during and after the war.

I have been spending my time at home and in the public library reading the current magazines and good books. I have found a special interest in one book, *Home Life in Colonial Days*. It removes from my mind some of the traditions that have been handed down. I find that while they had many commendable virtues worthy of our imitation, that the shortcomings common to humanity were found among them; such as vanity, pride, selfishness, extravagance, and oppression, and drunkenness. I perceive that the best are better than they were one hundred years ago and the bad are worse.

Your brother,

EDWARD RANNIE.

DENVER, COLORADO, April 30, 1917.

Editors Herald: 'Tis said "Silence makes the best noise" but not so with the members of the Second Denver Branch, for we are all awake to the fact that God is calling us to come up higher, and while we remain silent it may place us in such a dormant condition that we may forget our duty, so we are all up and doing. Our members are all rejoicing in this blessed work and with God's divine help we are all striving.

God is the pilot of our ship, the captain of our crew, our aim in life the port. If we make a mistake, forget it, but let us profit by it; if some one unjustly hurts us, forget it by remembering to return a kindness. The Spirit moves us and we want to press onward.

We want to throw off the present daily routine that become monotonous. We want to be up and doing the Master's work.

If men would cease to worry
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spoke to neighbor
As love demands of all,
The rust would eat the saber—
The spear stay on the wall.
Then every day would glisten
And every eye would shine,
And God would pause to listen
And life would be divine.

OLIVE L. BULLARD.

MISCELLANEOUS DEPARTMENT

The Presidency

To the Saints of the Southern Ohio District; Greeting: Brother H. E. Moler having been appointed to the Clinton District, has tendered to the Presidency his resignation as president of the Southern Ohio District. Brother Arthur Allen having been appointed to the Southern Ohio District, we have asked him to assume the responsibility of the presidency of the district until the convening of the district conference.

FREDERICK M. SMITH, *president*.

Pastoral

To the Saints of Southern Ohio District; Greetings: Having been appointed to take Brother H. E. Moler's place as district president, and in consultation with Apostle G. T. Griffiths, we have set the time for the reunion from August 3 to 11, to be held in Wellston (the location in Wellston will be given later). Conference will convene at 10 a. m. on the 10th. We hope that all who can will make preparation to attend and make this reunion a success. Arthur Allen, district president as per appointment of First Presidency, 1432 West Walnut Street, Independence, Missouri.

To the Saints and Friends of the Owen Sound and Toronto Districts; Greeting: It is decreed by the appointing powers that I shall return again to the above-named mission, and, also, that I have charge of the missionary arm of the work. I do hereby invite the hearty cooperation of all those that love the work of God.

I trust, as servants of the good Master, that we can labor together in unity and love, and thus be a power for good, teaching both by precept and example.

We will be pleased to hear from those who desire preaching in their respective vicinities, especially where new openings can be effected.

I will be in the mission between May 15 and June 1.

My home address is South Boardman, Michigan, box 45; mission address, Clavering, Ontario. I would be pleased to hear from the brethren of the missionary force at least once a month.

Trusting that the Lord will bless us with a goodly degree of his Holy Spirit in our labors for him the ensuing year, I remain,

Your colaborer for Christ,
W. D. ELLIS.

SOUTH BOARDMAN, MICHIGAN, April 29, 1917.

Conference Notices

Lamoni Stake, at Evergreen, June 9. First session prayer meeting at 9.30 a. m., followed by business meeting. C. I. Carpenter, secretary.

Nauvoo District, at Fort Madison, Iowa, June 16 and 17. Have branch reports in hands of secretary by June 1. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Fremont District at Thurman, Iowa, June 2, 11 a. m. Auxiliary conventions begin with evening session Friday, June 1, concluding at the morning session Saturday. T. A. Hougas, district president.

New York District, with Niagara Falls, in their recently dedicated church, corner of Willow Avenue and Seventeenth Street, Niagara Falls, June 9 and 10. Business session at 2.30 p. m. of the 9th. Every member urged to be present. Send reports before the 5th to Miss Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York. A. E. Stone, president, Willoughby, Ohio, R. F. D. 2.

Convention Notices

Nauvoo District Sunday school and Religio at Fort Madison, Iowa, June 15.

Gallands Grove Religio and Sunday school, at Cherokee, Iowa, June 7, at 8 p. m. and continue the following day. Floy Holcomb, secretary.

Southern Indiana Religio and Sunday school with Indianapolis local, May 18, 1.30 p. m. Goldie V. Brook, secretary Religio; Jessie B. Mast, secretary Sunday school.

Northwestern Ohio Sunday school, Toledo, June 2 and 3. Woman's Auxiliary meet all forenoon on Saturday. All Sunday school and Woman's Auxiliary workers are requested to be present. All requested to bring lunch baskets. Take Dorr Car, get off at Waverly Avenue. Olive Ulrich, secretary.

Sunday school and Religio at Frazee, Minnesota, June 15, 1917. Election of officers for the Religio. Come prepared to discuss the following topics: Spiritual preparation of teachers and officers, organized classes for boys and girls, library and normal work, committee work and the boy problem. Ralph Murdock, president.

Addresses

Gomer T. Griffiths, Willoughby, Ohio, R. F. D. 2.

A Miller Wanted

The Lamoni Order of Enoch would like to correspond with some brother in the church who is a practical miller. We have a proposition for a man who is thoroughly qualified for the milling business. Address A. Carmichael, President, Lamoni, Iowa.

Dairyman, Agriculturist and Horticulturist Wanted

The Lamoni Stake Bishopric would like to correspond with some brother in the church who is a practical man in the above lines. We have a proposition for a man thoroughly qualified for the work who would like to locate here. Address A. Carmichael, stake bishop, Lamoni, Iowa.

Our Departed Ones

ONEY.—Lyle Coney, son of Brother Frank and Minnie Coney, was born May 19, 1906. Baptized last July by Warren McElwain. Died April 18, 1917, at Poplar, Montana, of croupous diphtheria. On account of the nature of the disease no services could be held. He was sick only a very short time without any suffering, and peacefully fell asleep in his mother's arms.

LAW.—Brother Samuel Law, of New Bedford, Massachusetts, Branch, was born at Lodmorden, England, February 26, 1852. Baptized at New Bedford by John Smith, June 29, 1899. Died April 11, 1917. Always loyal, he lived in the one hope; was highly esteemed and respected. Funeral services by John E. Rogerson to a large attendance of relatives and friends.

HATFIELD.—Juliel Clark was born June 8, 1837, in Ross County, Ohio. Married Benjamin Clark in 1854. Married Charles Hatfield in 1913. She became a member of the Christian Church in her youth; for a number of years she has been favorable to the latter-day work, and two of her sons have been baptized. Died April 22, 1917. Funeral services conducted by D. T. Williams from the home.

SHOTTON.—William Henry Shotton was born July 31, 1903. Baptized by J. W. Paxton, July 21, 1912. He was a faithful member of the church; considerate of others, patient in suffering, and his faith was always centered in God. Died April 12, 1917. Survived by his parents, 4 sisters and 1 brother. Funeral sermon by Frank Izatt; interment in Oak Hill Cemetery at Taylorville, Illinois.

MCCORMACK.—Miss Jennie McCormack was born at Goreville, Illinois, August 11, 1901. Died April 24, 1917, at her home in Independence, Missouri, after a severe and lingering cold and fever of ten months. Leaves to mourn, father and mother, Brother John H. and Mary J. McCormack, also 5 sisters. Funeral from the Saints' church, interment in Mound Grove Cemetery. E. L. Kelley and J. Metcalf conducting services at the church, and James J. Teeter at cemetery.

KENNEL.—Mary Jane Pearson was born August 23, 1851, at Hill, New Hampshire. Married Edward Woodman, December 31, 1870. To this union were born two children. Baptized May 19, 1879. Mr. Woodman having died, she later married Valentine Kennel, December 4, 1882, and they always made the missionary welcome. She died April 22, 1917, at her home. The funeral was conducted by D. T. Williams, from the Methodist church in Montour, Iowa. She was loved and appreciated by many friends.

SCHWEERS.—Little Kenneth Edward Schweers, son of G. E. and Sena Schweers, born July 29, 1911, at Burlington, Iowa. Though a child, he had faith in the promises of God through the ordinances of the gospel, upon one occasion taking the oil to the pastor, asking for administration and receiving a blessing. On April 6, 1917, typhoid fever laid its grasp upon him, later pneumonia set in, and after being unconscious for several days, died April 27. Services at the home. Sermon by D. J. Williams to a crowded house of relatives and friends.

HERRICK.—At Lamoni, Iowa, April 25, 1917, Sister Catherine Herrick, aged 91 years, 11 months and 3 days. Born May 22, 1825, in Manchester, England. She and her parents were baptized there in 1839; came to America in 1842 and located at Keokuk, Iowa. She united with the Reorganized Church in 1866, baptized by J. W. Lake, and remained steadfast all the seventy-eight years of gospel faith. In January 1850, her mother and one sister were drowned while crossing the Mississippi on the ice. Funeral service by H. A. Stebbins and H. N. Snively. Body taken to Centerville for burial by the side of her daughter.

Book Reviews

SAINT PAUL THE HERO.—By Rufus M. Jones, New York, Macmillan Company, 1917, 172 pages. This book is one written primarily for boys. Many volumes have been prepared concerning Saint Paul, more, probably, than concerning any other New Testament character, with the exception of Jesus. But these texts have been mostly for adult students. This book is to make its appeal to the boy and girl. The form is a semifictional narrative, but still attempts to portray accurately his life and time. This is a book worthy of careful attention by our library boards.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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A report from the United States department of labor reports that the following discriminate against employees who drink: 90 per cent of the railways, 79 per cent of the manufacturers, 88 per cent of the trades, and 72 per cent of the agriculturists.

APOSTASY OF THE CHURCH.—A characteristic sermon booklet by J. W. Wight, "showing both the former and latter-day apostasy." Goes straight to the point and accomplishes its purpose. No. E141, paper\$.05

THE BOOKS AND UTAH MORMONISM IN CONTRAST.—Rudolph Etzenhouser, the author of this book is noted for his fearless utterances. Here he takes the Utah church to task, measuring it by the law of the original Latter Day church, and the result is most convincing to lovers of truth and purity. No. E301, paper\$.10

THE GOSPEL STORY AND FOOTSTEPS OF JESUS. By Frances. Charming child stories, of the birth-offering series. Adapted to the baby mind. Tales of truth that will register and remain. No. 366, cloth60c

VISIONS OF JOSEPH SMITH THE SEER.—A businesslike little work, scientifically written, showing forth the truth of the Book of Mormon and establishing the divinity of Joseph Smith's mission. Contains pointed and significant statements of Doctor Lederer, converted Jew, and others bearing upon the question. No. 311, paper\$.15

WHAT IS MAN?—J. R. Lambert at his best. This is saying a good deal. Brother Lambert knows where to go for evidence and how to clinch it when he gets it. This book forever disproves the dogmas of soul sleeping and kindred illusions. A powerful work. No. 316 cloth...\$.75

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E. A. Howard, Vice President

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



Volume 64

Lamoni, Iowa, May 16, 1917

Number 20

EDITORIAL

INNOCENT OR GUILTY

In the criminal law the principle is emphasized that every man is presumed to be innocent until proven guilty. Sometimes we have thought a few may be a little too much inclined to take the opposite view and assume that a man is guilty until proven innocent.

As a possible instance there may be cited, that in the past three months the editors have run some personal notices affecting men who are still living. It should be unnecessary to add, that in no instance was the party affected informed of our intentions, and in no instance did he supply any data therefor. Yet in each instance this question has been raised by some one.

The associate editor alone is responsible, though with the best of intentions, as he was and still is of the opinion that we ought not to wait until a man is dead to recognize that he has done or is doing good work, and is at least trying to uphold the cause of truth. There should be no inference involved that those who have not been named, as yet, are placed in any subordinate class, or that those who have been named are to be unduly exalted.

We are reminded of what was once said by the wife of Joseph Smith the Martyr. It was to the effect that when he was moved upon by the Spirit of God he was a prophet of God; at other times he was a man, though a good man.

This thought of guilt or innocence has often been brought to mind in branch and district work, as well as at times on the floor of General Conference, by the trend of some of the arguments, which seemed to go upon the assumption that some man or quorum were to be assumed to have a wrong intention, until the contrary was shown.

This would seem to be scarcely good logic, and certainly is not Christianity. It is different when we have discovered action of such a character as

rightly to lead us to believe that our brother possesses such bad qualities.

But as a rule after considering the possible constructions which may be placed upon a motion, as is proper; considering it in its various aspects and possibilities, as is proper; an assumption is made and an argument based upon that assumption of apparently the worst possible construction. This is wrong.

If men are to do the best work of which they are capable, they must have sufficient responsibility placed upon them. This means an opportunity to do wrong. But this is necessary, if they are to be given sufficient opportunity to do what is right.

It is right that we should watch carefully lest our democracy be impaired. It is right that we should scrutinize carefully every proposition presented to the body. It is right that we all study and pray, that we watch closely what is given by way of revelation to the church. We have the duty of giving individual consideration to our problems.

But we do not want to lean so far that way that we become unduly skeptical of the good motives of our brethren, or become so extremely critical that, unless we are shown plainly by some personal evidence, we will act adversely. But again we should respect the reasonable doubt of our brethren, appreciate their sincerity and earnestness, and the great amount of good they do and are doing.

We know in the early church there were many who took the position of too great skepticism, as will be seen by the Fishing River revelation (Doctrine and Covenants 102:3). It seems that they held back from the redemption of Zion, and Zion was not redeemed, because so many held back, and waited to see that it was redeemed, before they would help.

An illustration of a horticulturist was used by Elder Walter W. Smith before the priesthood meeting at the recent conference. When we have an horticulturist to direct our tree planting, we ought

not to say we will set out just one tree and wait and see how it develops, and after it is grown to a good height we will set out another. If we have a good man, who knows his business, we ought to set out sufficient for the purpose in hand.

Some criticism was made that we ought to be sure that he is an horticulturist: that is true, though we should also take reasonable steps to satisfy ourselves in this regard, looking up his credentials and considering earnestly his qualifications. We may be too easy and acquiescent. But there is also the serious possible loss, if we should do what they did eighty-three years ago—hold back so hard that we stop altogether.

Now this is no plea for blind obedience. The Lord has never asked from his people blind obedience, but intelligent service. Nor is it a plea for one man or set of men. Men of God under his direction and inspiration will always prefer intelligent support rather than ignorant obedience. A man who thinks and then acts is worth much more even though occasionally mistaken, than one who always votes "right," but does not think. The vote is only the beginning of right support, not the end. Right support is only possible when guided by intelligence and understanding, spiritual and mental.

But it is a plea for the church that individually and collectively we give to one another that spiritual and moral support which is right. S. A. B.

THE LIBRARY COMMISSION

There apparently has been much misunderstanding of the work of the library commission. Its first purpose was a closer working arrangement of the Sunday school and Religio with the church. This work has shown much progress.

Its second great purpose is a better organization of our reading. We have tried many times to avoid stereotyped instructions, because we realize that conditions are different in each field. Yet, in all too many instances the member of the library board is elected the last of all, and some one put on the board who knows next to nothing about books—what to read and how to read them. Clearly it were far better to have one efficient worker than three or five inefficient.

The need of the library board and commission is, that with all of our reading the amount of really good reading actually done is small. Children, young people, and even those older in years need advice and suggestions on what to read and how to read. The library board member should arrange at reasonable intervals for talks upon good literature and do everything possible to encourage the reading of good literature, including the church books, and

especially the three standard books of the church.

Organization is secondary to this great purpose; a building is secondary. What is important is to increase the reading of good books. Even the buying of books is secondary to this purpose.

In some places there is an excellent public library. If so, it should be utilized so far as possible. In some places a local branch of the public library may be established in the church reading room. There is a marked tendency, especially in some of the large cities, to give special attention to children's reading, providing a separate room and separate persons in charge of this department. In some instances lectures are given to parents and Sunday school teachers on reading matter for the young. Every facility should be utilized.

In most of the States there is now a traveling library, which may be used to advantage in the rural districts; but in some cases the district board may prefer to buy their own books, and, as the branches are close together, circulation is readily provided for. The whole field should be studied and those placed upon the board who are most fit in a practical, rational way to assist and improve the quality of our reading.

Results are what count, more than merely forming another board or organization. But experience has shown that organization—some one or more persons placed in charge of the practical work—is the most efficient way of carrying it on; for what is everyone's business too often is no one's business, and so is neglected. These principles have been emphasized time and time again in addresses at the General Convention, in round table discussion for librarians, in letters, and in certain of the church publications. But it was made plain at the recent conference that many still do not understand that we prefer results to form.

The members of the library commission are more than glad to assist with suggestions and advice. But the purpose of the district library board, regardless of the number of its members, is to encourage throughout the district the reading of good literature and to try to systematize the work in the various localities, encouraging each one to use every available facility, but at the same time giving consideration to the small, scattered branch which is unable, without help, to secure necessary reading.

Consideration should be given, also, to the needs of the branch and the general church. The spending of money is a very third-rate consideration. Real counsel and help and the establishment of such local library as the condition of the branch, Sunday school and Religio warrant, is essential. In very many instances the local library of the branch, Sun-

day school and Religio may be used to advantage. Especially is this true so far as it affects church publications and books for young children. But the value of the book is not to be measured by the length of time it lasts and the amount of dust it gathers on the shelf. So we say that buying a book, even church books, is not of the greatest importance, but rather the reading of good literature.

The library commission respectfully submits that there exists in every locality of which they have any information a need for such encouragement and help. If any one knows of a locality where it is not needed, we shall be pleased to receive the information direct, and give it consideration.

S. A. B.

BROTHER ELBERT AT CHURCH

The very pleasing news comes from Los Angeles that President Elbert A. Smith and wife attended the sacrament service there on May 6. It is something of a trip as Brother Elbert is stopping about twenty-five miles from the city of Los Angeles. It was indeed a joyful occasion for those who were permitted to meet him, as it is the first time he has been able to attend church since the middle of last December, when he attended the funeral of his father-in-law, Elder Asa S. Cochran. As the evening shadows fell Brother Elbert was heard to remark, "This has been a happy day"; and is indeed such not only for him and his family, but for the whole church.

We have heard many regrets over the loss of his very able pen in the editorial columns of the HERALD. Our present hopes are that he will be able to return in the fall and at least occasionally honor the HERALD by appearing on its editorial page.

S. A. B.

LAMONI ORDER OF ENOCH

The trustees of the Lamoni Order of Enoch met again on May 5. The regular meetings are held monthly and of late they have had a full attendance, or very nearly so, at each meeting. Of late, however, there have been many called meetings, as they are undertaking more aggressive work. It is of interest to note, for the benefit of those who believe that the order should be entirely in the hands of the bishopric, that Bishop Carmichael is chairman; Richard Lambert, his counselor, secretary; and A. J. Yarrington, also his counselor, is treasurer. These three constitute the executive committee and all administrative matters are referred to them with power to act. They have purchased recently a mill property in Lamoni with the intention of improving it and putting it in firstclass shape for local work. J. W. Barr has been employed to take hold of the

proposition on a stewardship basis. The matter is of much local importance, for which reason they intend to call upon the business men of the town to assist. But it is also of general interest. It is but one of many instances of the establishment of stewardships recently, and it is of interest that the Order of Enoch is doing aggressive work, as well as thinking and praying. Another feature that they will take up is the pickle works, which has been found to be of local benefit in recent years. The order has not great tracts of property, but still owns considerable property which they have received by donation. They are trying conscientiously to put into effect the law of stewardships under the immediate direction of the stake bishopric.

S. A. B.

NOTES AND COMMENTS

Enlistments

We hear of many of our boys enlisting as privates or at the officers' camps. The State University of Iowa calls attention to the fact that many of their students have been called to the colors in the officers' camps, and this includes from Lamoni, Carl Judson, H. M. Dancer, and David Dancer.

Jews Threatened With Massacre

A recent news dispatch credits the *Jewish Chronicle* with the statement that the Turkish governor of Palestine has publicly proclaimed the intention of the authorities mercilessly to destroy the Jewish population, applying the same policy adopted in Armenia. The same publication states that many thousands of Jews in Palestine are starving and homeless.

Religio President Honored

We are very much pleased to note by announcement recently received that Brother Granville S. Trowbridge, general president of the Zion's Religio-Literary Society, has been appointed Assistant General Freight Agent by the St. Louis Southwestern Railway (Cotton Belt). This is a recognition of able and faithful services long performed. We are pleased to set it forth as distinctly a reward of merit.

From Attleboro

We are in receipt of an extract from the *Attleboro Sun*, May 5, 1917. It includes a good summary of a sermon by Elder George Wellington Robley as a Saturday sermonet. A good cut of Elder Robley is also published. His work is being well received there and the ministers of the leading churches have been very cordial in their recognition. Elder Robley has been appointed to the New York District and

expects to be in his field by the 20th. We are pleased to note his return to active work in the mission field, though he has been active for recent years locally, as is indicated above.

University Meetings

It is of interest to know that our young people at Iowa City have been held together the past winter by the efforts of Richard C. Kelley and his wife, formerly Miss Anna Zimmerman of Philadelphia. They feel the need there of a resident pastor to look after the interests of the young people, answer questions and do other pastoral work. There are some twenty to thirty young people of our church at the State University of Iowa, and there are a dozen or so at Ames. These latter are holding regular Sunday school meetings with all whom they can find in the college and town belonging to our church. They have been blessed in their efforts to meet and study the word of God.

"Light" Makes a Distinction

We are pleased to note in *Light* for April 16, 1917, an article covering nearly two pages pointing out the differences between the Utah Mormons and the Reorganized Church. This article was prepared by Elder Heman C. Smith at their request. *Light* is an organ of the Masonic Fraternity, published at Louisville, Kentucky. The editorial note reads: "*Light* requested President Joseph Smith of the Reorganized Mormon church to answer specifically the charge that his branch of the Mormon church practiced polygamy. He had his church historian prepare the following article, which will come as a surprise to many who do not know there are two Mormon communities in existence." No opportunity to point out the difference should be permitted to go by.

Good Prayer Meetings

The following from a personal letter should prove of general interest as showing that the spirit of consecration and blessing is by no means local.

"Have you heard of the wonderful meetings at Providence? Of the branch turnout to Wednesday evening prayer service? Some have been two and three hours long with all the time occupied. The Spirit has been there in power, resting upon the children so they spoke under its influence. Isn't that beautiful? Long ago those blessings were promised that branch, yet it went down, down until its dissolution seemed probable; yet, under the faithful fostering of a consecrated man, it has come up. Each Wednesday noon the Saints offer a prayer for that evening service and they all (majority) go to church fasting. That has been going on many months. Is it any wonder the Lord blesses them?"

An Appreciation

It is interesting to note from unexpected quarters a recognition of the fact that better organization will mean more efficient work. The following letter was received from a remote part of the country, with a request that the name be omitted. It is certainly a cause of joy to note the increased confidence in many quarters; and it is more pleasing that such confidence is fully justified.

"I am pleased to note the change in the reporting of the men under appointment. It is a move in the right direction. I feel sure there will be much more labor done than under the old custom. I have said many times in the past two years that no business house would send out agents to do their business for them and be satisfied with a quarterly report from them. And so it has seemed to me that if we are to be successful we must proceed along business lines on business principles.

"I feel more encouraged to pay tithing when I feel that my money is going to be made better use of than possibly it has been in the past. And I am not alone in this. I don't want to find fault; I only want to see things done in a way that will bring success."

Thrilling Story of Belgium's Heroic Women

The following is printed by request. It is of interest and also offers an opportunity to do good.

The only American woman member of the commission for relief in Belgium has written a book that should be read everywhere in this country. It is entitled "Women of Belgium Turning Tragedy to Triumph," and was written out of Mrs. Charlotte Kellogg's own personal observations and experience in that smitten country. The introduction is by Herbert Hoover that great American through whose tireless efforts as chairman of the relief commission, the deplorable condition of the Belgian people is being alleviated. Mrs. Kellogg's husband had charge of Belgian relief at the Brussels headquarters of the commission, and her opportunities for eight months were such as no other woman has known. She has given to the world, therefore, a most intimate view of women's work, and courage, and sacrifice, made necessary by the desolation of war.

This unique volume is not a "war-book" in the sense that it details horrors of battle, but rather it covers a period, a tragic history, a marvelous philanthropy, never before known. It recites the splendid courage and the noble service of true human brotherhood and sisterhood. To read it is an inspiration and a delight, even if many of its pages are brimming with pathos. You can help the hungry and homeless Belgians by ordering a copy, for not a cent of the profits from its publication goes to author or publisher or any one else except the commission for relief in Belgium. It has 230 pages, is well printed and illustrated, is bound in cloth, and will be sent to any address, postpaid, on receipt of \$1.10, by Funk and Wagnalls Company, 354-360 Fourth Avenue, New York City.

The hypocrite likes to hear praise for the way he prays.—*Christian Herald*.

ORIGINAL ARTICLES

UTAH AND HER MONARCHY

(Synopsis of an address delivered before the High Priests' Quorum April 10, 1917, and before the joint quorums of seventy, April 12, 1917, at Lamoni, Iowa, by Heman C. Smith.)

I apprehend that a mistake has been made which may result in some disappointment. Some time ago Graceland College secured a set of slides on this subject and invited me to address the college on the subject, which I attempted to do. It got into print that I had spoken upon the subject which, doubtless, resulted in this invitation; probably under the impression that I had a set lecture on the subject. I have not, nor are the slides I used available. I hardly know therefore, what is expected of me.

In speaking of the Utah hierarchy, dynasty, or monarchy, or any name by which you may call it, I apprehend that to arraign that people for their mistakes, errors, or criminality, would not profit us. We might make some points that would be damaging to them along these lines but our interests would not be served thereby. If the results of their policy has in any way been undesirable and we can, by exposing such policies, avoid evil results, it will be profitable to give the subject consideration. That such conditions exist will need no proof, we may then properly ask, How, or why, do they exist? The questions of how did men who enjoyed the favor of God descend to the plane which they occupy? and how designing or erring men could lead a once enlightened and God-favored people from their steadfastness, have long been questions of serious thought. One point I have not fully satisfied myself upon.

It is this: Did these leaders calmly and with evil intent plan the leading of the people into paths of error and doubtful morality, or were they blindly led by a power not their own, without seeing the end from the beginning?

The foundation for the evil practices of that people was laid in their recognizing a one-man power and clothing one man, or a few men, with absolute power to control by dictation. This is always a mistake and always dangerous. This power in the hands of a bad or ambitious man must end in disaster. If placed in the hands of a good man the results may not be so bad to morals, but it is nevertheless dangerous, for you are thus committed to the results of his mistakes though honestly made, and when you resign into his hands the prerogative to think for you, your development stops. It is the meeting of responsibility and the solving of your

own problems that causes you to develop, and it is upon this theory that the correctness of the judgment that provides that every man shall be judged according to his own works, is based.

Of course there are certain prerogatives belonging to those in authority which should be recognized, but the true leader is not he who orders or demands, but he who has power and ability to lead others to see and understand the right. This work the true leader under God will have divine assistance in accomplishing. Gabriel was not instructed to make this man *obey* the vision, but "make this man to *understand* the vision." (Daniel 8:16.) This is always the work of God and those whom he sends. The act of obedience is left optional with the individual. The man who has not the power to work this way has not secured the cooperation of God, and should exercise himself in getting nearer to God instead of making the fatal mistake of trying to govern by dictation. This is the principle involved in the ministration of the Master as disclosed in the statement: "Then opened he their understanding, that they might understand the scriptures."

A kingdom is the ideal government when we have a king like this who will not only teach true policies but can and will enable men to understand. Then there will be no blind obedience, but men will act with intelligence and understanding, and by developing the individual develop the organization. This may not be fully practical or possible under present conditions, hence the nearer we can keep to a democracy the safer we are, and the quicker will the elements necessary to the inauguration of a kingdom be prepared.

The people under Brigham Young made, if not the first, an important step along the line of monarchal government when, on August 8, 1844, Brigham Young, either by his own ability and mimicry or by some powerful control not his own, assumed to be what he was not. The meeting was called by Sidney Rigdon with the advice and consent of William Marks, president of Nauvoo Stake, but Brigham Young and his associates not only attended but assumed control. Then a very peculiar phenomenon occurred, according to eye and ear witnesses. Mr. B. H. Roberts in his *Succession in the Presidency of the Church* introduces these witnesses as follows on pages 5 to 7:

George Q. Cannon, who was present on that occasion, says: "If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of

Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of.

In the journal of Elder William C. Staines, of that date, the following statement is recorded:

Brigham Young said—"I will tell you who your leaders or guardians will be. The Twelve—I at their head!" This was with a voice like the voice of the prophet Joseph. I thought it was he, and so did thousands who heard it. This was very satisfactory to the people, and a vote was taken to sustain the Twelve in their office, which, with a few dissenting voices, passed.

President Wilford Woodruff, describing the event, says:

When Brigham Young arose and commenced speaking, as has been said, if I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith; and anyone can testify to this who was acquainted with these two men.

We will not say anything about the discrepancy disclosed in the fact that Cannon says Young looked like Joseph, but Woodruff detected by his looks that it was not Joseph. The power that controlled in this peculiar manifestation took advantage of the confidence the people had in Joseph Smith to impose Young upon them as a leader and they readily adopted the idea that the mantle of Joseph had fallen upon him. He was then in a position to make such changes and inaugurate such policies as he chose, but the source of this movement was not detected. There is no evidence on record that God ever assumed or directed such deception. Satan has, however, played that game on several occasions. In a revelation given in June, 1830, published in connection with the Inspired Translation, Satan is represented as trying that trick on Moses:

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the Only Begotten, worship me.

Paul says:

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.—2 Corinthians 11: 13-15.

Changes were made frequently from this very time in the organization, and it is very peculiar that those who did not sympathize with the prevailing policies were invited to vacate to those who were more subordinate. These are some of the changes:

First, Sidney Rigdon, of the first presidency, was disposed of; then William Smith, John E. Page, and Lyman Wight, of the twelve, were either expelled or placed under censure to destroy their influence.

To supply their places Amasa Lyman was presented, together with Sidney Rigdon, as a counsellor in the presidency, and offered the same position to the twelve. (*Times and Seasons*, vol. 5, p. 638.) Lyman accepted; Rigdon objected. Rigdon was expelled; Lyman was received as one of the twelve. (*Ibid.*, p. 692.)

Later (July 6, 1846), Ezra T. Benson was received into the twelve, but just how he was designated for the position we have not learned.

George Miller, who was called of God to succeed Edward Partridge as presiding bishop (*Doctrine and Covenants* 107: 8), was relegated to second place and N. K. Whitney placed over him. (*Times and Seasons*, vol. 5, p. 693.)

The only charge we have heard against Bishop Miller was that he was "hard to control." This may have been true, but this charge would not lie against Whitney.

Other changes were as follows:

William Marks was removed from his position as president of the Stake of Nauvoo, and John Smith installed in his place. (*Ibid.*, p. 692.) Elder Marks was also removed as president of the high council, and succeeded by Samuel Bent. (*Times and Seasons*, vol. 6, p. 870.)

Josiah Butterfield, of the presidents of seventy, was cut off the church (no reason stated for the act) and Jedediah M. Grant chosen to succeed him. (*Times and Seasons*, vol. 5, p. 693.)

Lyman Wight and John Snider were removed from the Nauvoo House building committee, and Amasa Lyman and George A. Smith put in their places. (*Millennial Star*, vol. 6, p. 91.)

Several changes were made in the high council.

Nine extra quorums of seventy were created; a part of them at least were the nominees of Brigham Young.

Several were expelled from the church without trial, and without a statement of the cause being given. (*Times and Seasons*, vol. 5, p. 587.) Some were suspended without labor or trial for voting for Elder Rigdon, and some even suspended on anticipated acts of displeasure. (*Ibid.*, p. 686.)

These and other changes too numerous to mention reveal that the tendency was to place men in positions of trust who could be relied upon to obey counsel, regardless of the teaching of the law.

Thus were the affairs of the church manipulated, until a subservient body was the product of the seed sown on that memorable eighth day of August, 1844. Such a policy will always repel strong, independent men who would be a strength and support, and supplant them by hypocrites and sycophants.

It is interesting to consider the gradual steps by which this Utah movement approached the desired

condition of supreme authority as though conscious that too long a step at one time would meet with rebellion.

At the meeting of August 8, 1844, the record shows that a vote was taken to support the "Twelve in their calling." This according to the published minutes in *Times and Seasons*, volume 5, page 638, yet on page 632 of the same publication this action is represented as follows:

Great excitement prevails throughout the world to know "who shall be the successor of Joseph Smith?"

In reply, we say, be patient, *be patient* a little, till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on the 9th ult., and it was carried *without a dissenting voice*, that the "Twelve" should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. Bishops Whitney and Miller have been appointed trustees, to manage the financial concerns of the church, and will soon enter on the duties of their calling.

In the October conference of the same year they made the point of the twelve presiding stronger than before. They sustained the twelve individually and in the case of Brigham Young he was sustained as the president of the Quorum of Twelve, as one of the twelve and first presidency of the church." (*Times and Seasons*, vol. 5, p. 692.) At the April conference of 1845 the twelve were sustained as the first presidency and leaders of the church. (*Ibid.*, vol. 6, p. 869.) At the October conference of 1845 the twelve were sustained as the presidents of the whole church. Thus step by step they strengthened their position until their government of the church by arbitrary means was consummated.

After the body led by these men had reached Winter Quarters on the Missouri River, the pioneer company, including most of the twelve, went on to Salt Lake Valley. Here, in August, 1847, they re-baptized each other and confirmed or sealed the apostleship upon each other, thus throwing discredit upon former baptisms and ordinations, and virtually making a new organization unto which their affiliation was pledged.

Returning to Winter Quarters they consummated this organization by elevating three of their number, viz: Brigham Young, Heber C. Kimball and Willard Richards, to the presidency. As William Smith, John E. Page and Lyman Wight had previously refused to act with the twelve, the removal of these three left the Quorum of Twelve without a majority and hence, disqualified, under the law, to render decisions. To meet this they claimed that Amasa Lyman had been ordained an apostle in 1842. Of this no satisfactory proof has been presented.

Thus the thin edge of the wedge was entered on

August 8, 1844, when Young and his associates assumed dictatorial power, and the people made a fatal mistake by accepting the theory. Out of this grew the theory of "Obey counsel and follow your file leaders," and resulted in what is known as the Utah monarchy. Our greatest safety lies in a pure democracy, until He reigns whose right it is to reign.

THE PROMISED COMFORTER--PART 2

(Sermon by Frederick A. Smith, Thursday evening, August 24, 1916, at the Lamoni Stake reunion. Reported by Winsome L. Smith.)

TO PREPARE THE MIND FOR DEEPER MATTERS.

The next thought we find in the sixteenth chapter of John, and here we have one I want you to think about, for it conveys a couple of interesting thoughts to us. He is talking to his disciples, beginning with the twelfth verse, and he presents a thought well worth looking at a little bit.

"I have yet many things to say unto you, but ye cannot bear them now."

I want you to get the import of that, for it is Christ that is talking, and he is talking to his disciples. They had been with him for three years. They had wandered up and down the length of the land. They had seen his wonderful power, they had witnessed his wonderful miracles, they had understood his wonderful teachings and he had explained and explained to them. They had sat at his feet and listened to the wonderful words that fell from his lips, and yet he says to them, Ye cannot bear all that I have to give you yet." If after three years of experience, in company with the Master himself, those individuals were not able to grasp, to comprehend, to see, to bear all that God had to say to them, I wonder if it is not true that we ought to have a teacher that shall instruct us and lead us gradually higher and higher until we reach a position of strength, until our errors of carelessness have been reduced to such an extent that we can comprehend the wonderful things of God. I believe with all my soul it is possible for us to turn the flood of light on, to the hundreds of individuals who have not been accustomed to anything of the kind, until it will blind them, and they cannot grasp it. It is too great for them. It is true with us. There could be turned upon us such a flood of things that come from God, that it would have its peculiar influence to blind us, to hinder us. We would not be able to grasp it all. In fact we have not done it yet, friends.

I look back to the old church, as we call it, and I discover that one of the features that seem to be most prominent in that, is the fact that there was so much of new light turned on, so many things

given to them, that they did not grasp all of it, and in some cases I believe they had a distorted idea, even of many of the things that God gave, and that was one of the things that contributed to their downfall when that leader, who had been appointed of God and held under his power, was taken from them.

I am satisfied I make no mistake to-night when I make the declaration that one of the greatest constructive works that was ever done was accomplished by the late President Joseph Smith, and the fact that stands out most strikingly as the years go by and we look back over his work has been the fact that he has educated his people little by little, step by step, higher and higher, to that point where they could grasp the higher things. He has sought to make plain and simple those things that God has given, that they may grasp them, and grasping them, reach out for more and more, as they grow stronger, that that church which he was then the president of, should not get into the same position as it was when he stepped into it as president. And as the work lives on, and we get a little further and further away from him, and look back at it with a clearer vision we may see clearer and clearer the wonderful work that he accomplished, and the education that he gave to this people, that will stand out in the strength of this body as nothing else could have done.

Now Jesus explains this thought, while these men had had three years under the Master's training and yet he says they were not able to bear all those things, but when the Spirit of truth has come whom he will send from the Father, he shall guide you into all truth. "He shall guide you into all truth." "He will show you things to come, he will take the things of the Father and show it unto you."

I believe if we stopped for a few moments and thought over this it will unfold to us the development and peculiar work of that great power of God that shall illuminate the human mind, illuminate his very soul until he will be able to reach out after these things, and that guiding influence of the Spirit will bring to him the peculiar recognition of the truth, and the truth will stand out, and he will be able to reject the error and comprehend the truth.

ADDING THE POWER OF DISCRIMINATION

I will bring a little illustration to bear on this case. We had a brother come into the church out in western Iowa a few years ago. Some of you know him very well, and he was from one of the other denominations, a Methodist minister, had been for twenty-five or thirty years. He made a thorough investigation of this work for a number of years before he came into it. After he came in, I had considerable to do with him. I read with him a

great deal, and one day he met me on the street, and he said, "Brother Smith, if you have a little time I wish you would come up with me. I want to show you a book in the Y. M. C. A. library." I told him all right, and we went up. He handed me a book and pointed out the feature he wanted me to read. I sat there and read it through two or three times carefully, then I turned over the leaves and read some other places in it, two or three of them, and after a while I marked a place, and then I turned over and read again and discovered three flat contradictions. It was impossible to harmonize them. After a little I turned back to the front of the book and looked for the author's name and the picture of the author was there in the front, and I sat looking at it. The gentleman came around and discovered me looking at the picture, and he says, "Tut, tut, I do not care anything about the picture. I want you to read the statement. What do you think of it?"

I opened the book to one of the other places and read, and when I had finished, he said, "Well, well."

I opened the book to another place, and read that. "Now," I said, "brother, harmonize them with the statement you asked me to read." He looked at me; he read them over, folded up the book, got up and stuck it on the shelf, and said, "Let us go." He did not answer me again. After we got outside he said, "Say, tell me how it is you fellows just as soon as you get a hold of anything, and I ask you to read it, if there is anything of that description in it you seem to find it." I laughed and said, "Well, I suppose, brother, because we have always been accustomed to look for some comparison somewhere, for some error, and see whether it harmonizes, if it would agree with truth. If it does not agree with itself it would not agree with truth."

"Well," he says, "I cannot understand it altogether. There is just one thing that lets me out. You people believe the Holy Ghost is a gift and think it is going to guide you into truth, and if it does that it is going to show you error."

I said, "Brother, you have struck the keynote. That is exactly the case, and it is because of that wonderful intuition, as we sometimes hear it called, or rather the working of that illuminating influence of God, that he has given to this people, this power that enables them to see the peculiar conditions which the world cannot see."

"SHOW YOU THINGS TO COME"

Now if it is going to guide us into all truth, if it is going to manifest itself in a way of that kind, right there we have another distinction from the world. They cannot see, they cannot recognize the wonderful working of something which is right there. It is in the baptism of the Spirit but they

cannot receive it; it is in repentance, in faith, in laying on of hands, but they cannot receive it. Why? Because they deny the office work of that Spirit. The Lord says very positively, "It will show you things to come," and the minute you present that proposition to the religious world around you, you are met with the objection, "Why, that would be prophecy. We do not believe in it. We cannot expect it." Answer you people. Stop and think. If you were to answer that statement with a denial of the wonderful power of God that shall show you things to come, how can you expect to have the Holy Ghost? It could not accomplish its purpose, you would not let it accomplish its purpose, you would shut it out, hence you cannot lay claim to the gift of the Holy Ghost. But if you believe you will not only allow it to accomplish its work, but there shall be the evidences and manifestations of the working of that power, showing itself in the various ways that God has said.

Turn to the first Corinthian letter and the second chapter, ninth verse. What is the Apostle Paul talking about? Talking along this line he presents us the thought that man by wisdom of man is unable to find out God, and that has been proven over and over again. It is manifested to you every day of the world. All you have to do is to take up the writings of those that are deeply read and study them, and you will discover that does not reveal God to you. You must get that some other way. It cannot come that way. It does not come that way. If it had been that way my friends, there would not be the peculiar conditions that are abounding in our ministrations in the religious world today. There would not be the skepticism and the infidelity that presents itself among those that are educators in our great institutions of learning. It would have had the effect to have led them closer to God.

There must be some existing power. There must be some working force, some communication between God and man, some means of coming in close touch with the great Redeemer of mankind in order that that revelation and knowledge of God may come to us. It must be there.

But the Apostle Paul goes on and says, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, and keep his commandments."

Now look at that and discover at once that the statement of the Master was probably correct, for he makes the statement that you cannot see it, and because the world cannot see it, reject it. You discover at once in this declaration that he carries the idea clearly outlined, that not only do we have

to recognize the thought that there is more than the seeing of the eye, and hearing of the ear, and the entering of the heart of man. There must come that direct communication with God from some source that will enable us to see, to understand, to hear, to comprehend in the true sense of the terms.

What does he say shall do it? He makes the declaration that the Spirit of God searcheth the deep things of God, and revealeth them unto us. Here is the communication; here is the source of light, the source of information. It presents to us the thought that this power, this current, this peculiar influence within you which is to work wonders, is the Spirit of God, the Holy Ghost, which becomes the medium through which God comes in contact with man, and is the current of information, of light, of knowledge, of comprehension, and as we begin to wake up with a newness that we had not known before, a comprehension that never had been ours before, and we say we see, we feel, we hear, we know. It is the means of communication between us and God that quickens our powers and enlightens our understanding.

CONCERNING SPIRITUAL GIFTS

And now I turn to the twelfth chapter. I will have to be brief with this, but I want to touch it just a little. Here he tells us something of the manifestations, and says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Why not be ignorant? Why, because he wanted us to be able to comprehend intelligently. And here, my friends, we have the manifestations. You have no doubt heard this so often I shall not read it, but I want to call your attention to the statement commencing with the seventh verse, "But the manifestation of the Spirit is given to every man to profit withal." What is the idea? That we may profit by it. That is the idea. These manifestations are not given for the gratification of our curiosity; they are not given to satisfy our desire, to have something sensational; they are not given just simply to satisfy God in the manifestation of his power alone. He has another object there. What is it? That we may profit by them. Unless we shall be able to comprehend intelligently, how can we profit by them? Unless we shall use them in wisdom and with consideration, how can we accomplish the purpose designed of God? Now I ask you to notice some of them.

GIFTS GIVEN FOR OUR PROFIT

"For to one is given by the Spirit the word of wisdom." The word of wisdom. Now this may come to certain ones, and some have said, "Why that individual has no very great amount of spirituality about him." Well, what is the matter? He

never speaks in tongues, he never prophesies, and so of course he has not been possessed of the Holy Ghost, and there is not much spirituality there; and yet he may be able to give you the finest manifestation of wisdom in the world. He may understand this great gospel of God so correctly as to conduct his life in such a form that you can point to no great error or mistake in it. He may be able to give words of counsel and advice and encouragement to those around him, that are wise, and will be for your good. And yet people say he has no spirituality.

Is it not possible, my friends, that we are making mistakes, that we are failing in our judgment, our comprehension of the work of God? failing to grasp this thing, to see it, to understand it, and comprehend the peculiar working of the Spirit of God, known as the gift of the Holy Ghost which may work in some individuals through the gift of wisdom, and then they say he has not the Spirit.

I may state that if you people can ever wake up to this fact and become conscious that it may be robbed of its mystery, it may be brought down to the simple, practical, ordinary features of everyday life, we may reach a point where we can grasp that thing which is one of the greatest manifestations of the Spirit of God that the individual can hope for. It is not a gift that makes its presence glaring, or anything of that kind, it is one that brings that individual into a position where consistency and carefulness make themselves manifest. It is one of the evidences, my friends, that come to us of the workings of the Spirit of God, that indicate that he has come under the divine influence, and been visited of the Spirit.

The next one is the gift of knowledge. And this one was represented to you, my friends, in the thought of those ministers that went out without an education, and by virtue of the operation of that Spirit, they have been taught until they have become acquainted with the things of God, thoroughly conversant with them, and through this means they have become aroused, and come to that condition where it is surprising the amount of knowledge they have accumulated. So we may say from these wonderful evidences that they have been visited by the Holy Spirit.

You may wonder why it presents itself quite clearly to some and not to others, but if we are looking for it we will discover it, and in that discovery there may come to us one of the peculiar realizations that we have neglected or failed to account for some of the manifestations of God to his people, that we have failed to appreciate, simply because we have not understood the workings of

that great power, that great gift, that God said he would give to his disciples.

Let us look at the rest of them now. "To another faith by the same Spirit; to another the gift of healing by the same Spirit." When we touch this question of faith, it is one of the peculiar features that I want you to see. "Why," you say, "I did not know that was a manifestation of the gift of the Holy Ghost." In that is the difficulty. We are not always looking, and yet I have found in my travels, and in my experiences some individuals in this church whose peculiar gift of faith has borne witness more than once that they are children of God; that they are endowed with that wonderful gift from on high. It is a gift that we might all have a desire to have. It is a splendid thing. It is an anchor to the soul under every circumstance, that would carry us through. It is a gift to have faith in such a degree, and under such peculiar circumstances that no matter what comes still we can cling to that rod of iron and recognize that God is with us. But yet how often do we neglect to discover that?

Probably you will see the wind blowing and the trees waving, but yet would never think about the connection with the wind. You would see the water dashing, but you would never think of its connection with the wind, that it ever had anything to do with it. You see your electric light, your street cars, but how often do you stop and think of the connection with the power house down yonder where the engines are in operation to bring about your light and your power?

That is the situation, and it is the thing that we want to wake up within you, that we must see these things.

The gift of healing. Why, we can recognize that, for it is an outward manifestation. We are not all blessed with the gift of healing, either. There is that peculiar feature of it that sometimes makes itself manifest by which a minister may be endowed with that peculiar gift. I know of some instances along this line in my experiences and life, and I know some of them, where possibly the elder could not get up and deliver a sermon that would suit you people at all, and yet when we called on him to administer the ordinance of his holy calling, we discovered that a power was working, and the essential features were there. We have witnessed that.

Again let me ask you to notice this thought—the power to be healed. I can give you the names of a few people that have that peculiar gift, and I have seen them under the most trying circumstances, and yet it has not failed them. They have obtained a blessing, and much consolation has come to them

without great difficulty, either. It seems to be one of the outward evidences of the working of the Holy Ghost, making itself manifest in that way.

Then there is the discerning of spirits; there is the gift of tongues; and the interpretation of tongues and prophecy; all of them witnessing to us the outward manifestation, and I have thought in the last morning or two when I had attended a portion of these meetings, that you have been so wonderfully blessed, there has been such an abundant outpouring of the Spirit, while it borders on the mysterious, still it seems to come to you as some of the features that you have looked forward to, and yet how many of you have stopped to think seriously, how many of you have thought of the many evidences bearing witness to the fact that the Spirit of God was in our midst?

I want to say to you to-night, that in listening to those peculiar manifestations of the Spirit, one of them the spirit of encouragement, the other of encouragement with a little of the gentle exhortation, and yet we had also the spirit of rebuke, I wondered how many failed to see and recognize the entire feature. There comes to you time after time the spirit of rebuke; while the spirit of prophecy contains promises, yet it is a manifestation given of God through the Spirit and we have not always thought of that feature. We have recognized the fact that it was a gift of the wonderful power of God come to us, and we have enjoyed that without making any effort to profit and benefit by these things.

You think of it now, to-night, and as you think of these things to-morrow morning when you come into the prayer service, come with the spirit of prayer, and come asking for the power of God that you may not only see these outward manifestations, may not only rejoice in the ministrations of the marvelous power, but that you may be able to have the Spirit of God given to you until you shall be able to grasp the connection between the gift and you, between you and God, between the influence of it and your application to your life.

When we look at these things we become conscious that there is a working force, a working power that touches our hearts, while it opens our understanding, quickens our thought until if we let it have its full influence it has accomplished its purposes, and borne witness of God, lead us in the ways of truth, developed us along the lines of virtue and mortality, increased our powers for good in this world, increased our ability to increase in every way, until in the accomplishment of its work it does just what God said it would do. It teaches us all things, it prompts us, it helps us, it qualifies us for the work here and the eternal life to come.

IMMERSED IN THE SPIRIT

Now I know something of what it means to be immersed in the Spirit. I relate this little circumstance because it so effectually covers the ground, and then I am going to leave it with you.

A few years ago I was laboring in the city of Omaha. We had a little brother out there who was a French-Italian. He could not talk the English language so we could understand—unless we watched him very closely. He was an exceedingly humble man, a clean living man. That man had the gift of healing, the power of healing, and he was such a friend of all the people that they called him Uncle John. We used to call on him often, and even the little children of the branch would call for him, so universally were his ministrations successful.

Now I had three appointments, two in the city, one six miles out. I had to walk the distance of six miles from the street car alone. These three appointments had to be met on Sunday. On Saturday evening I found myself unable to go. The doctor told me I had pneumonia. I was in terrible distress. I could not lay down or sit up in any comfort, and so I finally sent for Uncle John. He came into the room and looked at me. I was sitting in a chair when he came in, I told him my condition as best I could. He simply knelt down beside me on the floor and began to pray. Now I have heard little children pray, and pray with all the earnestness of their souls, and have expected to get what they asked for. And when that brother began to pray it was like the prayer of a little child, and he prayed just exactly as though he was talking to God face to face. I could not help but feel that, sick as I was, there was that peculiar sense of feeling and realization that that man was talking right to God. He arose from his knees, anointed my head with the oil, and then laid his hands upon my head and began to pray. In the midst of that prayer I could feel the Spirit move down over me, and just as perceptibly as ever I went into the water and felt that water come up and envelop me, I felt that Spirit, as it moved down over my body until every vestige of pain began to move before it, and every distressing feature, until I was completely enveloped in it.

I know what it means; I can comprehend the situation, understand how it feels. And when that old gentleman said "Amen" he turned to me with tears streaming down his face, and said, "Brother Fred, you fill all your appointments to-morrow without any difficulty. Go to bed," and he went out.

I sat there for some time, almost afraid to move, feeling so pleasant, so comfortable, that I dreaded to disturb it. But after a little I arose and went to bed. In the morning I got up as well as I ever was. I

preached my three sermons, walked my six miles without any difficulty, and had no more trouble.

I know that the Holy Spirit of God does abide with us. I know that the manifestation of that Spirit is for our profit if we let it do its work.

May God give you wisdom, may he bless you with carefulness, may you enjoy the wonderful blessing of his Spirit that you have enjoyed here. May God give you wisdom to appreciate what it means, that you may go from this reunion and profit by these experiences, as you have never done, that you may awake to the thought that there is communication between this wonderful sympathizer and you, and that connection brings you into touch with divinity and opens an avenue between you and God.

May his Spirit bless you in abundance, that you may grow in grace and a knowledge of God, and finally accomplish the work of the Master and enter into his glorious power and kingdom, is my prayer.

(Concluded.)

A BETTER USE OF ART IN THE CHURCH--No. 4

[The following is one of a series of brief articles on this subject, written by some of our members who are especially interested in this phase of our work. Other articles will appear from time to time.—EDITORS.]

Very few people realize just what we owe to art for our faith, or what our Christian religion owes to art, because perhaps very few people comparatively are interested in art for art's sake or in religion for religion's sake! Yet the two are more closely identified than would appear to the casual thinker.

I am strongly of the opinion that art in its truest sense is the outcome of man's earnest desire to record his most spiritual impressions, to give them some material form for remembrance in future times, just as Job yearned for the "iron pen" of the engraver to inscribe the knowledge he felt would flow out with his life's passing. Hence we have man through all ages, all nations, giving vent to their conceptions of deity, or beautifying and embellishing the place of their devotions, to exalt their ideals of spiritual atmosphere, to create a different environment, a meeting threshold with the higher forces intuitively recognized by almost all races of men.

As this practice has been developed so we see advancement in art; it is indeed difficult to see just where the spirit of man's self-pride and vanity comes in and heaps riches and pomp about his own history rather than offering such to his especial deity, or where the law of contrast finds operation in the tendency to record the things that make for awe and fear, to play upon the timidity and superstition of people and bind them in terror's chains. Such sys-

tems are still extant in our modern life, only in a more refined degree. All religion is ruled by fear or governed by love.

So when we examine into art we see the same inherent influences—whether it be in pictures, in music, in architecture, in poesy, or letters, there is that which draws us out and cheers us or inspires us to good and exalted aspirations, and there is that which lures our minds into channels of unrest, of depression, of irritability and puts fear and distrust into our hearts, or awakens desires that are not easily satisfied because they crave not that which is pure, peaceful and of good report because it is not "from above."

Here is the principal objection to the popular "movie" habit. People of respectability who would feel ashamed to have a yellow-backed novel in their home will sit by the hour absorbing the pictured "lie" which portrays "impossible moral lessons." The only saving grace is the picture composition and action, and while there are those that are really good from any point of view these are *not* the most popular. The producer plays to the weakest tendencies in his clients.

The "movie" is to-day the greatest competition of the church; it has done a good work undeniably in forming a cheap form of entertainment for the common family circle, the head of which was wont to spend his times and dimes in the corner cafe. Now as likely as not, he takes his family to the brilliant little movie theater on the busy main street and to the music of a player piano they exercise their jaws on peanuts and gum while the film runs on through all the thrills imaginable—till you see those the next night!

Many of these folks would just as soon sit in your Sunday school room and see any of the really educational films that are provided by good makers and advocated by responsible societies. A little social meeting after would make friends, for all the world is looking for kindness, not cold "religion." This is where our churchgoing fails often and in that there is so much stiff formality doing service for reverence and decorum! Did you ever note how accessible a saloon is made to the thirsty? Almost a mere breath upon the door will cause it to swing open and the crowd is there to welcome the pilgrim with open arms. It is the same inviting entrance that draws the movie devotees!

-But what of the church? Set it away back, make it tower solemnly and mightily from a distance as if it were holding you off at arm's length, make the pilgrim climb a flight or so of stony steps and pass on behind the studded and wicketed doors into unknown, yawning recesses from which some one selected from the worshipers within as the most undertakerlike of

their body will issue forth, take the victim in custody and march him down the aisles and right under the waving, threatening arms of the officiating minister! Does he come again? Ask of the empty benches!

What is the relation of art to the church? what is its proper use? These things come only as a process of education, and from the crude, homemade charts of the minister or lecturer with a "hobby," to the reproductions of truly great artists there is an immense gradation of "values." I have been repelled, on going into our beautiful Temple at Kirtland to see a great barrier spread across its classic columns and windows portraying the joints of a human body spread around like the choice cuts of a slaughtered animal in a butcher shop. There was a symbolical lesson that went with it free, but the question is, Who is to pass on these displays without giving offense to the well intentioned?

The answer is that *we* must learn to discern what is good, bad, or only indifferent, and how shall we learn unless there is a recognized sanction from our spiritual heads to encourage good forms of art in association with our services and to enliven and beautify our places of meeting; learning that not much decoration but simplicity should govern both as to subject and setting. Do you ask whether this applies to interior treatment of a meeting place, or the paraphernalia a speaker may attempt to charm his audience with? I will say this will apply anywhere that the church would enlist art.

There is a saying, "the height of art is to hide art," that is in the naturalness of it we are lost to the proficiency of it? How often have you heard some one play; it seemed you could sit down and play so yourself! or watch an artist painting, so that it looked "easy"—that is true art, not the kind that makes you feel displeased with your own abilities and ashamed to use them—that flaunts its cleverness into your discouraged face!

I once saw a magician at work who admitted his whole repertoire was illusion of the spectator, hence he could not hope to deceive but would explain just exactly how every trick was done. He did! but strange to say none of his audience was ever graduated, although he impressed everyone as the most obliging, painstaking, and considerate tutor we could have wished for! You see that was true art of its kind, he said it was deception and it *was*.

Now, if "art is to hide art" it means our artistic desires are not to be dominant in our use of it. Our embellishments of wall, of window, of furniture will be of subdued type. Our eyes will follow lines of simplicity. The subjects we choose for decoration will suggest single, fervent, deep thoughts, rather than race our imagination through a tangled web

of action. How appropriate in a room of prayer would be a photo enlargement of the great Rock of Ages, of Niagara, a sheep pasture, the head of the boy Jesus, or a sweet Madonna and child. So one can select from good authorities pictures illustrating many scenes in the Christ life, a goodly few at least can be found beyond our criticism.

Our carpeting, benches and pulpit furniture should be minus ornateness—the carpet pattern quiet, the wall paper soothing, the benches comfortable, and the pulpit and rostrum without "gingerbread" effects.

And then a word as to the exterior, when we are building. Why do building committees allow construction of towers and turrets on the roof and cut out rest rooms and conveniences inside? No one knows, any more than why deacons wear squeaky shoes! In looking over pictures of even Saints' churches one is reminded that we have a lot of money tied up in utterly useless church "towers" some of which of themselves represent a value that would construct a comfortable mission hall in another part of their city!

I would recommend a cheerful, welcoming doorway, easy of access to every meeting place of the Saints. Comfortable seating for all, and the rear seats reserved for visitors who may prefer them (dear Saints, do move up front when the minister has the nice pictures to show). Then every building should have a room where the visiting elder may take his baggage and have a few minutes to himself before service, a "vestry room" if you please, and your class or social rooms having a few good pictures in preference to the old discarded "gifts" from former members.

A few comfortable chairs and bright rugs in a quiet corner kept private for the mothers and babes and an occasional treat of pictured views of the great world's doings and the wonderful workings of nature, or domestic science demonstrations, all of these are legitimate uses of art in the church. I have drunk from communal cups of massive metal that slopped the wine to one's lips and back, where a thin chaste glass would have been far better, and I have thought well of the immaculate linen and beautiful work of the altar set. Then I have seen a whole service at a standstill while several brethren ran around hunting up the oil for administration, usually a greasy, cheap-looking affair of rancid matter! Why not, brethren, do things right—a simple, wholesome vessel kept clean and renewed and always at hand in the pulpit or administration room? The housewife takes pride in her home china, glass, silver and linen—should we not be as comfortable, as clean, as artistic in "the house of the Lord?"

EARNEST A. WEBBE.

OF GENERAL INTEREST

THE MAN OF SCIENCE

An educated man must be struck by the ignorance which apparently exists regarding the very nature of science, observes the *Scientific American*. The practical utility of science is admitted, but the facts that utility is not the aim of scientific investigation, and that scientific men have not lived laborious days in order to increase the dividends of the stockholders in certain manufacturing enterprises do not seem to be generally recognized. Yet, our contemporary says, the history of any science makes these facts sufficiently obvious. On any theory but one the scientific man is a mystery. If his aim is to make money he has shown the oddest way of going about it. If his object is contemporary renown, he has been on the whole unsuccessful. Renown which consists in a few members of a scientific society thanking Professor So-and-So for his paper, and in footnote references in a few treatises which not one in half a million has ever heard of, cannot satisfy any but an anemic longing for fame.

The objective of the man of science, protests the organ from which we extract this protest, will show us what he really is, and in doing so will get rid of much controversy.

His aim is to obtain a widening and deepening vision of the universe; that is, he is an artist, and science is an art. The scientific man differs from the politician, lawyer, or business man in just the same way a musical or literary artist does. His medium is different, but his aim is the same. And his incentive is the same. The governing passion in the life of a man of science is his passion for beauty. The soul of science, for the extension and embellishment of which scientific men live their lives, is the scientific theory. They do not live to invent aeroplanes, to discover wireless telegraphy, to build Zeppelins and concoct poison gases, but to see the universe as a more comprehensive and more harmonious whole, and their reward is the acute æsthetic pleasure which the discovery of such harmony entails.

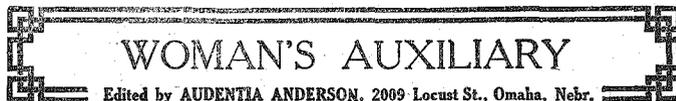
It is impossible to read the history of any great scientific theory without seeing that we are here concerned with an artistic achievement; but apart from this, the very way in which scientific men refer to their work shows that their point of view is that of the artist. They are forever talking about "this beautiful theorem," "this elegant proof"—it is always obvious that their emotions are strongly concerned. . . .

A scientific theory is distinguished from a law of nature by the fact that there is purely imaginative element in it, a conception that cannot be expressed in terms of sense perceptions. The Newtonian theory of gravitation, for instance, often improperly called a law, supposes ultimate attracting particles which are not objects of sense perception. The

whole vast theory of the ether, too, is purely imaginative—none of our senses can give us any impression of it.

Theories to correlate known phenomena may be evolved by the dozen, but the true theory, the theory which will predict, is of an altogether different order of imagination, and is as personal as the music of a great composer. There is no attempt to be paradoxical here. Insight, imagination, and even style are as apparent in scientific as in literary work. It is even possible for those sufficiently familiar with the subject to "spot" the scientific man by his style.

—*Current Opinion* for March.



Our Honorary President

So reluctant were the members of the auxiliary convention to lose the active interest and service of Sister Frederick M. Smith, to whose broad vision of the work of the women in the church much of the progress of the past year has been due, that she was prevailed upon to accept a position as honorary president of the general auxiliary. This will give the executive committee the great benefit of her wise counsel, helpful suggestion and progressive attitude in general.

Sister Smith's years of study and research along the lines of woman's development, and the place she is gradually assuming and is destined to occupy in the world's arena of activity, have peculiarly fitted her for the position of leader of our organized women's forces; it is deeply to be regretted that her health is not such as to make the heavy responsibility which must attach to such a position possible for her to bear, at the present time. However, we rejoice that she will be with us in counsel, and trust she may find ready support in those measures which she may propose which will tend to a steady advancement of our efforts towards helpful cooperation with Zionic movements. She will, we trust, continue to improve in health and strength, and find joy in the service the year brings.

We omitted, in the pressure under which some of our work is done, to make this mention of our honorary president, in connection with the paragraph about our newly elected officers which appeared a couple of weeks ago—the proper time and place for it. We desire to apologize for the omission, and trust that we may generously be forgiven for it.

AUDENTIA ANDERSON.

The President's Report to Convention

To the Convention of the Woman's Auxiliary; Greeting: There is no excuse for the existence of an auxiliary which has not a distinct mission. I believe that the particular aim of the Woman's Auxiliary to the church is, as set forth in my foreword to the Year Book: "We recognize that actual service is demanded of every woman in her home, in her church, and in the community of which she is a member, but we believe also that the preparation for more efficient service is always an essential of our work. An auxiliary to fill its mission to the church must, besides contributing its quota of actual work, faithfully carry on its propaganda of better qualification of its members for their respective positions in life." Realizing as we do that the training for efficient service for

church and community life is largely effected in the home, our attempt has been to emphasize, this year as always, first intelligent parenthood. We have urged through the Year Book the study of the subjects which would help directly to raise the standard of the home,—Parents' and teachers' problems, home economics, sex hygiene, etc. At the same time we have suggested such work, recreation and study as will tend to broaden the vision of all the women of the church and prepare them for greater usefulness in whatever capacity they may desire to occupy or in which they may be called upon to serve.

Besides organizing new locals and districts and helping those societies already organized to adapt themselves to the Year Book and its use, we have made an especial effort to create an interest among all of the women by personal contact, by correspondence, through the church publications, and by the distribution of the Year Book.

YEAR BOOK

The Year Book committee for which you made provision last convention, consisting of your president, Sister M. A. Etzenhouser and Sister J. A. Gardner, after much labor, consultation and correspondence succeeded in bringing out the Year Book in June. We were determined that our policies be in harmony with those of the church, and we are therefore indebted to President Frederick M. Smith, Bishop R. McGuire, and others for counsel and encouragement. These brethren and many other friends assisted us in introducing the Year Book, which has been welcomed and accepted by the locals and throughout the church to a far greater extent than we had anticipated. Certain amendments have been published for your action, and in time the book will become of even greater assistance to the auxiliary movement.

CHURCH PUBLICATIONS

At the close of last conference, a committee, consisting of your president, Sister Audentia Anderson and Sister J. A. Gardner, was appointed to meet with Albert Carmichael, F. B. Blair and E. Blakeslee for the Board of Publication to consider press space for the Woman's Auxiliary. At the suggestion of those who represented the Board of Publication, the column in the *Ensign* was discontinued, and two pages in every *HERALD* devoted to our use. The department in the *Autumn Leaves* has remained as before.

EXECUTIVE MEETINGS

The meetings of the executive committee have been held every month during the year with the exception of December. Most of the members have been present at the greater number of these sessions. Your president has presided over the majority of the executive meetings, but when illness has made this impossible, the vice president has taken charge of the meetings. I have personally urged many Saints throughout the country whom I have believed to be interested and competent, to express themselves in the way of criticism and suggestion in regard to the work of the auxiliary. These, and the suggestions received through the correspondence of other executive members, have been carefully considered in our meetings. Many hours have been spent in executive sessions and special committee work. Each member has taken a keen interest and has given conscientious service.

CORRESPONDENCE

My correspondence this year has been very heavy, due partially to the many inquiries which came concerning the work. The majority of these letters were not only of a personal nature, but did not pertain sufficiently to any particular department to be referred to a superintendent, while they

often required consultation and careful consideration. The society, as well as myself, is indebted to my young daughter, Alice, who has contributed much time in assisting me with auxiliary work, particularly the correspondence, taking dictation and making copies by hand, since both she and I were sufficiently interested in the young woman's department to prefer that the typewriter belonging to the general organization be left with Sister J. A. Gardner. We are intensely gratified that Sister Gardner has succeeded in enlisting the services of so many of our young girls and women.

For a few weeks after the first of the year, I was unable to attend to my correspondence on account of an attack of la grippe and complications. The correspondence of a purely official nature was referred to Mrs. M. A. Etzenhouser, our vice president, and was given her usual prompt and conscientious attention. From copies of the answers to those of a more personal nature, I found that my daughter had answered both tactfully and graciously, having consulted with the general officers when necessary.

I have contributed letters to the *HERALD* column, and have responded to such requests as have come to me for papers to be read at the reunion programs, and messages for special occasions when desired; the last request coming from Sister Clyde Ellis for a message to the sisters in Papeete, for use in *Te Orometua*.

PERSONAL FIELD WORK

I have spent much time in conversation with the Saints of Independence and elsewhere, endeavoring to help them to grasp the broad and progressive policies of our Woman's Auxiliary, and to impress upon them the relation of our work to Zion's conditions. I have addressed mixed audiences in Holden, Kansas City and Independence Stakes, at Logan, Iowa, and Calumet, Oklahoma. In these talks and before gatherings of the sisters, I have urged an intelligent study of the Year Book, and organization.

I had the pleasure of meeting with the Lamanite Saints, and of attending their Christmas tree at Kingfisher, Oklahoma, where my talk on the program was interpreted by Brother Philip Cook. We were pleased to bring to the bishop their first Christmas offering, which was contributed by a woman's lodge and other Lamanite friends.

By correspondence and in conversation on a number of visits and at various times with the sisters who represented the several women's societies of Lamoni, I trust that I was instrumental in helping them to recognize the value to themselves and to the Auxiliary of an affiliation with our general organization. Previous to the reunion in August, I wrote Brother Garver, the Stake President, urging him to lend his influence toward local and stake organization among the women. Special efforts were, therefore, put forth, and both the Lamoni local and the Lamoni Stake were organized at the reunion.

Some of the most essential as well as progressive work has been carried on in the Lamoni Stake. Our sisters are alert and conscientious, and the officers of the church in that place are in full sympathy with their efforts.

SPECIAL SUNDAY MEETINGS

The president of the church and the president of the Independence Stake offered one Sunday afternoon of each month for the purposes of the women under the direction of your president. These hours have been devoted to addresses by the general church officers and out-of-town men and women who have spoken on subjects of interest and value to women. There are always specialists to be secured for the asking, who are pleased to address interested audiences. Our sisters should not forget this. In rural districts the school teachers

are often available for addresses or talks on most helpful subjects.

OTHER ACTIVITIES

The women of Independence and other locals have not confined themselves to study alone, but have formed classes in millinery, dressmaking, sewing, kindergarten work, etc. Efforts have been made to beautify or garden vacant ground under a competent supervisor where possible. Standardized dress, particularly for school girls, has been emphasized and many other phases of woman's work as outlined in the Year Book have been taken up by the sisters. The Independence Stake has been districted and local visits are being made. Larger social activities are to follow. We hear from the majority of places where women are at work that they are pleased to cooperate with the officers of the branch. Tact, courtesy and wisdom would indicate such cooperation.

SARCOPHAGUS

Much credit is due the Laurel Club of the Independence local for the splendid work they did in connection with raising the money for the sarcophagus of our late President Joseph Smith. The monument is of special design, artistic in appearance, of finest Vermont Granite, and of the best workmanship. Besides generously contributing over seven hundred dollars, the Laurel Club has raised the balance of the little over two thousand dollars which it cost. We mention this one society because its activity for the year is of general interest to the auxiliary and the church.

WOMAN'S BUILDING

More than a year ago a local committee of women, of whom your president was chairman, was appointed to receive contributions for a woman's building—one much needed in Independence, although many now fail to appreciate the advantages of such a building. Last fall the committee approached the presidency and bishopric of the general church on the subject; and as a consequence the church has generously turned over to the auxiliary the building on the corner of Walnut Street and River Boulevard, near the temple lot. Although this committee was locally appointed, we attach much significance to this movement, because of the widespread general influence which is bound to accompany the activities centering in a woman's building at the center place. We hope that it may be, in addition to its local use, kept open for the entertainment of the visiting sisters during the year and at all conferences.

FIELD WORK

Sister M. A. Etzenhouser, the vice president, has fulfilled the usual duties of that office, and has acted as the general field worker. Although she was also representing the Sunday school and Religio and her expenses were being paid by those auxiliaries instead of ours, she has succeeded in doing excellently in bringing our woman's work to the attention of the people at the reunions which she attended. Besides Sister Etzenhouser's activities as general field worker, Sister J. A. Gardner, Sister Helen Silsbee Smith, Sister Lula Sandy and Sister Frederick M. Smith of the general executive committee have done field work. Practically every woman's association in the country which has been successful in organization, has sent efficient women throughout the country to especially represent their work and effect organization. This is frequently done by the appointment and use of a number of vice presidents. We have women who are competent, and some who have railroad passes, which would save expense to the auxiliary, who would take up this special field work gladly if the general convention or the executive committee

would so arrange and authorize. The society has reached such proportions and importance as would justify the appointment of a corps of field workers who could, besides doing such work as the officials have done this year, make an especial effort to organize locals. I respectfully recommend, therefore, that the matter of general field workers be considered either by this convention or by the next general executive committee. The constitution provides for but one vice president, but this could be revised if so desired.

SECRETARIAL

Sister Walter W. Smith was appointed general secretary at the last convention, but previous to her taking up the work after moving to Independence, Sister J. A. Gardner, the former secretary, acted. On account of other pressing duties, Sister Smith was obliged to resign on February 1, and Sister Gardner was appointed to act as secretary until the end of the year.

Due to the changes in the constitution and by-laws, whereby two or more departments of the work are necessary for the organization of a local, this year's statistics can hardly be compared with previous figures. There have been, however, thirty-three new locals and seven new district and stake organizations effected during the past year.

FOREIGN MISSIONS

A letter to your president from Sister Clyde Ellis in the South Sea Islands asked for authority to organize a local at Papeete, which is no doubt established by now. She says that she and Sister Christianson are conducting meetings for mothers and the sisters throughout the Islands. She states that our Year Book has given her many ideas, and has recommended to her one book in particular which she has found very valuable. They have continued the "sister's column" in the mission paper, *Te Orometua*, and feel that good comes from all their work with the sisters in that difficult mission.

Correspondence with Brother Paul Hanson, the missionary in charge of Australia, and with some of the sisters in charge of local societies there, seems to indicate their anxiety to join the Woman's Auxiliary. One of the proposed amendments to our constitution and by-laws, if passed, will admit them as members, and still allow them to continue their work as now conducted. One of the Australian sisters sent in quite a large order for books from the Herald Office as suggested in the Year Book. An order from another sister is in my hands at present. At the last combined program of the New South Wales District and Australian Mission conference in Sydney, Sister F. M. Shea spoke at one of the evening programs on "The Woman's Auxiliary."

FINANCIAL

Whatever traveling expenses I have incurred in the interest of the auxiliary during the year have not been paid from the auxiliary treasury. The president of the church has considered my work with the women of sufficient importance that my expenses be met by the general church. My expenses, however, at the Logan Reunion were paid by the ladies' aid of that place. Owing to the fact that I have not paid for secretarial work, and because I have been happy to make some personal sacrifices to further the cause, I present a bill of only five dollars, as the treasurer reports. I am indebted to Brother and Sister O. W. Newton for typewriter work for publication gratuitously done.

Sister J. A. Gardner reports as treasurer the contribution through the auxiliary of over six hundred dollars to the Children's Home, six dollars to the Sanitarium and thirty-one dollars to the Old Folk's Home. The publication of fifteen hundred Year Books in June necessitated our giving our

note for one hundred and twenty dollars. By February 1, a sufficient number of Year Books had been sold to cancel the debt, with nineteen dollars to our credit. There are still two hundred copies on hand, which we hope to dispose of during General Conference. Having recently paid the last of the leaflet debt to the Herald Office, the Woman's Auxiliary is entirely free from debt with one hundred and eighty-five dollars on hand in general treasury.

EDITORIAL

We are fortunate in having our publicity department in the hands of such an efficient editor as Sister Audentia Anderson. There is no doubt that the HERALD column under Sister Anderson has assisted materially in giving impetus to our cause. Our department for young women in the *Autumn Leaves* has appeared regularly, chiefly owing to the valued services of the contributing editor, Sister Anna de Jong Smith.

HISTORICAL

The convention will be pleased to note the progress of our historian whose devoted service to the women of the church is so well known.

DEPARTMENTAL

Since the report of the superintendents of departments are to be printed in full it is unnecessary for me to comment upon them except to ask your careful consideration of the various recommendations contained therein. Through their consecrated efforts we have kept our work before our women, which we believe has resulted in a better understanding of the work of the Woman's Auxiliary.

CHILDREN'S HOME

The report of the Children's Home committee will be read with interest by all. A recent letter from California, where a young mother has left five little children, stated that the Woman's Auxiliary in that place would do all it could to keep the children from the influence of the other churches; and as I referred this letter to the Children's Home, I was grateful that we have our own institution for these and other bereaved children. I trust that the women of the auxiliary will not forget this institution in their donations.

SOCIAL PURITY BOARD

I wish to call your attention to the recommendation, in my report to the presidency and conference, which is no doubt in your hands, that the Social Purity Board of the church, which is at present composed of men, be enlarged to include a member appointed by the Woman's Auxiliary. If this should be favorably acted upon, I trust that the Woman's Auxiliary will select a woman who is in sympathy with and capable of promoting our ideas concerning sex hygiene, or social purity, as expressed in the Year Book.

"IN FINE"

I can report from my personal knowledge that many friends have been made to the cause during this year. Numbers of the missionaries and other brethren in correspondence or reporting to President F. M. Smith have sent through him personal messages of congratulation and encouragement in regard to our work. This, besides my own correspondence and that of the other auxiliary officers and heads of departments, shows a really remarkable increase in interest. Our growth in numbers, too, has been as great, or greater than we had expected during this year of readjustment.

As your president, I have made an effort to keep in close touch with all phases of the auxiliary work, and I feel that

our earnest prayers have been answered, and that the sacrifices and labors of the loyal workers have been rewarded.

I wish to ask that I be not nominated for your next president. I have many pressing duties to my family and to the church which render it impracticable for me to attend to the details of the office of president, and I should not wish to serve even if so desired. The fact that I have for years made a study of women's problems, associated with women's clubs, with the motive to assist in adapting the best part of the progress of the world to the women of our church, and that I have served on the advisory board of our auxiliary for a term of years, may assure you of my interest and of my constant prayers for your success.

Respectfully submitted,

MRS. FREDERICK M. SMITH, *President.*

Our Convention Business Meetings

From the secretary's minutes we glean a few items which may interest our readers, in addition to the program features which have been mentioned in a recent issue of our column.

Sister Frederick M. Smith was unable to be present at many of the program meetings, but attended most of the business sessions. The first one was taken up with reports from officers (attention being called to the recommendations contained in them), and the work of revising the constitution and by-laws, Sister Helen Silsbee Smith, upon request, giving a brief statement of the reasons why such revision was deemed necessary. These reasons were founded upon the difficulty which many local and district organizations had encountered in attempting to follow the rules laid down for them in the constitution adopted a year ago, and the effort of the present revision was towards simplifying the regulations, and make them more flexible and adaptable to local conditions.

The second business meeting was taken up with continuing the consideration of the changes in the constitution, and the choosing as the auxiliary member of the social purity board Sister Jennie M. Studley; as member of the coordinating committee, Sister Frederick M. Smith; and as member of the Children's Home board, Sister L. L. Ressigie.

Below, we give the items of the next day's business, as published in the DAILY HERALD, over the signature of the secretary.

AUDENTIA ANDERSON.

The Woman's Auxiliary met in business session as per printed program on Wednesday morning. Mrs. Frederick M. Smith opened the meeting, Sister D. J. Krahl of Holden, Missouri, offering prayer.

A demonstration of kindergarten work was given by Miss Jarvis, kindergarten teacher in Lamoni schools.

The election of officers was then taken up as advertised in the outline of business. Mrs. Frederick M. Smith was nominated for president, but declined. By urgent request of the convention, Sister Smith consented to be elected as honorary president. The election resulted as follows: Mrs. Lula M. Sandy, of Kansas City, Missouri, president; Mrs. W. W. Smith, of Independence, Missouri, and Mrs. William Madison, also of Independence, as first and second vice president; Mrs. J. A. Gardner, of Independence, secretary; Mrs. F. M. Sheehy of Independence, treasurer; Mrs. B. C. Smith, of Independence, historian.

The morning meeting adjourned until after the afternoon business session. Dismissed by Mrs. B. M. Anderson.

At 3.45 the auxiliary met, with Mrs. M. A. Etzenhouser in charge, Mrs. Amy Wells offering prayer.

Further consideration of the proposed amendments was

the order of business. These will be published in leaflet form in a short time.

The report of the notification committee was read, and the communication from the president of the church read and ordered spread upon the minutes. It was moved and carried to refer the matter of our library interests to the executive committee, looking to the placing in local church libraries, of books of special interest to our women.

The gavel belonging to the association was formally presented to the incoming president, Mrs. Lula M. Sandy, by Mrs. M. A. Etzenhouser.

MRS. J. A. GARDNER, *Secretary.*

A Course in Mothercraft for Our Girls

At a recent meeting of the executive committee of the Woman's Auxiliary the following resolution was adopted:

"Moved that as the executive committee of the Woman's Auxiliary we look with favor upon the installing of a course in mothercraft, as well as domestic science, in Graceland College this year."

MRS. LULA SANDY, *President.*
MRS. J. A. GARDNER, *Secretary.*

Reunion Work for the Auxiliary

All who are interested in securing auxiliary work for the reunions this year should write at once to Mrs. William Madison, 1313 Van Horn Road, Independence, Missouri.

Mrs. Madison has been appointed by the executive committee to have charge of this work and is very anxious to communicate with anyone who wishes suggestions as to reunion work.

MRS. J. A. GARDNER, *Secretary.*

LETTER DEPARTMENT

Independence Stake

On Sunday May 6, all the branches of the stake observed the sacrament at the morning hour and at night the following brethren held forth: Stone Church, H. O. Smith; Second Branch, their new pastor, E. Davis, with a musicale in the afternoon under the auspices of the good literature committee; Walnut Park, Bishop E. L. Kelley; Enoch Hill, W. D. Bullard, who through the Spirit gave a most encouraging message to a full house; at the North Liberty Mission, Joseph Smith, who is a missionary, preached before a large number of Saints.

At the temple lot church, E. T. Atwell occasionally lends excellent aid to the choir, and there is being a joint effort set on foot for tent meetings to be held during the summer, which no doubt will prove to be a work beneficial to all concerned.

A program dedicated to Mother's Day will be given on next Sunday, May 13, both at Walnut Park and at the first church, and it will also be a sacrifice day for the benefit of the Christmas fund in our Sunday schools.

The singers, under the direction of Sister G. H. Hulmes, have for some time been busy preparing for the Convention Hall concerts of May 2, 3 and 4, and on Sunday morning all arose early in order to attend the one great event in Kansas City, when midst waving of flags of two republics, a great

and wonderful alliance was effected. It was an alliance between the two democracies: America and France, and tears of gratefulness to God welled up from many a loving heart at the sight of the representatives of two nations at one time estranged, embracing each other in filial affection; and may we hope that after the cruel cannon's roar shall cease to be heard, that there will be the promised peace over land and sea, with victory glorious and permanent.

Some very important meetings besides those connected with church services have been held of late. Baby lectures have been given to large audiences with their slogan sounding forth: "Give the baby his rights—not a pacifier." Then, on the afternoon of May 3 there was an audience of over two hundred gathered in the basement to hear about "Conservation of foods" and the speakers were Mr. E. A. Ikenberry, Brother J. J. Teeters, and Sister M. A. Etzenhouser. Sister T. J. Sheldon presided and made an excellent talk, giving an outline of work to be done.

Mr. Ikenberry is the Jackson County agricultural agent and he explained how to plant crops that can be kept with little trouble, those that can be canned easily, the drying of vegetables and fruits, how corn fields and fence corners can be utilized, rotation of crops and when to plant. Also he spoke of the varieties of crops, of encouraging the boys and girls to go to gardening, and very courteously offered his assistance in this line of work.

On Sunday afternoon, May 6, at the same hour of the prayer meeting in the basement, there were exercises going on in the upper room under the auspices of the Woman's Auxiliary and President F. M. was invited to address the sisters on the subject of their special line of work; also Sisters Sheldon and Gardner spoke, the latter giving an idea of the progress of the Oriole and young women's work. Sister F. M. Smith, honorary president, also gave an informal talk. Mrs. William Madison, president, was in charge and addressed the sisters on the subject of efficiency and the necessity of educational pursuits.

ABBIE A. HORTON.

The Power of the Spirit

I have been made to rejoice time and again when I have read the spiritual sermons and spiritual letters in the HERALD. It has prompted me to write, thinking that I might benefit some one by my letter.

In the first Corinthian letter, chapter 12, it says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (Verses 8-13.)

In 2 Timothy 1: 7, it says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Oh, when the Spirit of Christ inspires our hearts, how it fills our souls with unspeakable joy! His Spirit casts out all fear, and we glorify God, which is our reasonable service. What a comfort it is to have the Spirit of Christ ever abiding within us from day to day, inspiring our hearts through

all the trials of life, inspiring us to get nearer to Christ, so that he can say to those who endure to the end, Enter into the joys of thy Lord; and as thou hast been faithful over a few things, enter thou into the home of the blessed.

Again we read in the Inspired Translation, Genesis 6: 67, "And it came to pass, when the Lord had spoken with Adam our Father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost."

We see how Adam was made a child of God, how he became a spiritual man, how he received eternal life, the abiding Comforter to enlighten the inner man by the Spirit, to guide into all truth, which is needed to inspire our spirits so that we can speak with the tongues of angels and praise our great Redeemer in the spirit of holiness. They that worship the Lord must worship him in spirit and in truth, for the Lord has chosen such to worship him. Let us put on the whole armor of God, and the breastplate of righteousness and the sword of the Spirit, and stand as bold soldiers of Christ for the faith of Christ, and never allow the word of Christ to be evilly spoken of. As he laid down his life for us, we ought to be willing to lay down our lives for Christ and the gospel. Let nothing keep us from standing for the truth. Let us grow in grace, that we become more spiritual every day, and get nearer the faith of Christ, that it may take a deeper root, and that we may become more spiritual every day, that we may drink deeper out of the fountain of Christ. Let us set our hearts upon the work of Christ, that our spiritual understanding may be more enlightened to the glory of God.

ISAAC TRUE.

CANTON, OHIO.

Taking Thought for the Morrow

In examining Christ's words about not taking thought for the temporal things of to-morrow, we find that they are addressed particularly to the ministry of the church, whose business is to minister in spiritual things. I have often thought that this fact should be emphasized more than it is by writers on this subject. In Doctrine and Covenants we read as follows:

"Behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. . . . Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry, from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom."—Doctrine and Covenants 83: 13, 14, 15.

All this is addressed to the ministry. It is the business and duty of those in the church who are not in the ministry, to labor to provide for the present and future maintenance of themselves and their wives and children, and also by their tithing to provide the bishop with means for the maintenance of the families of the active ministry. To the common laboring man, or to the farmer who must plow and sow and plant his fields, that by the crop he hopes to raise he may be provided with bread for the morrow, and the coming winter—to these, I say, it would not do to apply the words about "the lilies of the field," that "toil not, neither do they spin." Such will not be provided for, if through shiftlessness they "let the morrow take thought for the things of itself." If able, they must labor for the necessaries of life. For "an idle soul shall suffer hunger." (Proverbs 19: 15.) And Paul says: "This we commanded you, if any would not work, neither should he eat." (2 Thessalonians 3: 10.)

And the Book of Mormon is very plain, showing that Christ is addressing the ministry—the twelve whom he had chosen, when, in preaching to the people of Nephi on this land, he speaks of not taking thought for the morrow:

"And now it came to pass that when Jesus had spoken these words [to the multitude—C. W. L.], he looked upon the twelve whom he had chosen, and said unto them, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof. And now it came to pass that when Jesus had spoken these words, he turned again to the multitude, and did open his mouth unto them again."—Book of Nephi 6: 1-13. All these words were addressed to "the twelve whom he had chosen," or to the ministry, as in the Book of Covenants.

C. W. LAMB.

MONDAMIN, IOWA, R. F. D. 2.

Boston Items

At our recent business meeting held April 27 it was voted, upon recommendation of the former missionary in charge and our district president, to ordain Brother E. L. Traver to the office of elder, after which he was elected to serve as pastor for the succeeding term.

Brother George Sinclair was elected as priest with his associates, Brother Calvin Sears as teacher with his associates, and Brother W. R. Carter as deacon with his associates.

We learned from the report that we have been improving

in financial matters though, considerably behind a satisfactory condition yet.

Action was taken (somewhat tardily) to purchase American flags to adorn our church, and make more obvious our patriotism.

Two splendid sermons were enjoyed Sunday from our good warrior and brother, Isaac M. Smith. Though many, many, years in the service he preached with all his old-time vigor and his sermons were much appreciated.

Brother Rich preached afternoon and evening at Lynn, to good audiences. This mission is keeping bravely alive, and great things are expected when our new missionary, Brother O. R. Miller, arrives.

Brother William Frost is largely instrumental in keeping alive two openings each week. One at North Saugus Friday evenings, and at Cambridge on Monday evenings.

Our Sunday school is thriving under the able care of Brother A. L. Sanford. The new departure of meeting at 9.30 Sunday morning is working well and bids fair to be a permanent feature.

The Religio, under the wise and capable leadership of Sister Alberta Lake, shows animation. We regretted to hear of the opinion expressed by the president of the church this spring that the condition of the Religio was decidedly unsatisfactory. However, our local is splendidly alive and doing good work.

Sister Steele, one of our faithful members, is very ill at Cranberry Isle, Maine, and desires the prayers of the Saints.

Listen for the wedding bells May 19. Brother Calvin Sears and Sister Laura Pierson are the happy ones.

We forbear to use more space this time, but, Mr. Editor, there are many interesting things happening in the world's Hub.

VOLUNTEER.

As Others See Us

[The following is an extract of a letter from a man who, it is evident, does not belong to our church. He was once a minister in a Protestant church. It has been mailed to us with the privilege of publishing if we desire. It contains so many good points that we have decided to publish it. It is true that we do not ordinarily make our argument by attack upon others, but rather in presenting the truth as we see it. That necessarily is opposed to error. The history of this church verifies his assertion of the attack of the clergy on the prophet. Certainly nature is not agnostic, but to the seeing, eye presents God. If the writer wants a church that believes in free speech, free discussion, and independent thought, barring out nothing that can be proven to be true, he should, following his own advice, "Prove all things, hold fast that which is good," which would involve a critical examination of our claims. Naturally we are surprised to learn that we are ignorant, especially as we have for many years pursued most earnestly the study of science, religion, including, of course, the Bible and its literature in an earnest effort to learn the truth. But, upon the whole, it is very refreshing.—EDITORS.]

The SAINTS' HERALD I read with great interest. The men who write for it are not only sincere and have a high purpose, but it is, to me, so pitiful to see how ignorant they are—"Zeal without knowledge." Their great need, and it's common to all sects, and the real cause why there are sects, why there's "Babylon" and confusion, disunion, instead of unity in Protestantism, is that they don't understand, comprehend, appreciate or sympathize with the words of Jesus, "Ye shall know the truth, and the truth shall make you free." They hedge them-

selves around with creeds, fortify themselves with close communion church organizations, tie themselves up in a man-made theology, and if any one of their number goes out of their index expurgatorium and discovers that they are clinging to some idol that "the great whore" the Roman Catholic Church has set up during the Dark Ages, or some half pagan and Constantine-made doctrine of 300-325 A. D., they either dare not tell the truth, or, if they have the courage to tell it, the rest "stop their ears and run upon him with one accord and cast him out." They can't stone him nowadays—thank God, we've got beyond that—or crucify him, or burn him at the stake, or thumbscrew as the Romans did in Mexico in 1896 to eight men, women, and little children; but they are slicker and more adroit now, so they ostracize him, invent lies about him, and boycott him.

I speak from experience. They are now more spiteful and hypocritical than the Pharisees, for, like Richard III who said, "I can smile, and murder while I smile." But one thing sure, they will raise heaven and earth, and even hell, to stop his mouth and prevent him from being heard. The HERALD people, I'll admit, are further out of the woods of Rome than any sect I know, and that's why I like the Latter Day Saints—they are on the way out of the "sorceries" (i. e., lying arts, is the meaning of the Greek word) of Romanism, and they really want to understand the man of Nazareth; but old tradition still holds them strongly, only they haven't yet learned what it really is, but we have the sure promise of the angel of God to John on Patmos that Babylon is to be cast down and out. God grant I may live to see it. To put it in another way, the great and outstanding fact taught in the Bible is that the priest and theology ever fought the prophets of God. When they see and appreciate that, they will come farther out of the woods.

Abraham Lincoln was asked by a friend, "Mr. Lincoln, I know you to be a man of deep religious nature. Why have you never joined any church?" "Well," replied Lincoln, "I cannot understand or believe their complicated systems of theology, but when I find a church, whose only creed is the words of Christ, 'Ye shall love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself,' then that church I will join with all my heart." He never found that church, and so never joined any. So much for that.

When I find that church, I'll join it. When I find a church that believes in free speech, free discussion, the barring of nothing that can be proved to be true, that is a church imbued with "The Spirit of truth" that is not afraid to say, "Give us the truth, though the heavens fall," has such a faith in the God of truth that they do not fear to know all the truth, will "examine all things and hold fast to that which is good," recognize that God is truth and there is no need to fear the truth, that church will be mine.

There is more faith in theology, church, creed, and idols—the work of men's hands—than there is in the living God that is smiling and beckoning to them from the flowers of the field, and all the facts of nature. There is more fear of science, simply because materialists have controlled it (and it's the fault of the church and of the priests and theology that the materialists have controlled science), for science is a study of the visible acts of God, and to doubt, distrust and antagonize true science is to do that same to God himself.

The time is drawing close when the blind will cease to lead the blind, and when the veil that priests have woven for the minds and souls of men will be rent in twain from top to bottom, and then they will begin to understand God just a little.

Well, you see I got back on the same subject again, for I

can't help it. What made the prophets the men they were? It was that God revealed himself to them; his light shone into their souls and mind, and they had the courage to face stoning and death from the hands of the people, rather than to be untrue to the charge that God put upon them. Remember Isaiah's words of the charge God gave him. (See Isaiah 53:1.) "Cry aloud. Spare not. Lift up thy voice as a trumpet, and tell my people their sins, and the house of Jacob their transgressions." People never like to be told that. What stamped John Wesley as a man whom God had commissioned, was, among other incidents, when told a certain man was a great preacher, Wesley asked, "Do they mob him? Does his preaching make them mad? Do they get angry at him?" He was told, "Oh, no, nothing like that, for he's very popular." "Then he is not much of a preacher," replied Wesley. "No thief e'er felt the halter draw, with good opinion of the law," and no transgressor, man in error and darkness, but is angered to be told that he is in darkness and is a transgressor, etc.

I hope to make myself plain. Jesus told Nicodemus, "And this is the condemnation that light is come into the world, and men loved darkness rather than light." Light in the Greek and in the Bible is synonymous with truth. "I am come into the world to give light." When Jesus was before Pilate, he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

The face of the earth is dotted with churches, so they claim, on the philisophy and teachings of a man who held that material possessions were a curse and that total self-abnegation is the only firm step toward eternal life. On Sundays the bells ring and the people throng the streets going to worship the man whose best advice they tread under foot. He asked them, "Why call ye me Lord, Lord, and do not the things which I say? Ye cannot serve God and Mammon."

NELIGH, NEBRASKA, May 3, 1917.

Editors Herald: We wish to have a confidential talk with the members of the Central Nebraska District. We would like to hear from all the members that feel the need of an elder in their vicinity, and would like to know the opportunities for preaching, and the time most favorable; then we could make arrangements to meet the same.

We would admonish the presidents of branches to concentrate their efforts around the branch, and its vicinity, to make the branch the center of attraction, by visiting and giving out cordial invitations and preaching, to keep your branch up to as high a standard of spirituality as possible. The Lord requires this at our hands. Let the priest visit the houses of all members, to give counsel and cheer, calling them to duty as becometh Saints of the Most High.

The teacher should visit and pour the oil of peace on the troubled waters, and try to smooth out the rough places and trials of life, of the members of his branch, inviting them to all the meetings.

The deacon should be a business man, looking after the comforts of the members, protecting the properties of the church, and in a kind business way look after the poor of his branch.

The Sunday school officers should inject new life into their schools and try to bring them up to the standard of excellence.

Religio members should remember that it is required of them to raise to a high standard of music, song, elocution and oratory. The attainments would prove a great help to the work of the Lord in all the meetings of the Saints.

The last, but not least, the Woman's Auxiliary. Their work is very needful in a social and moral way. The moral standing of the future church depends upon their present efforts. They also throw an arm of protection around the branch in a financial way, which they might well be proud of. May God speed their good work.

Now, dear Saints, let us all respond to the call to come up higher. The order of the day is work, work, work, with a long pull and a strong pull all together, then the work of the Lord will move as never before.

Your brother in the conflict,

W. M. SELF, *District President.*

COUNCIL BLUFFS, IOWA, 227 McGee Avenue.

TRYON, NEBRASKA, May 6, 1917.

Editors Herald: Our branch has grown in number and spirituality. To-day we held an all-day meeting, with sixty-five present, eight of the number being nonmembers. Reading the letter, "Just a little cloud," in the HERALD for May 2, from Sister Effie J. Denton, I felt sad in the beginning, but the closing words cheered me somewhat. If we are not continually on our guard, Satan will rule our minds and then how dark and gloomy everything appears. I have read all the letters Sister Denton has written to the HERALD. She is my sister and was baptized here some years ago by Brother Grimes. She would be surprised to return and note the growth of the little branch.

LILLIE M. RENAU.

From Here and There

"I am a lonely, isolated Saint, sick and in need of the help of the Lord. I request the Saints to pray for me, for I am suffering with nervous prostration and have little control of my mind. Pray that the Lord may remove the terrible darkness that has come over me and that I may be spared to my children; also that I may be forgiven for any wrong I may have done to bring this upon me."—Mrs. Cora Webb, Lakeview, Texas.

Elder J. W. Metcalf writes from Fanning, Kansas, to say that his field address for the coming year will be that place and for those who wish his service anywhere in the Northeastern Kansas District to write him.

At the sacrament meeting of the Belvidere, Illinois, Branch, held recently, Sister David Brand, of Marengo, Illinois, was present, and gave a dollar to the temple fund. She is ninety-six years of age. The Spirit indicated through the district president, J. O. Dutton, several changes in the priesthood personnel of the branch: William Darmon to be ordained elder, Ernest Vowels priest, Edward Darmon teacher, Jesse M. Jacobs deacon. The first mentioned has been referred to the district conference for approval, while the others have been ordained. These brethren have the love, confidence, and respect of the members and the branch has a good outlook. C. Bell McElroy is branch clerk and reports the items.

We have word from Brother E. R. Davis, 1237 South Fourth Street, Cedar Rapids, Iowa, as follows: "To the Saints of the Eastern Iowa District: I have just arrived in this field to which the late General Conference has appointed me to labor, and I earnestly invite the cooperation of all the Saints throughout the district as to the opportunities for missionary work in their localities, and the assistance they are willing to render in getting the gospel before the people. Home address, 312 South Fuller Avenue, Independence Missouri."

MISCELLANEOUS DEPARTMENT

The Presidency

To the Saints of the Clinton District: Elder W. S. Macrae having tendered to the First Presidency his resignation as president of the Clinton District, the presidency has appointed Elder H. E. Moler to act as president protem until the convening of the next district conference.

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, May 9, 1917.

Pastoral

To the Members of the Northeastern Illinois District; Greeting: It was with feelings of satisfaction and gratitude that I heard my name read as one to labor in your district for another year. I certainly hope this may be a season of prosperity for the church, and in order that this may be, I know that there must be a united effort on our part. This ever has been the case, but with the conditions ripening so fast all about us, we must be alert to think and to improve every opportunity that we can see for the advancement of the cause of Christ. This brings to mind the saying of Christ viz, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." We need more laborers, and as the missionary force is not increased this year, the only way this can be brought about is for each local man in the district not actually elected to branch responsibility, to be anxious to move out into the "harvest" and thrust in his sickle and reap. Again in the branches where there is a full set of officers, it is possible by proper understanding, for one or two of them to move out and occupy in new places that are in reach and thus by a united effort keep well kindled the missionary fire, which ever has and ever must be the active principle of the church of Christ. I wish to call the attention of the Saints to a subject which has been on my mind for some time, and which I want every branch and every Saint to be thinking about prior to the district conference, which will meet at Mission Branch June 2 and 3, so that we may be able to act unitedly—*reunion!* This word has become very dear to Latter Day Saints and we are all glad that it has; but what about the one for 1917? We voted at the last one that we would meet August 24 to September 2, but since then great changes have taken place and it now becomes a question to many of us what we had better do. One thing sure that we will have to change the price of meals, from fifteen cents by the ticket, to twenty-five cents and then there may be a question as to how we would come out. Now to me it would be a sacrifice for us not to have the reunion, but this is a day of sacrifice, we have been told so many times; and the question is, should this sacrifice be made? How many are willing to make it, and still keep just as interested in the work throughout the year? How many of our young will feel just a little discouraged? Or are our young people made of just that sort of material, that they will gladly make the sacrifice and never falter? I believe they will fall in line with whatever the majority decide, and so we can bank on them for whatever is best. I have always been in favor of reunions, as you know, but admit that there is a great question when I am made to feel the true conditions that many of our people are in right now! To run a reunion successfully these times we must have a good turnout and not the last five days but from the start. But many are saying that they see little show of going as they are having all they can do now to live and keep the local church going. On the other hand I have been watching, and wondering if we got down to the full spirit of sacrifice as we might, if we could not have the largest reunion that the district has ever had and the richest blessings? What think you? I hope that you will all be thinking, ask yourselves the questions: Could I not get along without one of those dresses that I planned to have? Could I not get along without that new suit that I planned to have? And then, now and then the candy, gum, peanuts, ice cream, etc., And some people once in a while a show, a movie or a circus? I hope that every representative of the branch attending the June conference will come ready to act, and then do with our might whatever is best. I am pleased to say that since the General Conference that I find the Saints alive and active

where I have gone, and the short conference and the missionaries getting back so early has had a good effect on the Saints. Hope we can do it again. In Rockford last week flour was \$4.40 and potatoes \$4.00, and everything going up! Do you wonder that we begin to think? And especially the missionary's family even with the slight increase that the church was able to grant will have to figure some. But I know that the Lord is able to provide for his people, if we do our part and do not try to follow the world.

Your servant and brother,
BELVIDERE, ILLINOIS, May 10. JASPER O. DUTTON.

To the Saints and Friends of the Eastern Oklahoma District; Greeting: Having again been appointed to labor with and among you another year, I crave the hearty cooperation of the Saints throughout the field, and chiefly the branch officers. Local elders and priests, who are able to give all or part of their time outside or near their respective branches without neglecting their local duty, will please do so. If help is needed, I will respond or send some one, if at all possible. In looking over the conference appointments I am saddened to notice that but one lone missionary besides myself has been sent into this large field, namely, Elder Sidney N. Gray. I trust that the scattered membership will keep in close touch with him, that the work may be opened up in new places, as my labors will be among and with the branches principally. All differences and difficulties that local officers may not be able to cope with or settle should be reported to me. From the branch presidents I shall expect quarterly reports promptly, as follows: June 25, September 25, December 25, and March 25, so as to enable me to make out my reports on the first of the month of each quarter. Acting as agent for the bishop, I hope that every tithe-paying member of the district (scattered ones included) will send me his tithes and freewill offerings by draft or express money order, and I will forthwith forward receipt for same. We have been called into the service of God, and by him; we are workers together in his kingdom and must put forth our very best efforts. So let us move along hand in hand and be very careful as to our deportment among the Saints and the world. Our example should be worthy of imitation. We must be clean in body, mind, and conversation; kind, loving, and affectionate to one and all. Let our watchword be success. My home address will be Independence, Missouri, Corner Maple and South Park Avenues. All communications and reports should be sent to my field address, Haileyville, Oklahoma.

Yours in gospel bonds,
J. C. Chrestensen.

The Bishopric

To the Saints in Oklahoma and Spring River, also the Unorganized Territory of Southern Kansas; Greeting: It is with unhesitating confidence in God and his Saints that I appeal to you as we enter upon the threshold of this, the conference year. Past experiences have demonstrated to me your true devotion and genuine loyalty to God and his work. And now as our army of sacrificing ministry go forth from home and loved ones to present to humanity the greatest system of truths known to mankind, I feel to urge affiliation and cooperation.

Never in the history of the church has the need for the paying of tithes and offerings been greater than now. We are living in troublous times, and no man knoweth what may happen on the morrow. What will be the outcome of present conditions we know not. One thing we do know, and that is that the high cost of food and necessities make them almost prohibitive, and if you have a hard time making a living, think of the elders' families who have to live on much less. Let me urge upon you to make a special effort with the tithes and offerings this year, in order that the church may be in a position to meet all incoming demands.

The keeping of the law insures to us blessings of heaven promised to the faithful.

Please remember that there are in all branches, solicitors who will receipt for all tithes and offerings. Also the following named missionaries, viz, J. E. Vanderwood, western Oklahoma, Joseph Arber, central Oklahoma; Elam Erwin, J. T. Riley and J. C. Chrestensen, eastern Oklahoma; John Arthur Davis, southern Kansas, and at large, Apostle William Aylor and counselor, Earl D. Bailey.

Your brother and colaborer,
ELLIS SHORT,

Bishop of above district.

Conference Notices

Southern Missouri, at Springfield, June 2 and 3, Benjamin Pearson, Tigris, Missouri.

Gallands Grove, at Cherokee, Iowa, June 9 and 10. Wave Cross, secretary, Dow City, Iowa.

Clinton District, at Coal Hill, Missouri, June 2 and 3. Election of officers. Send reports before May 26 to Zora Lowe, Eldorado Springs, Missouri.

Special conference at Wheeling, West Virginia, June 9 and 10, at which time the new Wheeling District will be organized. James E. Bishop concurs. Gomer T. Griffiths.

Des Moines District at Perry, Iowa, June 9 and 10. First meeting Friday at 8.30 a. m., which will be a priesthood meeting. Business session 10.45 on 9th. J. A. Gillen and William Aylor will be present. Printed programs are available and will be sent to branches. O. Salisbury, 1209 Fremont Street, Des Moines, Iowa.

Spring River District, at reunion grounds, Joplin, Missouri, August 4, 10 a. m., instead of at Pittsburg, Kansas, June 2 as previously noted. Pittsburg, Kansas, Branch to provide for conference since the assembly hall at the courthouse is unavailable, and for other sufficient reasons. Charles Fry, district President, 1225 West Hayward Avenue, Independence, Missouri.

Southeastern Illinois, with Tunnel Hill Branch, June 2 and 3. Send all reports to W. E. Presnell, secretary, Xenia, Illinois. The following resolution that was tabled at the last conference will be taken up: "Resolved that inasmuch as dissatisfaction prevails concerning the enforcement of rules and regulations adopted by the Southeastern Illinois District conference at Springerton, February, 1914, that it be the sense of this conference that said rules be placed before next annual conference for consideration that said rules be amended as thought best by said conference, or that they be discontinued entirely."

Conference of Northeastern Illinois District will meet with Mission Branch June 2 and 3, at 10 a. m. All branch presidents please see that statistical reports are in on time. All grades of the priesthood please have report of your labors for past five months in—use the blank issued by First Presidency. Branch presidents, will you please state on your report to conference, under head of "remarks" the average attendance of your branch for past five months, including members and nonmembers. Those attending conference please give timely notice to Brother O. T. Hayer, where and when you want to be met. His address is Marseilles, Illinois, R. F. D. 58. Those wishing to address me at conference use above address. Those addressing district secretary, F. E. Bone, address 4339 Jackson Street, Chicago, Illinois. J. O. Dutton, District President, Frederick E. Bone, District Secretary.

Convention Notices

Clinton District Sunday school, Coal Hill, Missouri, June 1, 10 a. m. Send reports before May 26 to Zora Lowe, Eldorado Springs, Missouri.

Des Moines District at Perry, Iowa, June 8. Interesting program in addition to usual business sessions. Mary Sheets, secretary, Perry, Iowa.

Clinton Religio, at Coal Hill, Missouri, June 1. Election of officers. Send reports before May 26 to Adrain Lowe, Eldorado Springs, Missouri, R. F. D. 1.

Western Montana, at Bozeman, June 1. Prayer meeting 10.30 a. m. Business session and round table in afternoon. Program in evening. Mrs. G. W. Thorburn, district superintendent; Catherine Murray, district secretary.

Reunion Notices

Reunion of Little Sioux District, August 17 to 26, at Logan, Iowa. W. R. Adams, secretary, Logan, Iowa.

Oklahoma District reunion and conference, Fort Towson, Oklahoma, beginning August 10. Look for reunion notice later on. J. C. Chrestenson, district president.

Minnesota, at Frazee, June 15 to 24. Includes convention June 15, also one day for conference. Present indications point to a profitable reunion. Tent sites available for those

wishing to camp. Board \$4 per week. Parties desiring lodging or meals, or both, please send a card to M. L. Jepson, secretary of committee, Frazee, Minnesota.

Notice

Any one knowing the whereabouts of J. F. Newton, born in New York State on April 26, 1849, will confer a favor by reporting to Helen Nancy Smith, secretary of the West Pullman Branch, 12140 Wallace Street, Chicago, Illinois.

Our Departed Ones

PALMATIER.—Francis Palmatier was born November 26, 1837. Baptized April 13, 1884, by Joseph Shippy. Died at Bay City, Michigan, May 4, 1917. Funeral in charge of O. J. Hawn. Sermon by E. S. White. Interment in Oakridge Cemetery.

HAIN.—Estella, wife of Brother Phillip Hain, born March 26, 1871, at Grant, Calhoun County, Iowa. Baptized April 29, 1889, at Auburn, Iowa, by David M. Rudd. Died February 12, 1917, at Clayton, Union County, New Mexico. Leaves to mourn, a husband and 2 daughters.

BARTON.—Sarah Barton was born April 4, 1832, at Shade River, Ohio. Died March 31, 1917, at the home of her daughter, Mrs. William Cummings, in Rutledge, Iowa. Married twice, and was the mother of 8 children, all of whom were present at the funeral. She was a member of the Wine-bernian Church. Services from the house in charge of C. E. Willey.

HENDRA.—John Hendra was born at Givinyard, Cornwell, England, December 13, 1853. Came to Lucas, Iowa, 40 years ago, at which place he married Sister Mary Jane Rees. To this union was born 1 daughter, Mrs. S. S. Styre, of Ottumwa, Iowa. Died at his home in Ottumwa, Iowa, April 26, 1917. Leaves to mourn, his wife, 1 daughter, son-in-law, 3 grandchildren, and a host of friends. Funeral services at the home April 29; sermon by E. B. Morgan, to a large congregation. Brother Thomas Hopkins and party did the singing.

TERRY.—James W. Terry, born in Chester County, Pennsylvania, February 6, 1840; died March 24, 1917. Married Nancy R. Boyle January 19, 1860; to this union were born eight children, five preceding him to the other shore. Those left to mourn are his wife and 3 children, Edith Miller and William M. Terry of Nebraska, and James H., Joy, Illinois, 1 brother and 2 sisters, 21 grandchildren and 15 great-grandchildren. He enlisted in the services of his country in 1861, joined the church in 1868. Services held at the Saints' chapel, Joy, Illinois, in charge of J. W. Bean; sermon by E. A. Curtis.

SCARCLIFF.—Frank P. Scarcliff was born at Janesville, Rock County, Wisconsin, August 10, 1852. Baptized when 14 years old by David H. Smith. Ordained elder at Plano, Illinois, April 12, 1870, by W. W. Blair. Zenos H. Gurley, and Josiah Eills. He came south in 1880, and since that time has served the church as a missionary and in a local way. Became a member of the United Order of Enoch in 1911. Died at his home in Mobile, October 26, after a brief illness. He leaves mother, two brothers, one sister, wife, five boys and two girls. At the time of his death he was serving as president of the Mobile Branch and other offices. Interment in Magnolia Cemetery, Mobile. Funeral sermon by A. E. Warr.

COCKROFT.—Sister Martha E. Cockroft was born at Rawtenstall, England, February 2, 1865, baptized June 26, 1886; died March 11, 1917. A devoted husband, 2 daughters and 1 son survive her. The integrity, benevolence and kindness manifested by our sister in daily life won her many friends, she rendered valuable service to the church and auxiliaries. She was a true mother, rearing her family to manhood and womanhood in the fear of the Lord. She loved the beautiful in all the works of divinity and for years during summer sent flowers from her garden to adorn the pulpit and cheer the lives of others. Her kindness was remembered by a rich profusion of exquisite and fragrant floral tributes sent by loved ones and sympathizing friends. Funeral services in charge of pastor E. B. Hull, sermon by Elder H. W. Howlett. The Saints' church was filled to its capacity. Two delegations of women from the Odd Fellows and Saint George Societies occupying the platform. By special request of our sister who made complete arrangements for her funeral services, a quartet sang "The old, old path," "The Lord knows why" and "Sleep on, beloved," interment at Oak Grove Cemetery.

THE SAINTS' HERALD

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Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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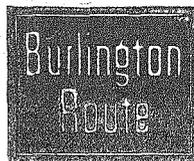
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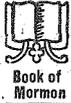


E. A. Howard, Vice President

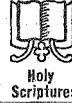
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, May 23, 1917

NUMBER 21

EDITORIAL

A LETTER OF INSTRUCTIONS

To Conference Appointees, District and Branch Officers; Greeting: The recent General Conference held at Lamoni, Iowa, was remarkable for some changes which have made new policies regarding field work necessary. Instead of the field of missionary work being split up into segments presided over by individual members of the Quorum of Twelve, the entire field has been consolidated, to be watched over by the Twelve acting more directly as representatives of the Presidency, not as mission presidents, but going where their work is needed in regulating, organizing, and solidifying. Hence, these brethren going as the representatives of the Presidency, it should be understood that they exercise the prerogatives of supervision over the missionary work in particular, and over the organized work in districts and branches in general.

We submit the following suggestions in which is contained the instructions for the general field which heretofore have been presented in the individual pastoral letters of the apostles in charge of the different fields. We suggest that they be carefully read by all concerned. In case of doubt or misunderstanding please address the Presidency's office, so as to insure uniformity of action.

(a) The sharp distinction between the "local" and "missionary" appointments of this year's list of appointees must be observed. It is intended to meet the demand for proselytizing and propaganda work, and making new openings by those who have been designated "missionary." We emphasize the need of systematic tracting, and personal conversations, as well as the usual preaching services; and we would urge that all missionaries send in to the Presidency's office for a series of tracts which can be used, and these will be supplied so far as practicable.

Regarding the men who are listed as "local," it is the understanding that such brethren confine themselves chiefly or primarily to developing and

building up our work in the branches or districts to which they are appointed. We should like to see these men work with the local priesthood, educating them in their duties and assisting them to carry out the functions of their offices so as to bring up the branches and districts to a more efficient standard. We suggest also that such men might very easily find points where local missions might be opened under the care of local ministers within branch or district boundaries, either supplementing the work of or preparing for the missionaries, thus developing solidarity in our work.

While we mark the line between the two groups of workers, it must not be interpreted to mean this is a hard and fast line or a mechanical separation. Let it be borne in mind that "missionaries" work in their calling as pioneers and the men to open up and develop new fields; and the local ministers to concentrate upon the work of building up and consolidating. In practice there will be times when the work will overlap and both will need to work together.

(b) We would encourage a close cooperation between the missionaries in their work and the district and branch presidents. If there should be need for special services in any branch, we would like all such matters to be referred by the branch president to the district president, the latter to take it up with the missionary or missionaries assigned to that district, or with the Presidency who may assign a missionary to the work. As much as possible, let all cultivate ministerial courtesies and so conserve each other's interest as church officers.

(c) We are impressed with the world-wide conditions which presently are threatening the peace and prosperity of all nations. Under these conditions we must urge caution in the missionaries traveling from place to place. Let us try rather the intensive methods which were advised during the conference, and so exercise a desirable economy.

(d) In the matter dealing with difficulties arising in branches which may be outside of the usual routine affairs, we request that missionaries keep in touch with the Presidency's office, so as to secure advice which will reduce the danger of misunderstanding in such important work.

(e) Reporting. This matter is one that is not treated as seriously as should be; there is neglect and delay in forwarding reports to the office. We ask all to report as promptly as desired. All General Conference appointees are requested to write a weekly letter to the Presidency, and once each month send in a statistical official report. The district presidents are expected to report to the First Presidency as in the past, and any necessary deviation therefrom will be called for by the Presidency.

The weekly letter is intended to be a personal survey. We invite suggestions and criticisms of conditions, methods, or policies, and shall esteem it highly to have all feel that the work and its success is a personal matter. We hope to cultivate by the weekly letter a personal knowledge of each other and of the conditions of the work in a more than merely official sense. The spirit and genius of our work is friendship and we can only succeed as this friendship is made the basis of our official relations. Please keep in mind that the first of every month the official report to the Presidency's office is due. Failure to report is delinquency.

(f) Regarding invitations for ministers not in the district or local field to attend reunions or conferences, we request all such be forwarded to the Presidency's office for consideration, and arrangements will be made for such being supplied.

(g) The question of the patriarchs and their relationship to local work has been brought up in several ways and we call attention to the following conclusions agreed upon in Joint Council of Presidency, Twelve, and Presiding Patriarch:

The special work of such ministers is to conduct revival services in connection with branch and district officers. Patriarchs should not take charge of branch or district work, as their work is exclusively spiritual not executive. Their work is distinctly local and not missionary, thereby obviating itinerant work. If any branch or district where no patriarch has been appointed needs patriarchal services, such needs and requests will be provided by the Presidency's office on application.

(h) We should like each branch to arrange for a priesthood meeting at least once a month, and some systematic program of study should be outlined. To meet this need we call attention to the paper which has been issued in the Independence Stake entitled *Unity*. This paper will now be published as a general church periodical, and outlines of lessons and

studies will be provided in due course. In the meantime we shall be glad to advise as to these meetings with any who may desire. Such requests should be forwarded to the Presidency's office.

This pastoral is not intended to be complete or exhaustive but tentative and suggestive. It may be that the experiences of the year will develop matters in which general principles are involved. We shall therefore issue such instructions as from time to time may be considered advisable.

We earnestly hope that our work together shall produce splendid results and so bring honor to our heavenly Father in the increasing success of the cause.

For the Joint Council of Presidency and Twelve,
FREDERICK M. SMITH,
President.

INDEPENDENCE, MISSOURI, May 15, 1917.

A RUN ON THE BANK

Several years ago in Saint Louis a rumor was suddenly spread, that certain banks were in danger of closing their doors. The result was a run on those banks. Afterwards it developed that one bank had made an unsafe investment, but not such as seriously to impair its credit.

But the vital point is that a run on their banks would produce the very effect of which the people stood in fear. Many came to our law offices at the time to ask what they should do. Some of them were poor and the money meant much to them, as it was their little all of savings.

While some others gave the advice, "You had better get your money out while you can." We held steadfast against withdrawals with the certainty that any other advice would mean ruin. Even if those who acted first were saved, they would be bringing serious loss upon others.

To-day we are threatened by a national run on our wheat bank. We are told that we should purchase flour for three months or a year, as it is going up. Three months ago we were of this opinion, but now the price is already up and there is a threatened run by many laying up sufficient flour for a large part of the year.

It is self-evident that if a number of people begin to buy several sacks of flour, the price will go up even beyond what it is now, for a time at least. But that will also mean that the supply will be exhausted, or the condition will soon arise, where many will be unable to secure flour at all. This will deprive our citizens, and also other peoples who stand in need.

Conservative management would intimate that, while the supply is low, with care and cutting out

of waste we should see our way clear for the succeeding year. At least we should not, by our own acts, work the ruin of others and make the shortage greater than it already is. It is a time to keep cool and carefully consider our actions, else we shall bring about the very catastrophe that we fear.

WE ARE GOING TO DOUBLE IT THIS YEAR

Yes, we are going to *double* it and *more*. We shall not be satisfied unless we do. What? Why, have you not heard about it? If you have not we will take you into our confidence and tell you all about it, for unless you know about it we can hardly expect your cooperation. What is the use of trying to do something for the *general* good of the *church* and our *people* if these people do not know about it. We want every one of you to *talk* it, *read*, it, *preach* it, *eat* it if you can. (You know we are generally on hand if there is something to eat.)

We would like to keep from mentioning just what we are writing about until the very last, but if we happen to let you know right here what we are writing about will you promise to read this to the *end*—then jump right into the collar and give us a *pull*? All right, that's a go. We will do our part, you see that you do yours—remember you promised.

We have selected the *first Sunday of July 1917*, for our CHRISTMAS OFFERING RALLY DAY. We shall be very pleased to have every Sunday school post a notice to this effect in a prominent place in your Sunday school room.

Our aim is to have each school, each scholar, each member of our good church start right now—to-day—to save for a contribution to be given on this date to be known as OUR CHRISTMAS OFFERING NEST EGG.

Will each Sunday school superintendent place in a conspicuous position in the Sunday school room, in *large, bold* type, the following:

TOTAL AMOUNT OF OUR NINETEEN
SIXTEEN CHRISTMAS OFFERING \$——
LET US MORE THAN DOUBLE THIS
IN NINETEEN SEVENTEEN \$——

If you have not already started your *Christmas offering* account—start right *now*—TO-DAY—and have a nice large amount to add to the offering on Sunday, July 1. Each class may keep a separate collection account if they desire but let us try to have an amount at least equal to last year's offering to start our "NEST EGG." Yes, you can do this very easily, for you have almost two months to devote to this work, as many schools in the past waited until the last two months of the year before they started their Christmas offering fund.

We want every scholar to enter into the spirit of this movement, and the very date that your school has secured the amount of last year's offering we want the superintendent to advise us so we may make announcement in the church papers.

We want every school to at least double their last year's offering before the close of this year—*what school will be the first to announce this?* We want you to keep a close record and advise us; we want you to have mention in the church papers.

You wonder what all this is for? Well, we shall tell you. To-day we have a church debt larger than we think it should be. We want to clear up this debt. If every member will give two dollars each year to the Christmas offering fund we can clear up this debt in three years—*remember each member must average not less than two dollars to accomplish this.* If your school can give more than this average—do it, for you may be helping out some school that cannot average two dollars per member.

What Sunday school will be the first to announce an offering equal to last year's offering? What Sunday school will be the first to announce an amount equal to double last year's offering?

Mr. Superintendent, if you have not the time to give this special attention, appoint a committee to look after this special feature, or give the assistant superintendent charge of it and see that things *move*.

We want good suggestions that will help the boys and girls earn their offerings. If you have any that you feel will help them let us have your ideas so we can give them to the schools wanting them. If you want suggestions from us let us know and we will assist you all we can.

Now, Mr. or Mrs. Reader—you have read this, take this paper with you to the Sunday school next Sunday morning and if your superintendent does not bring this matter before the school, *please* see that he does so by calling attention to the article and saying that you feel your school should get right in line.

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

(Brother Smith, our second assistant, has been appointed by the executive council to work with the Presiding Bishopric to make the next Christmas offering the biggest ever. You may expect to hear from him often. Help him boost.—GENERAL SUPERINTENDENT.)

Some one asks how to mark manuscripts for printing to indicate *italic*, SMALL CAPITALS and CAPITALS. One line underscored will indicate italic, two for small capitals, and three for capitals. Be economical with the first two and seldom try to use the latter.

NOTES AND COMMENTS

Graceland Play Pleases

The vocal students of Graceland College rendered "H. M. S. Pinafore" as their operetta this year. The first rendition at Lamoni was so popular that it was given the second time. They went to Leon one evening and to Mount Ayr another, receiving very pleasing commendation for the excellent talent displayed.

A Correction

Our many readers will be glad to learn that President Elbert A. Smith has sufficiently recovered to leave Hermosa Beach and is now living in one of the cities of California where there is a good branch of the church. This correction should be noted in connection with the editorial comment last week. He is able to get out and take a walk of several blocks every day.

The Joint Council

In this issue will be found the postconference appointments of the Joint Council. Several changes have been made and additional men appointed to the field. Very careful consideration has been given to this matter as the council remained in session for over two weeks after the adjourning of the General Conference. Other important business was discussed and some of it epoch making. In due course of time the results of their deliberation will, no doubt, be manifest in the conference action.

Graceland College Commencement

An interesting program has been arranged for the closing days of the college year. This has been an unusually successful year as it has shown the largest enrollment in the collegiate department of any year since the college was organized. New departments of work have been undertaken and will be pushed more energetically next year, to the end that the college may be more serviceable to the church in supplying the needs of our young people in particular. Announcement has been made that Walter W. Smith, president of the Independence Stake, will deliver the baccalaureate sermon May 27, and that Frederick M. Smith of the First Presidency, will deliver the commencement address June 1.

Traveling Salesmen Extend Their Work

We are interested in the effort of our brethren whose occupation takes them into many places and among many people. An alert and aggressive Saint working in this line certainly can exert a great moral influence. A usable stock of information, a small supply of literature, a commensurate degree of tact and wisdom—what a combination! It almost makes us envy them the opportunity. Yet we know from

experience that it's not easy to withstand the frigidity, the aloofness, that sometimes follows. We suggest that in some instances the bureau of publicity of the church might be valuable with follow-up correspondence and material. We are confident that there are dozens of good literature committees ready to cooperate. We expect to hear some interesting developments from this movement. They have an announcement in this issue.

Keeping Business Normal

Many items have been sent to the editors upon the importance of economy and of keeping business normal. It is clearly recognized that business is a great chain; if one part is injured, the other parts will suffer. It is of interest to note also the inclination to pay much of the cost of the war as we go along, by a tax upon excess profits. It is evidently necessary that economy be practiced and each one will have to contribute, directly or indirectly, his share. This is a reaffirmation of what was given to the church to repress unnecessary wants, but continue normal business.

The War, Here and Abroad

The British and French continue to press forward in spite of fierce opposition by the Germans in France and some important points have been occupied recently. General Petain now commands the French armies, having succeeded General Nivelle. In Macedonia the British have made some notable gains of trenches, while in the sector north of Trieste the Italians have renewed activities which have resulted in important victories for them. Trieste is in imminent danger of capture. Three food ships bound for Sweden were recently sunk by German submarines, causing much resentment in that country. It is announced that the Germans have invented a silent submarine which renders the location of their whereabouts most difficult. Following the signing of the war measure recently passed by Congress by President Wilson, he issued a proclamation setting June 5 as the day for registration of all men between the ages of 21 and 30, inclusive, from which an army of 500,000 will be drawn by the selective method. It is claimed that there are 11,000,000 men in the United States of that age. Major General John J. Pershing has been assigned the command of 28,000 United States troops to embark for France as soon as possible. All volunteer units have been denied the privilege of service at the front in that capacity, which includes the Roosevelt division. Food control is being strenuously urged and will likely be instituted under Herbert C. Hoover, internationally known for his services in Belgium, being in charge of the food commission there.

ORIGINAL ARTICLES

MACHU PICCHU AND THE MEGALITHIC PEOPLE--PART I

BY WILLIAM WOODHEAD

The megalithic people were an unknown race who developed a wonderful civilization in the highlands of Peru, and after a long occupation and development disappeared as a civilized race, but left no known record, modern writers not knowing their proper name, or who they were, or what became of them, so writers now call them "the megalithic people," which means "big-stone people" because this is the unknown people who built the Cuzco fortress in Peru, and other buildings of that same type where many large stones were used, some weighing five, ten, fifteen, and as much as twenty tons! This unknown people were expert stonecutters and fitters, placing them in walls with such perfect fitting joints that they are compared to ground glass stoppers in bottles. And these people had no better tools we are told, than stone hammers and fiber ropes, "and understood no more advanced mechanical principles than the lever and the inclined plane."

Machu Picchu, or the "lost city of the Inca," is the ruins of a Peruvian city. An American expedition under the direction of Professor Bingham of Yale University has done research work in the highlands of Peru in the Cuzco region since 1911. These research reports are published, including work at Machu Picchu.

Machu Picchu is thought to have been an ancient Inca capital built probably two thousand years ago, and was discovered by Professor Bingham and his party in 1911, and uncovered and excavated under his direction in 1912, under the auspices of the National Geographic Society and Yale University, and may prove to be the most important group of ruins discovered in South America since the conquest of Peru. This city is thought by its explorers to have been a university of idolatry. It is situated on a narrow, precipitous ridge in a wild and unexplored country two thousand feet above the river, and seven thousand feet above the sea, in the grand canyon of the Urnbanba, in one of the most inaccessible parts of the Andes, about sixty miles northwest of Cuzco, Peru. It contains about two hundred edifices built of white granite, and including palaces, temples, shrines, baths, fountains, and many stairways, the city does not appear to have been known to the Spaniards, but was known to a few of the natives.

The early discoveries by this expedition at Machu Picchu proved so increasingly valuable that when Doctor Bingham submitted plans for continuing explorations in Peru in 1914 and 1915 the research committee of the National Geographic Society subscribed for this purpose twelve thousand dollars from its research fund of 1914, and twenty thousand from its research fund of 1915 for the Peruvian work.

This research expedition first made its headquarters at Cuzco, the old megalithic capital. In 1915, however, its headquarters were at Ollantaytambo, a bird's-eye view of which was given in some of our leading papers a short time ago. The discoveries, and reports of this expedition are of great value to students of prehistoric America, and especially lovers of the Book of Mormon, part of which refers to the early colonization of this Cuzco region, and thus the reports made by this expedition are in the nature of a cross-examination of its statements, and this research work for three years were in the region of Cuzco, thought to be the "Nephi" of the Book of Mormon. (See Book of Mormon map.)

The reports of this expedition for 1913, 1914, and 1915 are before me, which indicate the location of many ruins in the Machu Picchu region. (See map, page 434, in said report for 1915, in the *National Geographic Magazine* for May, 1916.)

There is little arable land near Machu Picchu. What was cultivated was terraced, as also it is near many other mountain cities, and for this reason Peruvian farms are sometimes called "staircase farms," because the farms look like steps. Peruvian agriculture in pre-Columbian times, however, reached a stage of reclamation projects long before America was discovered by Europeans that "our undertaking sinks into insignificance in the face of what this 'vanished race' accomplished." (*Ibid.*, p. 476.)

At a time when our ancestors in northern Europe were still utter savages, clothed only in skins, and living by hunting and fishing, settled agricultural communities must have existed in these Peruvian regions, perhaps in the same valleys that contain the marvelous remnants of prehistoric art.—*Ibid.*, p. 474.

In the valleys where the ancient Peruvian agriculture was centered, most of the agricultural land is not natural soil, but has been assembled and put in place artificially. (*Ibid.*, p. 475.)

The entire region that represents the chief center of the Inca empire and its megalithic predecessors affords very little of the level or gently sloping natural soil that we would consider well suited to agriculture.—*Ibid.*, p. 475.

The hanging gardens of Babylon have long been reckoned as one of the wonders of the oriental world; and yet they

were a mere transient toy and for three thousand years have been only a tradition. The hanging gardens of Peru, though of unknown antiquity, are still in existence, and doubtless as worthy of our admiration as were those of Babylon in the days of Herodotus and Strabo.—Ibid., p. 476.

The building of terraces was developed into a fine art in Peru. The skilled labor that was lavished in ancient Egypt on the tombs of the sovereigns appears to have been applied in Peru to the construction of gardens of special workmanship for raising the food of the royal family.—Ibid., p. 493.

It was fortunate for the rest of the world that the ancient Peruvians practiced agriculture under so wide a range of natural conditions, since this led to the domestication of a large series of crop plants. More plants appear to have been domesticated in the Peruvian region than in any other part of America. A large proportion of the cultivated species were limited to this part of the world.—Ibid., p. 507.

The construction of the irrigation channels was an enormous undertaking, perhaps not equaled in any other part of the world.—Ibid., p. 498.

Where the soil was loose the channels were paved with stones for many miles. On rocky slopes or precipices channels were cut into the cliffs, and in some cases tunnels of considerable length are said to have been drilled.—Ibid., p. 498.

One channel is four hundred and fifty miles long "across Sierras and over rivers, from south to north." (Ancient America, p. 243.)

The great fortress of Sacsahuamaan near Cuzco, Peru, is the most stupendous example in America of what prehistoric men could accomplish, its builders had no other tools than stone hammers and fiber ropes, and understood no more advanced mechanical principles than the lever and the inclined plane. Many centuries ago, long before the days of the Incas, a primitive people constructed these walls. Like the inhabitants of ancient Greece, they were aware of the strategic value of salients and reentrant angles, a knowledge which had been lost in Europe before the era of the first crusade. The ancient builders constructed three lines of salients extending on terraces, one above another, for a third of a mile across the back of the hill which overshadows the city of Cuzco. The terraces are faced with colossal boulders, some of which weigh over twenty tons and most of which were brought from quarries in the mountains a mile or two away. Several stones in the lower tier, at the points of the salient, are over twenty feet in height. An idea of the enormous size of the units of construction may be formed by noticing the height of those members of the expedition and their mules which may be seen standing in front of the lower wall. Notwithstanding the difficulty of handling and placing in position such enormous and extraordinary irregular blocks, they were fitted together with great precision. No cement was used in the construction, the strength of the walls being due to the very irregularity of the blocks and the method in which they were locked together. It is almost incredible that a primitive people should have had the courage and the patience to carry out such an enormous undertaking. In the words of the Inca Garcilasso de la Vega, "It passes the power of the imagination to conceive how so many and so great stones could be so accurately fitted together as scarcely to admit the insertion of the point of a knife between them." Sacsahuamaan is, indeed, one of the "wonders of the world."—Frontispiece of May, 1916, *National Geographic Magazine*.

The natives when asked who built this fortress answered that it was never built. When asked how

it got there, answered that it was the work of enchantment, or the Devil! And the Peruvian historian, Garcilasso, had no knowledge how it was built, its work and skill were entirely beyond that of the natives, which indicates that its builders were a far superior race in the mechanical arts, and had tools unknown to them, but were forgotten. A gulf of decadence lay between its builders and modern historians which they cannot cross, only in the language of Nadaillac, that "South America presents vestiges of a vanished race, of a culture now lost."

Many of the Indians were armed with lances headed with copper tempered almost to the hardness of steel, and with huge maces and battle-axes of the same metal.—Conquest of Peru, vol. 2, p. 27.

That is said of the Inca troops who engaged the invaders at the battle of Yucay at the time of the conquest. And Father Velasco says they also used copper swords. (Ibid., p. 27, note 4.)

This battle in which tempered copper was used is thirteen hundred years after the destruction of the megalithic civilization, the builders of this fortress. I am aware that this art of tempering copper is in dispute, it cannot be done now, we are told. So we may put it in the same class as the Cuzco fortress. The main argument raised against this tempered copper theory is that others know nothing about the process, but that (to the writer) seems a poor argument to make against the statements of the Spaniards who were there and did the fighting. They ought to know.

But in order to catch some glimpses of the stream of the old megalithic culture, if not at its source which is now impossible for the want of records, "the destruction of which is a calamity to mankind," we should in fairness to them not look at the native tools, and draw conclusions from them, but rather at their works. Their works speak for themselves. All agree that between the Incas of the conquest, and the people who did this fine stonework there were about thirteen hundred years, the first five hundred of which were anarchy and chaos, and then five hundred more of decadence, and then about three hundred years of restoration. During this five hundred years of anarchy, or from about 200 A. D. to 700 A. D., many of the fine arts of that old culture "were lost."

Our fault seems to be that we look at that "vanished race" and what they did, from the native point of view, with regard to tools to work with, and at the same time admit that they excelled the natives in everything else but tools to work with. If the art of making steel and machinery was lost, as we are told some of the fine arts were, and as reason and their works bear witness, the tools of that old race would disappear long before the conquest.

The fact is no one yet has explained how that fine stonework of the megalithic people could be done without steel tools and machinery, but we don't see the steel tools, so the conclusion is: they never had any. However, we see the fine work which cannot be done with a stone hammer and a lever, so reason bears witness to machinery and tempered tools, more than it does to a stone hammer and handspikes.

With some of the finest work, at Ollantaytambo, the joints are in many places too fine to be seen by the naked eye. A lens becomes necessary to make sure that there is really a seam and not merely a superficial groove, or false joint. Professor Bingham compares the fitting of the stones to the grinding of glass stoppers into bottles, which is the best analogy thus far suggested.—*National Geographic Magazine*, May, 1916, p. 493.

Some writers speak of a cement used in certain buildings "made in part of liquid gold." (See Prescott's Conquest of Peru, vol. 1, p. 18, note 44.)

Professor Humboldt took back to Europe from Peru a metallic chisel, "found in a silver mine opened by the Incas not far from Cuzco. On an analysis, it was found to contain ninety-four per cent of copper, and six per cent of tin." (Ibid., vol. 1, p. 93, note 19.)

Of their stonework we are told "we are filled with astonishment, when we consider, that these enormous masses were hewn from their native bed and fashioned into shape by a people ignorant of iron; that they were brought from quarries, from four to fifteen leagues distant." (Ibid., p. 10.) "The Spaniards, puzzled by the execution of so great a work with such apparently inadequate means, referred it all, in their summary way, to the Devil." (Ibid., vol. 1, p. 11, note 25.)

De Leon says:

It surprised me to see these enormous gateways, made of great masses of stone, some of which were thirty feet long, fifteen high, and six thick.—Atlantis, p. 392.

The gateway to Ingenuity Group at Machu Picchu had lock holes differing from those of other groups. In that they were cut out of single blocks of stone, and had the stone cylinder not set into, but forming part of the whole block.—*National Geographic Magazine*, April, 1913, p. 470.

The people who did the finest of the ancient work are not only gone and forgotten, but lack even the distinction of a name. . . . Some writers refer to the builders as Megalithic, or Big-Stone people.—*National Geographic Magazine*, May, 1916, p. 474.

Of Machu Picchu, Professor Bingham says:

Their metal articles were easily preserved, and so we have been able to learn that the people of Machu Picchu were extremely skillful makers of bronze.—Ibid., p. 455.

But the professor wonders why the megalithic people failed to discover the art of making iron, when iron ore lay in abundance all around them.

If the accounts of early Spanish writers are to be accepted, some of their aqueducts were very long. Garcilasso wrote of

one of them as fifty-five leagues and another one hundred and twenty leagues, with a depth of twelve feet.—Ibid., p. 498.

Thus we read of the great works of these unknown people, a forgotten race, and Professor Bingham exclaims:

The ruins of the Peruvian highlands from the temples to the terraced mountains proclaim a race, the destruction of whose annals was a calamity to mankind.—Ibid., p. 450.

They had no machinery and did not use iron or steel. They used levers and incline planes. They also made huge fiber ropes, out of which they constructed long suspension bridges. They thought nothing of handling blocks of stone that weighed five tons and upward. Indeed, there are numerous stones that weigh over fifteen tons which were fitted together with a skill that has amazed all beholders.—*National Geographic Magazine*, May, 1916, pp. 455-459.

They must have had giants in those days with steel fingers, so did not need machinery or tempered tools:

Bear in mind that the ancient builders had no "T" squares nor right lines, and could approach straight lines only by the skill of a trained eye.—*National Geographic Magazine*, April, 1913, p. 487.

He had neither cranes nor pulleys, but only levers and inclined planes, it must have required a prodigious amount of patient effort.—Ibid., p. 477.

The work of the megalithic successors show them to be much inferior in skill as may be seen in the repair work at Machu Picchu. This city is thought to have been the capital of that region, which was once densely populated. In its ruins some relics were found, viz, bronze knife, silver rings, bronze disks, terra cotta flute, dice, ear plug, bronze mirror, bronze tweezers, bronze earrings, bronze knife and spoons, a bone needle, shawl pins, bronze crowbar, bronze needles, bronze ax, and bells, plumb, silver, plumb bob, one hundred and fifty stone disks, record stones, stone figures, brazer, hundreds of stone hammers, jugs, saucers, water jar, trepanned skulls and other articles, but perhaps the most important find of all was a piece of pure tin. Professor Bingham says:

It has been generally supposed that the ancient people of Peru did not know how to make bronze, but that their bronze were accidental. This picture shows a piece of pure tin, which apparently had been rolled up by the Incas or their predecessors like a sandwich. From it, it is supposed, slices were cut when the artisan to whom it belonged needed tin in the making of bronze. It is a strong indication that the inhabitants of Machu Picchu knew how to make bronze. Most of the bronze utensils found in the city contain from five to nine per cent of tin, and about ninety per cent of copper.—*National Geographic Magazine*, February, 1915, p. 216.

Squire says, "At Tiagnanco we find the walls kept in position by bronze clamps." (Prehistoric America, p. 410.)

In Machu Picchu

In addition to the evidence of the pottery, we have the evidence of the buildings, which clearly appear to have been

built in two distinct periods. Some of the photographs in my previous article (April, 1913) give abundant evidence to even the most casual observer of the fact that the lower portion is of finer construction than the upper.—*National Geographic Magazine*, February, 1915.

Mr. Squire says, "All modern masonry whether executed in Europe or America, is inferior when compared with the ancient capital of the Inca," (see *Prehistoric America*, p. 411) which shows again that the expert masons appeared in South America in the first era and were succeeded by a decadent race, as the Book of Mormon says.

"At every turn," says Nadalar, "South America presents vestiges of a vanished race, of a culture now lost; and we are always compelled to one conclusion as to our absolute powerlessness to decide on the origin or cause of the decadence of these races, now represented by a few miserable savages, without a past, as without a future." (*Ibid.*, p. 465.) But at one time no people ever had a more efficient system of industry than the Peruvians, and "some of the Peruvian tongues had names for paper; the people knew that a kind of paper or parchment could be made of plantain leaves, and, according to Montesinos, writing and books were common in the older times, that is to say, in ages long previous to the Incas. He explains how the art was lost." (*Ancient America*, p. 255.)

"Next came Huainaevi-Pishua, and during his reign was known the use of letters," (*Ibid.*, p. 265) which agrees with the Nephite record again.

According to Montesinos, there were three distinct periods in the history of Peru. First, there was a period which began with the origin of civilization and lasted until the first or second century of the Christian era. Second, there was a period of disintegration, decline, and disorder, introduced by successful invasions from the east and southeast, during which the country was broken up into small states, and many of the arts of civilization were lost; this period lasted more than a thousand years. Third and last, came the period of the Incas, who revived civilization and restored the empire.—*Ancient America*, p. 264.

It is now agreed that the Peruvian antiquities represent two distinct periods in the ancient history of the country, one being much older than the other. . . . Cuzco of the Incas appears to have occupied the site of a ruined city of the older period.—*Ibid.*, p. 226.

Montesinos supposes the name of Cuzco was derived from Cosca, a Peruvian word signifying to level, or from heaps of earth called coscos, which abounded there. In his account of the previous times there is mention that an old city built there was in ruins. Perhaps the first Inca found on its site nothing but coscos, or heaps of ruins.—*Ibid.*, p. 227.

Manco-Capac III, the sixteenth sovereign of the line, is supposed to have reigned at the beginning of the Christian era, and in his time "Peru had reached her greatest elevation and extension."—*Ibid.*, p. 266.

Montesinos tells us that in the reign of Pachacuti VI, the sixty-second Peruvian Amauta, who reigned about the time of Christ, there came from the Andes, as well as from Brazil and the north, large hordes of fierce people, who waged

wars of long duration. During these wars the ancient or "megalithic" civilization that had existed up to that time was destroyed.—*National Geographic Magazine*, February, 1915, p. 173.

Thus races or nations have arisen like waves and disappeared again, leaving no trace of themselves but ruins and tradition. Those whom we call aborigines are perhaps but the conquerors of former civilized races that preceded them; conquerors and conquered are forgotten in a common oblivion, and the names of both have passed from the memory of man. The megalithic era in Peru then must have passed away in the early centuries of the Christian era and left men to wonder who they were. But—the uniform and constant report of Peruvian tradition places the beginning of this old civilization in the valley of Cuzco, near Lake Titicaca there appeared the first civilizers and the first civilized communities.—*Ancient America*, p. 236.

Montesinos gives a list of sixty-four sovereigns who reigned in the first period. The first was Puhua Manco, or Ayar-Uchu-Topa, the youngest of the four brothers. . . . Next came Huainaevi-Pishua, and "during his reign was known the use of letters."—*Ibid.*, pp. 264, 265.

Here we see that the old megalithic or first civilized people of Peru, had the use of letters, which is in harmony with the Nephite record again.

Balboa gives the names of the four Peruvian brothers as Manco, Caha, Auca, and Ucha. (Myths of the New World, p. 212.)

Rivero and Tochudi in *Peruvian Antiquities* tell us Peru was populated about five hundred years after the deluge. Its first inhabitants flowed in abundance toward the valley of Cuzco, conducted by four brothers, Ayar-Manco-Topa, Ayar-Pichu-Topa, Ayar-Ancha-Topa, Ayar-Caha-Topa, who were accompanied by their wives, named Mama-Cora, Hipa-Hancum, Mama-Huacum, and Pilca-Huacum, the younger of the brothers according to tradition, was at the same time skillful and handy.—*Ibid.*, p. 52. (Ayar means chief, and Mama mother.)

In South America we also find accounts which attribute the origin of the people, or at least that of their civilization, to strangers. The Peruvians attribute their progress to Manco-Capac, and to the beautiful Mama Oello, his sister and his wife, who had crossed the sea to their country. (*Prehistoric America*, p. 527.)

The sun, the great luminary and parent of mankind, taking compassion on their degraded condition, sent two of his children, Manco Capac, and Mama Oello Huaco, to gather the natives into communities, and teach them the arts of civilized life. The celestial pair, brother and sister, husband and wife, advanced along the high plain in the neighborhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared

forever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Oello initiating her own sex in the mysteries of weaving and spinning. The simple people lent a willing ear to the messengers of heaven, and, gathering together in considerable numbers, laid the foundations of the city of Cuzco.—*Conquest of Peru*, vol. 1, p. 31.

Legends relate that when Manco Capac and Mama Oello left the island of Titicaca the sun gave to them a golden branch and instructed them to walk on until the branch should sink into the earth. It was at Cuzco that the miracle took place, and the Incas, full of gratitude to their father, made it the capital of their dominions. (*Prehistoric America*, p. 410.)

He [Montesinos] discards the wonder stories told of Manco-Capac and Mama Oello, and gives the Peruvian nation a beginning which is, at least, not incredible. It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.—*Ancient America*, p. 264.

Very ancient ruins showing remains of large and remarkable edifices, were seen near Huamanga and described by Cieca de Leon. The native traditions said this city was built by "bearded white men, who came there long before the time of the Incas, and established a settlement."—*Atlantis*, p. 393, and *Ancient America*, p. 243.

And it is said that the great Peruvian roads were built by "white, auburn haired, bearded men." (*Atlantis*, p. 394.)

Another legend speaks of certain white and bearded men, who, advancing from the shores of Lake Titicaca, established an ascendancy over the natives, and imparted to them the blessings of civilization.—*Conquest of Peru*, p. 32, vol. 1.

The story of the bearded white men finds its place in most of their legends.—*Ibid.*, p. 5, note 11.

Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history.—*Myths of the New World*, p. 94.

The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race.—*North Americans of Antiquity*, p. 187.

The Quichuas [of Peru]—this invading people—were originally a fair-skinned race, with blue eyes and light and even auburn hair.—*Atlantis*, p. 391.

The megalithic people were the ancestors of the modern Quichuas, or at least of the same stock.—*National Geographic Magazine* for May, 1916, p. 475.

Originally then, the Peruvians were of the white race. The uniform and constant report of Peruvian tradition places the beginning of the old, or first civilization in the valley of Cuzco, and with this primitive civilization is always connected four brothers, the youngest of which became the first of a long line of kings. Montesinos gives a list of sixty-four kings of the old empire leading back to Manco.

This Manco was the youngest of four brothers, and tradition says his colony crossed the sea, and in their journey going northward they passed lake Titicaca, and were directed by a sacred emblem. They were a white and bearded people advancing from the shores of Titicaca, and became the founders of the first city of Cuzco. The megalithic people we are told were the ancestors of the modern Quichuas (Peruvians), or of the same stock, and both races then must be descendents of this fourth brother, Manco's colony.

Strange too, but the Book of Mormon purports to give an abridged account of a primitive colony called Nephites and Lamanites who before Christ developed a civilization in that southern land, which account covers part of the era and regions outlined in the above concise statements. Can its people be the megalithic people? Are they the people who built the hanging gardens in upper Peru, in comparison of which Babylon's gardens built for, and to please a homesick wife and Babylonian queen, are but a "transient toy?" Did they build that Cuzco fortress which the Inca people credit to Satan, and before which men now take off their hats and exclaim "superhuman?" Were its people the builders of Ollantaytambo, where men now "put on their lens" and "look very carefully, to be sure," that there are joints in its structures, and thus decide whether these buildings grew up in one piece without joints, or were made by human hands? Did its people have a way of grinding those large eight ton blocks of stone so as to make perfect beveled joints like men do now in grinding little stoppers to fit into our bottles? Are they the folks who thought nothing of handling blocks of stone that weigh over fifteen tons without machinery, cranes or pulleys? Did its people drill those tunnels through mountains, miles long, in which they took water to irrigate land at a distance, and if so, what did they drill with, stone hammers, or their finger nails?

Did their masons put together those stones in the temple at Cuzco of which work it is said "all modern masonry whether executed in Europe or America is inferior when compared with the ancient capital of the Inca?" Are they the people who had "no equals" in stonecutting and fitting, though "knowing nothing of right angles, or a square," and without pulleys, or cranes, but did adjust in the walls and make perfect fits using single blocks of stones weighing from five, ten, fifteen, and some as much as twenty tons each, and they did it by that well-trained eye, and a stone hammer? Are they the builders of Machu Picchu? Did they do the fine work there with a "niggerhead" hammer? Or do those stone hammers represent that loose, poor fit-

ting repair work which shows decadence? Did they succeed in doing what is the hardest to do in mechanical science, without tempered tools or machinery to do with? Is that abridgment a foretaste of the annals and doings of that megalithic people? Will it supply in part the desired information and give that race a name?

(To be continued.)

FAITH AND BELIEF

Some seem to be uneasy about the strong position maintained in *HERALD* for May 17, 1911, page 462, under subheading: Evolution of Faith, which position is concurred in and frequently voiced by others.

Two writers have recently entered complaint and demand that such "principles be renounced, or the scriptural evidence relied upon for proof be adduced." "If it can be supported by evidence that amounts to proof, let it be shown." Again they say, "It will be noticed that these good brethren make no attempt to sustain their position by a single quotation from any one of the three standard books of the church! And this is the way and only way the topic has been treated, so far as I know, since I came into the church in November, 1863." These good critics assume that we teach "that faith and belief are two distinct principles of the gospel," but so far they have quoted nothing that even infers that faith and belief are two distinct principles. We hold that a belief in the truth is the embryo, or undeveloped beginning of saving faith: simply this and nothing more.

If they will study the extracts they quote more carefully, and read anew the article referred to, without a doubt they will discover this error, and also discover that ample scriptural evidence has been adduced. But in the proper spirit, the spirit of love, they are still asking for "scriptural evidence."

All right. The books abound with proof that belief and faith are not always convertible terms. (James 2: 19, Matthew 8: 29, Mark 1: 24, 5: 7. Luke 4: 34, Acts 16: 17, 19: 15.) All these passages affirm that devils believe the truth, believe in God, believe in the sonship of Christ, believe in the divine commission of the apostles, believe that the gospel was the way of life. But nowhere in the word do we find an intimation of their saving faith.

As ministers of great experience our good critics must know it is no rare thing for people to be convinced against their wills. By force of argument under the power of the Spirit they are compelled to believe the gospel, but like the devils who believe, they have no saving faith. It may be urged that their belief is faith, but a dead faith, "like the body without the spirit." Very well. A dried-up mummy

lacks more than half of being a man. Their inert belief lacks as much of being a saving faith as a dried-up fountain does of being a river. Faith is a living, vital, evolving force. Faith must be developed by adding to it all the Christian graces. (2 Peter 1: 5). Faith is composed of belief to which is added the Christian graces. Wicked men and devils may believe the gospel, or have a dead faith, just as you like, but there being no development it is a simple abortion.

Latent belief frequently exists in soil too poor to support Christian graces. Therefore latent belief may exist where faith can never be developed. But faith cannot be developed without the germ of belief to start from.

Virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity—this is the family of Christian graces who reside in the beautiful mansion of belief or faith. This is the home called faith. This is faith. No demon soul was ever big enough to possess such wealth. But wicked men or devils may possess the empty shell of belief where no such saintly occupants reside.

THE GIFT OF FAITH

It is true, modern dictionaries make no distinction between the terms faith and belief. It is probably true, also, that these authors never enjoyed the gift of faith which others have through obedience. To illustrate: Brother William Lewis tells of being called to administer to a child who was at the point of death. On his way he covenanted with God that if the child was healed he would do one certain thing. As he entered the room there rested upon him that assurance by which he knew that God had ratified the covenant, and that the child would be made whole. This was the gift of faith that supersedes belief. This was the added knowledge that made faith the instrument of power by which the child was healed. This was superior to belief. The term *belief* can give no intelligent expression of this and numerous other experiences of the same sort, because they have passed the limit of belief into "the assurance of things hoped for."

THERE IS A DIFFERENCE

Latter Day Saints prefer Paul's definition of faith rather than Webster's. "Now faith is the assurance of things hoped for, the evidence of things not seen."—Hebrews 11: 1. We are asked for "scriptural evidence" that belief and faith are not always exchangeable terms. Here you have it again, good and strong. "Faith is the assurance of things hoped for." Hope is a compound word composed of belief to which has been added desire. We believe some things that we do not desire, in which cases belief does not amount to hope.

The following should help make this clear to all:

BELIEF

Wicked men and devils believe the gospel, but do not desire to obey it. They have no hope. They have no faith.

BELIEF-DESIRE: HOPE

Some believe the gospel and desire to obey it. They have hope. Faith is being developed.

FAITH, ASSURANCE, BELIEF-DESIRE: HOPE

Saints obey the gospel and secure the assurance of hope. "Faith is the assurance of things hoped for, the evidence of things not seen."

D. R. BALDWIN.

CITY MISSIONARY WORK

The problems that confront a city missionary are somewhat the same in all cities, except the large ones. I find that the work here is different than in the last place we were, which was a city of about forty thousand population. The city of Chicago is one of great distances. It covers over two hundred square miles of territory and our work takes us outside of that.

I want to tell you of the help that we have had by using a duplicator. Last summer we bought a Shapirigraph Duplicator for ten dollars. This machine was in the care of the missionary with the understanding that it was at the disposal of any of the branches, Sunday schools; Religios, Woman's Auxiliaries or quorum officers. Our purpose was to get our announcements of any special feature in any service or of special services. We were not disappointed in this, for at the first union sacrament service we had eleven out that were there because we had notified them. It took only a short time to run off the notices on the duplicator. We used postcards. For this work to be carried out with the greatest degree of success the most essential thing is to have your mailing list just as complete as possible. This list should be in three parts at least: One that will contain the names of all the members who are in active touch with the branch. One with all the names of those that are not in active touch with the branch; and the other that of the nonmembers. Care should be taken that there is some information on the last list in connection with each name as to who is the personal friend that got them interested in the work or as to how much interest they may have taken.

Some might ask as to the need of having more than one list. It is this: there are many notices that would be for the Saints alone as it would be of special interest to them and of no interest to the outsider.

At the present we are revising our mailing list so that it will be just as complete as it is possible to make it. I might mention that when President F. M. Smith and Bishop B. R. McGuire were to make us a visit that we had only a very short time to notify the Saints. In fact it was only the afternoon before they were to come that we received a message telling us that they would be here for a few hours Thursday evening. On Wednesday evening we mailed out nearly one hundred postcards and the result was very gratifying, as we had a comfortably filled house to greet them. It is true that some did not get them in time, but think of the number that did.

The greatest help, I think, will be in keeping the branch in closer touch with its members. Many of the indifferent ones will feel that the church is interested in them, and by such repeated efforts and the good news that they get through this means they will want to avail themselves of the church benefits.

When the New Year came it was possible for the branch presidents to send a personal greeting to each one, inviting them to come out, and asked if the officers might call and be of service to them. The secretary of the elders' quorum in this district was able to send out a statement to all members, together with a report of the president. As is known it is impossible for all the members of the quorum to be present at all the meetings, so in this way they will get a report as to what is going on.

I believe that if the great business concerns can use a duplicator of some kind with success, that a representative of the church can. We find that it saves time and that it is effective for much good. Many the time we hear some Saint remark, "Oh, I wish that I had known of such and such a special service." Now, this is just the way to keep the whole branch as well as the outsiders in touch with the important doings at the church. It means persistent effort.

We have an organization of all the priesthood in Chicago. They meet once a month. At these meetings we have papers on special subjects. An example of what we are doing will help. At present we are making a study along the line of comparative religion. There is much research work on the part of the one who writes the paper. If this paper was just read, no doubt we would get good out of it but how much of it could we remember? This is our plan. Each member has a cheap loose-leaf binder. Then we make enough copies of the paper on the duplicator so each member has one to keep and study and it is also a guide as to where he can get valuable information on the subject. There may be a number that will become missionaries, and our purpose is that they will go out equipped. We

secured a very good binder at a special sale at eighteen cents. This plan we believe would be good for any branch, whether in the city or not. There are many ways that a duplicator can be used. If there are any that want to know more about them we shall be glad to help in any way we can.

DAVID E. DOWKER.

PRAYER MEETINGS

Our experiences are varied and distinctive, each from the other, or should be, as no two personalities are alike. Each individual has his own individuality, and who would have it otherwise? In the new birth, or new creation, this individuality is retained, and finally, each overcomer is to receive "a white stone and in the white stone, a new name written, which no one knoweth saving he that receiveth it." (Revelation 2: 17.) It will be applicable no doubt to the individuality and experiences of the one receiving. No one else can fully comprehend these, save he who is our Head and knoweth all his children. We are very likely to want to measure each other's corn in our half bushel, or judge others' lives or experiences from the standpoint of our own, but we do not know all the constituents of even one person's life other than our own. We know in a general way, or may know the physical or spiritual needs of men and the provisions for them, but just what is meat in due season in a spiritual sense to each person, no one but God, who knows not only all pertaining to the environment of each individual, but the exact condition of the heart and mind, of the body and spirit, can tell.

We can be successful as ministers for him only in being directed by him. It matters not what part or office of the ministry we have. In Christ we have a great high priest, and our appeal must sometimes be past every other authority and name that is named, whether in heaven or on earth, direct to him. "Tis high to be a judge," but some are ready to assume it on the least provocation, in season or out of season.

If others' thoughts, experiences, testimonies, etc., written or oral, growing out of individual thought and experience, are not in our groove, we should not think it strange. It would to the mind of the writer be a strangely unnatural, or unspiritual thing if there were no distinctiveness in experiences, expressions, or testimonies of different individuals. There is great variety in the natural world. There is room for it in the spiritual realm, even in our testimonies, prayers, etc. They should fit or express the needs. They should not be stereotyped or imitative. There are a variety of gifts, and in these gifts there is room for the expression of experiences even

of mourning ("weep o'er the erring one"); or of rejoicing if we are to rejoice with those who rejoice; of the exact truth if we are to rejoice in the truth. Not that any one should parade or exhibit trial and sorrow, but there is room for an overflow. There is room for a psalm, a hymn, or a spiritual song, i. e., one inspired by the Spirit. There is room for a doctrine. (Ephesians 5: 19; 1 Corinthians 14: 6, 26.)

No one has rejoiced more than the writer when some good point of doctrine in connection with experience has been stated from either the rostrum or the body of the spiritual assembly; the prayer and testimony service. We have many members in one body, and all members have not the same office. So, we being many, are one body in Christ, and all members one of another.

Having then gifts differing according to the favor that is given us (Romans 12: 4-6), let us act accordingly. There is room for exhortation (Romans 12: 8; Hebrews 3: 13); there is not room for an excess of anything. Long prayers or testimonies should not be the rule of anyone. One line of a hymn may contain a sermon to one who is attuned, but a long sermon as such, would be out of place in a Saints' meeting; the more so in a large meeting. A "tongue" by everyone at every meeting would be out of the question, or by the same person or persons weekly or semi-weekly without a break, would be an abnormality. Yet a long unknown tongue or prophecy, or exhortation, or testimony might be admissible at times, and the presiding officer should judge as to whether the one giving expression needs calling down or correction at the time. Others may judge within themselves only. The presiding officer of the meeting should be the judge of the government of the meeting, no matter how many judges or jurors are present in the body.

The Spirit of criticism may easily be too prevalent, and sensitive souls and the meeting be made to suffer. Encouragement to individuality within proper limits, including time limits, should be given. No one should make accusation or personal grievance his theme; it is evident, but the presiding officer knows this, and if he does not have sense or backbone to see it and act accordingly, either publicly at the time, or privately afterward, no one else has any right with the matter. What is everybody's business is nobody's business.

The care of a meeting should not be intrusted to those unable to handle it. If it is, the consequences should be suffered. We need more preventives all along the line, less of cure, or attempt at cure. Suppression of evil or false spirits is necessary at the time. *Suppression of an individual in his individual-*

ity, ought not to be aimed at anywhere. But there are proper and responsible judges, and proper ways of dealing with any who are or may be out of order in God's house, which is a house of order, and no one of the priesthood need get out of order to keep order, or exceed his rights to keep others within their rights.

We have observed those in the body who in a way took it upon themselves to criticize one criticism by another. Then another would rise and perhaps rebuke the rebuker. Now a presiding officer who does not see these things, or allows a debating spirit to operate in a meeting, is not recognizing his responsibility or opportunity. He should attend the rebuking or criticising part himself, and run all the risk necessary for anyone to run along this line. I would much rather have my judges and critics before me than behind me and around me, and I believe others would. And by all means let the rebuking of a wrong Spirit be at the time, as the law provides and necessity would require. The presiding officers of any meeting should be carefully chosen and well sustained. The government of the meeting is in their hands, and should be so conceded, in the interest of all.

Affirmative expressions along doctrinal lines, in connection with, or based upon experience, should be in order. They are not necessarily out of order. Exhortation is not necessarily out of order, whether it is by a "thus saith the Spirit," or otherwise. There is room for it, but not in excess. "Let your moderation be known of all men," is and should be the rule. Experience, office, etc., should count something in the latitude given for expression. Anyone may receive a revelation or prophecy, but the *government* of officers must be by themselves, or those of higher authority, not those of lesser. It is a delight—or should be—to be subject to law and order. Those who attempt to set others in order should first be sure that they are in order. This is a safe rule to follow. The disciplining of members should as a rule be done under the direction of the presiding officer of the branch, but the government of a meeting belongs to those into whose hands it is given, and they have all authority over the meeting, to rule and regulate it.

The rule of one meeting as to length of testimony, need not be the rule of another. Attendance varies in the same branch. If all who are in attendance at any given meeting, seek earnestly to be led by the Spirit under the direction of the presiding officers, giving heed to them, no one will go far wrong in matter or manner, in time consumed or otherwise. In large branches there is a greater need for carefulness as to the use of time than in small ones. The

expressions should be, and savor of, the individuality and experience of the individual, that he may be known as he is for what he is worth, or may be worth by his contributions from out of his depths of experience, in trial or suffering, or whatever it may be; of much prayer, study, etc., that nothing good may be lost by unwise suppression, or ruts and grooves of testimony only. There is room for variety in expression, and it is needed for the welding together of that which would otherwise fail to be incorporated into the life of the body and assimilated by it. If people will get out of the ruts of life, especially natural, worldly, selfish or self-centered life, they will not remain in ruts of expression. There will or should be something distinctive in the expressions even in testimony or Saints' meetings.

Freedom should be encouraged. License should not be. No one should feel bound by unreasonable or unjust restrictions or criticisms. "Where the spirit of the Lord is, there is liberty."

These are thoughts growing out of experience and reflection, and the writer will have to acknowledge to them by signing his name and holding himself accountable. He is aware that every thought that is expressed has to run a gauntlet and be subject to the fire of criticism, kindly or unkindly. The just and properly authorized critic will criticize constructively and kindly and do good, but more often by forewarning than by after rebuking or tearing to pieces. Correction is good in its place and when needful, but not all are qualified or authorized to administer it. Much must be left to God and the individual, in the operation of the perfect law. Those who have the Spirit to teach, may "teach, reprove, rebuke, exhort; be instant in season, who are out of season" (1 Timothy 4: 3, I. T.). To teach or rebuke without the Spirit is to be more anxious about God's work than God is about his own work. Affirmative expression is the main channel in Saints' meetings. The presiding officer should know how to take care of the negative, or attend to it when necessary. The veto power of the meeting is vested in him. This is aimed more at unwise suppression than unwise expression. Suppression of false spirits is called for, and is the right of those governing meetings. The proper ones can hardly be too wise in suppressing individuals and individuality. It is more likely to be those who are not the proper ones, who get out of place in this regard.

M. F. GOWELL.

From the voiceless lips of the unreplying dead there comes no word; but in the night of death Hope sees a star, and listening Love can hear the rustle of a wing.—Ingersoll.

OF GENERAL INTEREST

WAR-STRICKEN ENGLAND AND THE CHURCH

A journey across the Atlantic is perilous these days. Even the sea is more angry than is usual for the time of year, so the sailors say. American ships are the safest, but even on these there is much anxiety. On the sides of the ship are large-sized American flags painted, and at night great reflectors throw the light upon them. Then, on the mast at the stern is a large flag, and the light thrown upon it at night makes it very beautiful.

In crossing the Atlantic nearly a dozen times before, I hardly saw a life-preserver. But the first thing you now see in the stateroom is a life-preserver all ready for use. Then, the crew is instructed and drilled. Every man knows the boat he is to help lower, the rope he must pull, and all about it. In dangerous areas the lifeboats are kept swung out all ready for use. Besides the submarine dangers are hundreds of floating mines off the coast of England. One almost dreads the place where the *Lusitania* went down. Most any place in the sea seems safer than that particular spot.

The English Channel has to be swept as a woman sweeps her house. Two trawlers, pulling a net, generally go ahead of a ship, and then torpedo-boats and trawlers accompany on each side. At the mouth of the Thames it is said that a net reaches entirely across from shore to shore, and in the morning a gate is opened which is closed at night as a gate to a field on a farm.

On reaching England one sees many radical changes. No foreigner can land unless he has business that is unobjectionable, and, on landing, he must register at once with the police. No hotel will keep a man overnight without permission, and should one go to another location or town or city, he must get permission from the police. There is also much prohibited territory (where munition factories are located, etc.), and if a man is caught in said territory without an "Identity Book" (this contains his photograph and a fairly good history of his family for two generations, his business, etc.) he is liable to a fine of \$125 and six months in prison.

In the cities the streets are darkened at night, and it means a fine for a householder to turn on light at night before curtains are drawn. A friend told me of a house in Liverpool where, in some manner, the light from the window was seen by a man on a boat on the river, and early next morning the

police came and covered the window—to remain so until after the war.

Nearly a million women and girls in England are doing the work ordinarily done by the men. It is said that five thousand of the seven thousand motor omnibuses in London have women conductors. I did not ride on a train in England that did not have a woman ticket-taker. Hardly was a journey made that the train was not sidetracked at some place to let a Red Cross train pass. Wounded soldiers are everywhere. Oxford University is almost as silent as a cemetery, and one will see more wounded men on the street in a block than he will see of men in the university itself. Instead of nearly four thousand students, as in 1914, there are but few more than three hundred, and most of these are Rhodes Scholarship men.

In spite of all this pall of gloom that overshadows almost every home, people are hopeful, optimistic and prosperous. Everyone has work at good wages, and many spend their money hilariously. Theaters are crowded, as are various shops and cafes. I never heard a single one express a doubt as to the final outcome of the war. All know that they are in a life and death struggle, and people differ as much there as here in regard to how long the war will last.

But what about the church these days? Many in this country are pointing the finger of scorn at the church, and saying that it has failed in the most critical time of the world's history, and that Christianity has fallen, never to rise again. But is this true? It was to see with my own eyes, and learn from church workers and others the real condition of the church, that I spent the money necessary, and braved the perils of an ocean voyage, at this particular time.

It is not an idle thing to say that it is really worth a journey across the sea in these perilous times just to see and know to what heights the church, and the institutions it fosters, have risen in this time of world calamity and world need. Nearly every institution not fostered by the church is simply powerless in a time like this.

The writer of these lines is no enemy of fraternal organizations. Many of them are doing a world of good in many ways, and it is an honor to belong to some of them, yet the church is doing more in one week than they are doing in a year, if reports are true.

Visiting the magnificent temple of one of these

orders, to which I myself belong, I asked the secretary what they are doing for the soldiers at home and at the front. He said: "We are excluding every German, and giving our members an identification card to carry with them." Just how this card will help them he did not say. This is not said to in any way belittle the fraternity, but to give the church the place it really deserves in this critical time.

But what about the church? you ask. What is it doing? Better ask what it is not doing. Like a great rock in a weary land, it is shielding and protecting thousands of stricken homes and ministering to the wants and needs of multiplied thousands of widows and orphans. Then, its work in the hospitals and for thousands of wounded soldiers is sublime. In the tremendous moral problems it, almost alone as yet, is grappling with and rescuing other thousands. Its ministries are legion.

I will take, for an illustration, a congregation whose minister is a personal friend, and to whose congregation it was my privilege to speak on three different occasions while in London. This congregation numbers four hundred fifty resident members, nearly every one of whom is a day laborer. But few even own their own homes. At present sixty of the men are at the front. Twenty-five others from the Bible school, but not members of the church, have gone. In this case eighty-five of the men connected with this congregation, either directly or indirectly, are on the battle fields of France. It is needless to say that this takes practically all of the men from eighteen to forty-one years of age, which is the military service age limit in England at present.

One would think they would almost be compelled to shut up the church and go out of business; but not so. They are supporting a good-sized orphanage at home, and endeavor to take care of their own sick and wounded, and often strangers as well. Then they have provided a "hut" (a temporary, movable, homelike building) at the front, where their own members, and others as well, can lounge and read, and, practically live, when not on duty.

This "hut" serves as a center where the boys can get little delicacies to eat, and where they can smoke, as nearly all men in England smoke. It can be moved from place to place. Here the soldiers have religious services, and such entertainments as can be provided at times. Here letters are received from the home folk and read. This whole thing is supported entirely by the congregation at home, and last year it cost about \$100 per month. This is typical of hundreds and thousands of congregations, and some more well-to-do churches are doing even more.

Then, the hundreds of chaplains are as busy as human beings can possibly be. They are almost

like ministering angels, and the boys love them. I understand the Church of England alone has more than sixteen hundred of these chaplains. I was talking to a young soldier Jew, and he said: "We all like the chaplains." Many are the messages of the dying poured into their ears, and many times the only word of comfort to the old father and mother at home comes through the chaplain.

But the above is only a glimpse of the many activities of the church, both at home and at the front. Were it not for the church this war would be a hundred times more sad. At the front the boys have a real fellowship, and at home the bereaved mingling to a young soldier Jew, and he said: "We all these days of sadness and woe.

If reports are true, in all the warring countries the church is being reborn. The stiff formalism is giving way to real activity and life. The church seems to realize for the first time—at least for generations—that its purpose is to serve.

Even the very atmosphere of church life has changed from that of a dozen years ago. One notices it on entering the church. There is a warmth of feeling that is noticeable. Fifteen years ago the people of England were as distinctly divided into two classes as it was possible for them to be. It was noticeable in the shops and stores. Now that is nearly all gone. The people are one people. They are being welded together through suffering and serving. Instead of Christianity failing, it is being reborn. The church will never be the same again. This war bids fair to be the salvation of Christianity. Instead of failing, the church is becoming a living reality.

In this land the church is the most powerful institution in existence. It is time this organization were rising up as one man and asserting itself against war. The greatest calamity that can befall a nation is war. It is the most dishonorable and monstrous crime against mankind. It covers the land with the graves of men, it pauperizes and makes homeless and desolate women and children. It feeds the wildest passions, sows the seeds of bitterness and hate, and eats away the very foundation of true civilization. The church is the only institution that can abolish war and enthrone the Prince of peace. America has entered the great world war to help abolish war.—James T. Nichols, in *Christian Standard*, May 19, 1917.

At the Independence Sanitarium in the treatment of wounds is the same antiseptic solution in use, which has been found to be the best known in the war in Europe. It is called Dakin's Solution and is a mixture of baking soda and chloride of lime.—*The Jackson Examiner*.

THE CAMPAIGN IN THE HOLY LAND

The great war is not far from Jerusalem. The British expeditionary force which captured El Arish and was reported as advancing in southern Palestine has not recently been mentioned in the announcements of the British war office, but it may safely be assumed that the army is within seventy-five miles of the Palestinian capital. The general direction of the advance leads to the belief that Jerusalem is the prime objective of the undertaking.

The capture of Jerusalem by the soldiers of Great Britain would be one of the most striking and memorable events of the war. It would be a visible indication of the end of the Ottoman empire, scarcely less impressive than the fall of Stamboul itself. It would mean the final restoration to Christendom of the holy city of Christianity.

The Turk has already lost Mecca and Medina, the two holiest cities of Islam. It is just and fitting that these places have passed into the keeping of the Arabs, for Mohammed was an Arab, the first Moslems were Arabs, and the great Mohammedan soldiers, scholars and statesmen of later centuries were mostly Arabs. Though professing Mohammedanism the Turks have been unsympathetic interlopers in Mecca as they have been in Jerusalem.

With the Hedjaz probably permanently freed from Turkish misrule the next step of logic and justice is the redemption of Palestine. In this work Great Britain is the agent of Christendom. The cradle of the Christian faith has too long been the property of a race that has earned the execration of the world.

Under Turkish rule the city of Jerusalem, despite the fact that it is held sacred by Mohammedans, Christians and Jews, has been a place of vileness. Filth, beggary and corruption are the memories retained by visitors from occidental lands.

Yet it is far from likely that sentimental or devotional reasons would move the British Government to undertake a twentieth century crusade. The motives behind the invasion of Palestine are practical. In the first place, a movement against Jerusalem is certain to harass the Ottomans, who would gladly give their entire attention to the ever growing Russo-British menace in Armenia, Persia and Mesopotamia. Certain parts of Palestine produce large food supplies which are of value to Turkey and her allies. Jerusalem is a military headquarters of importance. Lastly, the conquest of Palestine would permanently remove from Egypt the danger of Turkish invasion, and would free the British troops now held in Egypt for service elsewhere.

A battle beneath the gates of Jerusalem is, therefore, one of the possibilities of the not far distant future. And while the world will watch such a com-

bat with an interest measured by its sentimental rather than by its practical value, it may be that the result will go far toward fixing the destiny of the Ottoman.—*Cleveland Plain Dealer*.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Word of Greeting from Our Honorary President

Dear Sisters of the Auxiliary: It was with some degree of diffidence that I consented to accept an office which is the outgrowth of an innovation in the customs of the Woman's Auxiliary. I was about to say "assumed the responsibility of the office," and it may be that some consider the office to be without any responsibility. If I had so considered it I should not have accepted it, for it is only because of my keen interest in the welfare of the women of our church that I have ever accepted office.

However, as one connected for years with the society and one who has seen it grow from a very modest position in the church to one of recognized importance, I have quite naturally formed some well-defined ideas of its work and its ideals. As I have said before, if the Woman's Auxiliary has not a distinct mission, there is no reason for its existence as an auxiliary to the church. In my judgment, the ideal which should constantly be held before the women of the church, (and the auxiliary should include all the women) is the *elevation of the home*—all homes, other homes as well as our own. It has never been my thought that in order to be a most desirable helpmeet to one's husband, or mother to one's family, a woman should limit her activities entirely to those within "the four walls" of her own home, as some have said; and I have always urged the dangers of deviating from the ideal of which I have spoken—the elevation of the home.

What is demanded is thoughtful, intelligent *discrimination* in a woman's activities. In the case of sisters who engage in work outside the home, let me once more urge that they never lose sight of the central fact that the home is the great unit of society, and fundamental to the social growth and betterment for which our church stands and must work. And we should carefully avoid any movement tending to disrupt the home, whether it be the subtle and dangerous doctrine of free love as advocated by some of the militant feminists, or the fact that women in their attempt to become more efficient home makers enter activities which in reality cause neglect of home and home duties.

Let me assure you, as I have done in the past, of my confidence in the women of the church. May they because of intelligent, prayerful service contribute in large measure toward the upbuilding of Zion. The condition of the world at the present time makes this imperative.

MRS. FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, May 9, 1917.

Vice President's Report to Convention

To the General Convention of the Woman's Auxiliary Assembled; Greeting: As your vice president I have tried to fulfill the duties of that office as outlined in the constitution, acting as "associate of the president" and "in the absence of the president, perform the duties of that office" this last was made necessary because of the illness of the president for about two months.

I have attended all executive meetings and presided over two. Have acted on Year Book committee, program committee, and amendment committee. By vote of the executive committee have represented the association at the following reunions: Saint Louis, Missouri; Boone, Iowa; Council Bluffs, Iowa; and Logan, Iowa. In this capacity I represented the General Sunday school and Religio by their appointment. All expenses were met by reunion committees. It was upon the invitation of the different reunion committees that I attended the respective reunions as field worker.

Besides regular Sunday school and Religio work I arranged for work of particular interest to women in their capacity of home makers and mothers. The following is a brief outline of work presented, either in class work or lecture, education as a preparation for life; choosing a vocation; taking advantage of opportunities; home economics; classes for women wherein treatment of children's diseases, caring for fractures, preparing a sick room and the handling of the patient were demonstrated by registered nurses.

Classes were conducted for young girls and subjects of particular interest to them were presented, such as care of clothes; sewing; deportment; respect to parents and selfishness. Classes for parents of adolescent boys and girls were conducted, handling problems of that age and showing how they may be met.

We are indebted to the following brethren and sisters for the success of our reunion work: Bishop Albert Carmichael, Patriarch F. A. Smith, Elders Williams and Parker, Sister Sarah M. Rodger, superintendent of nurses of the Independence Sanitarium, Miss Hunt registered nurse, Miss Charlotte Dryden, teacher of home economics in Ames University, Mrs. Vida E. Smith, Mrs. Esther Kennedy; Mrs. Anna de Jong Smith, Miss Nora Parks, Mrs. Blanche Andrews, and others whose names I cannot recall but whose good work I shall not forget. I wish to publicly express my thanks for their cooperation which resulted in an exceptional interest in their work and an excellent attendance.

We found the women of the church anxious and more than willing to take up the new phases of women's work outlined in our Year Book. The classes presided over by those mentioned who were specialists in the particular line were crowded, many times, showing the vital interest women take in such subjects as effect the home, and how anxious our sisters are to become more efficient home makers and mothers.

By action of the executive committee I was given general charge of field work and was appointed with our general president and secretary in the appointing of district field workers, who were over the following districts: Spring River, Missouri; Minnesota; Southern Michigan and Northern Indiana; Northeastern Kansas; Wisconsin; Moline, Illinois; Nebraska; Alabama; North Western Kansas; Indiana; Florida; Little Sioux, Iowa; London, Canada; Chatham, Canada; Central Oklahoma and Nevada, Missouri. Many of those appointed have done excellent work; a few have not reported. We are pleased to inform you that through the efforts of our district field workers the following districts have been organized. Miss Louise Evans, organized the Southern Michigan and Northern Indiana District; Mrs. Letha Tilton organized the Central Oklahoma District; and Mrs. Maggie Badder the Chatham, Canada, District. We feel that this good work is indeed commendable.

The past year has shown a general awakening among our sisters. I feel that this is but a forerunner of the good things to be accomplished by concerted effort on our part.

Your sister in the work,

MRS. M. A. ETZENHOUSER.

INDEPENDENCE, MISSOURI, March 24, 1917.

Opening of Our First Woman's Building

The formal opening of our woman's building in Independence took place April 26, 1917, and although the "rains fell and the floods descended," they failed to dampen the ardor of about one hundred and fifty men and women, and standing room was a premium. The rooms were decorated, quite appropriately, with flags, for the addresses by President Frederick M. Smith and Walter Wayne Smith, president of the stake, were on "Women's attitude toward the present war." President Smith talked along the line of the "spiritual aspect" and Brother Walter on the "economic aspect."

Mrs. Frederick M. Smith, chairman of the building committee, presided, the grand hymn of thanksgiving—"Praise God from whom all blessings flow"—opened the meeting, followed by prayer by Bishop McGuire. At the close of President Smith's remarks a trio of ladies sang "Forget-me-not," and at the close of the speech by our stake president questions were asked by those in the assembly and answered by the speakers of the day.

The first question was, "Should our young men volunteer or wait to be drafted?" President Smith answered, "It is a question every man must answer for himself. Shall I serve my country, and how best can I do it?"

Question: "Would it not be wise for us to take steps to forward the movement inaugurated by our president's wife, Mrs. Wilson and other foremost women of the country, looking to the conservation of the Nation's time and resources?"

Answer: "By all means; and Mrs. Wilson's list of economies might be improved upon by our women."

Question: "Shall we interest ourselves in the work of the Red Cross chapter in Independence, in making utilities for the war?"

President Smith answered "yes," and said further that the manager of the Sanitarium had come before the Presidency and joint council, asking their opinion on offering the use of the Sanitarium as a post hospital if needed in the war, and the joint council had approved the suggestion.

Question: "Should we be associated with the movement for conservation of food, and in raising and canning garden produce?"

This was answered in the affirmative by both of the brethren. Brother Walter W. Smith suggested that we should plant that which would fill the greatest need, and that without canning as much as possible. Announcement was made that the parent-teacher association would soon have a demonstration on economics of which the women might take advantage.

Question: "Should we join the classes conducted by the parent-teacher association, or take up similar work as an auxiliary?"

President Smith thought we should lead in all such matters, and educate our women on all questions of vital interest at the present time.

A motion was carried by the assembly that the local board of the Woman's Auxiliary be requested to appoint a food conservation committee to take up matters pertaining to economy.

Question: "Should we encourage our young men to enlist in the army when through our religious training we are opposed to the shedding of blood?"

President Smith replied that he knew of no body of people whose training would prevent their taking arms in defense of our country except the Quakers and Mennonites. As a church we have taken no action on the matter and it is a question each must answer for himself. Walter W. Smith

made some pertinent remarks about the duty of a good red-blooded young man toward his country, and the loyalty of all to the Nation. The chairman introduced Mrs. Lula Sandy, our new general auxiliary president. Mrs. Sandy responding with a few well-chosen words.

Benediction was given by Bishop Siegfried.

As a result of the appointment of the food conservation committee, at the above meeting a most enthusiastic gathering met in the Stone Church last Thursday. Mrs. Louise Sheldon, chairman of the committee was presiding officer. Mr. E. A. Ikenberry, county agricultural agent, was the principal speaker. He talked on the characteristics of the soil and what the average garden needs as regards fertilizing. He told what vegetables to plant that would keep with little trouble and expense, such as potatoes, navy and lima beans, sweet potatoes, onions, carrots, parsnips, turnips, pumpkins, squash and cabbage, mentioning also the canned food that is most desirable in winter, such as corn, tomatoes, beans, peas, and greens, which have medicinal value. Drying of fruit and vegetables should be remembered. Thorough cultivation of all crops is of great importance.

The committee have arranged for a demonstration of food canning next Thursday at the church, by Miss Brown, who is a member of the high school faculty, and very competent along these lines. The work of the committee certainly shows efficiency. Captains have been appointed over the territory which is districted, and these appoint visitors, who call at every house, asking for cooperation in land, seeds or labor, to the end that every available foot of ground may be used to the best advantage.

Many of our women can take advantage of the offer of the *Kansas City Star*, which has arranged to give demonstrations on economical cooking, to avoid the high cost of living. These are held in the Star building.

Each local auxiliary in the stake plans to send three representatives, who will take notes and report back to the local everything of importance, so all may be benefited by the lectures.

Following is the substance of the pledge taken by the leading women of the Nation: "Mrs. Wilson, wife of the president, Mrs. Marshall, wife of vice president, and the wives of the members of the cabinet, have agreed to reduce their scale of living to the simplest possible form, in order to set an example to the women of the country to do their part in the movement for the conservation of the Nation's time and resources. The women of the highest official families have decided to omit the usual formal entertainment and calling, and to reduce to the minimum their social activities, so that they will be able to give more time and money to constructive preparedness and relief work. They have agreed to pledge themselves to buy inexpensive clothing, to serve simple food, and to watch and prevent all kinds of waste."

On April 12, 1917, they informally appealed to the women of the country to join them, not only as individuals but by organizing, that possible suffering later on may be prevented.

ALTA DEAM, *Press Chairman.*

A Health Conference

The following article sent out by the children's bureau at Washington will be of especial interest to those of our people who are in the rural communities. A *health conference!* How good that sounds! An expert in child hygiene, a conscientious physician, an educator who knows the subject, all

these are usually easily available. Men in such professions are eager to give their services to neighborhoods that are interested in raising the health standard of their children.

Let our women organize. Don't wait until a district superintendent is placed in your district. Organize yourselves into a working body. Tell us what your community is, if you have competent health advisors and let us help you plan a health conference. Do it in connection with the school in your neighborhood. Almost any teacher is glad to cooperate in such work. The rural mother needs especial help. Too often she is overworked. You must begin to create a sentiment against overwork, drudgery, and create a desire for healthy children and healthy mothers.

LYDIA THOMAS WIGHT.

Better Care for Rural Children

Why are there so many deaths among country babies and country mothers? And what should the Federal Government do about it? Miss Julia C. Lathrop in her fourth annual report as chief of the children's bureau describes its new rural studies of child and maternal welfare which combine a scientific inquiry with work of immediately practical value to the children of the neighborhoods visited, and suggests a constructive plan for the future.

The report gives many reasons for extending this rural work. First, the census bureau's figures show average infant mortality rates in the rural districts higher than the mortality rates found by the children's bureau in the more prosperous sections of the cities which it has studied.

Again, the census figures show a markedly high death rate among country women of child-bearing age for which a large number of preventable deaths from maternal causes appears to be responsible. It is estimated that more than 15,000 women die year by year in the United States from conditions incident to maternity, while the extent of unnecessary ill health is at present unknown. "The sickness or death of a mother inevitably lessens the chances of her baby for life and health, and it is plain that the question of maternal care in rural districts is of genuine public interest."

An argument for better care of rural childhood is based on the high percentage of physical defects among children in rural schools given in reports of State boards of health. Miss Lathrop concludes: "These comparisons are a strong indication that there is room for great permanent improvement in maternal and child welfare in rural districts. The day when all children shall be well born and well cared for is far ahead, but surely that day should dawn first for the country."

In connection with the bureau's rural studies a child hygiene expert holds a children's health conference to which parents bring their children for examination and advice about daily care (but not for medical diagnosis or treatment). Parents have shown great eagerness for this kind of help in the counties already visited, bringing their children often long distances, over bad roads, and even sacrificing farm work for their journey.

State and other local officials are urging the bureau to cooperate with them in similar studies and demonstrations in many States, and a number of rural units to extend this work are among the items for which the bureau asks a larger staff and appropriation. Miss Lathrop believes that such Federal studies, making plain the necessity and suggesting a method, are bound to lead toward adequate local provision for maternal and child welfare.

LETTER DEPARTMENT

Independence Stake

Active in the pulpits of the stake outside of the center place last Sunday were Elders Evan Davis, F. M. Sheehy, A. H. Parsons, J. D. Shower, W. D. Bullard, E. T. Atwell and Joseph Luff. Brother Atwell and Brother George Adkins held forth at the same date, May 13, before an audience of about fifty eager listeners, in the East Bottoms. In that locality there has been, within the last few weeks, quite an awakening; seven or eight have been baptized lately and others are investigating.

At the Church of Christ the Saints have adopted the Saints' Hymnal. At the Stone Church the usually good interest is kept up in the young people's prayer meeting and the Sunday school, and last Sunday the total attendance was 824. In the beginner department there were 64; assembled in the basement, of primaries and juniors, were 223; seniors and intermediates in the upper room numbered 175; normal students, 45; adults, 157; teachers, 94; officers, 30; and visitors, 91.

The services throughout the day and evening were full of good instruction to both old and young, and the attendance was excellent, as usual.

At night the Saints were glad to hear once again our beloved Brother J. W. Rushton as he expounded the scriptures in his wonted manner of forceful diction and strong, logical argument. His words were based on the text in Hebrews 2:3: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

Pastor W. W. Smith's discourse in the morning was full of the spiritually awakening influence and power of the gospel. Besides refraining from evil-speaking, Sabbath-breaking, and criticisms unfavorable and harmful, we should, as Saints, be proficient in learning, devoted in soul, and given to studying all good books.

We notice by reading, the Saints are not the only units advocating study as an aid to efficiency. On May 14, at Fort Riley, in order to make the best soldiers possible, a great war measure was adopted, and three months of training with a study period was enforced. "Am I a soldier of the cross, a follower of the Lamb?"—we will sing to the end.

ABBIE A. HORTON.

A Branch Surprise

[The following are extracts from a personal letter to the associate editor, from W. A. Sinclair, of the Boston Branch. The Saints will be interested in his statements.—EDITORS.]

Last Thursday night we held a surprise party at the church. It was a surprise in the sense that nobody had any idea what was going to happen, except the priesthood, and they remained mum on the question.

There was a good houseful of members and nonmembers. A few items of business were transacted and then Brother Rich made quite a long speech, apparently aiming at nothing in particular and everything in general, but, like an eagle looking for its prey, when the psychological moment arrived he explained that there was a debt on the branch aside from the church debt and it was the desire of the priesthood to have this specified debt cleared up before our

new missionary should arrive. Well, to make a long story short, they subscribed sufficient to clear up the debt and give us a little to continue the work on. There were a great many who were absent from the meeting who might like to assist in the movements, so we are sending out a letter to all members who were absent, asking them to assist. I think probably the scheme will give us enough ready money to move out more strenuously in the prosecution of the work.

We held the Sunday school and Religio convention at Attleboro, Massachusetts, Saturday and Sunday. It was a good convention, many good papers were read and enthusiasm engendered. The Attleboro church was taxed to its utmost to accommodate the visitors, and this, too, amid the downpour of rain which would ordinarily chill the ardor of less devoted worshippers. Many excellent papers were presented which should find place in our church papers for the edification of all. Whether this happens or not, we are going to try to get them to file with the library board that they might be preserved for future reference.

Brother Edward L. M. Traver was ordained to the office of elder at the morning meeting under the hands of U. W. Greene, J. D. Suttill, and George W. Robley. We elected him president of the branch and I believe he feels the importance of the position and will enlist his efforts to make his official labor a success. We are all behind him to give him the boost necessary to make him succeed.

Our ministerial conference is fast approaching. I wish you were here to take part. We hope to keep them alive to the issues and make competent workmen of all.

We expect our new missionary next Sunday and then preparation must be made for the summer campaign. This war has somewhat upset the even tenor of things. Many of our young men may be called to arms and this has somewhat upset their minds for the time being. We do not know just who the selective draft will reach, but hope that it will pass them by.

NORTHCOTE, VICTORIA, AUSTRALIA,

March 27, 1917.

Editors Herald: I wrote you early this month when sending for my HERALDS, and do not want to encroach on your valuable space again so soon, but feel like sending you the inclosed cutting from Saturday, March 24, issue of the *Argus*, Melbourne's leading daily paper. This information evidently portrays the condition of the religious world as it exists at present and undoubtedly has existed for a long time past, and, coming from the pen of our leading commercial men, evidently has a deep meaning.

You can take it for what it is worth, and it may be interesting to many. The italics are mine. To me, it has only made the work we are engaged in shine clearer and more bright than ever, and we can sense to the fullest extent the words of the Master to the woman of Samaria and recorded in John 4:25: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

With best wishes for the success of the HERALD, I remain,

Your brother in the gospel,

ALBERT H. FORD.

"CUMORAH," 47 Beaconsfield Parade.

One of the striking features in modern life is the way in which clergymen are coming forward to give voice to oracular utterances on controversial public questions. The ordinary preacher does not pursue this line, but each of the leading denominations has a few men who do so. Audiences hang upon their words; cheers and stamping, laughter and ap-

plause, greet their efforts. On every important public question they must give their oracle, and the crowd especially women—flow to hear them, and find inspiration in their words. This new phase of public life is, we believe, quite common in America, and is becoming common in Australia. Yet a clergyman is one of the last men one would expect to hear giving forth oracles of wisdom on vexed questions of the day. He is usually trained in a seminary. His reading on economics, on sociology, on history or politics, is generally meager and one-sided. He knows as little of these things as he knows of science. His reading of history has often a twist in it, because it has been arranged to suit his denominational bias. In fact, nothing more shocks the ordinary secular historian than the way in which High churchmen and Low churchmen manipulate history to suit themselves. It is the same with science or economics. A pastor is not as a rule fitted by his training for dealing with these questions, and he is wise therefore if he leaves them to men who are more conversant than he is with all their difficulties and more at home among all their problems.

A preacher also generally speaks under peculiar limitations. It is very difficult for him to speak "the truth and nothing but the truth"; while it is almost impossible for him to speak "the whole truth" as he himself sees it. He has to be in touch with what his denomination expects, and more especially with what his congregation demands. He must give back to his hearers the echo of their own thoughts; or, if he does not do so, some at least of his audience will try to make it warm for him. This is especially so of a "popular" preacher. His hearers, gathered from the four winds, are there to hear him say a certain kind of thing—and say it he must. Their coming, their pleasure, their applause, their afterglow—all depend upon his responding to their demand. In such circumstances he can hardly be a prophet or servant of truth, because he must please the crowd, who are really his masters. The prophets of Israel were all unpopular men, but the modern pulpit prophet must satisfy the men who "fill his hand." Samuel Taylor Coleridge was once asked about some teaching he was giving forth. His reply was that he was expressing the belief held by the Holy Catholic and Apostolic Church, of which church he claimed to be the only living member. Few preachers can be so daring as that. They feel that others besides themselves must be taken into account; and so, instinctively and sometimes almost unconsciously, they defer to the people they are supposed to lead. It may be said that all public men must do the same. The member of Parliament is under the thumb of his constituency and his party, just as the pastor is under the thumb of his congregation and his church. But not quite so much so, we imagine. The preacher, because his constituency is much smaller, is probably under a more irritating and a more drastic constraint than is the politician. If that be so—and most preachers will confess that it is so, and will complain that this petty tyranny is hindering the better class of young men from entering the ranks of the Christian ministry—then that is also a reason why it is inappropriate for a pastor to give utterances on public controversial questions. He has not been ordained to do that work, and any attempt to do it is made only the more difficult and the more futile by the peculiar relations involved in his ministerial position.

Another reason why he should leave public questions alone is that meddling in such questions does interfere with his priesthood. He is primarily a priest. His duty is mediatorial. He must approach God on behalf of men, and approach men on behalf of God. In the really serious things of life his help is indispensable. Why should he mar this work, and interfere with his influence, by trying to pose as a kind of

politician who has failed to get into parliament? The audiences who hang on his words are not really worshipping God; they are only a crowd, having a crowd-sensation—the pleasure of a packed mass round a popular speaker. And besides pleasing the many, he may inadvertently anger the few. In both cases, whether with the many or the few, his priestly influence with them is gone. He is no longer the wise man whose touch can help or heal or check in the great troubles of the private life. He has ceased to be a priest, and has become a mere "spell-binder." And undoubtedly it is vanity, the microbe of the "*caput tumescens*" that leads preachers thus astray. Vanity is the besetting sin of some preachers. It is this love of hearing their own voices that makes them feel that no important question can be settled unless they say something. If they were humbler men they would stick more to their own business, and be content to leave others to do other work. In fact, had they a higher sense of dignity of their office, they would feel, like judges of the Supreme Court or other high officials, that they must not leave their great trust in order to wrangle in the forum.

It is hardly fair to blame the preachers only for this aberration from the path of duty. The people also are to blame. *Were the preacher to confine himself to spiritual, religious, and ethical questions, trying to convince and convert sinners, trying to show the people God and God's salvation, the crowd would avoid him. For the crowd do not want religion; they want excitement, they want controversy, they want something to make them stamp and cheer and laugh, or to make them indignant and shout out "Shame!"* When this kind of thing is coming they pack to hear it; when they know it will be absent they stay away. *What is the poor preacher to do? He can get his crowd by selling his spiritual trust for "the mess of pottage"; and if he refuses to do this, he must do without his crowd and his "pottage."* If the people were more loyal to their church and their ministry, to their services and their religion, then undoubtedly the preachers would be more loyal to their trust. It is to a great extent the unfaithfulness of the people that leads to the meretricious devices on the part of certain preachers. People and parson are so bound together that they must either progress or decay together. The church can move onward in spiritual things, but it always takes two to do it—people and priest. Or it can move back—and here again it takes two to do it. So-called popular preachers, with their stamping audiences and controversial public utterances, are a part of the decay of religion. But the blame is for the people as much as much as for the priest.

HOPEWELL, VIRGINIA, May 6, 1917.

Editors Herald: If an elder or any one capable of a debate will come here, I will provide a sleeping place and furnish my automobile to carry him or them; as I think in a territory like this there ought to be two go together. There has been a Union tent or two tents here now two or three weeks, and they have been preaching on the signs of the times, but haven't touched on the establishment of the true church as one of the signs of the second coming of Christ. One of their preachers said there was no difference between us and them. I told him if he didn't know any more than that he wasn't fit to preach. I would give a good deal to have a debate here and I believe it's the only way that this place will ever do any good, as I believe it is about as bad as any place can be—they even dance in the church. I don't know what to do as I have lost one half I had a year ago. I am now in my sixty-first year but have quite good health.

In gospel bonds,

WILLIAM C. CUMMINGS.

Des Moines, Iowa

The angel of death has made his call at the homes of a number of the Des Moines Saints during the early days of this month. Brother W. D. Hall died on May 2, the remains being taken to Shenandoah, Iowa, for interment. Brother John Tinker died at Malcolm, Iowa, on May 3. Elder D. T. Williams was called to attend the funeral of his sister in Illinois. Brother R. L. Brand died on May 10, after an illness of about seven months.

On April 18 Brother W. H. Wahl and Sisters Jessie Smith and Glendora Leach were baptized by Elder J. F. Mintun. On May 6 Sisters Glee and Margaret Goreham were baptized by Elder F. T. Mussell.

During the past month thirty letters of removal have reached us, sixteen of these from the Runnells Branch, and are ready for presentation at the next business session.

Two of our members—both sisters—have enlisted in the matrimonial ranks. Sister Mable Lane became Mrs. John Gresdal on Easter Sunday and Sister Orpha Emslie married Brother Ed Thomas of Independence, Missouri, on May 5. We look for the young brethren of Des Moines to even up the score in the near future.

An effort is being made to increase the circulation of the *HERALD* in this branch. We hope that those who are receiving sample copies will each immediately send in \$1.50 for a year's subscription, as the reading of the church papers will increase the interest of the Saints in the work of the church, and incidentally make their attainment of celestial salvation more certain.

R. J. FARTHING, *Correspondent.*

CHAMPAIGN, ILLINOIS, May 4, 1917.

Editors Herald: A year ago last December my husband, small daughter and I moved to Champaign. There are no Saints here nor within miles of here that we can find, although we have advertised. No one seems to have heard of us except the Dunkard minister near here, and he is certainly making it sufficiently trying since, while he and a visiting evangelist called upon me in regard to some topics I had discussed with several of his members and prospective members.

I think at the time I made it perfectly plain that we were not Brighamites, but since then I have noticed a decided change in the atmosphere when I encounter one of the Dunkards.

We do, indeed, appreciate the value of the church meetings since we have left Flint, Michigan, where the branch has always been blessed so much by the Spirit, where my baby girl was blessed, my husband and myself baptized, and where he was ordained a teacher. We have been sorry so many times that we left there, for, while his position is a much better one, we realize that position and money are so much less than intercourse with the Saints and the privilege of hearing their testimonies and prayers.

The *HERALD* is a boon, indeed, in our isolation, and so often I am blessed wonderfully by God's Spirit in reading it, especially the letters. No one can know how anxiously we look for word from Flint, nor how disappointed we are to find nothing, unless one is similarly situated.

We have a baby boy to be blessed now, and as soon as he is old enough we are going to Chicago to have him blessed by Brother David Dowker. He baptized me and, of course, holds an especial place in our hearts.

Any time a brother or missionary can reach Champaign he will find a warm welcome waiting him here; and a card a day or two before will find some one waiting at the station.

Wishing you a Godspeed, I am,

118 East Garwood.

MRS. L. E. DOLLINGER.

MARION, ILLINOIS, May 7, 1917.

Editors Herald: The postman has just arrived with this good and long-wished-for paper. After looking through its pages and seeing so many good letters from the dear Latter Day Saints, I feel that I owe a few words to the SAINTS' *HERALD*.

Sometimes I feel that I am very weak in the faith, and when I pause to think a moment of the many, many blessings that God has bestowed upon me, I quickly resist evil thoughts and earnestly pray that I may never grow weak in the one latter-day faith. I have never regretted the step that I have taken. I realize more and more every day that it is the true and only path that leads to eternal life. I earnestly ask the interest of the prayers of the Saints that I may be blessed and so live to raise my two little girls up in the one faith, to love God and to be a shining light before the world.

Your sister in the faith,

DAISY CASEY.

FLAT TOP, COLORADO, May 7, 1917.

Editors Herald: Through the kindness of Brother and Sister Buschow of Denver, Colorado, who made the trip to General Conference in their auto, my husband and myself were permitted to attend. Brother Ammon White also accompanied them, and to say it was an enjoyable trip states it mildly.

We saw beautiful country in Nebraska, Iowa, Missouri, and Kansas, and parts of Kansas were very inviting-looking, crops being well advanced and all nature looking beautiful. Surely those are favored regions. Western Kansas had just had wonderful rains which promised much for future crops, but certainly did not improve motoring—a driver nearly needing a pair of oars at times. Had we been blessed only with an ordinary car, or ordinary driver at the wheel, we should certainly have been in western Kansas until now. But the car, an eighty-horse power, seemed to be able to go on almost any kind of roads or through them; and with Brother Buschow's careful driving the car traveled all the time right side up, even though it side-stepped occasionally.

Altogether, the whole trip was a beautiful experience. So seldom does a missionary's wife get to attend General Conference, at least from such a distance, that the kindness of these dear Saints to me seems a wonderful thing, and will never be forgotten.

We were glad to get our old missionary force back this year, but would have been grateful for a few more. The work in all the district, with the exception of one or two places, is in good condition. Brother James Kelley's labors here have been much appreciated and have done much good. We sincerely hope God will bless him with improved health. Many are writing for preaching where the gospel never has been preached—so many more calls than can be filled—calls for activity on the part of all laborers in the district, whether local or general.

Much anxiety on account of war conditions acts as an inducement for all to farm all the land they can. Heavy snows May 4 give us moisture enough for the present.

Ever praying for Zion,

MRS. J. R. SUTTON.

Once upon a time Queen Victoria called a young girl, whose beautiful voice had charmed her, to the queen's box, saying, "I understand that you are half American and half English."

"Thank you for the compliment you pay me," said the girl, "but the truth is I am all American."

That's the stuff!

MISCELLANEOUS DEPARTMENT

First Presidency--Appointments

The postconference council after due consideration found it necessary to make some changes in the appointments, and also appointed some new men on the list. The following list includes the new appointments and transfers.

FREDERICK M. SMITH,

For Joint Council Presidency and Twelve.

INDEPENDENCE, MISSOURI, May 11, 1917.

APPOINTMENTS BY POSTCONFERENCE COUNCIL

John Martin, Pittsburgh District, M.
 E. C. Shelley, North and South Carolina, M.
 Isaac S. McMullen, Seattle and British Columbia District, M.
 George W. Robley, New York District and Eastern Connecticut, M.
 William Bath, Spring River District, M.
 Wilbert Wood, Chatham District, Ontario, M.
 Willard M. Parks, Utah District, M.
 E. M. Orten, Owen Sound District, M.
 Thomas L. Clark, Eastern Michigan District, M.
 W. H. Deam, Independence Stake, Enoch Hill Branch, L.
 M. A. Etzenhouser, Independence Stake, Walnut Park Branch, L.
 C. E. Willey, Nauvoo District, M.
 J. A. Koehler, Transferred from Philadelphia First Church to Independence Stake, L.
 A. B. Phillips, Transferred from New York and Massachusetts District to Philadelphia First Church, L.
 R. T. Walters, Southern Missouri District, M.
 A. E. Warr, Transferred from Alabama to Mobile District, L.
 N. L. Booker, Idaho, M.
 A. L. Loving, Victoria District, Australia, M.
 W. J. Vaughan, Northern New South Wales, Australia, M.
 P. Muceus, Transferred from Utah District to Lamoni Stake, M.
 J. W. Peterson, Saskatchewan, M.
 R. Etzenhouser, Southwestern Oregon District, M.
 B. L. McKim, Des Moines District, M.
 F. M. Slover, Transferred from North and South Carolina to Georgia, Florida and Alabama, M.
 F. J. Ebeling, Transferred from Eastern Maine District to Eastern Maine District and Nova Scotia, L.
 Evan A. Davis, Independence Stake, South Side Church, L.
 A. G. Miller, Transferred from South Carolina to North and South Carolina, M.

The Bishopric

APPOINTMENT BISHOP'S AGENT, SOUTHWESTERN TEXAS DISTRICT

Owing to the transfer of Brother D. S. Palmer to another field it becomes necessary to appoint another agent to succeed him. Brother H. H. Davenport, of San Antonio, Texas, will act in this capacity. We sincerely trust the Saints of the southwestern Texas District will honor Brother Davenport in his newly appointed labors and as the Lord has blessed them that they will feel to impart of their substance for the onward progress of his work.

We are living in the hastening time, and if there ever was a time when we should give serious consideration to our obligations to God along temporal lines, it is now.

We appreciate the labor which has been performed by Brother Palmer during his term of office and wish him abundant success in his new field of endeavor.

BENJ. R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Minnesota District, at Frazee, Minnesota, June 16. Lester Whiting, secretary.

Northeastern Nebraska District, at Decatur, Nebraska, June 9 and 10. Odessa Carter Jensen, secretary, Blair, Nebraska.

Alabama District, with Lone Star Branch, June 2 and 3. Branches requested to report. J. R. Harper, McKenzie, Alabama.

Spring River District, postponed to August 4, at Joplin,

Missouri. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Little Sioux District, at Pisgah, Iowa, June 9 and 10. Priesthood of district is especially urged to be present. Amos Berve, district president, Sioux City, Iowa.

Des Moines, at Perry, June 9 and 10. J. A. Gillen, W. M. Aylor expected. Election of officers. Send statistical reports by June 1 to Bessy Laughlin, secretary, Rhodes, Iowa.

Massachusetts District ministerial conference, under auspices of the eastern quorum of elders, at Fall River, Massachusetts, June 16 and 17. Everybody invited, but especially the priesthood.

Southern Wisconsin District, June 16 and 17, with Buckwheat Ridge Branch, near Lancaster, Wisconsin. Full reports of branch and priesthood desired. B. C. Flint, district president, Evansville, Wisconsin.

Kentucky and Tennessee District, with Foundry Hill Branch, June 4. Prayer service 9.45 a. m.; business session 10.45. Election of officers. Please send full reports of branches and locals to J. R. McClain, district president, Paris, Tennessee, R. F. D. 5.

Kewanee District, at Dahinda, Illinois, June 9 and 10. Date has been changed to accommodate J. F. Curtis who expects to be present. Annual election of district officers. Send statistical reports early to Mary E. Gillin, district secretary, 115 Clarke Avenue, Peoria, Illinois.

Pottawattamie District, at Hazel Dell, May 27 and 28. Sunday school 9.30 a. m.; preaching, 10.45 a. m., 2.30 p. m., and 8 p. m. Monday 9.30 a. m. prayer meeting; 10.45 a. m. business meeting. J. A. Gillen and B. S. Lambkin expected to be there. P. H. Heuermann, secretary, Council Bluffs, Iowa.

Southern Michigan and Northern Indiana, with Clear Lake (Ray, Indiana,) Branch, June 8, 9 and 10. Religio convention on the 8th, followed by the conference proper on the 9th. A good attendance is hoped for at both of these gatherings. The missionaries of the district with J. D. Stead (sub-missionary in charge of district) are expected to be present. Woman's Auxiliary work will be taken up at some time during the conference, as well as the work of the district chorister and the Southern Michigan Quorum of Elders. Full reports of branches and ministry should be sent to the district secretary not later than June 4. Branch presidents will see that their branch officers make report to them and then summarize this report with that of the branch president to the district. Also please do not forget the branch collection for secretary and district expenses which kindly send with your report. All trains will be met at Ray, Indiana. W. P. Buckley, secretary-treasurer, 737 Loomis Street, Jackson, Michigan.

Convention Notices

Alabama District, at Lone Star, June 1, 3.30 p. m. for social hour. A. C. Cook, secretary, W. H. Drake, superintendent.

Northeastern Illinois District Religio, at Mission Branch, June 1, 1.30 p. m. J. Glenn Fairbanks, 4337 Congress Street, Chicago Illinois.

Northeastern Illinois Sunday school, at Mission Branch, June 1, 3 p. m. A program with Religio at 7.45 p. m. Please have credentials in on time. La June Howard, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Special Convention. To the Sunday schools of Far West and Nodaway Districts: Some time during the days of June 2 or 3 (likely the 2d) there will be a special convention for the purpose of organizing the new Far West Stake Sunday school association. The meeting will be in First Church, Saint Joseph, Missouri. It will be a short convention, but an important one, as officers must be chosen to serve a large stake comprising sixteen counties. Please send delegates. G. R. Wells, General Superintendent.

The Sunday schools and Religios of Lamoni Stake together with the Woman's Auxiliary will meet in joint convention at Evergreen, Iowa, Thursday evening June 7 and Friday evening June 8. No day sessions will be held, but all are urged to attend these evening sessions for which interesting programs are being arranged. While this is primarily an insti-

tute convention, all locals and schools should be represented by properly elected delegates so that in case any business should need attention we will be prepared to handle it. Send all delegate credentials for both Sunday schools and Religios to the undersigned, who has been appointed chairman of the credential committee. Mrs. Blanche Carpenter, secretary Religio, Lamoni, Iowa.

Reunion Notices

Eastern Reunion Association, July 21 to August 5 inclusive, at their private grounds, Onset, Massachusetts. About four acres have been cleared of timber for the athletic field, and every young person in the district requested to plan his vacation for the above date. Notice for tents, board and other accommodations will be given later. M. C. Fisher, 7 Miner Street, Winter Hill, Massachusetts.

Minnesota District, June 16 to 24, at Frazee, Minnesota. Those wishing accommodations write P. W. Martin or M. L. Jenson, Frazee, Minnesota.

Addresses

R. D. Weaver, Lock Box 196, Chatham, Ontario, Canada. James A. Gillen, 20 Oak Street, Council Bluffs, Iowa. W. E. Peak, mission address, Matherville, Illinois.

Of Interest to Traveling Salesmen

The Latter Day Saint Traveling Salesmen's Association is a new organization formed at the late General Conference. Our object is to coordinate and unify the church forces engaged as traveling salesmen, and make ourselves more efficient in the commercial world and in the promotion of church interests. We shall be very glad to have every member of the church so engaged to be one with us; for we believe that the possibilities for doing a good work are unlimited. Anyone interested in this movement write Clarence Skinner, secretary, Lamoni, Iowa.

To the Camera Club

As the amateur photographers of the church have been of real service to the church publications, I think the HERALD is inclined to give us a little space occasionally.

Do you know what action hydroquinone has in the developer? And what does metol do? Why are H. and M. combined? Do you know how to get black or warm tones in your prints and lantern slides? Do you know how to get either detail or contrast? Do you know in what order photographic chemicals should be mixed?

I think we should work intelligently. All the above and many other questions are answered in the *Photo Miniature*, No. 149, which treats on "photographic chemistry." Sold at supply houses, 25 cents.

If you are not a member of the club, join—doesn't cost anything, there are no dues.

I don't know who will have charge of the club this year but I shall take an interest in it, as I think it has its work to do in the church.

Albert Knowlton, 1419 Kensington Street, Independence, Missouri, is the secretary and he will enroll you. Give make and size of camera, lens, etc. Inclose stamp for reply.

C. EDWARD MILLER.

Married

SNIVELY-WRIGHT.—On Sunday afternoon at 2.30, May 13, at Burlington, Iowa, Elder H. N. Snively, of Lamoni, and Sister M. S. Wright, of Burlington, were united in marriage by Elder D. J. Williams. The home was nicely arranged for the occasion and several relatives and friends were present, enjoying a three-course dinner after the ceremony. Brother Snively has been a successful farmer near Lamoni and Sister Wright was a practical nurse at Burlington, where they expect to make their home. Their many friends, no doubt, will be surprised, but wish them success and happiness.

ROOT-ROWE.—At the home of Brother and Sister H. B. Root, of Fallbrook, California, parents of the bridegroom, Brother Ralph W. Root and Miss Henrietta B. Rowe were united in marriage, May 6, 1917, Elder G. E. Harrington officiating. Pretty floral decorations of California's lovely flowers adorned the room in which the marriage took place. The bride looked sweet and becomingly attired; the groom very happy. The young couple took their departure the fol-

lowing day to make their home in Oregon, not a great distance from Myrtle Point.

Our Departed Ones

SIMPSON.—James Simpson was born January 12, 1843, in Maine. Married Miss Lovina Boren in 1867. Baptized in Minnesota in 1901 by A. V. Closson. Died at Fremont, Nebraska, May 4, 1917, leaving his wife, the only relative, to mourn. Funeral sermon by Hubert Case.

BLUM.—John Blum was born at Begingin, Switzerland; baptized in 1903. He lived a faithful, consistent Christian life. Died suddenly at Oakland, California, May 4, 1917, aged 68 years. Leaves to mourn, his wife and quite a large family and many friends. Funeral at East Oakland; sermon by H. J. Davison.

BONINE.—Elizabeth J. Bonine was born March 14, 1846, in Kentucky. Baptized February 27, 1880, at Richmond, Ray County, Missouri, by J. W. Sykes. Died December 22, 1916, the Alma Branch. She was always faithful to her trust, valiant in testimony, and always ready to do her part. Died at the home of her son-in-law, near Richmond, May 6, 1917. Funeral at the Saints' church in charge of W. G. Haman. Sermon by L. F. Ferguson to a large congregation.

LAYLAND.—Susan Emmons was born December 28, 1831, at Coshocton, Coshocton County, Ohio. Married Jordan Layland in 1853. To this union were born 5 sons and 3 daughters, of whom 3 sons are living: Elder A. J. Layland, of Cokeville, Wyoming, C. A. and J. E. Layland, of Independence, Missouri. Baptized April 16, 1882, at Little Blue, Jackson County, Missouri, by J. W. Sykes. Died December 22, 1916, at Independence, Missouri. Funeral sermon by J. T. Curtis, assisted by Hosea Sterrett.

SKINNER.—Mrs. Rosamond J. Skinner was born in Kentucky April 10, 1841. Married John M. Skinner March 19, 1868. They removed to Missouri the same year, and in 1900 located near Lone Rock Branch. She was a member of the Baptist Church from her youth. Died May 5, 1917, at Lamoni, Iowa. Survived by a son and a daughter, the latter being Sister Frank P. Hitchcock, of Kansas City. Funeral sermon by H. A. Stebbins, assisted by R. S. Salyards; prayer at the grave by L. G. Holloway. Burial in cemetery near Lone Rock.

PEARSON.—Nellie A. Pearson was born March 24, 1881, near Joy, Illinois. Married Dale S. Holmes, March 30, 1902, and to this union were born 3 children. Died April 19, 1917. Leaves to mourn her departure, 3 children, husband, father, mother, 3 brothers, and a host of friends, not as those who have no hope, but because of separation. The sacred ties which bind husband and wife, mother and child, and friends, are parted for a season. She was a faithful Christian, active in the service of the Master. Funeral from Buffalo Prairie Branch, of which she was a member, in charge of J. W. Bean. Sermon by C. E. Willey.

LOCKLING.—Cynthia Lockling, daughter of Artemus and Thursa Lockling, was born January 27, 1830, at Lyndon,

INDIVIDUAL COMMUNION SERVICE

The General Conference has taken action favoring the use of the individual communion service, and to supply the demands of those branches which desire to install it, the Herald Publishing House, Lamoni, Iowa, has secured the agency for the famous Thomas Individual Communion Service. Over thirty thousand churches are using and indorsing this company's product and we can cheerfully commend it to our people.

Correspond with the Herald Office if in need of anything in equipment for communion service, and illustrated price lists will be promptly supplied.

THE BOARD OF PUBLICATION

A. Carmichael, Manager

THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Vermont. Came to Harrison County, Iowa, in 1851. Married Riley Shupe May 20, 1852. No children came to bless this union, but five motherless children were given home and loving care. She was a faithful member of the church since early girlhood. Died April 22, 1917. Leaves to mourn, one brother, Orson Lockling, and many relatives. Services at the home; sermon by D. R. Chambers, assisted by Charles Putnam. Burial in Magnolia Cemetery.

CHAPMAN.—Sarah Ann Green Chapman, a resident of Council Bluffs for the past 52 years, was born in Lancashire, England, January 31, 1839. Died May 1, 1917. She was the mother of 7 children, 6 surviving her: Mrs. Lizzie Chapman, of Persia, Iowa; Nellie Denney, of Pasco, Washington; Mrs. Bert Sheehy, Henry and George Green, of Council Bluffs; J. W. Green, of South Omaha, who with 16 grandchildren and 14 great-grandchildren mourn her departure. Services at the Saints' church in Council Bluffs. Sermon by D. R. Chambers, assisted by B. S. Lambkin.

MILLER.—Edith E. Terry was born at Millersburg, Illinois, January 11, 1864. Baptized in 1885 and married the same

year to Walter A. Miller. Came to Nebraska in 1886, where she has lived since that time. Died at Bloomington, Franklin County, Nebraska, May 13, 1917. Leaves to mourn, mother, husband, and 4 children, 1 son having preceded her in death. Funeral services in Methodist church at Bloomington in charge of the pastor, Reverend McDonald. Sermon by E. F. Robertson. Interment in Greenwood Cemetery, near Franklin, Nebraska.

Book Reviews

OUR FLAG AND ITS MESSAGE.—"A bugle call to our people, a call to action with an ideal in view. President Wilson's appeal for unity precedes the history of our flag, told by army men who have had its honor in their keeping for many years. There are added 'America' and the 'Star-Spangled Banner,' the entire bound in a dainty red cloth binding with a glorious American flag printed in four colors on a white label." A bright little book of 32 pages, published by J. B. Lippincott Company, Philadelphia, and the profits of sale to go to the American Red Cross. Price 25 cents.

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DOCTRINAL REFERENCES.—Alvin Knisley, being a compilation of references on all subjects connected with the gospel, taken from the Bible, Book of Mormon, and Doctrine and Covenants. No. E185, paper, 10c; No. E186, cloth, 15c; No. E187, leather\$30

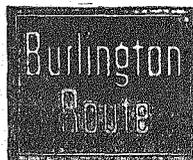
DOCTRINES AND DOGMAS OF UTAH MORMONISM EXPOSED.—A strong arraignment of Utah Mormonism by J. D. Stead. Brighamism is judged by its own works, teachings and admissions. All the quotations are legally sworn to, and no loophole has been left for the equivocator. A book that seizes the issue and adheres to it with the strength and tenacity of truth. Thorough and prolix. No. 177, cloth\$1.25

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E. A. Howard, Vice President

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, May 30, 1917

NUMBER 22

E D I T O R I A L

COMPULSORY CONSECRATION

A decided effort is being made to secure the Liberty Loan. In most of the advertisements the call is for two billion dollars, though the total authorized was seven billion. An effort is being made to have it subscribed as widely as possible, so as not to upset ordinary business conditions. Governor Harding, of Iowa, has proclaimed the week of May 27 to June 2 as Liberty Loan week. Other agencies are also pushing this matter energetically.

Another sign of the times is indicated by a referendum ballot sent by *Equity* to the members of the various economic and sociological societies of the United States. This ballot raises directly the question, Should the special taxes for the war be met now or deferred through a bond issue? Second, If met now, should they be paid by special taxes on business or by excess profit and income tax? If the latter, should it be practically to the exclusion of stamp taxes? Also, should the net income be limited in amount so that all above a certain amount, as fifty or one hundred thousand dollars a year, should be appropriated?

The ballot and the discussion of the question recognized that a married man should have a larger exemption than a single man, unless his consort is independent. An allowance should also be made for dependent children. This being considered, should not the exemption be placed comparatively low? Young men are conscripted as most fit and able to bear the physical burdens of the war. Should not large incomes be likewise conscripted and for like reasons?

Congress probably will not now take so radical a step but undoubtedly there is a strong tendency, extending through the last ten or fifteen years, to recognize the responsibility of every man to society to a greater extent than heretofore, so that we become workers together, cooperators rather than competitors. The duty of society is recognized in the

many laws, like mothers' pensions, employers' liability, sanitation, industrial commission, public utility commission, bureaus of labor, factory regulations, sick and old age benefits, children's playgrounds, and many other like communal activities, recognizing that the Government, as representing the community, has both an interest and a duty.

Honesty is emphasized not as the best policy, but as the only intelligent business policy. Cooperative organizations have increased, with a frank discussion of business problems and business needs, and there is a growing recognition of the fact that the middleman has a social duty to perform to supply the needs of the community, not simply to run a store, large or small for his personal benefit. This idea is being emphasized to the end that the individual may receive the largest possible development, but that development to be used socially.

There is much more that can be said concerning this general tendency. It is by no means as yet universal or general. But there is a growing recognition of what we have been pleased to call the principles of equality and cooperative service.

The call for registration day is coupled with the request to make it a kind of *consecration*. One of the leading psychologists of the country emphasizes the necessity of this aspect of the problem. There can be no victory until there comes a deep religious revival, a real devoted purpose for righteousness.

Consecration is essential, if we are to win the victory over wrong, the evils in our social system and in ourselves. Consecration is essential to the accomplishment of any great work, including the important problem now confronting much of the world.

Many years ago the law was laid down governing surplus property or excess profits. The rich were directed to consecrate of their means. This has not been carried out. But in recent years it may be observed more and more in the principle of the income tax in this country and abroad. It is urged, and doubtless with much truth, that the taking of ex-

cess profits, the prevention of anyone's making a profit from war, will be a very powerful incentive against and towards peace.

But deeper than that is the recognition that the man of ability should work for the upbuilding of the social life and not simply for personal gain. If this is not done voluntarily, it appears a time is approaching when it will be done by law. Nor is there disclosed in this any desire or ambition to deprive the well-to-do of their property, or to reduce their income to a very small maximum. There is rather a tendency to allow liberal provision.

Experience is showing that in the hour of need these men, many of them at least, willingly give of time and talent. Experience has shown that these men of ability will work for the common cause for much less than they will work for private profit. This has been seen in many cases in the ministry of the church. It is also to be noted in very many instances in the political world, that men will work for less for the common good than for a private corporation or partnership. Though it is not as general as it should be.

Yet it is interesting to note that no minimum yet suggested has been placed so low in this country as to prevent an actual carrying out of the law upon our part. We are part of the Government, we are citizens of the country, and naturally take part in its life. Yet the tax, even the most drastic proposed, leaves a sufficient leeway to do our duty. The maximum income has not been placed so low, either by law or suggestion, to prevent, as yet, a liberal margin for personal activity and personal action in obedience to the law of God, so often declared.

We are placed in a position where economy is becoming compulsory, the cutting out of unnecessary wants. Yet it is still in that stage that many of us can, if we will, meet our necessary expenses, and still, by the practice of the elimination of waste and the spirit of sacrifice and devotion, do much as a body towards the payment of the church debt and expenses.

We have, as citizens, also our duty to the Government. This is one way, at least, in which we may assist, and it is a method to which there can be no possible objection—simple and right living.

What shall be our personal contribution is a personal question, but it is of the deepest significance, how that which has been declared as revelation to the church is, step by step, being carried out in principle by the passage of time.

We have heard of many attempts by various organizations of the Woman's Auxiliary meeting to discuss and consider household economy, which may include not only food, but also clothing, heat and light. We have not yet heard of very many organizations of the men having a like purpose in view.

Though it is evidently an obligation resting upon all of us, and it is an obligation to prepare for what will confront us when the war is over.

The real answer, so far as we are concerned as a church, is, after all, spiritual—our attitude towards our fellow men and society in general. It involves, also, our attitude towards God and our concept of service and of duty. If we move forward and do our duty in this, if we read the books of the church rightly, the promise is sure that in the hour of deeper trouble He will be with us and protect us as a people.

We should be prepared, not only to bear our share of the burden, but also prepared for the more aggressive work that will be possible during the period of reconstruction. While in the meantime we may make every evident progress toward the establishment of Zion.

S. A. B.

THE MISSIONARY LIST--NOT A CHARITY LIST

Those who attended the late General Conference will appreciate at once the emphasis laid upon this feature. Men should not be carried among the General Conference appointees for the sake of charity. If they need care, they should be taken care of otherwise. The men we send out should be prepared to represent the work successfully. This is merely common sense and reason. We have provision rightly made to take care of those in need, who are unable to work.

The releasing of a man from the missionary list may be a means for adjustment. It should prove so. He should try, and those associated with him should try, to help him to find his real work. A man may be a poor missionary, yet a good local officer. He may even be a poor elder. He may be a poor preacher, yet a good business man. He should find his work and do it.

The missionary list is for men who are well qualified to represent the church. We need more capable young men and the means to send them out. We need also the experience which years can bring.

But in another sense it should not be a charity list. The church wants every man on the list to be worth much more than the amount allowed. A man who is not worth more is not worth anything as a missionary. We have suggested once that the allowance made is no fair criterion. The man who gives his best should be respected by all.

It is really a disgrace to the church the way the missionary has been expected at times to beg for means. Some have done it; many, we are glad to say, have not. And there has been another unfortunate aspect of this charity basis. People feel that they are doing charity in helping the missionary, and if it is helping the poor, this is all too often the case.

But many expect something in return for the gift. It has been our duty at times, to sit upon an elders' court with one or more missionaries and to hear the remark made concerning the defendant: "Oh, what do they want to bring him up for? He's all right. Why he gave me \$10 last week." The real issues of the case were beclouded by that fact. It is a pity.

We were also present at reunions where the missionaries were expected to beg from children as well as from adults, for a small pittance, and it was made a matter of humor. We do not question but what the intention was good and yet it seemed to the editor to bring an unnecessary reflection upon their work in the minds of the children and others. There should be a dignity in our work which should be maintained at all times.

The missionary list is not charity. These are the effective working men of the firing line. They are expected to be worth much more than they receive, directly and indirectly. Their families receive a minimum. They receive no salary.

When the local pastor asks them to speak, they are made practically dependent upon your gifts, which should not be considered or treated as charity. Many of our local men go out for years and willingly pay their own car fare. Many of our missionaries would willingly do so, but cannot. And it means a strain if the expense is thrown back upon the family exchequer. Sometimes we need to be reminded of this, for while our love goes out to the brethren and we are enjoying so much his discourse, we forget his physical necessity.

We have seen times when our missionaries have been expected to get up and beg for money in a half humorous way, not simply neglect, but that people wanted some fun for their money. We have seen money thrown at a missionary with the evident expectation that he would grab it like a hungry dog would a bone. Yet these men are worthy of honor or should be released.

We should be workers together with God and with each other. The man who contributed of his means is assisting in the onward progress of the work as well as the man engaged in the mission field, in pastoral work, or in the institutional work of the church.

Therefore let every man learn his duty. The work is intrusted to all. Its success depends upon all of us. May then the Father of all give us wisdom to use wisely the means placed in our hands as individuals and as a church, and to employ with discretion the talents and the men who have consecrated and are consecrating their services to the body.

S. A. B.

The easiest thing of all is to deceive one's self; for what a man wishes, he generally believes to be true.—Demosthenes.

FAITH AND BELIEF

In this issue of the HERALD there is a reply by Brother J. R. Lambert to an article upon this topic. We have a few other articles bearing upon this same topic, but unless some good reason arises, the discussion will end with this issue, as both sides have had abundant opportunity to present their views.

It should be quite evident to anyone that no two words are exactly identical. So each of these words may be used in circumstances in which the other would not be a fair substitute. But the immediate question before us is in regard to the principles of the gospel. It is more than merely a verbal discussion.

Words from their derivation, which is often sensory, are but poorly adapted to express exactly all abstract thoughts. So an approximation is attempted so far as language or words can express thought. In the present case it would seem to be clear that there are different degrees of faith or belief, but that there is only the one principle of the gospel to be understood by these terms.

The confusion with some arises from a failure to distinguish between the etymological question involved, and what is quite different, the *ideas* or principles we are trying to express. S. A. B.

NOTES AND COMMENTS

Experience Number of the "Ensign"

The *Zion's Ensign* is asking for the written experiences of Saints who have come into the church under peculiar circumstances. "One hundred words is better than a thousand," is one of the ways they have of asking for condensed statements. The number is announced for early issue.

Graceland Commencement Address

The commencement address to the Graceland graduating class this year will be delivered by our Associate Editor, S. A. Burgess. His subject will be "War a test of character." President Smith has been advertised to speak, but he is detained in the West.

Mormon Temple in Hawaii

The HERALD is in receipt of a copy of the *Pacific Commercial Advertiser* containing two cuts of the Mormon temple at Laie. It appears from this to follow the Aztec style of architecture. An attempt has been made to adapt its exterior and interior to the conditions and scenery of the Islands. The decorations should prove of some interest when the public is permitted to inspect the temple just before its dedication. The actual ceremonies, however, so far as indicated, remind one of the Pagan mysteries and the Eleusinian rites.

An Attractive Handbill

Elders R. L. Fulk and P. R. Burton have had a halftone cut made of their "Two Ways" chart and it is featured on handbills which advertise their meetings. It is possible to read most of the inscriptions shown on the chart and the pictures are fairly good. We advise our people to have pictures taken for such work by experts in this business, for they only can bring out the detail so necessary to effectiveness.

A National Disgrace

It is a national disgrace, the way in which our splendid forests have been sacrificed, while Europe has preserved many of its great forests for ages. It is an equal, if not a greater shame to note how many shade trees through the cities have been damaged, deliberately wounded on one side. Small saplings just set out will be cut with a pen knife and bear this wound through life. It is a disgrace to civilization, for paganism took better care of its trees.

"Unity" for the Priesthood

Lest it has been overlooked by some of our readers, we again call attention to this journal for the priesthood under the joint editorship of President F. M. Smith and Bishop B. R. McGuire. All ordained men should have this publication, which will be issued monthly from Independence, Missouri. The price is twenty-five cents a year and remittances should be sent to the Ensign Publishing House or to this office if more convenient.

Registration and Exemption

We note according to the *Chicago Herald* that every young man of twenty-one to thirty years of age inclusive, must register, except those already in the military or naval service of the United States. No rules have yet been made in regard to exemption, and such will not be announced until after September 1. Even convicts and alien enemies are advised to register. Provision will later be made for boards to pass upon proper exemption. This is stated on the authority of Provost Marshal General E. H. Crowder, for the Secretary of War.

New York Emerges

We are glad to chronicle the recent action of the New York Legislature whereby the people of the State outside of New York City are given the privilege of voting for prohibition. Under the newly enacted law one fourth of the voters of any city in the State may vote on propositions at a special election which will establish real prohibition. It is suggested by those in touch with the situation that as many as twenty-five of the larger cities will more than likely take such action within a year. The principal credit is due the Anti-Saloon League of New York, through its officers and generous supporters.

"A Modern Laodicea"

Under this head we find the following in the *Apostolic Review*, which we quote entire:

The church at Covington has no fuss on hand, not even a preacher, college or paper fuss.—T. S. Hutson in *Christian Leader*.

"So then because thou art lukewarm, and neither cold nor hot I will spew thee out of my mouth." (Revelation 3:16.)

From Here and There

We shall be glad to get frequent short items of news from missionaries and any others, telling of special situations, new openings, church dedications, strong opposition, lectures against our faith, debate situations, and dozens of like situations. They should be very brief and to the point, without trimmings. This will not preclude the usual letters which we always welcome. We want to make and keep the *HERALD* a vast mirror which will reflect the activities of the church, that all may know what is being done.

Branch Oblations

In many places, if not with most branches of the church, an oblation is taken up at each sacrament service and turned over to the bishopric. In accordance with this the following resolution is among those adopted by the Order of Bishops during the late General Conference: "Resolved: That it is the opinion of the Order of Bishops that every branch should comply with the law by receiving oblations at sacrament service as found in Section 59:2, and that the amount so received should be placed with the bishopric in harmony with Section 42:8." In accordance with this section several branches are giving it immediate attention and will now comply with the plan. All should do so.

A Summary of War News

The allies in France have hammered and broken the Hindenburg line in several places during the week, inflicting severe losses on the Teutons. In two days the German losses were fifteen thousand in dead, and wounded. The Italians, aided by the British, are pushing down toward Trieste. The Italian mission to the United States has arrived and will confer with Government officials as to cooperation in carrying on the war. The Chinese president has dismissed the premier and appointed in his stead Wu Ting Fang, former ambassador to the United States, who is empowered to appoint a new cabinet. Brazil has practically accepted the present conditions as a state of war against the central powers. United States destroyers are with the British fleet off the English coast waging war on the submarines. The House has passed the war revenue bill but it will no doubt be changed before concurrence by the Senate.

ORIGINAL ARTICLES

FAITH AND BELIEF SYNONYMOUS

WHY MAKE A DISTINCTION WHERE THERE IS NO DIFFERENCE?

Under the above caption was printed an article, over my name, in the SAINTS' HERALD for February 4, 1914. Reference is made to this article in my late note published in the HERALD for January 31, 1917. We now have a reply to my note of statement and invitation, to which I am permitted access, in order that my reply may succeed the publication of his, without unnecessary delay.

I am glad the brother has given such full expression to his views, and that he speaks as a representative of the class who believe that there is a clear distinction between *faith* and *belief*. I find upon procuring the HERALD and reading it over again, that every position taken by the brother in his late article, is covered, and in my judgment, refuted in the article of 1914.

The brother refers to an article published in the HERALD for May 17, 1911, about which he says, "Some seem to be uneasy," etc. If I ever saw the article I know nothing about it now; that is, I cannot recall it. I made no quotation from it, or any other article, except two brief extracts from articles published in this year's HERALD and *Ensign*. This disposes of all reference to the brother's former article. When the latter one is published it will be proper to *read out* all that pertains to the former.

My statement, as quoted by the brother in the first part of his letter, is perfectly correct. "So far as I know," or knew when I wrote the note, no published article or statement attempted to define their position and support it by scriptural evidence. It is true, however, that I have read a number of brief statements which were nothing more than an expression of opinion as to the difference between *faith* and *belief*.

It is claimed that we misrepresent their position. "These good critics assume that we teach that *faith* and *belief* are two distinct principles of the gospel," etc. I do not know how others may have represented their position, but as for me, I plead guilty. In the light of the brother's statement I did misrepresent their position. I am sorry it occurred, and beg pardon, though I supposed I was representing their actual belief. Here is their faith as now defined: "We hold that *belief* in the truth is the embryo, or undeveloped beginning of saving *faith*; simply this and nothing more."

With this important statement we couple another

found farther along in the article: "But *faith* cannot be developed without the germ of *belief* to start from."

We now understand what is meant by the "embryo, or beginning of saving faith." It is "the germ of belief." Now a germ, though usually small is very important and indispensable in both birth and development. But is it not a fact, that a germ develops a product after its own kind, and of which it really becomes a part? If so, then belief, not faith, will be the product. An acorn will never produce an apple tree, nor will an apple seed produce an oak tree. It is very clear that this belief, which leads up to faith, is very fundamental. It does its work right at the beginning. But if this belief is not faith, just as much as it is belief, what shall we do with the following scriptures?

But without *faith* it is impossible to please him: for he that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently seek him.—Paul in Hebrews 11: 6.

Here Paul not only uses *faith* and *belief* interchangeably, but he positively affirms that without faith or belief, we can neither come unto him, nor please him. What about that period of time, from when we first believe until we receive the assurance of faith? "Whatsoever is not of faith is sin." (Paul in Romans 14: 23.)

Again. Does not the least degree of active belief involve the necessity of the operation of belief as a principle? If belief is not a principle, what is it? The short definition for "embryo" is "first rudiments of animal or plant." (Of course I understand the brother uses this word in a figurative sense, but these definitions will apply just the same.) Here is a short and partial definition of rudiment, "first principle; element." This settles it; even from the brother's own point of view, *belief* is a principle. This is just what I supposed, when I ignorantly misrepresented what I have since learned to be their own stated position.

The reader will please notice that it is admitted that belief is necessary until we come into the possession of "The assurance of things hoped for." But we will see presently that this statement is in conflict with the statements and promises of Holy Writ. The brother's statements on this point, when taken together, plainly show that, according to their position, belief begins the good work of conversion, but ends its mission when the subject has "passed the limit of belief into the 'assurance of things hoped for.'"

PROPOSITIONS WITH COMMENTS

Before adducing scriptural evidence, we will lay down the following propositions:

Proposition 1: There are different degrees and kinds of BELIEF, just as there are different degrees and kinds of FAITH.

This proposition is too self-evident to need proof. In the investigation of this question it should not be ignored. There is a false belief, just as there is a false faith. There is a true *belief*, just as there is a true *faith*. There is a weak and a strong *belief*, just as there is a weak and strong *faith*. It is manifestly unfair and unprofitable, in the investigation of this question, to compare a strong and perfect *faith* with a weak and imperfect *belief*.

Proposition 2: The only true and proper way, so far as comparison is concerned, is to compare the results or products of a true, active FAITH with the results or products of a true active BELIEF.

PROOF TEXTS CONSIDERED

Right here is a good place to dispose of seven proof texts submitted for our consideration. The first is James 2: 19, which reads as follows:

Thou *believest* there is one God; thou doest well: the devils also *believe*, and tremble.

What does this mean to us, as careful and intelligent readers of the Scriptures? The writer was James, one of the apostles. His letter is addressed to "the twelve tribes of Israel." His very apparent purpose was to show the difference between a *false* and a *true faith*. This is what called forth the message. There is not a particle of evidence which goes to show that he even thought of trying to show the difference between *faith* and *belief*, and what is true of him in this respect is also true of all the New Testament writers and speakers, likewise those of the Book of Mormon, and the statements of the revelations in the Doctrine and Covenants. We will look in vain for any attempt, or even an admission that there is any difference between faith and belief. Notice what James says:

What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith [without works] save him?—Verse 14.

Even so faith, if it hath not works, is dead, being alone.—Verse 17.

WHY DO DEVILS BELIEVE AND TREMBLE?

"But wilt thou know, O vain man, that *faith without works is dead*?"—Verse 20, the first one following the one referred to in the brother's article.

These quotations clearly show the purpose James had in view, namely, to establish the great difference between a true and false faith; and when he said "devils *believe* and tremble," it was just the same as if he had said "devils have *faith* and tremble." Why? Because the devils have a *false belief*, which

is just the same as a *false faith*. Does anyone believe that these devils, referred to in the six succeeding texts, were in possession of true *belief*, but are not saved because they are without *faith*? If not, then their belief was false, and, therefore, constituted no true argument or proof that there is a difference between faith and belief. James places them in precisely the same predicament, so far as their salvation is concerned, as those disciples who claimed to have faith but utterly failed to do the work required by the gospel.

What James says a little farther along, on the same point, when he introduces Abraham as a fitting example of true faith, clinches the point just made:

Seest thou how *faith* wrought with his works, and by works was *faith* made perfect? And the scripture was fulfilled which saith, Abraham BELIEVED God, and it was imputed unto him for righteousness: and he was called the Friend of God."—Verses 22, 23. (Did Abraham have the assurance of things hoped for?)

This shows, unmistakably plain, first, that James's whole object was to show the difference between true and false faith; and, second, that what he has been calling faith the greater part of the time, he now calls *belief*. Did Abraham's belief cause him to tremble? If not, why not? Because his *belief* was a true, active *faith*.

This disposes of the supposed fact that devils believe but are not saved, because they have no faith. While this fairly covers the whole point, we will briefly notice the last two passages cited, that is Acts 16: 17; 19: 15. Was this damsel who followed Paul and Silas in possession of true belief? If not, she and the false spirit within her must be relegated to the same region of darkness and despair with all other persons and demons who believe, but will not obey. A short time after Paul had cast out the evil spirit, he and Silas were called upon to answer a very important question, propounded by the jailor: "Sirs, what must I do to be saved?" What was the answer? "BELIEVE on the Lord Jesus Christ, and thou shalt be saved, and all thy house."—Verses 30, 31.

The last passage cited reads as follows: "And the evil spirit answered and said, Jesus I know, and Paul I know: but who are ye?"

It seems from this reply, also the replies of other demons, that they more than believed—they actually knew, and knowledge is greater than faith. But even knowledge will avail us nothing unless rightly used, for it is not the true knowledge of God. But here, again, in this same chapter we have Paul showing the saving efficacy of true *belief*. Paul came to Ephesus and finding certain good, honest disciples, who had not been properly instructed, he asked them if they had received the Holy Ghost since they be-

lieved. They had heard nothing about the Holy Ghost, but thought they had been baptized with "John's baptism." Paul corrects their mistake by saying, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus." They were "baptized" (not "re-baptized"), Paul laid his hands on them, they received the Holy Ghost (that which gives the best assurance), "spake with tongues and prophesied." All this through *belief*; faith is not mentioned. So it is very plain indeed, that neither James nor Paul were advocates of a distinction between faith and belief.

Proposition 3: All the rich blessings which come to the children of God, through FAITH, for this world and the world to come, can also be secured through BELIEF.

Under this proposition it is only necessary for us to read, in a simple and common sense way, first the promises of God made to all who truly *believe*; and second, the fulfillment of these promises to all *true believers*.

For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that *believeth* on him is not condemned: but he that *believeth not* is condemned already, because he hath not *believed* in the name of the only begotten Son of God.—John 3: 16-18.

The declared purpose for which God sent his Son into the world is that all people in every land and every age, might secure eternal life. The condition is *belief* and, like the promise, stretches down over all the ages, and includes within its grasp all the other conditions belonging to the divine plan, just like *faith*. "Everlasting life" presupposes that we will receive, from God, all other blessings needed while we are securing it. Can *faith* do more and better than this?

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

If any one statement of the great Teacher needs to be confirmed by another, we have it here. If a sound and complete conversion, which will place us in possession of eternal life, is one of the glorious triumphs of the gospel, here we have it, secured through *belief*, just as Paul says in Romans 1: 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that *believeth*."

Is the gospel more than "the power of God unto salvation" to those who have *faith*?

He that cometh to me shall never hunger; and he that *believeth* on me shall never thirst. And this is the will of

Him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, he that *believeth* on me hath everlasting life.—John 6: 35, 40, 47.

So every one who has true *belief* in Christ will secure eternal life and come forth in the resurrection of the just. What more is promised to him who has *faith* in God?

Jesus said unto her [Martha], I am the resurrection, and the life: he that *believeth* in me, though he were dead yet shall he live: and whosoever liveth and *believeth* in me shall never die. *Believest* thou this?—John 11: 25, 26.

Do we believe it?

Read verse forty and you will see that the only condition enjoined upon Martha was that she *believe*: "Said I not unto thee, that if thou wouldest *believe*, thou shouldest see the glory of God?" Lazarus was raised, after being dead four days, the name of God was glorified, and yet *faith*, without which "it is impossible to please" God, is not so much as mentioned. How can we explain this, and at the same time defend the integrity of the word, without conceding that *faith* and *belief* are two terms which represent but one principle?

And whoso *believeth* in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso *believeth* not in me, and is not baptized, be damned. Verily, verily, I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso *believeth* in me, *believeth* in the Father also.—Book of Mormon, Nephi 5: 34-36.

These are the words of Christ to the ancient Nephites, and they cover the entire ground. "How readest thou?"

"And it is I that granteth unto him that *believeth*, in the end, a place at my right hand."—Mosiah 11: 131.

This is the voice of God to Alma in answer to earnest prayer. It plainly shows what will be the final result of a true and living *belief*. It is, however, precisely the same as the result of a true and living *faith*.

THE GREAT GOSPEL COMMISSION

And he said unto them, Go ye into all the world, and preach the gospel unto every creature. He that *believeth* and is baptized shall be saved; but he that *believeth* not shall be damned. And these signs shall follow them that *believe*; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Mark 16: 15-18.

This commission was given to the eleven apostles about A. D. 33. Latter Day Saints are familiar with this scripture. How many soul-stirring sermons have been preached from this text, to show that the same *believing* which secures full salvation, also secures gifts and powers of the gospel for this life, in every age and in every clime. Can *faith*

do more than this? Does it not require the best work that *faith* can possibly do, to secure all the blessings herein vouchsafed to all true *believers*?

For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry; yea, and also to all his disciples, in the hearing of the multitude, go ye into all the world, and preach the gospel to every creature; and he that *believeth* and is baptized, shall be saved, but he that *believeth* not shall be damned. And these signs shall follow them that *believe*: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth."—Mormon 4: 85-88.

This commission is the same as the one given a little while before to the eleven apostles on the eastern continent. It positively states, in the plainest of terms, in the last verse, what the other just as plainly implies; that is, that all true *believers*, without regard to their location, are entitled to any and all gospel blessings, as their needs shall require. About two thousand years later, under the authority of the restored gospel, the same message, with the same promises, is committed unto men who had been chosen and ordained by the same authority:

Therefore, go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for ye are mine apostles, even God's high priests: ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who *believeth* on my words, and is baptized with water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe: in my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf: and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them.—Doctrine and Covenants 83: 10, 11.

In these three quotations, taken from the standard books of the church, is contained a record of the greatest commission that has ever been delivered to mortal man. The conditions and the promises are coextensive, having no limit by time or location. We might safely rest the whole case here, for it does seem that Latter Day Saints ought not to require evidence that God will fulfill his promises.

PROMISES REALIZED

In Mark 16: 20, we read: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

Before giving sight to the blind men, Jesus said unto them:

Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, according to your faith be it unto you." (Read Matthew 9: 27-29.)

First, *belief* was all Jesus required. Second, he calls this *belief* *faith*. How many times will the great Teacher need to repeat this before it becomes true?

And Jesus said unto the centurion, Go thy way; and as thou hast *believed* so shall it be done unto thee. And his servant was healed the selfsame hour.—Matthew 8: 13.

In verse 10, we have the following statement: "Verily I say unto you, I have not found so great *faith*, no, not in Israel."

Here again Jesus first calls it "great faith," and second *belief*. The reader will notice that I have two purposes in view in calling attention to these texts. First, to prove these gospel blessings, according to promise, are secured through *belief*. Second, that *faith* and *belief* are identical. Those who deny the correctness of our position must face these scriptures, and either change their position or admit that the sick are healed, the blind made to see, the dead raised to life, and so forth, without faith.

EFFICACIOUS IN PRAYER

"And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive."—Matthew 21: 22.

In verse 21 this *belief* is called *faith*. "Have *faith* in God" (Mark 11: 22) is a favorite text with me, but it is no better and not quite so explicit as John 14: 1: "Let not your heart be troubled; ye *believe* in God, *believe* also in me."

Therefore I say unto you, what things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall have them.—Mark 11: 24.

These texts are sufficient to prove very plainly that what is indicated by the word *believe*, is all the qualification needed to make our prayers efficacious. When Jesus raised the daughter of Jairus to life, he said unto her father, "Be not afraid, *only believe*." (Mark 5: 36.)

On another occasion when a notable miracle was about to be performed on a poor boy who had been sorely vexed by a "dumb and deaf spirit," Jesus said to the father, "If thou canst *believe*, *all things are possible to him that believeth*." (Mark 9: 23.) Can *faith* vouchsafe to us more than this? If so, what is it?

A CORRECTION

Before proceeding further, I wish to correct a strong statement found in the first part of the brother's article. Here it is:

The writers have recently entered a complaint and demand that such "principles" should be renounced, or scriptural evidence relied upon for proof be adduced.

This statement (partly quoted) is so connected with other words as to make me say what I did not say. Here is my statement as it stands in its proper connections.

"We think it is time, high time, that this doctrine, that *faith* and *belief* are two distinct principles, should be renounced, or the scriptural evidence relied upon for proof be adduced."

The original statement is a plain but decent expression of opinion; the representation of the original, makes me somewhat of an autocrat, demanding what should be done. Moreover I am represented as "demanding that such principles should be renounced," whereas I only express my opinion that the time has come when the claim that *faith* and *belief* are two distinct principles should be renounced, or the scriptural evidence relied upon for proof be adduced. It is right and fair that everyone be held accountable for what he says and does, but this is enough. Hence it is too much to make one accountable for words he did not use, and which have a very different meaning from the words he did use. Demanding, and simply expressing an opinion that a certain thing ought to be done, are quite different. Renouncing "such principles" and renouncing the sole contention that there is a marked and important difference between *faith* and *belief*, are two different things. So while I am not in favor of making a distinction where there is no difference, I am in favor of making a distinction where there is a marked difference, plainly stated.

IS THERE A DIFFERENCE?

Under the subheading "There is a difference," our attention is called to Hebrews 11:1, with the remark, "Here you have it again, good and strong." We have nothing to fear from this text, or any other, so far as I know, unless we are compelled to indorse the comparison made by reciting the grand possibilities of *faith* (all of which we gladly concede), with the stated limitations of *belief*. All we have to do is to substitute *belief* for *faith*, and call attention to the fact that Paul, the author of the text cited, shows, in the same chapter, that he believed the two terms to be identical. Let us try the first:

"Now *belief* is the assurance of things hoped for, the evidence of things not seen."—Hebrews 11:1.

Now the second: "But without *faith* it is impossible to please him: for he that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently seek him."—Verse 6.

Here is the position that will agree with Webster, and with any and all of the texts found in the three standard books, relating to *faith* and *belief*. As a fuller and further expression of Paul's views on *belief*, the reader is invited to read carefully, Romans 1:16; 4:3; 10:10, 11. When the advocates of a difference can find no support for their contentions in the teaching of Paul, James or Jesus, where will they go?

DOES THIS PROVE IT?

By other parties my attention has been called to Doctrine and Covenants 42:12, 13:

And whosoever among you are sick, and have not *faith* to be healed [that is, have not the gift to be healed, Doctrine and Covenants 46:7], but *believe*, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me.—Part of paragraph 12.

And again, it shall come to pass, that he that hath *faith* in me to be healed, and is not appointed unto death, shall be healed; he who hath *faith* to see shall see; he who hath *faith* to hear shall hear; the lame who hath *faith* to leap shall leap; and they who have not *faith to do these things* [that is sufficient *faith*], but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.—Paragraph 13.

Notice, these *believers* in Christ were not destitute of *faith*, else they would not have been instructed to trust in the ordinance whose special purpose is for the healing of the sick. Moreover, they are to become the sons of God, if they break not his laws. Evidently the same class of *believers* is referred to in section 46:5, who, while they are not favored with the gift of knowledge, to know by the Holy Ghost, "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world," are nevertheless favored with the gift of the Spirit which is akin to it. That is, "To others is given to *believe* on their words, that they also might have eternal life, if they continue faithful." Surely none will claim that these *believers* can become the Sons of God and have eternal life *without faith*. If they do, then they must (for there is no escape) concede that some—indeed a large proportion of the church—are saved by *belief alone*, and the balance by *belief and faith*! This, of course, would establish two distinct principles of the divine plan.

This is evidently the correct position. The class described in paragraph twelve, have not *faith* or *belief* sufficient to bring to them the healing power of God, without outside help, hence they are instructed to secure the benefits of the ordinance of administration by two or more elders of the church. In this way they place themselves in the hands of God, with the blessed assurance that if they die, they die unto God, and if they live, they live unto God. But the class described in paragraph thirteen, can, because of their strong *faith* (the gift of *faith*), and the gift to be healed, secure the blessings mentioned in this paragraph, with and without the administration of the elders.

If there is any proof for those who claim a distinction, then they must concede that these *believers* secure sonship with God, and eternal life, through *belief alone*. Second, what will we do with the historical and doctrinal statements of the New Testa-

ment, which show so plainly that all these blessings were promised and enjoyed by true *believers*. Jesus said, "They shall lay hands on the sick and they shall recover." In the face of this shall we say, these *believers* were not healed because they only *believed*!

TWO TERMS—ONE PRINCIPLE

It is a characteristic of the English language to frequently employ two or more terms to represent one principle, while the orthography and pronunciation of these two terms are, as a rule, very different. So, it is not at all strange that *faith* and *belief* should represent but one principle. Sometimes, speakers and writers (who are left to choose) use one of the words, sometimes a different one. Why is it? Evidently the leading reason is, that on account of the relation of these terms to other words, it is more euphonious (agreeable to the ear) to use one term, and sometimes when the relation is different, another.

Charity and *love* mean the same thing, but our translators, or part of them, have used the two English words to represent the one Greek word, the liberal meaning of which is *love*.

In the German language, as I learn from Elder J. S. Roth, who is a German, there is but one word to represent what we have so plainly and fully represented by the words *faith* and *belief*, and when this one word is translated into English, it is *belief*. And as I understand, it is the same in the Danish and Norwegian languages. So with no word for faith in their Bibles in Germany, Norway, Sweden, and Denmark, and with some of our zealous advocates of a distinction between the superiority of *faith* and the inferiority of *belief*, sent to preach the gospel to them, they would be (as one of the German elders once said when relating some experiences) "in a fix."

J. R. LAMBERT.

(NOTE.—I have taken the liberty to italicize quite freely, for the sole purpose of emphasizing certain terms, phrases and propositions.—J. R. L.)

The Department of Agriculture at Washington is urging that careful attention be given to our leather goods. One thing they strongly urge is the free use of oil on both shoes and harness. Contrary to the usual idea, they say that wet leather absorbs oil better than the dry. Castor oil is recommended for shoes that are to be polished, while for plainer footgear neat's-foot oil, fish oil or oleine may be substituted. Beef tallow added to any of these makes the leather more waterproof.

A neglect of careful meditation, and of fervent prayer for the people to be preached to, is a cordial invitation to sermon failure.—James E. Yates.

MACHU PICCHU AND THE MEGALITHIC PEOPLE—PART 2

BY WILLIAM WOODHEAD

The Book of Mormon gives a very short, and not full account of a four-brother colony who migrated from Jerusalem to South America about 600 B. C., which looks very much like the Manco colony, the founders of the wonderful megalithic empire of Peru. In the Book of Mormon colony were nine men, viz, Lehi, Ishmael, Zoram, two sons of Ishmael, and the four sons of Lehi. These four sons' names were, beginning with the eldest, Laman, Lemuel, Sam, and Nephi. (See page 1.)

The early history of this colony for nearly half a century clusters around these four brothers, for the reason that the youngest one of the four, whose name was Nephi, became the Moses for the colony, and became its leader in the wilderness, and also its first king in the promised land. Laman and Lemuel, the elder brothers, became contentious about Nephi's leadership, and rebelled against him, claiming the right to lead and rule belonged to the elder brother, and not the youngest, and disputes arose from time to time as to leadership, the elder brothers even threatening the life of Nephi, and finally the colony divided, part following the leadership of Laman, the eldest of the four, and part following the leadership of Nephi, the youngest of the four brothers.

And Laman said unto Lemuel, and also unto the sons of Ishmael, behold, let us slay our father, and also our brother Nephi, who has taken it upon him to be our ruler and our teacher, who are his elder brethren. Now, he says that the Lord has talked with him, and also that angels have ministered unto him! But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman stir up their hearts to anger.—Book of Mormon, 1 Nephi 5: 48-52.

This trouble about leadership took place soon after this colony left Jerusalem, and while they were in the wilderness traveling towards the promised land.

And it came to pass that I did make tools of the ore which I did molten out of rock. And when my brethren saw that I was about to build a ship, they began to murmur against me, saying, our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.—1 Nephi 5: 84-87.

And the Lord did show me from time to time after what manner I should work the timbers of the ship.—1 Nephi 5: 169.

And it came to pass that I, Nephi, said unto them, that they should murmur no more against their father, neither should they withhold their labor from me, for God had commanded me that I should build a ship.—1 Nephi 5: 156.

And I, Nephi, began to fear exceedingly, lest the Lord should be angry with us, and smite us, because of our iniquity, that we should be swallowed up in the depths of the sea; . . . but behold, they were angry with me, saying, we will not that our younger brother shall be a ruler over us.—1 Nephi 5: 185-187.

And I, [Lehi to his sons] exceedingly fear and tremble because of you, lest he [Nephi] shall suffer again; for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you; but he hath sought the glory of God, and your own eternal welfare.—2 Nephi 1: 43-45.

Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem.—2 Nephi 1: 40.

Lehi made this talk to his sons after the colony had landed in the new world.

Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren. But behold, their anger did increase against me; insomuch that they did seek to take away my life. Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him, wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler: for it belongs unto us, who are the elder brethren, to rule over this people. Now I do not write upon these plates, all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life. And it came to pass that the Lord did warn me, that I, Nephi, should depart from them, and flee into the wilderness, and all those who would go with me. Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob and Joseph my younger brethren, and also my sisters, and all those who would go with me. . . . were those who believed in the warnings and revelations of God; wherefore, they did hearken unto my words. And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore we did call it Nephi. . . . And I, Nephi, had also brought the records which were engraven upon plates of brass; and also the ball, or compass which was prepared for my father, by the hand of the Lord, according to that which is written.—2 Nephi 4: 1-17.

These records engraven upon plates of brass were their copy of the Bible down to Jeremiah. The Book of Mormon was engraven, it is said, on plates of gold, and Mr. Squire relates having seen such gold plates in various houses in Cuzco, sheets of gold preserved as relics which came from the temple of the Sun. These "plaques" he tells us, were scarcely as thick as a sheet of paper. (Prehistoric America, p. 413.) The Hittic treaty of peace made with the Egyptians negotiated after the battle of Kadesh were engraven on a silver plate. (See Hutson's Beginning of Civilization, p. 60.) And the Romans copied Greek laws and "engraved them on plates of brass." (See Ancient History of Bloss, p. 333.) And they also published decrees engraven on brass, placing them in public places defining the legal

rights of the Jews in various cities of the empire. At Alexandria, "engraven on pillars of brass." (See Josephus's Antiquities, book 14, chapter 10, paragraph 1.) Also on a "table of brass," placed in the temple at Jerusalem, and also a copy at "Sidon" also at "Tyre" and "Askelon," engraven in Roman and Greek letters, decrees defining Jewish privileges "were engraven" on "tables of brass at Antioch." (See *ibid.*, Book of Wars, book 7, paragraph 2.) And these very historical documents Joseph cites in his reply to Apion. (See book 2, paragraph 4.)

Eusebius says that the imperial decrees of the Romans against the Christians, and "the decrees of the cities against us, and copies of the imperial edicts appended to these, were engraven and erected on brazen tablets, a course never before adopted against us anywhere." (*Ibid.*, p. 367.)

The roads leading to Jerusalem were like finger boards pointing to the city. But the city was sacked by the Romans and laid in ruins for forty-seven years, and they changed its name to Aelia. Later its old name was restored, then later the Mohammedans changed it again, this time to El-Kondes. It has been run over for eighteen centuries by its successive masters, by the Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians, and again by the Turks, but all these long years and changes the public roads pointed to the same place—to Jerusalem, Aelia, and later to El-Kondes.

The city of Nephi was the "chief city" of that upper country. It is pointed out in an upland region. Like Jerusalem, it may have been sacked by invaders, laid in waste, and may have been renamed by its conquerors which is the rule to do, but the public roads would still be faithful to the place, and point the same way, to the city of Nephi, or its successor, to the same center of civilization, as the great roads do now to Cuzco. (See Prescott's Conquest of Peru, pp. 52, 66, 71, vol. 1.)

And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands. And it came to pass that they would that I should be their king.—2 Nephi 4: 26, 27.

Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings. The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defense, and having labored in all his days for their welfare; wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead, were called by the people, second Nephi, third Nephi, etc., according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.—Jacob 1: 9-11.

Thus Nephi's name, with the Nephites, now became a royal or kingly name. "And it came to pass that Nephi died." (Jacob 1: 12.)

Nearly five hundred years after this four-brother colony left Jerusalem their disputes are rehearsed by people from Lamanite country as follows:

Now, the Lamanites knew nothing concerning the Lord, nor the strength of the Lord; therefore they depended upon their own strength. Yet they were a strong people, as to the strength of men; they were a wild, and ferocious, and bloodthirsty people, believing in the tradition of their fathers which is this: believing that they were driven out of the land of Jerusalem, because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren; and they were also wronged, while crossing the sea. And again: that they were wronged while in the land of their first inheritance, after they had crossed the sea; and all this, because that Nephi was more faithful in keeping the commandments of the Lord; therefore he was favored of the Lord, for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness. And his brethren were wroth with him, because they understood not the dealings of the Lord; they were also wroth with him upon the waters, because they hardened their hearts against the Lord. And again: they were wroth with him when they had arrived to the promised land, because they said that he had taken the ruling of the people out of their hands; and they sought to kill him. And again: they were wroth with him, because he departed into the wilderness as the Lord had commanded him, and took the records which were engraven on the plates of brass; for they said that he robbed them. And thus they have taught their children, that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore, they have an eternal hatred towards the children of Nephi.—Mosiah 6: 44-53.

In the correspondence between Ammoron the Lamanite general and Moroni the Nephite general, we see the spleen of racial hatred as handed down by those people for generations, this racial dispute for leadership, first between the four brothers, and later their descendants became a national dispute, and a part of their national ambition was to conquer them. Ammoron said:

For behold, your fathers [Nephites] did wrong their brethren, [Lamanites] insomuch that they did rob them of their right to the government, when it rightly belonged unto them. And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons, and shall be at war no more. . . . We will wage a war which shall be eternal, either to the subjecting the Nephites to our authority, or to their eternal extinction. . . . Behold, this war hath been waged, to avenge their wrongs, and to maintain and to obtain their rights to the government; and I close my epistle to Moroni.—Alma 25: 18-26.

These people are now scattered far from their west coast landing place, and spread over a large part of South America, along the west coast and upland of Peru, Ecuador, Colombia, and the northern part of Chile, along the coast and northward to the Isthmus. The memory of the four brothers and their disputed rights to leadership we see are interwoven into their national life, and this is nearly

five hundred years after the actors in that early drama had passed away; and General Zóram now proposes to settle forever this old dispute of leadership by the Nephites becoming subject to Lamanite rule, or a fight to the finish. And the Lamanites and Nephites were the ancestors of the American red races.

And now comes Professor Brinton after long investigations of the red race, and says that hardly any of the Indian nations but what seems to have had some vague tradition of an origin, or having been led by four brothers. (See Brinton's *Myths of the New World*, p. 94.)

So that the red Indian races of America are nearly unanimous in pointing the finger of tradition to four brothers or four leaders who were connected with their earliest traditional history.

From the Book of Mormon point of view, these personal and national disputes, first among the four brothers, then later by their descendants in their national policy and ambition for leadership, became their paramount issue. The Lamanite children were taught we see, to hate the Nephites, to rob, plunder and murder them, or exterminate them, and as migrations later spread abroad from their centers of civilization, these colonies took with them the memory of four brothers, or four leaders, and notwithstanding their decadence, remnants of their past history are now picked up and published and are found to harmonize with the story of prehistoric America as found in that book, that book stating its case first, then such men as Lund and Brinton came later on, and confirmed it.

The names of the four brothers are variously given by different tribes, and in Brazil their disputes are still referred to. Balboa and Montesinos give their names as Manco, Cacha, Auca, and Uchu, the meaning of Manco is unknown, the others signify in their order, "messenger," "enemy or traitor," and "the little one." (See *Myths of the New World*, p. 212, note 2.) We see these were second names, because one of the four had become an enemy. But in this widespread and wonderful concurrent tradition among all the American Indian races of their four brothers, we have a remarkable corroboration of the Nephite history, and from its point of view it is but what might be expected, but on no other ground than that indicated in that book can we credibly account for them, because they don't fit into the history of any other nation or race. Evidently they had their origin in one and the same events, and the same men. These races remember the four brothers, or their four leaders, or that in some manner they connected the appearance and action of four important personages with their earliest traditional history.

Manco's colony we are told:

Advanced along the high plains in the neighborhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared forever.—Conquest of Peru, vol. 1, p. 28.

And Nadallac relates this story:

Legends relate that when Manca-Capac and Mama Oello left the island of Titicaca the sun [or God] gave to them a golden branch and instructed them to walk on until the branch should sink into the earth. It was at Cuzco that the marvel took place.—Prehistoric America, p. 410.

From the foregoing we understand that the Manco colony was under divine guidance, but we may like Montesinos discard the wonder stories about them, and take God out of the legend altogether, but then we still have the four brothers left, the youngest of which he says became the first of a long line of kings, succeeded by sixty-three other kings, before the breaking up of the old Manco, or megalithic empire, which went to pieces he says in the first or second century of the Christian era.

Nephi says:

And it came to pass that the voice of the Lord spake unto my father, by night, and commanded him, that on the morrow, he should take his journey into the wilderness. And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball, of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.—1 Nephi 5: 10-12.

This took place not far from Jerusalem.

And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows, and our stones and our slings; and we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.—1 Nephi 5: 19, 20.

And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.—1 Nephi 5: 37.

Over five hundred years later we read:

And now my son [Alma to his son Helaman] I have somewhat to say concerning the thing which our fathers call a ball, or director: or our fathers call it Liahona which is, being interpreted, a compass; and the Lord prepared it. . . . And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.—Alma 17: 71-73.

(To be continued.)

A rather pompous-looking deacon was endeavoring to impress upon the young minds of a class of boys the importance of living a Christian life. "Why do people call me a Christian, children?" the worthy dignitary asked, standing very erect and smiling down upon them. A moment's pause; then a shrill little voice was heard to say, "Because they don't know you."—*The Ladies' Home Journal*.

OF GENERAL INTEREST

ZION AWAKENING

Dreams occasionally come true. One of these may be the Zionist dream of a self-governing Jewish state in Palestine. The work of years against apparently insurmountable obstacles has brought within range of probability realization of the vision. "The cruel rod of war" may once again "blossom into righteous law," bringing democracy to Russia, home rule to Ireland, independence to Poland, and self-government in some form to Palestine.

But it must not be assumed that, should self-government come, the credit will be solely due to the overthrow of the Turk. For many years preparations in Palestine have been going on. Since the early 80's the country has been colonized. Before that time there had been considerable Jewish immigration, but this consisted principally of zealots with no other object than to spend and end their existence in Jerusalem in a religious but nonproductive way. Years of residence failed to make them aught but strangers in the land.

The immigration of the past thirty-five years has been of a different type. Persecution in Russia and Roumania and discontent in Galicia, the Balkan nations and elsewhere, brought in industrious people determined to secure a stake in the country and become a part of its economic life. Many of these had to be assisted, through a fund created by Jewish organizations in western Europe and the United States. Almost destitute and in debt they began resettlement of a land, the condition of which was described forty-eight years ago by Mark Twain in *Innocents Abroad*, as follows:

"Of all the lands there are for dismal scenery, I think Palestine must be the prince. The hills are barren, they are dull of color, they are unpicturesque in shape. The valleys are unsightly deserts fringed with a feeble vegetation that has an expression about it of being sorrowful and despondent. . . . It is a hopeless, dreary, heart-broken land. . . . Palestine is desolate and unlovely. And why should it be otherwise? Can the curse of the Deity beautify a land?"

To succeed in such a place must require extraordinary energy, enthusiasm, intelligence and faith. And yet the new settlers succeeded. If Mark Twain could have revisited the country at the outbreak of the European war, he would have revised his opinion. He would have found no less than forty-four flourishing agricultural colonies, with a population of 15,000, cultivating more than 94,000 acres. He would have found flourishing city settlements achieving commercial importance. The total Jewish population is 100,000, which, though it may seem small, occupies a dominant position, and enjoys the

respect and confidence of other elements. The colonists have developed business for the seaports of Jaffa and Haifa, and have exercised a regenerating influence in Jerusalem, a place which Mark Twain described as abounding in "rags, wretchedness, poverty and dirt." They have had great success in producing for export oranges and other fruits, cereals, cotton and wine. The exports of oranges from Jaffa in 1913 were valued at \$1,630,000. The Arab method of cultivation of cereals had yielded a crop valued at about \$5 per acre. The Jewish colonists have increased this yield to a point where it varies between \$11 and \$17 per acre. The Arab production of oranges averaged 350 boxes per acre. The colonists increased this to 757 boxes.

At their own expense the colonists have constructed good roads and introduced badly needed sanitary improvements. With outside help hospitals have been established. Before their coming the country was a breeding place of malaria and trachoma. The colonists planted millions of eucalyptus trees whose unusual power of absorption and evaporation makes them a useful factor in draining the marshes. The Jewish Health Bureau, established in Jerusalem by Nathan Straus, of New York City, has directed the fight against trachoma and other diseases. Formerly sixty per cent of the inhabitants of Jaffa were afflicted with trachoma. Only one per cent are now sufferers from that disease. An adequate school system has been established in all of the villages and a high school maintained in each of the three cities of Jaffa, Haifa and Jerusalem.

The colonies enjoy a measure of self-rule. The Turkish Government concerns itself about them no further than to collect its taxes. So they have developed into a group of little autonomous democracies. Each colony elects through universal suffrage, regardless of sex qualifications, a committee known as the "Va'ad." This exercises both administrative and judicial functions. It keeps a register of land holdings, which is the only record on which individual tenure is based. It has charge of the schools, roads and the water supply. It carries on routine work of administration in accordance with certain fixed rules. When important questions arise it calls a meeting of citizens and the matter is submitted to a referendum. Thus in the midst of Turkish despotism and misrule, an institution has been established similar to the New England town meeting.

Crime among the colonists is practically unknown. None has occurred during the existence of the colonies. But a police force is considered necessary to guard against nightly visits of predatory Arabs, and so the Va'ad maintain one. Another function of the Va'ad is to act as a court in cases of dispute

between colonists. Its judgment is usually accepted, though occasionally an appeal is taken to a central body of all the colonists at Tal Aviv near Jaffa. Its decision is final. Authority of central and local bodies rests on voluntary acceptance alone. Philosophic individualists may find here much to uphold their ideas.

The colonists were confronted at the outset with a language difficulty. Coming from different countries, the only common tongue consisted of a smattering of Hebrew acquired from the prayer book. Hebrew has consequently become the intermediary language and, in a form suited to modern conditions, is getting to be the national tongue. It is taught to the children in the schools, who are encouraged to use it in preference to other languages. It has been taken up by non-Jewish elements. Signs in Hebrew are to be found over their business houses. For sentimental reasons this must be pleasing to many. Yet one cannot help but wonder whether it would not have been more practical to have adopted one of the leading European languages or to have aided the growing Esperanto movement by taking up that easily-learned and rapidly spreading lingo.

The inevitable effect which prosperity and good government have on land values is not absent. *Palestine*, the organ of the British Palestine Committee, reports as follows:

In 1890 an acre of irrigable land in the colony of Petach-Tikwah cost about £3-12s; to-day such land could not be bought for less than £36 per acre. In 1880 the lands which form this colony were uncultivated and brought only a small and insignificant revenue to the State; in 1912 the value of the annual production of the colony was £36,000 from which the Government obtained £3,400 in the form of taxation. In 1880 the value of the colony was less than £1,200; to-day it represents a value of at least £600,000, and its population numbers 3,000 souls.

These figures portend danger. Should private individuals be allowed to appropriate this unearned increment land speculation will be encouraged, land monopoly will exact heavy tolls from labor, willing workers will be denied employment, and there will arise poverty and distress in older civilizations.

The war, however, has ended prosperity. It cut off the export trade at once. Then in 1915 came a plague of locusts which devoured the crops. Great distress resulted, and it was necessary to call upon America for relief. This was granted in generous measure. Peace, whenever it may come, must bring a renewal of ante-bellum prosperity, in spite of the reported attack on the colonies at Jaffa, and outrages committed there.

Zionist organizations to help the country secure political autonomy exist in all leading countries. They number prominent non-Jews as well as Jews

among their membership. In Great Britain the movement has taken the form of agitation for the conversion of Palestine into a self-governing member of the British Empire. The advance of General Murray into the country and of General Maude's expedition into Mesopotamia makes this perhaps the most practical suggestion under existing circumstances.

A writer in *The New Europe*, published at London, dwells on this subject, and after showing the strategical advantage to the British Empire of the country, makes clear one point which may have been evident before to the general reader. He says:

But though Palestine will be the national center of the Jewish people and the seat of its national civilization, it will not be the home of all the Jews. The majority will remain scattered throughout the world. . . . The Russian revolution opens out a prospect that the age of political persecution will soon end. With that the world importance of a Jewish Palestine grows mightily. The Jew outside Palestine will owe no political allegiance to a Jewish Palestine. His political allegiance will be due and will go, as always, to the state of which he is a citizen. But the spiritual center of his race where the Jewish genius will blossom in full freedom will receive from more Jews a voluntary respect and veneration. . . . The British Empire which will have created that home will be assured of the spontaneous affection and gratitude of all conscious Jews throughout the world. What England can gain in that way we may measure by what she has lost through the failure to satisfy Irish national sentiment.

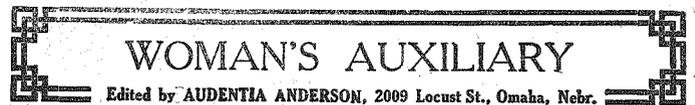
In the United States the Zionist movement is widespread, active and enthusiastic. It is not merely the reestablishment of a Jewish nation which many of these workers have in view. They realize that their labor would be worth little, if it accomplished no more than creation of a state offering no other advantages to its citizens than what may be enjoyed in the United States, Switzerland or other existing democratic nations. They hope to establish a commonwealth where social justice shall prevail, and they know that the first thing needful for that is to insure the land to the people. Thus Justice Louis D. Brandeis, who heads the American movement, said in *The Outlook* of January 5, 1916:

Notable among the Zionist institutions is the Jewish National Fund, formed to purchase land as the inalienable property of the Jewish people in Palestine. A large part of the settlers own individual property, but the Zionist organization determined that the land, if acquired, should be the property of the Jewish people, remaining national domain and leased to the settlers at a rent which would not allow of unearned increment.

With proper economic knowledge thus displayed the idealism of the Zionists must make of the new state, when born, a model for all civilization, a land in which "they shall sit every man under his vine and under his fig tree; and none shall make them afraid."—Samuel Danziger, in *The Public*, May 18, 1917.

BARBERRY BUSH SPREADS BLACK RUST

In an official bulletin the Iowa Agricultural Experimental Station of Ames, Iowa, warns its readers that the European or common barberry (*Berberis vulgaris*) is responsible to a very large degree in the spread of black rust which so disastrously affected the wheat crop of 1916. The spores from which the disease spreads find a congenial home in the stalks of this common ornamental shrub and from them spread to fields of grain, to produce almost total loss of the latter. They tell us that North Dakota has passed a law for the eradication of the shrub before July 1 of this year, while similar laws are being agitated in Minnesota and Canada. The bulletin, entitled Circular No. 35, will be sent free to those asking for it.



The Woman Movement—An Interpretation

"You know, I thought the woman movement simply meant that some women wanted to vote. It means much more than that!" exclaimed one sister after listening to a lecture on the woman movement.

It does mean much more than that! The whole question of the unrest of modern woman and her "movement" has suffered the grossest and sometimes the most stupid misunderstanding. Florence Tuttle writes: "It is hardly an exaggeration to say that no other question of modern times has been so much discussed, and so much befogged and obscured in the discussion, as the omnipresent woman question."

The woman movement is in our very midst and it is always difficult to see a big thing close up. It is the old, old, story of the blind men and the elephant. Some think the fight for woman suffrage is the woman movement, others the struggle for higher education of women, others the advent of women into the business world. Each one feels only that part of the enormous, many-sided movement which happens to impinge on his little personal world.

What is the real meaning of the so-called woman movement? In the first place it is a spiritual thing rather than material; it is simply one big fork of the great struggle for democracy, begun centuries ago by our forefathers. In 1787 when the air was ringing with such words as "equality," "human rights," "liberty," "freedom," "equality of man," "inalienable rights," the French Condorcet plead ably for the rights of women in his essay on "Admission of women to citizenship." Five years later Mary Wollenscraft in England wrote her vindication of the Rights of Women. This book came as a thunderclap. Everybody had been talking about human rights, human equality, and freedom of the people, but nobody ever thought of including woman in humanity. These "inherent rights," this "sovereignty of the people," of course meant *man*; nobody had ever thought of rights for woman; *duties* were their *concern*. Rousseau voiced the popular sentiments when he wrote of woman, her natural and God-ordained inferiority, her duties and her sphere.

"For this reason the education of woman should always be relative to man; to please, to be useful to us; to make us

love and esteem them; to educate us when young; and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable; these are the duties of women at all times, and what they should be taught in their infancy."

In America the first woman's rights conference was organized by two women who had been refused recognition as delegates to the great world's convention for antislavery held in London. They had been regularly appointed and had traveled across the Atlantic to take part in the convention, but their credentials were not accepted—because they were women! Surely the women of that day had much to contend for. All over America the old common law of England prevailed. Woman had no property rights. If her husband died the mother had no right of guardianship over her own children, the nearest male relative became the guardian, and he could remove them entirely from her, and administer their interest, without consulting her and according to his own sweet will. The law forbade a man to beat his wife with a stick any thicker than his thumb; of course the larger the man, the larger the stick! Woman was not responsible before the law for her misdeeds; she was not recognized as a moral creature, but simply unmoral. When women first tried to speak in public concerning such an issue as slavery they were mobbed and subjected to untold humiliation and ridicule. Not until after the Civil War, did the struggle for equal educational opportunities, which began with the first of the century, gain headway. Many of these rights we consider a matter of course to-day—but they were secured only by the untiring efforts of the pioneers of the woman movement.

These women fought for the right to right wrongs—not only wrongs against their own sex but wrongs against humanity. We find many of these early women beginning as antislavery workers, but in the end compelled to contend for the privilege of speaking publicly on any subject. Susan B. Anthony, the Napoleon of the woman movement, began as a temperance lecturer, but, finding herself handicapped at every turn because she was a woman, she soon became irresistably drawn into the "woman's war." The woman of America had felt the impetus of the great spiritual or intellectual "awakening," or enlightenment, of the early nineteenth century and she started upon the long, weary road to equality and freedom.

To-day, although many victories have been won, in many States she is still contending for the right of equal suffrage. Why should this serious matter of common justice be treated so lightly, talked of as a mere feminine whim, a new toy that women want to play with? Surely woman has proven herself worthy of more consideration than that. The old superstition of man's mental superiority has long ago been demonstrated false. Woman has entered the intellectual fields and has held her own with man; there has been little question of woman's moral equality with man: then why should this great multitude of citizens be denied, for no other reason than sex, the right to vote?

The oft-quoted fear that the vote will take woman from the home is best met by Nellie McClung's humorous picture of the situation:

"Father comes home, tired, weary, footsore, toenails ingrowing, caused by undarned stockings, and finds the fire out, house cold and empty, save for his half dozen children, all crying. 'Where is your mother?' the poor man asks in broken tones. For a moment the sobs are hushed while little Ellie replies: 'Out voting!'

"Father bursts into tears."

On the other hand, the modern woman is finding the ballot necessary for the protection of her home, her children and her fellow women. There are vital problems of social life

which she is fitted to understand as man can never understand them: problems of pure food, of civil as well as home cleanliness and sanitation, educational and vocational problems, child labor and conditions of women in labor, as well as the professions. In cities she is peculiarly interested in the great plagues of white slavery and the social evil since she is the innocent and helpless victim of both these evils. These vital problems of modern life lie in woman's natural realm; the home, its wholesomeness, its efficiency, its sanctity, indeed its very life, is dependent upon the right solution of these problems.

We agree that woman's greatest and noblest work is home making and the rearing of children, that—

"As in the beginning the child's first need is a woman's care, so in the end there is no other place for a man to bring the result of all his labor but home, to the sheltering love of a woman's heart."

But we say (and a host of women say with us) we need a voice in the Government and a chance to represent and bring to the fore the great moral issues which involve the safety of our homes and the health and happiness of our children. The woman who uses the water all day long in preparing food for her husband and children, can realize more keenly the necessity of its purity than men; yet where do we find a woman on the water commission?

In a recent survey in Detroit it was found that "The city pays its educators less than a janitor, less than a peanut stand tender, less than a varnish spreader, less than a sewer digger, less than a washwoman, less than a corn husker, less than a horse." We consult highly paid experts concerning the welfare and health of our hogs and cattle; but our children we trust to women to whom we pay less than a living wage. We believe that the mothers of the Nation can understand and appreciate more thoroughly the urgency of these issues than men ever can. It is a fact that, as one writer has said, "where women vote a new element, domestic and educational, appears in the government of the people."

We are not pleading this as the fundamental reason why woman should vote, for that is merely a part of the larger question of human equality and freedom. Woman should have a voice in her own government because she is a citizen and a responsible human being. That is mere fundamental justice. These are some of the immediate problems, however, which impress upon us the necessity of an equal franchise. To the cry, "Keep the woman in the home!" we are responding that in our present complex state of society woman must go outside the four walls of the home in order to protect and preserve the sanctity of those walls.

To supplement our thought we quote:

"... The great functions of social service for which human beings of the mother sex have been held chiefly responsible since society began are: the care of the sick, aged, and inferior; relief of the unfortunate, and protection and care of the defective. . . . These three functions, the modern state has taken over from the home and from the church. These the modern state cannot perform without the direct and varied aid of women."

The interest in government and desire to vote, however, is but one phase of the woman movement; it is merely an expression of the higher and broader ideals of womanly service which are leavening our womanhood. The "new" woman is striving to rise above the superficiality of mind and character that has been so often called feminine. She is reaching up for truer, broader standards of womanhood, yet she is trying to retain and amplify the beauty and charm that have always been hers. She is asking man for that truer, broader companionship of mind and soul, and for a regard such as there exists between men, i. e., based upon power and beauty

of character. Our new woman is developing a loyalty to her sex, a sex solidarity, hitherto sadly lacking among women, which has been called the "great new asset of human fellowship." She is trying to meet her fellow women with frankness and honesty, sloughing off the time-honored traditions of "cattishness" and feminine intrigue and deceit.

To quote again from Nellie McClung:

"The woman movement, which has been scoffed and jeered at and misunderstood most of all by the people whom it is destined to help, is a spiritual revival of the best instincts of womanhood—the instinct to serve and save the race.

"Too long have the gentle ladies sat in their boudoirs looking at life in a mirror like the lady of Shallot, while down below, in the street, the fight rages, and other women, and defenseless children are getting the worse of it. But the cry is going up to the boudoir ladies to come down and help us, for the battle goes sorely; and many there are who are throwing aside the mirror and coming out where the real things are. The world needs the work and help of the women, and the women must work if the race is to survive."

ALICE MAE BURGESS.

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Kill Flies and Save Lives

Kill at once every fly you can find and burn his body.

Observers say that there are many reasons to believe there will be more flies this season than for a number of years.

The killing of just one fly *now* means there will be billions and trillions less next summer.

Clean up your own premises; see and insist that your neighbors do likewise.

Especially clean "out-of-the-way places," and every nook and cranny.

Flies will not go where there is nothing to eat, and their principal diet is too filthy to mention.

THE FLY IS THE TIE THAT BINDS THE UNHEALTHY TO THE HEALTHY!

The fly has no equal as a germ "carrier"; as many as five hundred million germs have been found in and on the body of a single fly.

It is definitely known that the fly is the "carrier" of the germs of typhoid fever; it is widely believed that it is also the "carrier" of other diseases, including possibly infantile paralysis.

The very presence of a fly is a signal and notification that a housekeeper is uncleanly and inefficient.

Do not wait until the insects begin to pester; anticipate the annoyance.

April, May and June are the best months to conduct an anti-fly campaign.

The farming and suburban districts provide ideal breeding places, and the new born flies do not remain at their birth-place but migrate, using railroads and other means of transportation, to towns and cities.

Kill flies and save lives!

RECIPES FOR KILLING FLIES

The United States Government makes the following suggestion for the destruction of house flies: Formaldehyde and sodium salicylate are the two best fly poisons. Both are superior to arsenic. They have their advantages for household use. They are not a poison to children; they are convenient to handle, their dilutions are simple and they attract the flies.

PREPARATION OF SOLUTIONS

A formaldehyde solution of approximately the correct strength may be made by adding 3 teaspoonfuls of the concentrated formaldehyde solution, commercially known as formalin, to a pint of water. Similarly, the proper concentration of sodium salicylate may be obtained by dissolving 3 teaspoonfuls of the pure chemical (a powder) to a pint of water.

A container has been found convenient for automatically keeping the solution always available for flies to drink. An ordinary, thin-walled drinking glass is filled or partially filled with the solution. A saucer, or small plate, in which is placed a piece of *white* blotting paper cut the size of the dish, is put bottom up over the glass. The whole is then quickly inverted, a match placed under the edge of the glass, and the container is ready for use. As the solution dries out of the saucer the liquid seal at the edge of the glass is broken and more liquid flows into the lower receptacle. Thus the paper is always kept moist.

OTHER SIMPLE PREVENTIVES

Any odor pleasing to man is offensive to the fly and *vice versa*, and will drive them away.

Take five cents' worth of oil of lavender, mix it with the same quantity of water, put it in a common glass atomizer and spray it around the room where flies are. In the dining room spray it lavishly even on the table linen. The odor is very disagreeable to flies but refreshing to most people.

Geranium, mignonette, heliotrope and white clover are offensive to flies. They especially dislike the odor of honeysuckle and hop blossoms.

According to a French scientist flies have intense hatred for the color blue. Rooms decorated in blue will help to keep out the flies.

Mix together one tablespoonful of cream, one of ground black pepper and one of brown sugar. This mixture is poisonous to flies. Put in a saucer, darken the room except one window and in that set the saucer.

To clear the house of flies, burn pyrethum powder. This stupefies the flies, but they must be *swept up* and *burned*.

RECIPES FOR STABLES, BARN AND OUT OF DOORS

Borax is especially valuable around farms and out of doors. One pound of borax to twelve bushels of manure will be found desirable as a poison without injuring its manurial qualities or farm stock. Scatter the borax over the manure and sprinkle with water.

Lye, chloride of lime, or copperas (sulphate of iron) dissolved in water, crude carbolic acid, or any kind of disinfectant may be used in vaults.—The Merchants' Association of New York.

LETTER DEPARTMENT

A Little Kindness, a Little Money, a Few Tracts, and What Came of Them

[It surely pays to be alive to one's opportunities. The following heart-gripping account of a real incident is so typical that we are glad to give it space, believing it ought to be an inspiration to hundreds of others to do as much and more. We have had some correspondence with Sister Nellie Martin, of Perry, Iowa, concerning distribution of tracts, she devoting a great deal of time to this and similar work. Just recently she wrote us a very interesting personal letter about some of her experiences and methods. A few days afterward a letter came in from one she had befriended. We take the liberty of printing a very brief extract from Sister Martin's letter and follow it with one from Mr. Kohl.—EDITORS.]

I feed a tramp, or at least a stranger now and then, and they often ask: "What can I do for you?"

"Where are you going?" I usually ask. It may be to Madrid, Omaha, the Bluffs, or some other place, and I say: "Well, here, brother, I haven't done much for you, and here is a little money to help you on your way, and will you give these tracts to some one on your way? To some one you think would like to do right and know right."

"Yes, indeed, madam, I'll do so," is the usual response.

I know they will read them, too, and read them aloud to a dozen or so of their companions, perhaps making fun of them, but there have been from one to three in such a group that have appreciated the sacred words and have written me to that effect.

MRS. NELLIE MARTIN.

GRAND ISLAND, NEBRASKA, May 1, 1917.

Mr. A. Carmichael, Manager,

THE SAINTS' HERALD, Lamoni, Iowa.

Dear Sir: Having seen your name and business connection with the SAINTS' HERALD, which was given me by a member of the church in Perry, Iowa, for which you print tracts, and send it, or at least did five years ago, to Mrs. Nellie Martin. I take great pleasure in writing in order to show my appreciation to the church and the good people who belong to it. If Mrs. Martin still takes the HERALD she can see for herself that although it is five years ago, I can use this method in showing her that I have lived to do as I promised her I would. As you will read in the following, I have done a certain amount of good work, in return for the good she did for me at that time. If this is published it will also show that I have not yet finished repaying the debt I owe.

Mrs. Martin was the proprietor of a restaurant and lodging house at Perry when I stopped there July 10, 1912. It was on account of the death of a relative that I left my home in Allentown, Pennsylvania, to attend the funeral in Lincoln, Nebraska. I left there, working my way East as best I could, to continue in the news business. When I arrived in Perry I had no money, having spent the last I had the day before for food. I was hungry and dirty, while my trousers were badly torn, from an accident.

On arrival there I set out to secure some work to earn some money. I found the Martin restaurant and lodging house, stepped inside, and asked for the proprietor. Mrs. Martin said, "I'm the proprietor."

I told her of my situation, and asked for some thread and a needle that I might make necessary repairs. I explained that I wanted to find some work so I might earn enough to

proceed on my journey. She needed no help, but said she would do what she could for me. Thereupon she set before me a big warm meal, just as she would before a regular customer. As I ate, she came and talked with me, and asked if I would like to have a lunch to take along. She put up an excellent lunch, handed it to me, with some money saying: "The lunch you can eat if you get hungry before you leave the train, and the money you can use to buy more to eat when you like."

I well remember that day in June, 1912. A member of your church gave with a free heart to one in need, and that one writes now to thank her, desiring that her church may know of it.

With a feeling of deep appreciation I asked her if there was anything I could do to pay her for what she had done for me. I felt that appreciation was not sufficient; I wanted to do something to show it. She told me she would ask me to perform a slight favor, which if I would do, would much more than repay it all. She gave me some tracts, also a copy of the SAINTS' HERALD, and told me to distribute them to those I thought would be most benefited, then to ask those people to kindly pass them on to other friends, continuing the good work as long as possible.

I did as she requested, gladly, but not until I was back at my home in Pennsylvania and again among my newsboys. To them I distributed the tracts until each boy had read them all, and some of them twice.

I have been in the news business since I was a lad seven years of age and am now twenty-three. In 1909 I was given charge of all the newsboys in Allentown, Pennsylvania, and have had exclusive agency for thirty-six dailies and fourteen Sunday publications. Thus you will see my relation to the newsboys. They took a great interest in their work and we got along nicely with each other. When the tracts were handed them, together with the copy of the HERALD, they were glad to read and study them.

Now if anyone were to happen into the library of the Newsboys' Home in Allentown, he would see the same tracts and also others, on one wall of the room, draped with the American colors. The other three walls are decorated with the colors, one carrying a picture of the President, but this one is reserved for the tracts.

Although I am a High Episcopalian, I have done this to show my appreciation toward her, for the kindness she has shown toward me. Perhaps Mrs. Martin will read this, also many others who will learn to do likewise to the stranger, regardless of his belief. The tracts are seen and read daily by not only the newsboys of the city, but also by those who visit the home. The boys have taken such interest in the tracts given me by Mrs. Martin that they are now publishing some themselves; each Wednesday, which are composed by a minister of the Church of the Mediator, set up in type by themselves and printed on a small hand press in tracts of eight pages each. These are not only read by the boys but distributed among their friends at an average of one hundred and fifty a week. We have learned to like your kind people to such an extent that when people ask why those tracts are on the wall, draped with the American flag, we show them a small, framed inscription, reading:

"These tracts are to the memory of one who showed kindness to a stranger, and are here for those to read who will, and to show appreciation for a kindness done to one of our newsboys."

I know and won't forget what it is to be hungry, and to be fed by an entire stranger, and what results may be obtained for such a kind act. "Kindness is to do and say, the kindest thing in the kindest way."

There are too many people whose religion and disposition

will allow them to turn a man down, and never give him a kind word. Let us never forget that all mouths must be fed, whether they be criminals, shrinkers, drunkards, or followers of Christ. It is never too late to mend, and we are told, "the most criminal of criminals can or may some day reform and be one of the best citizens."

I have sold out my business and now work for the Union Pacific Railway Company in Grand Island, Nebraska. My mother died and I thought best to come here. If there is anything I can do for you and your church, I will be glad to do it, only for the asking. I desire a copy of your publication if you print this letter.

I shall ever remain, gratefully yours,

ROYAL L. KOHL.

Care Robert A. Kohl, 407 West Ninth Street.

[We have written the brother and sent him some tracts and will try to help him continue the good work. We are also sending a fresh consignment to the Newsboys' Home, at Allentown, Pennsylvania. Some copies of this paper will go to each place and Sister Martin's name is on our list.—
EDITORS.]

Lamoni Branch

A new bank building and an auto salesroom and garage are in process of erection, together with a number of new residences, all of which we need. May the good work go on.

Almost all of us are affected by the numerous school picnics, high school and college baccalaureate sermons, class days, alumni banquets, commencement addresses, etc., in progress now. The fact that we are a school town is emphasized during these weeks as perhaps at no other time.

Graceland College graduates in sociology and political economy were given a taste of university procedure this year. Each graduate was required to elucidate his thesis before his class and a committee of three local citizens. These latter were given a half hour in which to question the speaker along the lines touched on and together discuss the subject. It gave a very professional aspect to the event.

The Religio contest between the Reds and the Blues is proving very successful in increasing attendance, interest and offerings. The rivalry is intense but pleasant and should result in a much better future for the Religio. We recall one collection that was over eight dollars and the attendance runs up around three and four hundred.

The quorum of the priesthood are giving some very intelligent discussion to the subject of representation at the General Conference, the results of which will be submitted to the stake presidency who were made the nominating committee for next General Conference delegation from this stake. Some most practical and interesting suggestions are made by President Garver in the general priesthood meetings which precede the special quorum sessions each first Sunday afternoon.

The Lamoni Order of Enoch have secured the services of Brother J. W. Barr of this place to manage the local flour mill which they so recently purchased. The building is being renovated and repaired and every effort will be put forth to produce wholesome flour and other cereal products in a manner that will be profitable to both producer and consumer. This initial effort of the order should meet with the heartiest cooperation from the community and church, for in it is an opportunity to make the church independent of the wrong commercial conditions in the world. Zion conditions can be established only through cooperation and we know of no better line upon which to begin than this concerning the staff of life.

It is of more than passing interest to note that the brother who will manage the concern is doing so on a stewardship basis. It is a principle which we have believed for years and for which we have worked and prayed. Now that it has been inaugurated in this manner and in a venture so vital to all our interests, we shall follow it with more than usual interest.

And this is only the beginning. Two of the faculty of Graceland College for next year's work are young brethren whose needs, along with those of their families, will be provided for on the stewardship basis. Gradually the work is extending and we are confident that the servants of God will meet with a loyal support in carrying out these beautiful provisions in the laws of the church that God has given. Zion will shine in her glory when these laws are better understood and more liberally observed.

We beg space to tell of a recent prayer meeting of the young people at the high school, since it portrays conditions of such general interest. This is the parting time of our year. College and school students and teachers, who have come to know and respect not only each other but the community and individuals that compose it, now separate, some of them till the end of time, and it means much. Some go to isolated places, far from church privileges, while others enter the busy marts of trade, to cope with the difficulties presented.

One of the participants was a young brother who has been attending college here the past year. He has not long been a member of the church and after his baptism he was practically ostracized because of the step. From a home of plenty and surrounded by congenial friends, he has been satisfied in his new associations. Yet the going back to meet the strong arguments of opposition brought doubts and fears as to his own ability to meet them. A sister, also new in the work and from a distant State desired the prayers of the Saints that she might have courage to face the problems before her and consistently live the life of a Saint as she now knew it could be lived. Another sister, residing here, must leave for summer school in a distant city. These earnest young people led out in a line of thought which reveals a bond of sympathy which only such a meeting can develop.

The young brother was cheered by a message given through the influence of God's Spirit by one of the brethren. The sisters mentioned shared in a "word of consolation and blessing" given through the instrumentality of another brother, from whose words we quote, they being addressed to those soon to depart: "I [the Lord] have determined in my mind to watch over you and care for you, shall you prove faithful and humble; and in harmony with the humility that you manifest toward me, I will manifest the power of my presence to you, not alone in protecting and caring for you, but imparting unto you understanding, wisdom, knowledge, and as you shall increase in that wisdom, knowledge and understanding, and will lend the power of your intellect, your being entire, more fully and completely unto my service, so shall you be blessed as never before. But remember this: Not alone those thus departing, but all assembled, that it is to require the presence and power of my Spirit to save them in the hour of peril now upon the world, and being visited upon the inhabitants thereof. Many, many of the inhabitants of the earth shall fall before the end shall come of the present scourge and trial. Many, many will be humbled as never before, and under the spirit of that humiliation will come unto me in the spirit of worship, truer, better than they have ever known before."

This is a part of one of the messages and a fleeting glance into a meeting which is perhaps typical of many held through-

out the church. We rejoice that the bonds of love unite us in one common brotherhood. The meetings of the young people at the college throughout the school year have been excellent, the gifts being manifest in abundance. We are confident that these young people can but be an influence for righteousness as they become assimilated into their home lives again, many of them as never before.

DELBERT.

Church Opening at Mapleton, Kansas

On December 4 the Saints commenced the building of a church edifice at Mapleton and Brother James Faulk, of Independence, was employed to take charge of the building. All worked and some days as many as fifteen hammers and saws could be heard all at the same time. All seemed happy in the thought of having a new church. The building is 30 by 40 feet wide, with an L 22 by 24, with six folding doors and a vestibule 10 by 10. There are circle pews for the main part.

April 29 was set for the opening and Brother Frederick A. Smith came down on the Saturday before. There was bad weather, yet a large crowd attended the services. Brother Smith preached one of his grand sermons and both members and nonmembers were highly pleased. He again preached in the afternoon to the Saints. It rained in the evening and we did not have meeting. All were sorry, too. He had to leave the next morning but promised he would return this fall and hold meetings for us.

The building is complete, at a cost of three thousand dollars. We have it all paid for except six hundred dollars and we hope to pay that off this fall and have President F. M. Smith here for the dedication. The branch is in fine condition under the leadership of H. C. Hughes and the Sunday school attendance averages one hundred and twenty-five. Brother Carl Gamet is the superintendent and we have a noble band of young people.

L. E. QUICK.

Independence Stake

Notwithstanding Secretary Vrooman says it will be a gigantic task to conquer the menace of terror that now stalks through the world in the form of a famine, our gardens and fields have a splendid start and Nature is doing her part in the Nation's food drive. He is the man who says "Fight, farm or conserve," and is preaching the war doctrine to the women's organizations in the United States. We have had fine rainfalls lately.

At the "food" gathering in the lower room of the Stone Church on May 17, and also at the Woman's Auxiliary meeting following, there were presented by Sisters Sheldon, Etzenhouser, and those in charge, various matters of much importance. The gardening and conservation propositions were discussed, much valuable information in dietetics and food values were given.

The county has voted to provide free textbooks in the schools.

There have been a few baptisms at the church lately.

We are gratified to learn of the safe arrival of Bishop R. May at his home in London.

The midweek prayer meeting, also Sunday morning and afternoon meetings continue, with fairly good attendance and occasional new arrivals of brethren and sisters. The Saints rejoice in the testimonies of the gift of healing and in the grand messages of instruction that come in the spoken and written word. We of the center place desire the prayers

of the Saints abroad in behalf of our sick and afflicted and the beloved brethren and sisters whose names have recently been mentioned.

ABBIE A. HORTON.

HONOLULU, HAWAII.

I am sending *The Advertiser* containing picture of the Mormon Temple nearing completion. As they are going to permit the unregenerated to inspect the interior before it is dedicated, I shall have the privilege of entering into the "holy of holies" but I doubt if I shall have received any particular endowment on account of the privilege.

C. E. MILLER.

RADVILLE, SASKATCHEWAN, May 2, 1917.

Editors Herald: As I have heard arguments both for and against gathering to Zion, I decided to visit Lamoni and adjoining branches this winter; and must say I did experience a growing interest, a new impetus, a greater spirituality than ever in the past, and I have been somewhat in touch with these branches for the past fourteen years. I thought to find a more Godlike people there than of yore, and can say my hopes were fully realized. Just to behold how they love one another and try to work harmoniously together for Christ will say positively they are his; for is not the Bible proof? The communion and friendship I enjoyed there will be an oasis in my life. I left there several years ago for Canada, and can say I have been busy in the work of the Lord and rejoice in the fruits thereof.

We have many live wires in our district; have enjoyed many great blessings from the Lord's hands—blessings of healing of both self and loved ones, even to beholding an angel setting the broken bone of our beloved son, and many other great manifestations of his great love to his children. I pray the time may soon come that we may be privileged to be numbered among the Saints in Zion and receive of the greater spiritual advantages I perceive to be there for the pure in heart. Yet, God's will be done; if he still has a work for us to do outside Zion to be instrumental in bringing more home with us, I still am content. Some have gathered there from here, and more contemplate going soon. Don't listen to fault finders about Zion; Zion is, and always was, and always will be just what God's people make it. So prepare yourselves to be of Zion and you will find good—much good in Zion. Let this be our slogan. Each one see to it that he goes to make Zion even better by helping and being helped.

Hopefully,

FLORENCE TOOVEY.

WASHINGTON, OKLAHOMA, May 7, 1917.

Editors Herald: As I have been reading the *HERALD* for five years and find so much spiritual food in it and never have any way to bear my testimony, I thought a few lines from this part of God's vineyard would not be out of place.

I love the gospel; it brings much comfort to me to know I have been adopted into God's kingdom, and now I know that I should grow in the gospel, but how much we need help! I know we have to work out our own salvation, but cannot we have help? Yes, I believe we can. If our loved ones were in the church with us and we could all work together, I can't help but think the struggle would be lighter. When a home is divided as mine is, I know the one who is trying to live right, has many dark clouds, and when the sunshine comes, you think how nice it would be if all could work together and drive the evil spirit out and never open the door to the Devil.

But no, we must fight. We must be tried. We must go on

to perfection if possible. Try to earn life eternal, so when the Devil is bound we can then rejoice. But ah, what about our loved ones? We want to give them a chance.

There are only eight down here in my condition. Sister Etta Wilkerson is my nearest neighbor. We certainly do enjoy each other's company. Like all Latter Day Saints we are as one family and love one another dearly.

Her mother, Sister Mollie Jarvis, Elder E. A. Erwin's sister-in-law, of Dibble, Oklahoma; Sister Maze, of Naples, Oklahoma; Sister Garlin Hucherson, of Blanchard, Oklahoma; Brother G. W. Simmons' daughter, Sister Rosie Lawson, Sister Bulah Marcum, and my sister all belong to the church and are all home makers. Our husbands are nonmembers. Besides this my father and mother, J. S. and Fannie Reed, Brother Bledsoe and family, nearly all live close enough to have prayer meeting. And why don't we? We need some one to lead. We need a shepherd. We want to hear some preaching. No one but isolated Saints can imagine how much life comes to us when we can have one of God's servants come and feed our souls on the bread of life. But I can't sit down and write for an elder to come when I can't pay his way—can't pay my tithing, can't help the church in any way unless it would bring division in the home. And I do love peace and try to be a peacemaker and try to make my home a fit dwelling place for God's Spirit, but when that spirit goes out and the evil spirit comes in, I am sure God's Spirit does not dwell in unholy temples.

But, dear Saints, if you can live the temporal law you ought to live it now if never before. I would if I could, and never will I be satisfied until I can pay the Lord his part. But God knows our heart's desire and maybe some day I can come under the whole law. I said to myself six years ago that if I couldn't pay the Lord his part I would try to spend what I spent in the right way. I don't believe in so much fine dressing. Why don't we make our dress plain and not spend money that ought to help redeem Zion for something to make some poor Saint feel bad because she hasn't as good. What does man's judgment amount to? We should not put so much work on our dress, but work on our heart. Is our heart pure? Remember God judges from the heart. Are we going to be able to stand when we meet our Lord? These are the questions that bother me much. I want to be among the Saints who will not be ashamed to meet their record at the judgment bar of God, and I want my heart to be pure before God so the destroying angel will pass me by.

Now, Saints, I want you to pray for me, and especially my mother. What gets next to my heart are the trials and afflictions that she has to go through when all seems to have turned against her in her awful condition. The Lord still stands by and speaks words of comfort and cheer. Oh, but what a friend we have in Jesus—one that will be with us in life and death.

Now, Saints, let us fight; let all that can, help pay the church debt. I hope I can by fall. Yes, I hope we can have some good meetings this summer that will help us make our homes better. I think about warning our neighbors, but the biggest thing we should think about is setting our own selves in order. I long for the time when I can be with the Saints more, for the world is a cold friend. So let us all come up higher, is the prayer of

Your sister who feels her faults,

MOLLIE CROSS.

WILLOUGHBY, OHIO, May 10, 1917.

Editors Herald: Tell it from Dan to Beersheba that Gomer T. Griffiths is at last a grandfather. His daughter, Martha Lucretia Beck presented her husband Professor Edwin Long

Beck a bouncing boy on the 12th, instant. Mother and son are doing finely. Judging from the tone and the emphasis that he gives his voice he will make a first-class preacher. There is great rejoicing on both sides of the house as he is the first grandson.

Our reliable friend, the eminent Doctor Tanner, who so nobly stood by my wife during her severe illness was again in evidence as he had charge of our daughter's case. Doctor Tanner is a cousin to Brother McWethy one of the Holden Stake officers; is very friendly to the church and has proven to be a friend indeed in the time of great need to very many of our church people.

The weather has been very wet and cold for some time, however, it is considerably warmer yesterday and to-day, and consequently the Temple visitors have been turning out like bees out of the bee hives. To-day I had the pleasure of conducting seventy-five young ladies from the Lake Erie Seminary. Most of them were daughters of rich people from all over the country. They were very inquisitive and asked many questions which gave me the grand opportunity to explain to them the difference between the Utah church and ours. I also assembled them in the lower auditorium, and preached them a short sermon on the position we occupied as a religious body in the world. They seemed greatly interested and thanked me for the information that I had imparted unto them. The Saints in general have no idea as to the amount of good that is accomplished by having a minister looking after the Temple during the summer months. Hundreds of people visit the old historic building, yes, people of every religious persuasion, and politicians galore.

We hereby request the Saints who are interested that our coming reunion will start on August 16, and continue over the 26th, to make ample preparation for the same. We are expecting a grand time.

With best wishes to all of the Lord's people, I remain your brother in Christ,

GOMER T. GRIFFITHS.

PONTIAC, MICHIGAN, May 13, 1917.

Editors Herald: It has been a number of years since I contributed to your pages, although at times I have thought I should do so, as I have loved to read letters from other brothers and sisters and have felt encouraged in the gospel work by the testimonies which are given.

Truly the work in which we are engaged is divine, and as the years roll by the gospel only shines brighter before me. As a child I entered the work of the Master and have never regretted the step. Many blessings have come to me in early life, my life being spared on different occasions. And in all I can see the hand of a heavenly Father which has protected me. In my home the blessings of the gospel have been made manifest. My little ones have been raised in sickness, and I thankfully say, "Praise God from whom all blessings flow."

Having been engaged in the district Sunday school and Religio work of Eastern Michigan District, as secretary, before my marriage, some of my friends will remember or recognize me better as Emma H. Whitford. Since our marriage we have resided a great deal of our time at Marlette. At the present we are residing at Pontiac and are members of a branch here. We have no church edifice, but through the kindness of Brother and Sister Edward Schell services have been held at their residence. We are endeavoring to secure a place for our services.

Trusting that the work of the Master may prosper and flourish in every land until we can all meet in that bright and shining Zion promised to those who faithfully endure,
252 State Street.

EMMA MEAD.

ALKALI, MONTANA, May 13, 1917.

Editors Herald: This is Mothers' Day, and as a mother I write. We are isolated from church privileges, although we have just organized a small Sunday school. We have but a few, as there are only a handful of Saints here and as yet not many outsiders have found their way in. But we are living in hopes that some may soon be drawn into it.

We had a union Sunday school at our house nearly a year and I was superintendent of the same, but some seemed to think they were getting too much gospel, so they changed it to the schoolhouse and now they have dropped off one at a time until they have been unable to have Sunday school for the past month; which shows, as Gamaliel said, it must have been of man as it could not stand. It must be classed as were the ones he spoke of in Acts 5: 36, 37, which came to naught. And we feel in hopes and are praying that when the disappointment wears off they may gradually come into our Sunday school.

We feel with so many children in this community our Sunday school ought to be large. We have been told that even among the Saints there are many whose children do not attend Sunday school and church, neither do the parents. Now, dear brothers and sisters who have church privileges, if you were only isolated for a while, I'm sure you would enjoy the privilege of communion with Saints, and what blessing it is to gather together. My husband and I have been in the work six years, or I have, and he four, and our little boy was baptized last June. We have been privileged to partake of the sacrament but once since coming into the church, and, oh, I think it is so strengthening. I'm sure if any of you were isolated for two or three years and then placed back where you had the privilege again, you would never miss a meeting when you had the chance.

We all dearly love this work and know it is of God. We have received many blessings since coming into it that we could never have received in the world. And we mothers ought to so live before our children so that when they are grown up, as they stand by our last resting place or wander in the ways of the world, they may say as did Abraham Lincoln: "All I am or ever expect to be I owe to my angel mother." We have but one little boy, but, thank God, I am proud of him. He is in the work heart and soul and can be among worldly children and does not seem to want to partake of worldly ways. He is not afraid to own his Lord or blush to speak his name.

And let us, as mothers, unite our prayers in behalf of the children that they may be and remain pure in their habits and in their play, and above all let us place those books and games before them that may elevate and enlighten their minds insomuch that they may help to raise those who are even older than they and those who are not in the fold. If mothers make companions of their children and gain their confidence, they will come to us and tell us of their little troubles and we may often advise them when fathers are too busy to listen. Mother was made for that reason and was given the greater or a more tender love because God saw she, in rearing her children right, would need it, and a child naturally looks to mother for love and sympathy. Therefore, we should pray the more earnestly for that love that brings us and our children closer together.

We all love our children but lack patience. When we become tired with the toils of the day we often want to get them off to bed and sometimes do not even see that the little prayer is offered, and as mother is not near, the tired little ones—for they are often as tired as we—creep into bed without a prayer or good-night kiss, and are soon fast asleep.

See that the children attend family worship. It is often the means whereby they are brought into the fold with us. Teach them to lead in prayer; though their prayer is sometimes short and poorly worded, God knows the little heart and will strengthen it. Teach them to take their turn at the table. Teach them that they as well as the older ones, are to thank God for the food he has so carefully provided. Then, and in this way, they are made to know they are on an equal with us and God cares for them.

Let us all unite in this prayer for the children. I also ask the Saints to pray for my husband whose health is very poor this spring. Pray that he may be able to perform the work placed in his hands to do, and I'm sure with your united prayers he may be healed.

Your sister in one true faith, and ever praying for the church and its leaders, I am,
CATHERINE BUNDY.

PEORIA, ILLINOIS, May 14, 1917.

Editors Herald: Your efforts to fill "Elbert's" place are appreciated. But don't you think that you are rather over-emphasizing the "educated ministry" proposition?

Certainly, we are in sympathy with the idea that every Saint should seek learning by study and by faith, and believe that every representative of the Church of Jesus Christ should seek to qualify, but the *something between the lines and in the lines* and all through the editorial sections of all the church papers and the *Autumn Leaves*, especially the DAILY HERALD, leaves us with the feeling that "undue stress" is being laid upon the form, the outward appearance, so to speak, and we miss something.

Some of the best sermons that I have ever heard preached in my life have been by men who were not "learned." One especially was given through Brother C. E. Willey, who does not always speak "correct" English and who would no doubt mortify the sister who is quoted in HERALD of May 2, as he very probably might say, "I had went," but Brother Editor, if those present at that meeting were not edified and built up, then their words, their looks were no indication of what they felt. And the result was, in our mind at least: "*Surely God has spoken.*" This experience has not been the exception; it has more nearly been the rule.

But no need to multiply words. Others are saying better than I can, that it has been so often the plan of God to work in ways that are not after man's wisdom and man's learning, that we only felt to call attention to impression that is left upon us away off here from the center, as we read. And we say in all meekness and with a desire to understand and estimate correctly, that we cannot help feeling that too much stress is being laid upon the mechanical part of the message and there is too much eulogy of men.

The church has many, many able men, some college bred and many learned in life's school and Spirit-taught, and our experience has been that the vital thing is the message, not the men nor the manner.

Working and praying for Zion's weal,
115 Clark Avenue. MARY E. GILLIN.

From Here and There

Brethren J. Arthur Davis and Lee Quick are at Plains, Kansas, having gone there on the 18th from Pratt. They expect to begin meetings in the tent as soon as they can get it set up.

OMAHA, NEBRASKA, May 19, 1917.

Editors Herald: The work in the Northeastern Nebraska District is taking on new life. Prospects seem good for the year. It always takes adversity in the world to cause people to rely upon God, so the world crisis is causing people to think more. Our local men are waking up to duty as I never saw them before.

Omaha alone is a great field for labor. Our prayer meetings have lately been a feast at the table of the Lord.

Your coworker,
HUBERT CASE.

WEST BROOK, ILLINOIS, May 21, 1917.

Editors Herald: We are of the isolated ones, Plano being our branch home, fifty miles distant. We have never faltered in the faith and obtain much enjoyment from the church literature.

I would like to hear from some Saints in northern Michigan in a good branch where one can have a climate that will allow relief from hay fever—some one who would be willing to take a boarder for five or six weeks from about August 8. I will be willing to pay a fair price for board and care for only the plainest. I do not care to go to a summer resort and cannot afford it, but in this climate suffer terribly every day and must escape this year if possible. Will some Saint please write, stating price of board and railroad accommodation? I can give good references both in and out of the church and will try not to cause extra work.

Your sister in the one faith,
MRS. HIEL BRUNSON.

FORT SMITH, ARKANSAS, May 21, 1917.

Editors Herald: A few lines from the land of flowers. I have begun another year's missionary work. I have just had a fine meeting at Fanshawe, Oklahoma; baptized sixteen, blessed eight children. The Saints were built up in the gospel; the sinners were made to see that the judgments of God were on them and if they did not repent they would be destroyed. Our crowds were fine. We turned away many that could not get in the house in which I baptized the first people at this place fourteen years ago. Since that time a branch has been organized and a nice little church built. Brother Ben Goss and Brother Baxter Hooks and Abe and W. O. Brannon are doing all they can to promote the gospel there.

I stopped off a few days in Potena; found Sister Milner there running a nice hotel, and indeed she knows how to take care of the missionary and place the necessary means in his hands to help him on his way. Brother Davis and wife live there. They are fine Saints, indeed, and are doing all they can for the gospel. We administered the sacrament to the few Saints, had a fine prayer meeting. On Sunday evening we met our worthy Brother S. N. Gray. We left him there, hoping to get the people of that town interested in the gospel. Our next stop will be in Johnson County, on Mulberry Mountain, Arkansas.

So may the Lord bless his work this year everywhere an effort is put forth, and may we be able to flash out to the people the light of inspiration amid the dark clouds of war so they can see the silver lining.

Your brother,
E. A. ERWIN.

MISCELLANEOUS DEPARTMENT

Conference Notices

Eastern Maine District, with Kennebec Branch, June 23 and 24. Send all branch reports to Newman Wilson, Jonesport, Maine. F. J. Ebeling, district president, Jonesport, Maine.

Convention Notices

Southern Wisconsin Sunday school, at Oak Ridge, June 15. Ervin J. Lenox, secretary, Readstown, Wisconsin.

Two-day Meetings

Coleman, Michigan, June 16 and 17. All are invited. Good speakers in attendance. George W. Burt, district president, Beaverton, Michigan.

Addresses

J. L. Parker, 2914 North Twenty-fifth Street, Omaha, Nebraska.

Notice to Sunday Schools

Owing to the increased expenses of the General Association for the coming year, the executive council at the close of the last General Convention decided that it would be necessary to raise the prices of the *Quarterlies*. In view of this action and beginning with the July-September issue, 1917, the prices will be as follows, payable in advance:

Senior grade, 10 cents a quarter; 30 cents a year.
Intermediate grade, 7 cents a quarter; 20 cents a year.
Junior grade, 7 cents a quarter; 20 cents a year.
Primary grade, 7 cents a quarter; 20 cents a year.
Beginner grade, 8 cents a quarter; 25 cents a year.

G. R. WELLS, *Superintendent*.
M. H. SIEGFRIED, *Treasurer*.

Pastoral

To the Spokane District: Will the Saints and outsiders interested in missionary work, whether living in Washington or British Columbia, within the limits of Spokane District kindly advise the undersigned of opportunities to reach the people in their respective localities. We wish to push right out and meet the issue with the world with our world message.

Sincerely,
DANIEL MACGREGOR.

Field Work at Reunions

Will all districts contemplating a reunion and who may be interested in having the Sunday school and other auxiliaries represented by one of our field workers kindly communicate with the undersigned at as early a date as possible? Daniel Macgregor, Oyen, Alberta, Canada.

Gospel Literature Commission

Every live Latter Day Saint is interested in the distribution of gospel literature, but everyone does not know how this work can be done most effectively. We agree that organization is necessary, and organization involves the selection of certain deeply interested men and women to form committees with power to act for the entire bodies such committees represent. The chief gospel literature workers of the past have decided that a very good plan is to have organized in every district and branch a gospel literature commission authorized to handle in a systematic manner the distribution of church literature in the jurisdiction of each commission. To start the good work forward under the new scheme it will be necessary for these commissions to be organized at once.

The general gospel literature commission, which was organized this year by the General Conventions and Conference, does not hope to accomplish its full work by simply inserting this brief communication in the church papers, but the notice may catch some interested eye and start them on the road to victory. To this end it is urgently requested of you, Brother Branch President, Brother Sunday School Superintendent, Brother Religio President, to call a special business meeting of your respective society and elect a member to form a local gospel literature commission, to enter at once upon this important work of distributing all

THE SAINTS' HERALD

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Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department.

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

Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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the church literature which can be gathered. Let a careful record be kept and the rules (which will be furnished later) carefully observed.

It is requested that the chairman of each organization forward his address to the general superintendent of the commission.

RALPH W. FARRELL.

PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

Our Departed Ones

JOHNSON.—Brother Knute Johnson was born in Denmark, July 29, 1836. Came to America in 1860; baptized in 1861. Married Miss Elizabeth Anderson, August 7, 1883. Located on a farm near Independence thirty-three years ago, moved to Independence March 19, 1917. He has been a faithful Saint and an industrious citizen. Died May 23, 1917. Funeral from Saints' church, James F. Keir and E. L. Kelley conducting the ceremonies. Burial in Mound Grove Cemetery.

WISE.—Sister Anna Fink Wise, of Scranton, Kansas, was born in Germany, November 22, 1820. Married John Wise in Germany in 1842. To this union were born 9 children. Baptized by Frank Lofty at Scranton, Kansas, May 28, 1882.

Died May 15, 1917. Leaves to mourn, 4 children, 26 grandchildren, 30 great-grandchildren and 1 great-great-grandchild. Funeral services in charge of James Baillie.

BROWN.—Martin R. Brown was born in Bond County, Illinois, March 4, 1840. Married to Ardena Cates October 9, 1859, and to this union 3 children were born, two of whom have preceded him in death. After the death of his wife in 1905 he married Mrs. Mary J. Gillespey. He has been a member of the church since his youth, first having joined the Missionary Baptist Church and later the Reorganized Church in which he was ordained an elder. Died April 9, 1917. Leaves to mourn, his wife, 1 daughter, Martha A. Shreeve, 9 grandchildren and 15 great-grandchildren and a host of friends.

HIGGINSON.—Mrs. Mary Higginson was born at Trenonin, Devonshire, Wales. Died April 14, 1917, at the home of her daughter, Mrs. Matt Atkinson, near Kewanee, Illinois, at the age of nearly 81 years. She was a member of the church since July 21, 1866. Survived by her three daughters: Mrs. Mary Sumption, Mrs. Matt Atkinson, and Mrs. S. A. Whitehouse, and a number of grandchildren and a host of friends. Funeral sermon by David E. Dowker.

Tonsils and Adenoids completely removed.

Dr. Joseph Mather, Specialist

in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

APOSTASY OF THE CHURCH.—A characteristic sermon booklet by J. W. Wight, "showing both the former and latter-day apostasy." Goes straight to the point and accomplishes its purpose. No. E141, paper\$05

THE PLEASURES OF THE WORLD. A three-act drama by John Preston, showing the effect of unwise discipline in a home. There are 12 characters, 6 male and 6 female. The play takes 2 hours to enact. A strong vein of comedy runs through the piece. Everywhere this play has been produced it has proved a success. Easy to present on any platform, as there is only one simple stage setting. Interesting as reading matter. 68 pages, paper binding, No. 38125c

Free Land For Gardens

Why not grow your own foodstuffs in this time of crisis? Cut down living expenses by accepting our offer of land on the railway right of way free of charge. While we give employees the preference, we hope many others will avail themselves of the land they do not use. Begin now and select your spot. Make application to the Station Agent or Section Foreman.

As soon as your tract has been assigned, start preparing the soil at once. Manure the land if possible, and plow or spade deeply. Make the seed beds fine and firm. Plant mostly vegetables that can be kept for winter use, such as potatoes, beans, onions, carrots, parsnips and turnips. Cultivate and hoe thoroughly. Kill the weeds. Keep the surface soil loose.

Assistance and advice regarding growing of gardens will be gladly furnished by J. B. Lamson, Agriculturist, Chicago, or O. H. Liebers, Agricultural Agent, Lines West, Railway Exchange Building, Denver, Colorado.

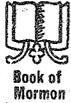


E. A. Howard, Vice President

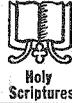
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, June 6, 1917

Number 23

EDITORIAL

ORGANIZATION OF FAR WEST STAKE

In answer to call by President Frederick M. Smith, Saints of Far West and Nodaway Districts met in mass conference at the First Saint Joseph church Saturday morning, June 2, to participate in the organization of these districts into a stake, carrying out the order of the late General Conference.

This occasion was one auspicious not only for the people of this territory but also for the church at large, since it marked the coupling up of the territory heretofore included under stake organization, by the addition of a large and fertile field, all to come under the intensive cultivation made possible through the fuller organization of stake work.

The weather had been of a nature to discourage attendance, excessive rains having been the order for some days, culminating in a terrific bombardment the night before. The morning broke bright and fair, however, and at the hour of 9 a. m. the 2d the church was comfortably filled. The ardor of the Saints from Saint Joseph and from various parts of the territory was rewarded by the presence of the good Spirit in abundance and in light. An excellent meeting was enjoyed under the direction of J. A. Gillen.

Following this preparatory service, at 10.15 the assembly was called to order by F. M. Sheehy. Supporting him in the presidency of the conference at his suggestion and after he was by motion chosen to preside, were Peter Anderson, W. M. Aylor and J. A. Gillen, also of the Quorum of Twelve.

The Saints were somewhat disappointed in that President Frederick M. Smith, detained on important work, could not be present. Giving their united support to those directing the conference, however, they moved in as a united band, and on every action had the vote was unanimous.

The chairman having stated the nature and purpose of the meeting, the conference by formal motion concurred in the action of the joint council

of First Presidency and Quorum of Twelve and of the General Conference, providing that a stake to be known as the Far West Stake be organized, with Saint Joseph as the nucleus or central place.

The action of the council and conference placing before the assembly Elder R. S. Salyards for president of the new stake, and Elder B. J. Scott for bishop was in each instance unanimously approved by rising vote.

R. S. Salyards not having received light on this important matter, was not prepared to nominate counselors. Following a statement that he had received divine direction so indicating, B. J. Scott presented for counselors in the bishopric of the stake, E. E. McCormick and Austin M. Dobson. These nominations were approved.

To constitute the standing high council of the Stake, to be presided over by the stake presidency, the following men were presented and by separate motion unanimously approved: C. Archibald, H. D. Ennis, G. W. Best, D. C. Wilke, Paul Pugsley, L. A. Keck, T. T. Hinderks, B. R. Constance, C. Snider, Z. J. Lewis, S. E. Job, J. Hovenga.

For secretary and recorder of the stake Minnie E. Scott was chosen on nomination by R. S. Salyards, he having by motion been requested to nominate.

For stake chorister on nomination by A. N. Hoxie, general church chorister, Sister Dana Scott was chosen. For member of the library board, E. J. Armstrong was selected. For stake historian Sister R. E. Fisher was recommended for ratification by Heman C. Smith, general historian.

Recommendations for ordination were referred to the stake president and high council for consideration and report to next conference.

A motion prevailed ordering that when the conference adjourn it do so to meet at the call of stake presidency.

At this juncture J. F. Garver, president of Lamoni Stake, arose and in fitting language on behalf of the Lamoni Stake presented to R. S. Salyards a gavel

made from the office chair of John Smith, former president of Lamoni Stake, and with whom Brethren Garver and Salyards had for a number of years been associated as his counselors. It was suggested in the presentation by Elder Garver and in the reply of Elder Salyards that this gavel symbolized the administrative authority that must be exercised by the president of the Far West Stake, and the trust the people must place in him as a man of God if the work was to move forward as it should under its fuller organization. The gavel also symbolized the fellowship and Christian love that had existed between the men who had occupied in the presidency of Lamoni Stake, and which exists between the present presidents of Lamoni and Far West Stakes, and which is to cement the people of these territories and the Saints of all the stakes in the developments before the stakes in their important work in connection with the redemption of Zion.

At 2 p. m. the church was filled for the organization of the auxiliaries of the stake. An excellent interest and feeling were manifest, forecasting the good work before these organizations.

Sister Lulu Sandy of Kansas City, Missouri, representing the general Woman's Auxiliary being present, presided in the Woman's Auxiliary convention. For officers of the Far West Stake Woman's Auxiliary the following were selected, after proper rules and regulations had been adopted to govern the association as part of the general society: president, Sister R. S. Salyards; vice president, Sister E. E. McCormick; secretary, Zaide Salyards; treasurer, Sister Scott Daniels.

R. S. Salyards on motion presided over the assembly of the Sunday school association for the organization of the stake Sunday school. For officers the following were selected: superintendent, John L. Bear; first assistant superintendent, E. J. Armstrong; second assistant superintendent, Alexander Jensen; secretary, Geoffrey Bear; treasurer, Evan Hopkins; normal superintendent, R. P. Ross; home department superintendent, Fay Gates; member library board, Scott Daniels; gospel literature bureau, William Hamen; cradle roll superintendent, Mary Hinderks.

R. S. Salyards also presided over the Religio convention, which organized for work in the stake by selecting the following: John Hovenga, president; F. L. Hinderks, vice president; Mary Wells, secretary; B. J. Scott, treasurer; Mary Dice, superintendent home department; Jeanette Pugsley, member good literature committee; Sister L. M. Wilson, superintendent temperance department.

The conventions adjourned to meet at time and place designated by the stake auxiliary officers.

A large audience greeted Elder J. A. Gillen at the

eight o'clock service Saturday evening, to listen to an excellent sermon, and to participate in the closing exercises of a day of far-reaching significance for the Far West and Nodaway territory and the church at large.

The excellent spirit of the opening day of the conference together with the interest and zeal of the people promised well for Sunday, and the Saints came together with faces radiant with expectancy and turned toward God and the altar; nor was their preparation in vain. The building was taxed to the limit at each service, and God met the Saints and blessed abundantly in all the exercises of the day.

Bishop B. R. McGuire was the speaker of the morning. Elder Gillen had on the evening before emphasized the beauty of the organization just effected. Bishop McGuire at this hour brought forth logically and forcefully the importance of the work to be done, and the strength to come to the individual in the performance of the same. Elder J. F. Garver in a twenty-minute address in the evening, preceding the rendition of a cantata, raised the question as put by the Psalmist, "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?" Who shall advance in the upward scale of development within Far West Stake, and the church? Who is to have part under this more complete organization and in this important work? And the Psalmist made answer, "He that hath clean hands and a pure heart."

It was in the afternoon ordination and prayer service that the Saints realized to the fullest the occasion and Spirit of God. The Lord in this meeting came near to the people in fervent prayer and feeling testimony as well as in the gift of prophecy, accepting of their work of organization, acknowledging their desires under the same, and promising support and development on condition of faithfulness.

The cantata "The light everlasting," beautifully rendered by the combined choir of Far West District, under the able direction of E. C. Bell of Saint Louis, was a fitting climax to the excellent services of a momentous day and conference. And with the benediction the Saints parted in serious mood and pledged to do all in their power to make the work of this new stake a success.

This organization, as already suggested, links up the work of the stakes of the church by joining Holden, Kansas City and Independence Stakes on the south and Lamoni on the north, thus bringing a large block of territory, and that, too, in the very heart of Joseph's land, under this higher organization for intensified cultivation and the further development necessary at this time if the church is to move forward in its work and mission.

May God prosper Zion and her stakes and all his

work, and deliver it and the Saints from the trying scenes of these times, which he will do if his people be alert and loyal.

A PARTICIPANT.

NOTES AND COMMENTS

Favorable News

Several recent letters have been received from California concerning President Elbert A. Smith. All, we are glad to say, are favorable. He is able to attend services every Sunday now and is located among church people with whom he is well acquainted and who are glad of the opportunity to help him.

Patriotism

It will be noted that this week there appears a number of patriotic items. It seems scarcely avoidable in the present conditions confronting us. As a world organization and as a general publication our sympathy goes out to all the people of the world and very much so to the Central Powers. As individuals we owe an obligation to the country in which we find our home; and above all to stand forth for the principles of righteousness, personal and national righteousness, for freedom and democracy.

The European War

After a lull in aggressive activities, the British have resumed a violent offensive on the Arras front, the entire week being marked by intense aerial activity. The Italians continue to surge forward in the rough country north of Trieste, and report eighty-five thousand prisoners in the past fifteen days. Brazil has voted to ally herself with the United States in resisting the Central Powers and the Spanish situation seems to become more grave each day. The party of nine United States commissioners have safely arrived at a Russian port, and it is expected they will do much to strengthen the hands of the new Russian Government.

President Smith

Since the joint council adjourned, President Frederick M. Smith has spent most of the time in the field. We have no direct advice, but from such information as has been received it appears he left Independence about May 17 to attend to important matters in the Rocky Mountain mission, visiting Elder James E. Kelley at Denver. Returning to Independence he left at once for Chicago and from there has proceeded to the extreme East to attend to vital matters for the church. The editors hope he may be able to attend the National Conference of Charities and Corrections on his return trip, as he is especially interested in this work, and the program this year is of more than usual importance.

Library Workers Notice

Detailed information for getting your library interests on a proper working basis may be secured from the secretary of the general commission, Vernon A. Reese, 3833 West Park Avenue, Chicago, Illinois. The commission is now conferring with the new gospel literature commission as to the feasibility of establishing a number of circulating sets of church books and tracts for loaning to nonmembers. This is a matter of vital interest to all of us. Has anyone had experience in this phase of the work which they are willing to tell the HERALD readers?

Much Storm Damage

On the evening of May 26 three tornadoes swept through the southern part of Missouri, Illinois and a part of Tennessee, resulting in the destruction of several hundred lives, many injured and property damage amounting to millions. On the 30th another struck southern Missouri and southern Illinois and killed about twenty-five, injuring scores. Then on June 2 a destructive storm was reported from eastern Kansas, southern Missouri and parts of Oklahoma and Arkansas, with one dead and twenty injured. On the same date a big circus tent in Uniontown, Pennsylvania was blown down and one killed, with a number injured. Heavy rains and destructive floods are reported from a number of quarters.

Food Speculation May Stop

In England food speculation has been prohibited by the ministry of food. In this country considerable agitation has been noted of late which is now assuming tangible form. The Senate has passed a bill making it a felony to hoard food supplies or destroy it for the purpose of raising prices. Federal indictments have been returned of late in Chicago against a number of egg speculators, while some time ago about as many onion dealers were indicted in the East. The inflated prices on coal and other necessities are to be the subject of immediate inquiries. The ultimate consumer, being ground between the upper and lower millstones, hopes there may be an adjustment somewhere.

Change in "Ensign" Management

We note that in accordance with the appointment by the joint council, Brother W. H. Deam who has so long acted as business manager of the Ensign Publishing House, has resigned his position and taken charge of one of the branches in Independence Stake. He has been succeeded by Bishop Mark H. Siegfried who has acted as editor of the *Ensign* in the past and at present is bishop of the Independence Stake. Brother Deam was employed by the Herald Publishing House for twenty-two years and has been

connected with the *Ensign* for about fourteen years. His name is well-known throughout the church as he has during these years contributed much in a literary way as well as mechanical, and the *HERALD* joins in wishing him continued success in his new work as a pastor.

Memorial Day in Lamoni

The day's events began with the flag raising ceremonies at the Herald Publishing House. The management have recently had erected on the lot north of the building a large pole that towers above the buildings and trees. On this a large flag was raised—though the new one eight by sixteen feet, had not arrived—while our community-fostered junior band effectively rendered the "Star-Spangled Banner." The address was by Elder Heman C. Smith, who among other things said the publishing house standing near should in the same manner as the flag, stand for the extension of the principles of truth in all the world—both emblems of God-recognized institutions back of them which should be a mighty factor in the maintenance of the rights of man. The usual march to the cemetery was concluded by the services under the auspices of the veterans of the Civil War, of which we have only a very few left, and some of them too feeble to be with their comrades. It seemed that more than usual took part in the exercises of the day, which means too much under the present circumstances.

Graceland Baccalaureate and Commencement

Owing to an injury to Elder Walter W. Smith, president of the Independence Stake, he was not able to be present to deliver the baccalaureate sermon to the Graceland College students as had been announced. Elder John F. Garver substituted in a very able manner, giving a most creditable discussion of our present duty in the world crisis. We have not learned the nature of Brother Walter's injuries, but are pleased to be advised that they are not serious, only such as prevented his attendance. The evening of June 1 was very rainy and disagreeable, so much so that the attendance at the commencement exercises was very small, even some of the graduates residing in town as well as members of the faculty being prevented from coming. Elder S. A. Burgess delivered the address of the evening, and since the stenographer was unable to come, he may be prevailed on to at least incorporate his ideas on the war as a test of character into some of his future productions, that many more may be benefited. A goodly number graduated from the various departments, as follows: Junior college, 7; academy, 8; commercial, 4; shorthand and typewriting, 8; piano, 1; oratory, 2; preparatory, 7.

Flag Raising at Graceland

On May 31 Graceland College observed class day. An extensive program had been arranged for, including a parade of decorated floats, for which the local commercial club had offered prizes, a basket dinner. The weather was so unfavorable these were called off. In the afternoon Elder J. F. Garver was the speaker on the occasion of the raising of a large flag, nine by eighteen feet in size, on the tower that before the declaration of hostilities carried one end of the wireless antennae at the college station. This makes the largest flag in this region and it can be seen for many miles in all directions. The speech by the stake president was fearlessly expressed and favorably received. He urged that this Nation had observed the example the Lord had established for all people, as recorded in the latter part of Doctrine and Covenants 95:6, and therefore was justified in proceeding by force to maintain the principles of democracy not only on this land but as a world condition, that the gospel might go to the nations. Other features of the day were tennis games by the students, and "broncho busting" by one of the western students. He successfully rode the worst outlaw horse and the most dangerous mule the community could bring forth, to the delight of a large crowd.

National Conference of Charities and Corrections

On June 6 to 13 the National Conference of Charities and Corrections will meet at Pittsburgh. The abolition of poverty was expected to be the topic for special consideration, but the intervention of the war has caused a change in the original plan which now will consider the social problems of the war, the special relief needed at home and abroad, the care of families of disabled soldiers, economy of food and the maintenance of standard of living, prohibition, the protection of women and children in industry will be presented by authority on these subjects. After-the-war problems will likewise come up for consideration. Among the speakers announced we note Herbert C. Hoover, William H. Taft, Samuel Gompers, and Miss Helen R. Y. Reid, director and convener of the ladies auxiliary of the Canadian patriotic fund, and Doctor Steward Paton of Princeton University. It is the need of consultation that causes this large gathering to be assembled at this time. Rural problems, public health, food and drug control, mobilization of the brain power of the Nation, are other special round table topics for consideration. Many of these problems will, no doubt, be discussed in department meetings, while the original theme will still be preserved in the presidential address "The conquest of poverty." The great and growing interest in these topics should be of interest to all of our readers.

ORIGINAL ARTICLES

GRACELAND EXTENSION INSTITUTE

Editorial comment in recent issues of the *HERALD* called attention to courses of instruction for the priesthood, calculated to improve their efficiency. This has prompted many to write us in a very general way, asking for advice or help. The only purpose of the institute is to serve those who desire to study. The following information may indicate something of the nature and scope of the courses offered.

The institute differs from a regular correspondence school in that no large enrollment fee is charged, and the student is left more on his own responsibility. The courses are designed primarily for self-improvement. The institute serves to bring together those who wish to study and those who are qualified to give helpful outlines and suggestions for study. The great burden of responsibility for the success of the effort must rest with the one desiring the improvement.

WHO SHOULD ENROLL

The courses of the institute are open to all grades of students, everywhere, provided they have had sufficient preliminary study to handle the subject selected in a satisfactory manner. Every young or middle-aged person in the church should be seeking to qualify for most efficient service in his particular field. Neither the church nor the world has place for the careless and indifferent worker. Especially does it seem desirable that young men designated for the priesthood should be studying to prepare for the work before them. We are commanded to seek learning, both by study and by faith.

Those who have been denied an early education must expect to take elementary work until prepared to advance to higher subjects. We should try to concentrate our efforts rather than to scatter them. Settle upon one or two subjects and master them before going on. Choose the subjects most directly in line with your particular calling in life.

OUR INSTRUCTORS

The faculty of the institute numbers forty-five men and women who have had the advantage of exceptional training. They gladly volunteer their services in the interests of the church, realizing that our common good depends upon the preparation of all for better service.

THE COURSES

Courses in English prove most popular. Those

who have had only a common school education or less should begin with grammar. Others who have had advanced work may profit by a short review of grammar and then add composition and rhetoric. For the priesthood special emphasis is laid upon organization of material, the proper use of words, the correction of faulty expression, etc.

Men who have had a fair education in English may gain great good from a splendid course offered in expression, or public speaking. As further training in the line of the priesthood, a strong course in homiletics, or the science of sermonizing, may be undertaken.

Prospective students who enjoy profound study in the more abstract sciences may take psychology or logic. But these subjects should not be undertaken by those unused to study.

Courses in law, economics, and sociology are especially profitable to men interested in the work of the bishopric and in the financial and social problems confronting the church.

For Book of Mormon students a splendid course is given in archæology. This offers an exceptional opportunity to study the most recent works under the direction of competent instructors.

Strong courses are offered in history. A variety of other subjects have been provided as there was demand. Still others are in prospect. New courses will be given in any field or subject where both a student and an instructor can be located.

ENROLLMENT

The present active student membership in the institute numbers about one hundred. The fee for any subject is two dollars and fifty cents. Missionaries and others upon an allowance basis may enroll in any subject for one dollar.

A complete catalogue of courses and an enrollment blank may be had for the asking. For full particulars address the registrar, the undersigned.

CHARLES B. WOODSTOCK.

LAMONI, IOWA.

The universal laws of mind in contact with mind, or communicating therewith, make it as necessary that the Lord's preachers know *how* to unfold the gospel story, as it is that they know what to unfold; and by the way, it isn't a bad idea to exercise some judgment as to what things to leave folded up.—James E. Yates.

MACHU PICCHU AND THE MEGALITHIC PEOPLE--PART 3

BY WILLIAM WOODHEAD

ONE OR TWO SETS OF FOUR BROTHERS

1. Manco was the youngest of four brothers.
1. Nephi was the youngest of four brothers.
2. Manco had a brother enemy or traitor.
2. Nephi had a brother enemy who wanted to kill him.
3. Manco became the first king of his people at Cuzco.
3. Nephi became the first king of his people at Nephi.
4. Manco was most skillful and handy.
4. Nephi was most skillful and handy.
5. Manco was provided with a divine emblem.
5. Nephi was provided with a divine emblem.
6. Manco's divine emblem pointed the way for them to travel.
6. Nephi's spindle pointed the way for them to travel.
7. Manco's divine emblem or compass led them to Cuzco.
7. Nephi's revelations led him to Nephi.
8. Manco's people were given a divine start.
8. Nephi's people were given a divine start.
9. Manco's name became an official Peruvian title.
9. Nephi's name became an official title among the Nephites.
10. Manco taught the megalithic people the arts of agriculture.
10. Nephi taught his people to be industrious and work in metals.
11. Manco's colony were white, bearded men.
11. Nephi's colony were of the white race.
12. Manco's colony crossed the sea.
12. Nephi's colony crossed the sea.
13. Manco's people had books and letters.
13. Nephi's people had books and letters.
14. Manco seems to have been a good all-around man.
14. Nephi seems to have been a good all-purpose man.

The names of the four brothers are variously given by different tribes, so also Noah's name is variously given by primitive races. In China he is Fohi, in India, Mann, and with the Aztecs, Nata.

The writer concludes that there is in these stories but one set of four brothers, that Manco the founder of the megalithic civilization in South America is the Book of Mormon Nephi, the founder of the Nephite-Lamanite civilization in the land of Nephi, and that the Nephites and Lamanites were the prim-

itive people whose annals Professor Bingham says were lost, which loss he thinks is a "calamity to mankind."

Nephi says that they took "seed of every kind with them into the wilderness," (1 Nephi 5) and that in the promised land they "began to till the earth and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem, and it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance." (1 Nephi 5:214, 215.)

As they journeyed in the wilderness, they found "beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and all manner of wild animals, which were for the use of men, and we did find all manner of ore, both of gold, and of silver, and of copper." (1 Nephi 5:216, 217.)

And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance, and we began to raise flocks, and herds, and animals of every kind. . . . And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver and of precious ores.—2 Nephi 4:15-21.

And we multiplied exceedingly and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood in buildings, and in machinery, and in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground and weapons of war.—Ibid., p. 137.

And behold, there was all manner of gold in both these lands, and of silver, and of precious ores of every kind; and there were curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich.—Helaman 2:130.

They [Peruvians] had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, tin, lead, and quicksilver.—Ancient America, p. 248.

Some of the languages of the country, and perhaps all, had names for iron.—Ibid., p. 248.

Professor Bingham and his colleague, O. F. Cook, no doubt would smile at the Nephite story of steel tools and machinery. But which is the most reasonable story to believe, the lever and stone hammer story, or the steel tools and machinery story? Their work is superior to anything of the kind in Europe or America! Is it not reasonable to believe that they had some kind of machinery to move those large blocks of stone out of their native bed? And also some kind of cranes to handle and place them in the walls? This steel tool story and machinery of the Book of Mormon takes the Devil out of the Spanish tales of "superhuman" work, and makes all look reasonable.

Mr. Cook says, "They thought nothing of handling blocks of stone that weigh over fifteen tons with a skill that has amazed all beholders."

"I, Nephi," tells some big ones, but not quite as

big as some writers do in reviewing Peruvian antiquities, their work by these writers is made to appear "superhuman," but quite reasonable when seen with men using tempered tools and machinery. It is said that the Peruvians worked iron mines near Lake Titicaca. (See Atlantis, pp. 140, 451.)

We noticed that Mr. Priest says, "All modern masonry, whether executed in Europe or America is inferior when compared with that of the ancient capital of the Incas." (Prehistoric America, p. 411.)

Professor Bingham of Yale University, and O. F. Cook, his colleague, and others, too, say the ancient Peruvians neither had tempered tools nor machinery, cranes, pulleys, nor squares; that they knew nothing of such mechanical contrivances. That being the case, the Peruvians did better and finer mason work without such tools than Europeans or Americans can do with all their modern contrivances and improvements! Does that sound reasonable? The Book of Mormon comes and says the Nephites of that country (who the writer thinks were the megalithic people) had steel tools and machinery. Which is the most reasonable story of all? This Nephite theory of steel tools and machinery dismisses the Devil story as in the building of the Cuzco fortress, and eliminates that "amazement in all beholders" at the fine work in fitting those fifteen-ton blocks of stone in the buildings of Olantaytambo, because the Nephite theory puts men to work there, not with a stone hammer and a hand spike, but with steel tools and machinery.

But bear in mind that great changes came to these people soon afterwards. That "barbarian invasion" about A. D. 200, when the megalithic king was slain and his army defeated, then several state leaders "rebelled against the young heir," and the old empire was thus divided and destroyed; then followed five hundred years of "anarchy" and "chaos," or about a thousand years of decadence, during which many of the "arts were lost." Then about 1200 A. D., Manco-Capac, a local king of Machu Picchu, and other Incas later on, conquered rival states and revived civilization and made Peru what it was when Pizarro arrived there. (See *National Geographic Magazine* for February, 1915.)

A CHRISTIAN NATION

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—4 Nephi 1: 3, 4.

Jesus had soon after his resurrection established his church among these people, and this was A. D.

36. Before this conversion they had for hundreds of years had racial wars, such as is indicated in the disputes with the four brothers.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God; there were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God; and how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; . . . and there was no contention in all the land.—4 Nephi 1: 17-21.

This is the golden age of the Book of Mormon people. "No manner of ites" indicates that by agreement the old racial names were dropped.

And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also; and he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church, and took upon them the name of Lamanites; therefore there began to be Lamanites again in the land.—4 Nephi 1: 22, 23.

The old racial name *Lamanites* appears again among these people, and likely with it that old intense racial hatred. But the new idea of a Christian church in South America with such a high standard of life, without selfish greed at a time when the ancestors of many of our readers were living in tents, clothed not in silks as now, but in the skins of animals, living by the chase and fishing, and were numbered among that "barbarian horde" who were beginning to push in the Roman outposts, and were pouring over its frontiers into the realms of the Cæsars, such a Christian era in South America, at that time pictured as one of the happiest people in the history of the race, with a continued Christian prosperity for about one hundred and sixty years, is certainly taking us into the land of doubt. We look at South America later and see there many aboriginal races, sullen, and worshiping idols, or the sun, but they are without a past, and without a future, and we wonder, was it their ancestors who destroyed that highly civilized race? Our ancestors, those barbarian hordes who sorely troubled Rome, are said to be now the most scientific people in the world, but the South Americans have retrograded.

This converted government we see abolished slavery without bloodshed, and abolished poverty without force, they were not rich and poor, bond and free now. They were before this Christian era. But no strife now, nor tumults, nor lyings, nor whoredoms, nor murders, nor any manner of lasciviousness, nor robbers, nor Lamanites, nor any man-

ner of ites. That old racial hatred, hatched out of the four brother dispute, had not passed through the melting pot of God's love, and they were reborn, and made new creatures in Christ. The church prospered, and the arts of civilized life cultivated, and the art of war done away by the love of man, and the love of God! But about A. D. 190 a cloud appeared in that southern land, the church or state began to have trouble. "A small part of the people had revolted, from the church, and took upon them the name of Lamanites, therefore there began to be Lamanites again in the land."

Those few people who "revolted" from the church seem to have done more than withdraw their fellowship from the church communion. We do not know how close the church and state were allied at the time of this revolt. The act of revolting is "particularly a renunciation of allegiance or fealty to one's sovereign, state or government; insurrection; rebellion; mutiny; sedition; as the revolt of the Netherlands against the Spanish yoke."

And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ. And it came to pass that when two hundred and ten years had passed away, there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more part of his gospel. . . . And again, there was another church which denied the Christ, and they did persecute the true church of Christ.—4 Nephi 1: 27-31.

And now it came to pass in this year, yea, in the two hundred and thirty-first year, there was a great division among the people. And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites, Jacobites, and Josephites, and Zoramites . . . And it came to pass that they who rejected the gospel, were called Lamanites, and Lemuelites, and Ishmaelites.—4 Nephi 1: 39-42.

(To be continued.)

THE ASSOCIATES OF THE YOUNG--NO. 3

[This article is one of a series by various writers on this subject. Other numbers will appear occasionally.—EDITORS.]

A COMMON AIM

It is not my purpose to take the ground that the young people of the church should be "clannish" among themselves nor that they should not have many and good friends outside the bounds of church membership. Surely the "stranger within the gates"—the church and any function pertaining to it—should be received with a genuine good-fellowship, for we are all brethren in the broad sense of the word, and there is nothing that will break the

ice of that feeling of reserve among strangers, whether of our own faith or another, and no surer way of making one want to come back than a hearty handclasp, one you may "feel" and a few sincere words of interest kindly spoken.

Yet there are reasons why the young people of our church should associate with one another, and perhaps the Lord had this in view as well as that of studying the church books when he inspired the organization of the Sunday school and Religio. Here the meeting is with one common aim—that of the study of God's word with a view to understanding it more thoroughly and thereby becoming better citizens and laborers in his kingdom, both here and hereafter. Here the talents of all may be exercised, especially in the Religio, by music and song, readings, papers, talks, debates and so on, and while the subjects need not always be so, they may be made to bear upon the problems and beliefs of the church in particular, with the assurance that they will be understood and appreciated and if need be, discussed by all alike. Here also is felt the Spirit of the Master, for truly has he said, "Where two or three are gathered together in my name there am I in the midst of them."

THE YOUNG PEOPLE'S PRAYER MEETINGS

The truth of this promise has been proven both with young and with old, more especially with the latter I believe, since the institution of young people's prayer meetings in recent years. I remember attending one reunion where, in order to avoid a clash in time with the other services a six o'clock prayer meeting was announced. It was a frosty morning, as reunion mornings are apt to be, but the earnest faces of the goodly number gathered there, the heartfelt prayers and testimonies given, sometimes with tears and stammering lips but just as acceptable to the One above and perhaps just as strengthening to those listening as the less emotional and more polished phraseology of more mature years, testified that there was a consecration among the future burden-bearers of the church and a desire to bear well those burdens. And the rising sun came up and touched the bowed heads softly as if with the promise of guidance and peace and success in years to come.

THE VALUE OF UNITY

It is generally conceded, I think, that the youth of the church wish to do right, in spite of the slips they sometimes make and the grave headshakings of some of those who have fought wisely and well (and I say it with the greatest of reverence for those pioneers) with their own weapons and who look with some doubt on modern methods of warfare; but the modern methods must be used to cope with the new

forms of temptation, which come not only as absolute wrongdoing but in the way of indifference and catering to worldly things. So the gathering of the young should not all be of a religious nature but socially sometimes, for relaxation and a general "good time" within the bounds of legitimate pleasure. And right here let me say that in the gatherings of the young people with whom my lot has been cast the amusements did not include "kissing games," dancing, nor the so-called "party games" which are next-door neighbors to the dance; and in the few cases where they were proposed (by nonmembers in most if not all cases) they died a violent death after a very brief existence or perished naturally from lack of support. "In unity there is strength" and it is much easier to stand for the right with a few compatriots at your back than alone, even though we do admire the one who is able to stand without backing.

I do not mean to say that there are not young people outside the church whose ideals of moral conduct are as high as our own, nor who do not live up to those ideals; but I do know that the other class is everywhere present and that strength is needed always, from human association as well as divine—that in the social gatherings of those of our own faith there is less danger of those pastimes of the world creeping in and a greater possibility of keeping an undertone of reverence running through all our joys and pleasures.

A REVERENTIAL UNDERTONE

I think this was brought more forcibly to my mind than ever before during General Conference last spring. A "hike" was planned (and, by the way, these "hikes" are becoming more and more popular at conferences and reunions, thanks to those wise ones who know how to keep young in heart, remember the exuberance of youthful spirits and help to direct them away from doubtful forms of amusement between services) and those who wished to go, about thirty in number, met early one morning on the lawn of the Stone Church. It was a beautiful morning and everyone was happy—so happy in fact, and with such effervescent ways of showing it, that some of the farmer folk and the automobilists along the country road smiled in sympathy as we passed by. But when the party turned into a secluded by-road and gathered in a little grove on the banks of the Missouri for a prayer meeting, every trace of lightness of speech and manner was laid aside and a spirit of reverence that matched the solemn sweep of the river at our feet and the wide arch of the blue heavens above our heads pervaded the assembly. And although there were young people there from far-away Canada, from the sunny South, from East and West, who had never seen each other's faces before and who perhaps will never meet again until

the great reunion, yet almost every one of those present gave expression to that feeling of reverence and gratitude to the Creator and manifested a common interest in the work that each must share. And each returned, I am sure, stronger and better for the experience, with one more pleasant memory in the past and one step upward toward the heights.

THE CHOOSING OF LIFE COMPANIONS

There is another reason, one in which the effects of the association of our young people are more far-reaching than in any other, perhaps—that of the choosing of a companion for life. That is made, in most cases, among those in the society of whom one is most constantly thrown. And while I do not say nor believe that everyone is worthy of that choice whose name is on the church record, nor that there have not been many happy marriages where one of the contracting parties was not a member, yet again "in unity there is strength" and those whose aims are not the same in religious matters lack just that much of reaching unity.

There have been many instances where the one outside the church has eventually joined, heart, hand, and soul in the work, and made a member to be proud of; yet there are many, too, where opposition or indifference on the part of the one has hindered the other spiritually, as well as in the compliance with the temporal law, and the church has suffered both in the loss of consecrated workers and in a financial way, to say nothing of the loss to the individuals themselves. Surely, if help comes from the association of those of our own faith who are but friends it must be needed in the daily living with one with whom the bond is as sacred and enduring as life itself, not only for the spiritual benefit of each, but that both may join hands in helping the work along in a financial way.

The principle of choosing from among those in the faith was set forth by the Lord when he forbade the intermarriage of the Israelites with their heathen neighbors. It was recognized by Abraham when he sent his servant in search of a wife for Isaac among his own people and again by Isaac when he, in compliance with the desire of Rebekah, his wife, charged his son Jacob not to choose a companion from among the Canaanites, but to journey to the home of Laban for his daughter. In section 111 of the Book of Doctrine and Covenants instruction is given to latter-day Israel intimating that God's will has not changed, and we are led to believe, by the accounts of his dealings with mankind in the past, that he will guide his children in this most important step the same as in any other.

Let us therefore choose our associates with wisdom, striving to be as a "city set on a hill" to those

outside the church and a friend worth having to those who are true and pure within.

GRACE BAUGHMAN.

A PARALLELISM

THE LAWS OF A TWOFOLD LIFE

For in Christ Jesus I have begotten you through the gospel.—Paul.

The soul process whereby the word begets sons and daughters into the kingdom of God is a mystery, but no less a fact.

Who would deny the facts pertaining to the law of physical life merely because those facts abound in mystery?

Silently within the soul and unseen to the eye the wonderful processes of the word of truth are effectuated and a soul is made ready for its new birth.

Mystery of mysteries, but the first birth of man upon the earth is veiled in as much wonderment.

Man's natural life being generated according to the law of life, must also be regenerated by similar law unto everlasting life, by means of the word of God.

The similarity of the spiritual conception and birth with that of the physical demonstrates their close relationship, and furnishes a key to the understanding of both.

The possibilities of the spiritual life, by birth and growth unto a measure of perfection supplies the only reason for there ever having been a physical creation of any kind.

All created things are, that it might be made possible for man in completeness of spiritual and physical life, to attain unto the fullness of joy; which fullness is the complement of a perfect life and of that perfection only.

Pursuing the great plan unto such exaltation, and following step by step the law of life, the word of God being the seed of regeneration, we now come to the next requirement: "Ye must be born again."

But bodies of flesh have been "stillborn" and consequently lifeless. The same is true of the spiritual birth—or at least that which was supposed to have been spiritual birth.

The natural law of cause and effect applies as touching principles governing an entrance into the kingdom of God, as elsewhere; and persons being "born of water" by baptism and not vitalized by the Spirit are of the "stillborn" class. They cannot respond to life-nourishing agencies, nor transmit life to others nor make any growth—they are without life.

"Ye must be born of water and of the spirit" in order to even so much as see the kingdom. The laying on of hands for the gift of the Holy Spirit,

regularly and lawfully done is as necessary as that the unfathomable power of God must touch and vitalize the fleshly body of the infant born into this world if that body, though wonderfully and even perfectly made, is to be endued with life.

The next essential in the law of life is that there be a constant stimulant drawn from the air through the process of breathing. Without this, the birth into life, and the miracle of first vitality is of no avail for death seizes the child.

Corresponding with this, those born into the kingdom need a constant stimulant to sustain their spiritual life, such as has been provided in the "abiding comforter, whom the world cannot receive."

The stimulus of the Holy Spirit may be had by the child of God for as constant use as the free air of heaven, but such a breath is not possible for those still in the chaos of unregenerate carnality, and who are not born into a renewal of life in Christ Jesus.

As the natural breath of air which is taken into the lungs will not cease altogether, and leave man in silent death, so long as all the other functions of life perform their part, even so the wonderfully stimulating power of the Holy Spirit will never abandon unto death so long as all other functions of spiritual existence are in working order.

Next in the law of existence upon the earth, after birth, vitalization, and the stimulating breath of air, comes the requirement for food. If all other things be supplied and the nourishment contained in food properties be withheld, or rejected when food is served, death, we all know, must ensue.

Certain regularity in partaking of meals is also of some consequence relating to life and good health. A meal to-day and nothing for a month will not suffice. Surfeiting to-day and famishing in hunger through a succession of to-morrows is not the best adjustment.

So also in the spiritual law of life, food other than the stimulus of the "still small voice" of the Abiding Comforter is needed; and that regularly.

In addition to the (sometimes) subconscious spirit of man which may be stimulated by Spirit, as compared to the air of the lungs in this parallelism, man also possesses a conscious mind.

This mind requires mental food in order that through mental digestion the spirit of man may receive the essence of intellectual vitality; and this in itself forms a rivulet of life which is no small tributary to the mighty stream of immortality which, singing the song of songs, flows 'twixt the banks of glory and honor and empties into the sea of eternity.

The best food supply for mental digestion is furnished through the preaching of the gospel—the term, *gospel*, taken in its true and most beautiful

sense to mean: all truth, whether pertaining to the highest heaven, the most remote star, the commonest particle of the earth, the smallest protoplasm, or the truth conferring the lowest depths of evil dominions.

These are all proper gospel themes and when treated upon by the kind of preaching which God has designed shall save them that believe, will furnish wholesome and digestible food for the best brain that ever sought sustenance at the table of intellectuality furnished by the Almighty God.

To obtain such food, the children of the kingdom must first possess an appetite for it; and this will be as instinctive to those who are born of water and of the Spirit, as it is for the infant child to refuse to be comforted until supplied by nature's provision at its mother's breast.

For sustenance: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."—Jesus.

For regularity: "Neglect not to assemble yourselves together, as the manner of some is."—Paul.

For inspiration: "Teach ye diligently the things pertaining to the kingdom, and my grace shall attend you."—The Lord.

EXERCISE

After the necessity of a food supply comes the requirement for exercise. Without activity the body, though cared for in every other respect, could not long survive.

Also in spiritual life, without activity in such service as the commandments of God require, no person's spirituality can long endure. He may have been born well, powerfully vitalized, constantly stimulated by the abiding Comforter for years, fed upon the best spiritual, mental and intellectual food that man by the cooperation of God can supply; and yet if such a well-favored person should persist in idleness and inactivity, doing nothing in the interest of the kingdom of God, failing to transmit of the life which was so graciously given—such a person is drifting toward the cataract of spiritual death.

"Whosoever hath, to him shall be given and he shall have in greater abundance; but whosoever continueth not to receive, from him shall be taken even that which he hath."—Jesus.

Two more points remain to complete the outline of this parallelism. Along with the consideration of the need for food and exercise comes the requirement for

LIGHT AND WARMTH

Were it not for the light of the sun no life could exist upon the earth. Sunshine performs a major part in the production of vegetable as well as

animal life. Sunshine puts the tints of color upon every blossom, sets the magic bow in the fairy mists of the clouds, draws vapor from the oceans to stream the silver sparkle through the rivers, and awakens the songs of the forest.

Sunshine is indispensable in the sick room, invigorating to every condition of health, and is the source of constant revelation to every creature having eyes to see the world of nature's wonders revealed by the sunlight.

Parallel with these facts runs the truth that the children of the kingdom of God, if their souls are to be enlightened by beholding the glories of that kingdom, are to enjoy the sunlight of direct and recurring revelation from God.

Divine revelation is to the kingdom of God what the sun is to the world. "And God hath set some in the church, first apostles, secondarily prophets." (Paul.) What blind folly for any church to teach and try to believe that the day of revelation is past. What are the eyes in the body for? Answer: To receive knowledge of things revealed in the light of the sun. What are the prophets set in the church for? Answer: As eyes to receive the light of revelation unto the church according to the measure of their several responsibilities. Who set the prophets in the church? Answer: God did. Who took them out? Answer: Men, working in cooperation with the power of evil. What is the condition of any church not having prophets divinely appointed to its ministry, and which denies that prophets may still speak by inspiration in the name of the Lord? Answer: It is a condition of blindness.

What unpleasantness lies unrevealed to such blind, and directly before him? Answer: The ditch. What is in the ditch? Answer: Mud and broken glass, ignorance and spiritual microbes, charged with malignant contagion. What will cleanse the unfortunate ditch pilgrim and purge the ignorant vagabond of all uncleanness? Answer: The washing of regeneration and renewal of life by being born again, of an incorruptible seed, and the drawing from the breasts of truth the "sincere milk of the word which is able to save your souls."

In former days it was not flesh and blood that revealed to Peter that Jesus is the Christ, but it was divine revelation. It was not flesh and blood that called Paul from the ditch as a persecutor, but divine revelation; so also the present-day man needs present-day revelation to keep him from falling in the present-day ditch.

Concluding this comparison of the laws of physical and spiritual life, let it be observed that in addition to all the points named herein, the condition of

WARMTH OF BODY AND OF HEART

is as vital an issue as any other.

Few things will kill quicker than cold and exposure to the merciless elements that are even chill.

In worldliness the chill of indifference to all that is holy, and the freezing cold of hatred for righteousness may be easily observed. But in the kingdom of God, *love* is the fire which gives out warmth, good will, and blessings, and is in itself the glowing hearthstone of the world, never ceasing to invite the weary traveler away from the cold of worldliness unto the radiant glow of peace and love, light and life, with the fellowship of Saints in a home of undying glory.

Love of man toward his Maker, love of God toward man, and of man for his fellow man forms a mighty triangle the strength of which, not worlds, nor time, nor eternity may ever weaken.

Love is the keystone in the arch of the most magnificent building which God has ever designed; the lode magnet of attraction of every good thing between the poles of eternity; while its glory illuminates the very gates of the kingdom of heaven, and gleams with warm and radiant power to the depths of every soul that is born therein anew.

"Let love be without dissimulation."

JAMES E. YATES.

OF GENERAL INTEREST

LIBERTY LOAN BONDS

[The United States Government is sending out to editors throughout the country, statements on behalf of the liberty loan. We are publishing herewith the latest copy received, as it should be of interest to our readers. This is one way in which those able to do so may help.—EDITORS.]

"There is not a single selfish element in the cause we are fighting for. . . . The supreme test of the Nation has come. We must all speak, act, and serve together."—Woodrow Wilson, President of the United States.

They also serve their country—
Who buy a Liberty Loan Bond.

THE FRENCH BOND BUYERS

The French people are the greatest investors in Government bonds in the world. At the close of the Franco-Prussian War in 1870 Germany demanded and collected from France \$1,000,000,000 indemnity. The French people, who were as loyal then in responding to their country's need as their soldiers are to-day, hastened to loan this tremendous sum to their country.

Their patriotism turned a great misfortune into a great benefit. Their thrift in thus saving their

money and investing it in Government bonds not only brought great prosperity to France but the bonds rose in value all over the world and made the French national credit good wherever civilization existed. Ten years after the bonds were issued they commanded a premium of 25 per cent.

What the American Nation is called upon to do in lending the American Government \$5,000,000,000 and taking its bonds therefor is little compared with the loan of \$1,000,000,000 to France after the Franco-Prussian War by the French people. Called upon to do much less than their present allies, the French, the American people will demonstrate that they are second to no people in the world in patriotic support of their Government.

THE TERMS OF THE LIBERTY LOAN.

The act authorizing the Liberty Loan Bonds of 1917 was passed April 24, 1917. It provides for the issuance of \$5,000,000,000 of 3½ per cent bonds, the interest payable semiannually on December 15 and June 15 of each year. The principal is repayable on or after the 15th day of June, 1932, at the option of the Government, and if this option is not exercised the bonds will run full 30 years and become due June 15, 1947.

The bonds are exempt both as to principal and interest from all taxation, national, State, county, or municipal, except the inheritance tax, which is really not a tax on the property, but on the transfer of property by will or inheritance.

The bonds are to be sold at par; that is, dollar for dollar, no premium and no discount. They are to be sold by the Treasurer of the United States and by all Federal Reserve banks. But all banks, national and State, post offices, and express companies have been designated as agents of the Government to receive applications for these bonds. It is almost as easy to purchase one of these bonds as it is to get a post-office money order.

It is not necessary to pay cash in full for a bond. One can pay down 2 per cent of the purchase price on application—that is, \$1 for a \$50 bond, \$2 for a \$100 bond, etc.—18 per cent on July 25, 1917; 20 per cent July 30, 1917; 30 per cent August 15, 1917; and the balance, 30 per cent, August 30, 1917.

WHAT A GOVERNMENT BOND IS

The Government of the United States has two methods of raising money. One is by taxation. The other is by the sale of bonds, which is a method of borrowing money.

The Government bond is the printed promise of the Government to pay back the borrowed sum of money at a certain time, and to pay interest on it at regular intervals until it is repaid.

The Government borrows money in this way only

after it has been given the right to do so by act of Congress approved by the President, and the terms of the loan are set out in the act.

Back of the promise of the Government stands the honor of the Government and all its taxing resources. Really the whole wealth of the Nation stands behind this solemn promise of the Government to pay.

This makes a United States Government bond the safest investment in the world. If the bond of the United States Government is not safe, no property in the United States is safe. If the United States cannot pay its bonds, it is hardly probable that it will be able to protect the citizens in their other rights.

The Liberty Loan Bonds of 1917 are especially attractive investments. Not only have they this absolute safety characteristic of all United States bonds but they are tax free not only from all existing taxes but from any war tax that may subsequently be levied. No State, city, nor county may tax them. The inheritance tax of the United States and of some States may affect them, or, rather, affect their transfer after death of the owner by will or by inheritance.

Another advantage these Liberty Loan Bonds possess is that if the Government issues bonds later on during this war at a higher rate of interest the holders of Liberty Loan Bonds will be allowed to exchange at par their bonds for bonds bearing the higher rate of interest.

WAR LOANS

Great Britain's estimated wealth is \$85,000,000,000; she has made three great loans since the commencement of the war, aggregating \$10,000,000,000. Her last loan was the greatest single loan ever floated in the history of the world. It was taken up in 30 days, 5,289,000 individuals subscribing to the loan. One person in every 11 inhabitants of the United Kingdom subscribed to this loan, and the average subscription was \$950, though a great many subscribers took only £1, or about \$5. The great number of subscribers to this loan is pointed out as evidence of the patriotism of the British people.

Germany's wealth is estimated at \$80,000,000,000. Germany has put out five loans since the commencement of the war, aggregating \$11,750,000,000. In Germany's latest loan 1 person in 13 of the population is reported to have subscribed, and the average amount taken by each subscriber was \$700.

Taking into consideration these figures, the \$5,000,000,000 loan of the United States with an estimated wealth of \$220,000,000,000 and a population of over 100,000,000 seems almost small. With a wealth nearly three times as great as that of Great

Britain it is trying to borrow less than one-half of what Great Britain has borrowed. With a population one and one-half times as large as that of Germany our loan is much less than half of the amount Germany has borrowed.

America's Liberty Loan is less than one-sixth of the bank deposits in our country. An ordinary borrower does not think he is ruining himself when he borrows 40 per cent of the value of his property.

The United States is borrowing less than 3 per cent of its wealth.

THRIFT AND LIBERTY LOAN BONDS

There is a great campaign for thrift being conducted all over the United States—thrift in production by the farmer and other producers, thrift in economy in use and consumption by all persons, and thrift in saving. This thrift campaign is nation-wide. Not only have business, manufacturing, agricultural, and other associations and individuals taken up this campaign, but it has been carried into universities, colleges, and schools.

In connection with the last aspect of this thrift campaign, that of saving, the Liberty Loan Bonds of 1917 offer an ideal investment of savings for small investors. No other small investment, or large one either for that matter, has quite the advantages that the Liberty Loan Bond has. Savings invested in a Liberty Loan Bond are just as safe as it is possible to make them and will constantly draw interest. While the interest is only 3½ per cent, the bonds being nontaxable makes the investment the equivalent of a 5 or 6 per cent interest-drawing investment in ordinary securities.

Not only is the investment absolutely safe but it is practically as readily converted into money as a United States Treasury note. To dispose of one of these Liberty Loan Bonds may require the owner to go to a bank instead of passing it over a counter. Yet this is an advantage. The trouble and time required to convert the bond into cash will give the owner time for thought and reconsideration, and it is not improbable that in many instances the result will be that the savings invested in a Liberty Loan Bond will be preserved intact where savings in money would be spent, in part if not in whole.

There is one other incident to be considered in regard to the purchase of a Liberty Loan Bond. The investment has a nature which should appeal to every American citizen. It is backing our Government, helping the winning of a victory for America in war. This has no money value, but it has a value not to be measured in dollars and cents.

LIBERTY LOAN BONDS—PATRIOTIC AND SAFE

The patriotic nature of an investment in the Liberty Loan Bonds of 1917 is something that all Amer-

icans will consider. The fact that in purchasing such a bond the investor is lending his money to his Government—to his country—to prosecute a great war, gives the investment a dignity that the ordinary investment does not possess. The uses to which the money is to be put, the noble purposes to which it is to be devoted, all are things which appeal more or less to the American heart.

But let no one be led by these considerations to look on buying a Liberty Loan Bond as a piece of benevolence or merely a contribution to a worthy cause. The Liberty Loan Bond is as good an investment as an American citizen can well make. The rate of interest it bears may seem small, but when its absolute safety is considered and the fact that it is non-taxable, and the further fact that it is to be immune from any taxes which later on may be levied by reason of this war, and still another fact that in case the United States Government should later during this war have to borrow more money and pay a higher rate of interest, that the holders of these bonds can secure bonds bearing that higher rate—when all these things are considered, an investment in Liberty Loan Bonds possesses advantages that no other investment in the world possesses.

There is another point which wise and thoughtful people will give due consideration to and that is an investment in Liberty Loan Bonds is an investment in the defense and preservation of all their other property and all they hold dear—the preservation of their liberties. We would be in danger, if all our citizens refused to lend their money to the Government, of losing all that we have—our property, our liberties, and our national honor. It has come to this, that we must fight for these things, and to wage war in this day and time requires not only men and arms but great sums of money.

Subscribers to Liberty Loan Bonds are charter members of a society to maintain American honor and to maintain democracy here and in other parts of the world. Honor and interest, patriotism and business judgment all argue the wisdom of an investment in Liberty Loan Bonds.

There are certain facts which have been noted from time to time, which fit into none of the popular theories concerning the state of the arts of the mound builders. It has been stated, and often repeated, that they had no knowledge of smelting or casting metals, yet the recent discoveries in Wisconsin of implements of copper cast in molds—as well as the molds themselves, of various patterns, and wrought with much skill—prove that the age of metallurgical arts had dawned in that region at least.—Foot-Prints of Vanished Races, p. 108.

DARK HOUR AHEAD FOR AMERICANS

[The following appeared under this heading in *The Evening Index*, of San Bernardino, California, for May 28.—EDITORS.]

The people are facing the darkest hour in the history of the world, according to the view of Reverend Thomas W. Williams of Los Angeles, who delivered two lectures in San Bernardino, Sunday. Mr. Williams, who is known throughout the United States as the friend and helper of the humbler classes, was the guest of former Mayor George H. Wixom, and spoke at the Reorganized Church of Jesus Christ of Latter Day Saints.

"This is the darkest hour in the history of the world," said Mr. Williams. "No other has been fraught with such frightful consequences. Civilization is trembling in the balance. We are at the crest of a seething volcano which, at any moment, may break forth and engulf us all.

"Shall we go forward or backward? Shall we rise to greater heights of civilization and culture, or resort to savagery and barbarism? Are we to permit the baser passions, hate, lust, murder to triumph?"

HORRORS OF WAR FACED

"There can be no standing still. We cannot defer our decision. We must not sidestep. Europe today is a great charnal house. All the imps of hell have been let loose. It is all and more than Sherman said of war.

"As Americans we have been onlookers—disinterested spectators. All this is changed now. War is not knocking at our door. It has ruthlessly broken in, and it threatens our entire structure.

"Millions and millions of our young men—the very flower of our manhood—must go down in battle. Millions will come back home, crippled and maimed for life. This is the price of war. Famine will stalk abroad at midday in the devastated old world countries. The wolf of hunger will do battle in our own beloved land.

"What is the solution? So long as men's interests clash, just so long will we have war. When men's interests are made identical they will no longer fight.

"We are brothers, all of us, whether we be Germans, English, French, Italians, Americans, or what not. Let us not hold the thought of hatred and revenge. The war solvent is love, not hate; service, not greed. We must see the other man's interests as well as our own."

LET THE PEOPLE DECIDE

"We cannot—we must not—climb to glory over the crushed bodies and the blasted hopes of unsuccess-

cessful rivals. Let us throw ourselves into the world's service.

"In a republic like ours, the people are the Government. Theirs is the last word. I believe that this question of conscription should go to the people, and if the majority of the people of America place the stamp of approval thereon, all of us should be in accord.

"The young men who shoulder the gun should be taken into the confidence of the Nation. They should know why they fight. We cannot send them forth as dumb oxen to fight for the mere act of fighting."

CONQUEST WAR UNWORTHY

"There is not a man in America but who would give his last drop of blood for democracy and civilization. We should not demand service for less.

"Let the allied powers follow the lead of Russia and disavow conquest and territorial acquisition. Then revolution in Germany will make our American army abroad unnecessary.

"A war for commercial supremacy—a war for conquest—is unworthy our passion and our patriotism.

"May the people of America rise to the demands of the hour and set the pace that other nations may follow!"

THE DOCTRINE OF FATALISM

[The following extracts are taken from a synopsis of a sermon by Elder Samuel Wood printed in the *Western World* of Bandon, Oregon, May 17, 1917. These children lost their lives because a motor boat collided with a submerged pile about fifty feet from shore. While all may not agree that man is the sole dictator of his own course, yet it is doubtless true that we blame God or the laws of nature for many things for which we or other men are ourselves at fault.—EDITORS.]

We have assembled here this afternoon for the purpose of paying our last feeble tribute to the memory of these little girls, to express our sympathy and offer words of encouragement, consolation and comfort to the bereaved. As your spokesman, I feel deeply the delicacy of the position and trust that what I shall say may at least cheer and encourage all those who have been made to mourn as a result of this fatal accident.

We are aware of the fact that many good people believe in the doctrine of fatalism, and lay this pathetic tragedy to the direct action of the gods of fate. But with all due respect for the religious convictions of others I wish to place especial accent upon the word *accident*, and say that fate had nothing to do with it. Nay, there is no such thing as fatalism or predestination for the individual.

Man—the race—is the architect of his own destiny. But incidental to our existence (our compli-

cated commercial and industrial pursuits as well as our pleasure-seeking) we are subject to accidents. But no accident ever happened that could not have been prevented. In our mastery over nature we become overconfident in our magnificent achievements—a sense of too great security and even carelessness brings destruction and death that shocks the world. The mighty *Titanic*, "unsinkable though she were cut in two," encountered an iceberg in the north Atlantic and went to the bottom with her thousand passengers from the "best families" of the earth. In our opinion God had absolutely nothing to do with it, yet God, by his law, is the supreme and absolute ruler of the universe. By his law, mountains of ice were floating in the water through which the *Titanic* was speeding.

In this particular case piling have been left in the Coquille River, which for years have been a constant menace to navigation during the high water periods. No human being, without the eyes of a seer, could have discerned from the pilot house the neglected piling that sent these innocent children to a premature grave. It were necessary for God to constantly perform miracles unsolicited and unappreciated, in order to prevent disaster in the face of such neglect.

Man, having been created in the likeness of God—a free agent, endowed with intelligence and creative genius—was placed on this beautiful earth which is supplied with an abundance of the raw materials necessary for his life and happiness. But the law is absolutely fixed and he must learn to apply his energies harmoniously. This is Nature's school. Her textbooks are found in the laboratory of the universe. Her methods are hard and rigorous. Her law, which is absolute justice, knows no mercy. The Great Teacher grants no excuses, tolerates no truancy, shows no partiality. The just and the unjust alike must learn this lesson or the lash is not spared. This is the law and however hard it may seem for the imperfect man to keep the perfect law, there is no other law for him! What is true of the material world is equally true of the spiritual—but one right course is open to man and he must walk therein or suffer the consequences.

The fall of an imperfect wall crushes the workmen beneath its ruins. But accidents can, and are being prevented; though it may seem necessary to burn women and children in a Chicago theater in order to arouse public sentiment to the elimination of fire traps in the shape of pleasure resorts, yet such terrible destruction of life and property is uncalled for and inexcusable. But man, aside from being greedy and selfish, is headstrong and stubborn, many times to his own utter destruction. He is slow to profit by the experience of others and only

learns wisdom by the things that he suffers. He seeks to excuse his own blunders by the interference of fate or the imperfections of nature. But the gods of fate flee with the enlightenment of the man and the eradication of superstition; and the imperfections of nature when viewed from the proper angle reveal her greatest beauty and finest workmanship.

As a race we have paid a terrible price for what we have achieved. The story of man's private life as well as his glorious annals is written in blood. At the present time thousands are sacrificed annually to our industries and pleasure. Indeed, so great has been the toll that "safety first" is a modern phrase.

To the heartbroken we would say: There is no such thing as fatalism. Your life is just as free as that of any other man in the world. You are the absolute dictator of your own course. There is but one thing that is fixed or predestined, and that is the law of the universe—the law of God—and you are accountable to him only for keeping that law. You have one beautiful little gem left that is fully worth your effort. Remember, that right living and right thoughts are the law of liberty of action, and liberty of conscience, which will bring the reunion of souls in eternity. To all who mourn this sad accident, I would say: Bury deep in the secret recesses of your heart the trials of this day. Although the heavens may be overcast, behold there is a rift in the clouds, and though you "walk in the valley and shadow of death" the sun will shine through, to bright your footsteps in paths of peace and happiness.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Need of Personal Culture in Our Girls

(An address delivered before a meeting of the General Woman's Auxiliary Convention at Lamoni last April. Sister Short is supervisor of art in the manual training high school of Kansas City, Missouri.)

Because a nation rises no higher than its mothers, and because the women of to-morrow are the girls of to-day, it assuredly behooves us to consider the girl as worthy of our best love and consideration. "As the twig is bent, so the bough is inclined," but "old heads do not belong on young shoulders"—then what? Shall we *bend* them? I say no. They are past the twig age. We are looking at the budding bough of spring, already inclined. I suppose there was never a girl in the world who did not tire of good advice. People are continually telling girls what to do or not to do. I heard a girl impatiently remark that her mother could give advice by the yard, gallon, bushel or acre! It is a joy to be left sometimes to do as we please. But what do we please? I shall always remember my big brother for telling me, after father died, "Little sister, I want you to have whatever you

want, but for godness' sake be careful what you make up your mind to want."

Right there came one of the big lessons of life to the girl. She could have what she desired. The things she loved to do could be done, but there was a dignified responsibility back—a trust that was also incentive—and the girl will live up to what is expected of her.

Then let us expect the refined girl, take her as much for granted as we can without being absolutely blind. Almost always she will live up. Why, since the *Literary Digest* started their last advertising campaign telling what kind of people read the *Digest*, I felt that my self-respect could not be maintained without reading their paper.

So it seems to me the task is half finished when a girl gets to the realization of her own standing and value. Why, the kind of woman I am going to be when I'm thirty, thirty-five, forty, is being determined right now, by the habits I'm forming to-day. I must always be in the company of myself, never a vacation or afternoon off. Do I want to be an interesting companion, a keen observer, a happy enthusiast for the me of to-day?

What people can dream, they can grow to be; inspiration leads to achievement. If a girl's vision is directed toward a noble, gracious womanhood, the kind that realizes true values in the scale of what is worth while, that woman she may grow to be. If some queen of the movies embodies all she knows of desirable attainment, her bough is inclined toward false standards, and the artifices which attract by an outward instead of an inward loveliness. Hero worship plays a lead part in forming the ideals, hence the finished product, if there be a finished product, of girlhood. How we admire the cultured woman! the woman who has the innate charm of knowing what to do during all circumstances. The woman who says the pleasing thing—who has the mark of birth and breeding shown by the fitness of her every act. Why, take her voice, its quality and appeal. She is charming in that her speech is well modulated in tone, more charming in that the words are correct and well chosen, and most charming in that they bear the stamp of root culture—consideration for others. One of the most glaring rudenesses in which we indulge is the way we let self enter into our conversation. It is a sort of hobby of mine to preach this particular kind of culture expression no matter what else I am supposed to be teaching. I have plead in behalf of the reply that shows interest in another; and against the trade last form of compliment; you know, the kind that says, "if you can tell me a bit of flattery, I shall be pleasant in return." Then there is this common form of conversation:

"Oh, say, I got val lace for three cents a yard at Emery's to-day."

"I paid four for mine."

"I got a whole bushel of potatoes, too, thought I might as well."

"I've been buying mine by the peck, seems about as cheap."

"Ted likes his with the skins on, then meat and gravy."

"Henry must have his mashed and then I make croquettes for breakfast."

"I usually cook oatmeal for breakfast, it's good for the children."

"Well, we must have eggs and ham or bacon."

"I get so sick of eggs, George has to be careful what he eats."

"Henry could thrive on hard-tack," and so on; I, and possibly George; I, and possibly Henry. Two separate monologues with no point of connection.

There is undoubtedly a need for culture right here. I have my five high school classes on the look-out right now for chances to reply with interest to remarks. If one

says, "I have a headache this morning," the other is not to reply, "I had one, let's see, Wednesday I reckon it was," but "Oh, that's too bad, do you suppose your eyes are causing it?" or something of that sort.

It seems, too, there is a very definite reason why Latter Day Saint girls should be the sweetest and most cultured of all girls in the world. The reason for these "I and I" conversations is apparent. Each is thinking only of self, and is rude enough not to care who knows it. Our girls are expected to have higher standards. In the Independence high school we have had more to do with forming the town's attitude toward the Saints than any other one factor. There is a grave responsibility on the girl; it is hard to overestimate the chance an attractive, cultured girl has in raising our standards high. Some of the older established teachers in the Independence high school told me that if one of our girls did unwise, undignified things—not just jolly girl pranks of course—but illbred things, the shock was much greater, and their criticisms were apt to be harsh because so much more was expected. We of the church nearly burst with pride when Brother F. M. or John Rushton came up for an assembly talk. Surely it helps to spread the gospel when they can feel sure of our girls, that they know and can do the nice and correct thing. Much harm is done by well-meaning blunderers, as much or more than actually ill-intentioned meddlers do.

There was a little girl who came to school last year, whose father owned a greenhouse. I knew that Marion was fond of me because I could detect it, deep at the roots of certain actions. Never by any direct look or act could I have reached such a conclusion. She brought flowers to me instead of the other teachers, but her crisp sweetpeas of early spring were blighted in the giving. "Do you want these things?" "I'm sick of carting these old flowers around" or "We have so many flowers that I sure get tired of them." How ungracious it is to give, like Marion, the gift without its garnish of joy in giving!

Then there are the little things, the signs and earmarks of culture. Many of them have unselfishness again at root. A girl whose hands and feet seem always out of place is apt to be thinking more about their placing than of other's conversation or ease. A girl who helps herself first, or to the most choice things is thinking to gratify self, and thereby commits rudeness. When we embarrass others, the awkward situation is based on selfishness, or thoughtlessness, which after all is a branch of the same.

I would say, not by much advice and legislation, not by adding rules and regulations, but by precept, by placing responsibility in the girl, place her own value high to her, and the kind of culture which will build Zion will be the outgrowth. I remember one day, after my little nephew had been particularly unfortunate in the turns his mischief had taken, his mother said at the prayer time that evening, "hadn't you better ask the Good Man to make you a better boy to-morrow?" He puckered his little forehead, shook his curly head and said, "No mother, I don't think that would do much good unless I get the ide'—if I get the ide' to not slide down grandmother's terrace, I can do it without bother'n anybody."

Let us then get the "ide'!"

True culture does not come from between the covers of Chesterfield's Letters or Good Manners for All Occasions nor yet by observation, though much of the genteel technique may be studied and learned. It is marked by a certain openness of mind to learn the daily lessons in life's school; a certain willingness of heart, to give and to receive; a certain gentleness of speech and action which puts at ease, both others and ourself.

RUBY I. SHORT.

A New Local

DECATUR, NEBRASKA

We have word of the organizing of a local auxiliary at Decatur, Nebraska. Sister Ira Lewis is president, and we understand they have an active relief and service department, as well as one or two study circles. These sisters should feel greatly encouraged, and determine to go steadily forward, for while oftentimes things occur to dishearten the workers in any line of good endeavor, the results are surely greater than one can estimate, if there is no giving way to the obstacles. The powers of evil are always alert, and seek to overthrow and discourage those who struggle to lift the banner of God higher, but as Saints we should recognize these assaults for what they are, and determine to let "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," "separate us from the love of God, which is in Christ Jesus our Lord." So these local societies should keep going, keep studying to improve, keep unity in their midst, resist the powers which assail, and thus be able to point to a definite work well performed in that corner of the Lord's vineyard in which they are called to labor.

Slumber Song

Why are you smiling, baby mine,
As you rest in my arms while the shadows creep?
Are the angel children hovering near,
And crooning softly into your ear
Tales of the Land of Sleep?

Why do your trembling eyelids rest,
So fitfully over your eyes so blue?
Do the happy visions of Dreamland bright
Flit before you with coming night,
As softly as falls heaven's dew?

Ah, if only the mother-love
Could guard you ever, my little one;
Could it but keep that baby face
Pure and glad through the passing days,
My mother-task would be done!

CHARLOTTE DRYDEN.

Report of Secretary to Late Convention

The total enrollment of the Woman's Auxiliary for the year 1916 in districts and unorganized territory, is 2,955. Number of districts reporting, 11.

Number of locals reporting, including those enrolled in districts, and all clubs, classes, societies, etc., 66.

Departments represented are as follows: Home and child welfare, in 13 locals; educational, in 48 locals; relief and service, in 100 locals; young women's, in 29 locals.

New stake organizations: Independence Stake had been organized in September, 1915, but in July, 1916, was reorganized into three stakes, namely, Independence, Kansas City, and Holden. Lamoni Stake was organized with a full corps of officers in August, 1916. Chatham, Ontario, in February, 1917. Southern Michigan and Northern Indiana in 1916.

New local organizations: There are 33 new organizations reported in branches of the church in the following states: Missouri 15, Kansas 1, Ohio 4, Iowa 2, Ontario 1, Michigan 3, California 1, Pennsylvania 1.

The departments are represented in these new locals as follows: Educational 7, relief and service 23, home and child welfare 9, young woman's 10.

The above statistical report is only an estimate based on reports received this year and reports of 1915 from locals or organizations not reporting in 1916, which we know are active, having been in communication with them during the year.

Field workers: One general field worker and eleven district field workers were appointed following the General Convention of 1916. The general field worker, Mrs. M. A. Etzenhouser, reports in full to the convention and eight of the district field workers report organizations and activities in the auxiliary work.

MRS. J. A. GARDNER, *General Secretary.*

INDEPENDENCE, MISSOURI, March 10, 1917.

Financial Report of Treasurer

BALANCE ON HAND, JANUARY 20, 1916	
General fund, per capita tax	\$ 77.69
Children's Home	85.79
	\$ 163.48
Overdraft in leaflet fund .....	.20
	\$ 163.28
RECEIVED TO DATE, FEBRUARY 13, 1917	
General fund	\$ 260.88
Children's Home fund	538.61
Old Folk's Home	31.00
Sanitarium	6.00
Sarcophagus	1.00
Leaflet fund	38.79
Year Book fund	40.95
	\$ 917.23
Total receipts to date	\$1,080.51
PAID OUT TO DATE—GENERAL FUND	
1916 From January to July, Underwood Typewriter Co.	\$38.25
February 15. Bryant & Douglas Stationary Co.	1.15
March 17. Carrie Maitland, Typewriter Rent	5.00
April 20. C. W. Brady, stamped envelopes	31.50
April 20. Mrs. J. A. Gardner material, stamps, etc., used in the work on the Year Book and Constitution ..	7.21
May 17. H. R. Mills, secretary supplies .....	.75
May 17. Ensign Publishing House, programs printing, etc.	24.83
June 13. Mrs. H. O. Smith, on account of work done by secretary	5.00
July 6. Mrs. H. O. Smith, on account of work done by secretary	6.00
July 5. Mrs. J. A. Gardner, railroad fare to Lamoni and incidental expenses on Year Book work	9.49
August 1. Mrs. W. W. Smith, stamps	1.00
August 2. Mrs. B. M. Anderson, stamps	2.00
August 2. Mrs. F. M. Smith, stamps	2.00
August 31. C. W. Brady, stamped envelopes	10.54
October 10. Mrs. Lydia T. Wight, stamps	2.00
October 14. Mrs. Lulu Sandy, superintendent exp.	1.20
October 14. Mrs. J. A. Gardner, expense on committee work, etc.	7.26
November 6. Ensign Publishing House, stationery and printing	15.62
December 12. Mrs. Edith Cochran railway fare	4.36

December 15. C. W. Brady, stamped envelopes	10.54
January 14. C. W. Brady large stamped envelopes	1.10
1917 January 14. Mrs. F. M. Smith, for Mrs. Helen Smith, superintendent expenses	2.46
C. W. Brady, stamped envelopes	10.54
January 15. Mrs. J. A. Gardner, stamps, books, stationery, etc.	6.77
January 20. Mrs. A. Morgan, stenography work	1.00
February 6. Mrs. F. M. Smith, president expenses	5.00
February 6. Mrs. J. A. Gardner, general treasurer Expenses	\$ 1.41

	\$213.98
Paid to the Year Book fund, July 6, 1916	44.40
March 6. Leaflet fund, Mrs. D. J. Krahl, stamps	2.00
February 6. Herald Publishing House	36.00
	\$ 38.00

CONTRIBUTED TO OTHER FUNDS

February 25. Children's Home	\$100.00
November 6. Children's Home	150.00
1917 January 9. Children's Home	150.00
January 15. Children's Home	100.00
February 6. Children's Home	100.00
	\$600.00
January 15. Old Folks' Home	31.00
January 15. Sanitarium	6.00
July 10. Sarcophagus	1.00

	\$934.38
Balance on hand	\$146.13
Balance in general fund	\$124.59
Balance in Leaflet fund .....	.59
Balance in Children's Home fund	24.40
	\$149.58
Overdraft in Year Book fund	3.45
	\$146.13

Balance in bank, February 12, 1917	\$136.46
Cash on hand	6.00
Stamps on hand	3.67
	\$146.13

MRS. J. A. GARDNER, *General Treasurer.*

Audited and found correct, and cash verified.

DELLA BRADWOOD,

ZADIE M. RODGER,

LOUISE GEISCH,

Auditing Committee.

February 12, 1917.

Tuberculosis in War Time

(Department of tuberculosis warns against forgetfulness. Tuberculosis may increase as a result of war.)

The people of the United States should in no wise relax their vigilance in the campaign against tuberculosis. Because there has been an apparent decrease in the mortality and incidence of this disease is no reason why we citizens should lose interest in the winning fight. There are at present very grave reasons why increased watchfulness should take possession of every man and woman and child throughout the States. The experience with tuberculosis of the

nations at war in Europe ought not to be lost on the citizens of Iowa. It is known that tuberculosis among the troops on European battlefields exists to an alarming extent. This is to be expected. As a result of exposure and depressive influences of war, the tubercule bacillus becomes most potential. Recently Doctor Herman Biggs returned from France, having been called there by the French Government to battle against tuberculosis. He found tuberculosis most prevalent in the French hospitals. His experience and observation should inspire the leaders in the antituberculosis campaign to redouble their efforts. A great percentage of soldiers returning from the front to the Canadian hospitals are found to be afflicted with tuberculosis. The mobilization of large bodies of men in our states will increase appreciably, whether these men go to the front or not, the incidence of tuberculosis. When, however, our men are transported to European battle lines, we shall find great need of a most efficient organization to handle the tuberculosis situation. It is important that everywhere should now begin the construction of a line of hospitals especially equipped for the treatment of tuberculosis. The counties with the larger centers of population should at once begin the planning of adequate hospital facilities, not only for tuberculosis but for medical and surgical diseases as well.

LETTER DEPARTMENT

South Sea Island Mission

Another year has rolled around and we are met face to face with the activities of the opening of another conference year. Scarcely had we commenced the work of the year just past when we were brought face to face with this: "Time and tide wait for no man." The writer left Papeete on the afternoon of March 9 on a small schooner for Tikahau, where the mission conference was to be held, by way of the island of Rairoa. We reached our destination on the afternoon of the 11th.

Varied are the experiences of the missionary in these isles, as we have written to you before; but our experiences upon pulling anchor in Papeete on this trip climaxed all for excitement and suspense. We did not have to wait unreasonably long for the departure of this schooner, but shortly before the time for pulling anchor the sailors left for the market place, for the purpose as they stated of purchasing a selection of vegetables, water and muskmelons. The hour arrived and no sailors were to be seen. The captain was seen coming down the street storming at every pace, and upon his approach we learned that he had imbibed one too many. Upon inquiry he stated that the sailors were in the grog shop and refused to come. The police was summoned and sent for the drunken crew. Upon their arrival the storm began in dead earnest, the captain pouring forth a volley of blasphemous chastisement, while the sailors with angered resentment returned the charge.

It was with trouble that we managed with the owner of the vessel who runs a mercantile store in Papeete to get the crew in the scow, by which we were conveyed to the schooner which had been pulled away from the wharf for departure. The anchor was pulled but not through unity of mind and conversation, for the captain and sailors were still villainously charging each other with all manner of deviltry. Upon the pulling of the anchor the pilot boat snatched our rope, and we were off for the grand pass, the crew still raging. As the pilot let loose our rope the captain

was holding the wheel. One of the sailors, still enraged, was sitting near the wheel, and after some exchange of wrathful words, the captain ordered the sailor forward to the hatch. The sailor obeyed but slothfully, resenting the orders at every step, which enraged to the highest tension the captain who at once let loose the wheel (another sailor grabbing it quickly) and chased the sailor to the hatch. The drunken sailor reached for the iron handle of the pump as a weapon, but fortunately it was fastened, which prohibited him in getting it raised in time to strike the captain. They clutched and fell, then began to choke each other with angered fierceness.

We realized that something must be done at once or we would meet peril at sea as the darkness had nearly covered us with its canopy. We called to one of the young sailors who was not so drunk, and together with his help we persuaded, pulled at legs, arms and hair until the two enraged men were separated. We influenced the captain to return to the wheel and made the sailor go to sleep on the hatch, thereby sleeping off his stupor. No more was said, but you may rest assured that the writer would have returned to Papeete had it been possible. We continued to trust the Strong for strength, knowing that he had protected us upon former trips, and firmly realizing that he would not forsake us that night at sea with storm clouds hovering around us, and a drunken crew as our ship's temporal protection.

The Mormon elders had previously been to Rairoa and arranged for the building of a small, cheap assembly house, the president of their mission having left there some time before this for Papeete for the purpose of purchasing the lumber. Upon the natives seeing me on the schooner, they at once thought that it was the Mormon president, whereupon we received a cool reception until we had made ourselves known. The Mormons had previously circulated a story that they were about to baptize sixty people on the island. Upon our arrival we learned that up to date they had not baptized a single soul. To the contrary we immersed two beneath the ocean wave prior to our departure from the island on the morning of the 29th.

While we remained in this island we experienced the intervention of divine power in our ministrations. In administering to the sick as well as in the dispensing of the word the power of the One who called us to labor was manifested to the recognition of the Saints and many without. We gathered the Saints and many nonmembers together and on the morning of the 29th six small cutters left for the island of Tikahau. There were one hundred and forty-seven, large and small, on board including many young people in and out of the church. It being very calm at sea we were not able to reach the city of the Saints in Tikahau that evening; we therefore anchored at the pass for the night. We went ashore to sleep (?) as sleeping space was at a premium on the deck of our small cutter. There being no kind of inclosure on shore we took a native mat after drinking a cup of warm tea, and by the side of our native brethren slept on the sandy shores of the great Pacific with no covering but the moonlit heavens. During the night another cutter arrived and upon awaking the morning following we found that it was from the island of Amanu, an island to the extreme eastern end of the mission, also the island where rests the body of beloved Brother C. H. Lake. After grouping the boats and having our morning prayer we again set sail for the city. We were not long, however, in reaching this place, and were soon exchanging handshakes and words of gladness with Brother and Sister A. H. Christensen, who had previously reached the island, and the native Saints from Taenga, Fakarava, those of Tikahau and others who had assembled.

The first part of the first week of April the conventions

were held with nothing of an extraordinary nature transpiring, and upon the 5th the long looked for day arrived. The natives of the island had completed a neat little chapel at a cost of a little over two thousand dollars (French dollars). The crowd assembled at the hour of nine and well, you may know that the native was in full costume. The sisters were to be seen with large figured Japanese silk dresses made mother-hubbard fashion; others were adorned with vari-colored and styled silks. The brethren came out in their white starched duck suits, others with the long Prince Albert black, and together with the unaccustomed shoe, and stiff collar ear high, we assure you we had a spectacular crowd. The branch president read a statement on the porch to the effect that the church was clear of indebtedness, at the close of which the key was given into our hands. A rousing and appropriate song was sung by Rairoa and at the appointed phrase we unlocked and opened the door, the crowd following excitedly clamoring for seats. Being seated the bell was rung, and the writer dispensed the word. Scarcely had we commenced the discourse when the governor's bell was rung calling all workers together, for the roasted pigs must be unearthed and carried to a suitable place for their presentation to the assembled Saints. Well, of course, that took part of the audience, but after their leaving, the audience was quieted and we proceeded. We had not talked long when the roasted pork was carried in front of the church and laid on coconut leaves to one side of the building. The sight of roasted pig was too much for the native, the only thing worth noticed to them being their anticipated feast. It was distributed among the branches and all did justice, perhaps better stated, they all did injustice to themselves.

We forgot to mention that on the morning of April 2 the Tahiti Saints, together with our companion, reached the island on a small power boat. They experienced a rough sea, but all lived through.

The morning of the 6th the mission conference was commenced after the following program: 8 a. m. prayer service, 10 a. m. quorum meetings, also children and women's meetings under the direction of Sisters Ellis and Christensen, 2 p. m. conference proper, 7 p. m. programs and some evenings preaching services. This program was followed as closely as possible during the conference.

We endeavored to make this conference a place of instruction and profit to the native Saints and ministry. We believe we succeeded to a small degree, and hope for better conditions to be manifested this coming conference. It is an utter impossibility to transform the primitive mind as quickly as the one in Zion. However, we see a better condition existing. This is not an ignoring of the labor of former missionaries, but rather a recognition, as their labors are now bearing fruit, and we hope that we may be able to assist as they have assisted.

The conference passed a resolution that the church in America be requested to send two new missionaries as an addition to our present force. The Saints want more help, we need more help, and we continue to trust for it. The field is large and broad for active laborers.

Our books are not entirely straightened out, but from what we can get at, we believe we have a membership of about one thousand. We hope to be able to state definitely this coming conference.

The conference continued until the 11th, when we adjourned to meet with the Heberona Branch, in Tahiti, for the conference of 1918.

We returned to Papeete by way of Makatea, reaching Papeete April 19, and are now busily engaged in our work,

very anxiously waiting for news from the General Conference.

We hope and pray that all is well in the land of Zion.

Still in the conflict,

CLYDE F. ELLIS.

OSCURO, NEW MEXICO, May 19, 1917.

Editors Herald: We are (wife and I) on a tour through this country and while at this place read the book from which I send you an extract for publication, provided you consider it of sufficient interest to the cause.

Yours in bonds,

C. M. SALTER.

OLD SPANISH FORT

(Extract from *Rangers and Sovereignty*, by Captain Dan W. Roberts.)

In the northern portion of Texas are the plain evidences of prehistoric settlement.

About twenty-five miles below Fort McKavett, which is situated at the head springs of San Saba River, stands an old Fort called the Old Spanish Fort. There is no history of it, as to who built or where it was built. It was well constructed for defense, being built immediately on the bank of the San Saba River, and on the east bank, having a large body of water on the west side, probably a mile long, seventy-five to one hundred yards wide, with considerable depth. There was an approach to the Fort under the banks of the river. To the east, through there, there is an open space of land covering probably a half mile, and perfectly level. They have some kind of cannon and two diamonds, well built, at each end of the fort wall, upon which their pieces were mounted. Curiosity led some people to dig down at those diamonds where they found hundreds of round iron balls, something like the size of oranges, that they had used in the field pieces. The wall of the fort was twelve feet high, and the inner buildings were joined to the main wall and facing in front of it. The fort would accommodate two hundred people. It was all built of stone.

The people that occupied the fort were an agricultural people, as the plain marks of ditches were to be seen within a half mile of the fort, which they used for irrigating. We say they were Spaniards, but other evidence doesn't prove it. When the Spaniards occupied Santa Fe, New Mexico, they found seven old towns, extending south from Santa Fe in the direction of Texas. And the history of the people that built them was never heard of and is not known to-day.

The structure of the old forts in New Mexico is almost exactly the same as that in Texas. The people of Texas were accustomed to say and think that the northwestern portion of Texas was a new country, but the facts stand out that it was the oldest settled part of North America. The fact of their having cannons doesn't prove them Spaniards. There were great pirates who superseded General Labitte by centuries. They could have had this island home which was secluded from all nations.

But our imagination has no right to denominate them pirates. If it was our task to find out who they were, we would search Ridpath's *History of the World* and look for missing people of all nations, when and how they disappeared. There are legends telling of the people, but not a word in authentic history.

Independence Stake

The classes of study at the church will soon be closed for the present term. Some very interesting class work is being made available for our young people in Kansas City, we hear. For instance: one class for children's nurses, under Red Cross

auspices, where are taught the principles of baby-tending according to modern hygienic standards; then there are the knitting circles where excellent work is being done for the soldiers; and there is a class in art work which is very useful also.

The ceramic club's twenty-first annual exhibit lately embodied the most recent attainments of a few women, among them being sisters from the Stone Church. In the decorating of pottery, also in painting, Sisters R. G. Smith and K. E. Ward showed proficiency. On June 5 will be the graduating exercises of the nurses from the Sanitarium.

Everybody seems to be busy doing his bit in these critical times. Church work continues and fine reports come from the branches.

On Sunday we had a soaking rain all day which affected the attendance at all the meetings. About one hundred were present at the morning prayer meeting, and at Sunday school only 683.

Bishop Keir, in his usually cheerful manner, gave counsel concerning the keeping the perfect law, and pointed out some of the irregularities of everyday life, questionable methods in business, pride, anger, hatred, covetousness, envy and selfishness. But our brother's good advice was seasoned with good cheer and encouragement to press on in the glorious work.

ABBIE A. HORTON.

Lamoni, Iowa

One of our thoughtful Sunday school classes—they call themselves "The Weatherproof Class"—recently secured sufficient subscriptions to purchase a flag and pole to support it, and had it erected on the premises of our pastor, J. F. Garver. He thinks deeply on the subject of patriotism and hesitates not to declare his loyalty and devotion to the principles of right and honor for which our national colors stand.

The community is planning on an elaborate program for the evening of June 5, registration day. Those of our boys who are called on to bear arms for our country will do so with the united support of the community back of them. Three Lamoni lads are at Fort Snelling, training for officers' duties, while four or five have enlisted as privates in the various branches of service.

On the evening of May 31 a local organization was effected to cooperate with the labor and seed bureau of the Burlington Railway. One of the twenty representatives at work in the Middle West was with us and ascertained our local conditions and told us how we might cooperate with the many other places situated as we are. The work is gratis and appears to be on a very comprehensive basis.

One of the items reported to him was that the Lamoni school board has rented three acres of the college plat and has placed it in charge of a competent man for the summer. He has enrolled forty-five boys, who are very industriously planting and tending it, the entire crop to be their property. The usual garden crops are being planted and a little later on navy beans will be included, since the early planting of these is often affected with weevils. On another lot down town—the old Central school grounds—the girls are to garden. About twenty have enrolled to date and it is expected that others will follow. The Order of Enoch are going to put in a sorghum mill this fall and a number of our people are planting cane. Lamoni is naturally a place of home gardens. At the rate we are now proceeding we will do our part to supply the necessary surplus in food supply.

The "junior meetings" as they are called, at which about a hundred children and young people assemble every two weeks,

have of late been taking up the first principles of the gospel in short, illustrated sermons. The interest taken in these meetings is very gratifying. The sermon or talk occupies not over twenty-five minutes, usually less, while there are selections of music by the children and similar special features to give them a rest from what might be too prolonged efforts at concentration.

The memorial sermon on the evening of May 27 was by Elder Henry A. Stebbins.

The Book of Mormon classes continue every other Monday evening and are considering the advisability of meeting every week. The Book of Mormon normal book is the basis of the study at present, but when it is finished the Book of Mormon will be taken up from a more special standpoint.

The editors say they intend to give space in this department to news of the flag raising events on Memorial Day and the day following, so we are glad to leave it to their superior pens—or typewriters.

DELBERT.

From Here and There

Omaha reports excellent attendance and interest following the recent series of lectures by Augustine Dwyer. Elder Hubert Case just concluded an interesting series of sermons during the week at Decatur.

Sister Marie Riggs, well known throughout the church as a pianist of unusual ability, was married on May 24 to John Emmert Ehrke and will be at home at the Lucrest Apartments, 1618 Linwood, Kansas City, Missouri, after June 10.

"We assembled in conference on April 6 this year at Geelong, Victoria, and had a very good time. It is good to be lifted out of the things of the world for a while and have one's thoughts solely on the things of God."—Addie Cuthbert, Murrumbena, Victoria, Australia.

Henry Ford, of Detroit Michigan, publishes a booklet of seventy-five pages entitled, *The Case Against the Little White Slaver*, which can be had free, except the postage which is four cents. Any person interested in knowing the evil of the cigarette habit and wanting to teach others of its terrible effect on mind and body should read the book.

Elder A. C. Barmore addresses the Saints and friends of central and eastern Oregon as follows: "Having been requested by President F. M. Smith to spend the summer months with you, I send this notice requesting you to write me regarding opportunities for missionary labor in your localities. If I should not be able to respond to all calls now, the information will be furnished President Smith for future use."—Condon, Oregon.

We learn that the Mount Washington Sunday School (in Kansas City Stake) had complied with the call recently made to double last year's Christmas offering by reaching that mark on February 11 of this year. Last year's offering was their largest, too. They have now more than doubled last year's toll, though they are a little behind their schedule which is three dollars a week for fifty weeks, and the school only has an enrollment of sixty-eight, not counting the home department. May we hear from others doing as well.

Clippings sent us from the *Western World*, published at Bandon, Oregon, tell of the tragic death of Mrs. Chauncey Carpenter, not far from Myrtle Point. The launch carrying the party, which also included their two-months-old child, capsized and while the father swam to the shore with the latter the others were all drowned. The bodies of the girls, Clara, aged twelve, and Ruth, aged five, daughters of Mr. and Mrs. W. D. Carpenter, were recovered, but the mother's

was not. The funeral sermon by Elder Samuel Wood created much comment, both favorable and unfavorable, and the attendance at the regular church services of the Saints has been materially increased as a result.

A brief item from O. R. Miller tells us that he is at Winter Hill, Massachusetts, and likes the people well. He sends us a clipping from a *Boston Post* which tells of the laying of the corner stone for a new "Church of All Nations." We quote: "The church, remarkable in many respects, will be one in which people of any nationality or creed may worship with their own services and ministers. The services may be in English or in their native tongue. Already many denominations, including a group of Mohammedans, have asked the privilege of using the church." Brother Miller is confident that this will include our denomination, and will work to that end.

STOCKPORT, ENGLAND, April 13, 1917.

Editors Herald: The annual conference of the Manchester (England) District was held in Manchester April 7, 8 and 9. The district presidency, High Priests J. W. Taylor and G. W. Legott, and Elder J. Bailey were in charge.

Saturday evening was occupied in reading the reports from the officials of district, the spiritual reports of all the branches, also the reports of the ministry. The associate missionary in charge, W. H. Greenwood, also reported, but he was absent, being in attendance at the Birmingham district conference.

There seems to be a revival in the hearts of brethren who have been standing aside, and they are requesting that they be permitted to take up their labor again. For this we are most thankful.

The Sunday services were inspirational, the speakers for the morning and evening meetings being Elder Abel Hall, of the missionary staff, and High Priest J. W. Taylor, the district president. A baptismal service was conducted at the close of the morning service by Elders Abel Hal and William Worth, when three members of the Stockport Branch and one from the North Branch were inducted into the waters of baptism.

The afternoon testimony meeting was in charge of Patriarch James Baty. We greatly missed the face of Patriarch Henry Greenwood, both he and his wife being very ill. We trust they may still be spared to us to add to their lifelong sphere of usefulness.

Miss Annie Taylor was the soloist at the evening service. The catering committee, under the direction of Elder James Schofield, provided lunch and tea at a most reasonable charge, which greatly added to the success of conference.

At the Monday's sessions, at the suggestion of the associate missionary in charge (Elder W. H. Greenwood) and the hearty approval of all the members, the whole of the officers for the year 1916 were reelected for the coming year. The other business affecting the Manchester District was also attended to.

The secretary reported twenty-two baptisms for the past year, nine deaths, four of which were of young men killed in action in France. Many of our brethren and ministers are serving in their country's cause, and we are looking forward to the time when they will be safely restored to us. We passed a vote of confidence in the general, mission and local authorities.

While in session we were thinking of the General Conference at Lamoni, from which we are eagerly anticipating great events towards the redemption of Zion.

JOHN W. TAYLOR, *District President.*

WILLIAM WORTH, *Secretary.*

28 Horace Grove.

MISCELLANEOUS DEPARTMENT

Conference Minutes

KANSAS CITY STAKE.—At Central Church, Ninth and Lydia Avenue, Kansas City, Missouri, May 26 and 27, 2.30 p. m. The stake presidency, J. A. Tanner and S. S. Sandy, were elected presidency of the conference. W. S. Brown, secretary. Bishop James F. Keir tendered his resignation as bishop, which was accepted. Bishop R. Bullard appointed by General Conference as bishop of Kansas City Stake was by motion ratified. George Jenkins, appointed by General Conference as missionary to Kansas City Stake, was concurred in by vote by the conference. Bishop Bullard requested all branch solicitors to report to Bishop Keir for the balance of the current month. The general church chorister appointed Earl Audet as chorister for Kansas City Stake, which was approved. A recommendation that ministry and quorum reports be made twice a year at the August and February conferences and to be in the hands of the secretary the first of each month mentioned was adopted. A recommendation that all calls to the ministry requiring the action of the stake high council before ordination be submitted in writing with such evidence in the case as may be at hand, which may be submitted orally or in writing; if orally, should be represented by branch or branch president, which recommendation was adopted. In the matter of the division of the books of the old Independence Stake library so that the Kansas City, Independence and Holden Stakes could each share in them the investigating committee recommended that the library remain intact at Independence, their present location, which was adopted. Bishop Keir reported in regard to the tent fund that he had received only \$99.50 from eight branches and that \$150 additional would be necessary before the tent could be purchased, was received and spread upon the minutes and the committee continued. Bishop Keir's financial report was read: Balance on hand January 1, \$221.62; tithing and stake collections received, \$2,288.20. Paid for aid, \$177.50; elders' families, \$582.00; stake expenses, \$5.60; to B. R. McGuire, \$1,700.00; balance, \$44.72. Sanitarium account: On hand last report, \$3.50; turned over to B. R. McGuire. Order of Enoch; collected: \$2.50, turned over to M. H. Siegfried. Report was adopted. Robert Winning was elected stake member of Gospel Literature Board. A recommendation that the stake presidency be empowered to place the first nomination in all branches in the election of branch presidents was adopted. A resolution that all conferences hereafter be mass conferences was adopted. James W. Stobaugh was recommended as counselor to president of First Quorum of Elders and his ordination was provided for and was ordained at the 2.30 p. m. prayer meeting the 27th. As the president of the deacon's quorum has resigned the stake presidency were empowered to provide a president for the deacon's quorum.

Pastoral

To the Saints and Friends of Central Oklahoma District; Greeting: The appointing powers having returned us to the above-named district for another year, we wish to solicit the hearty cooperation of all the Saints, and the scattered ones in particular, writing us of the prospects for missionary work in your vicinity, and we will do our best in responding to all such calls, as far as time and opportunity will permit.

Also, as bishop's agent, we shall be pleased to continue to receipt for all moneys sent in for tithing, consecration and freewill offerings. Amounts large or small gladly received.

The Saints of the Central Oklahoma District have in the past done remarkably well, and in proportion has the Lord blessed his people. Let us make this a banner year. Should not our slogan be, "Duty first."

Mail sent to my home address, 1517 West Maple Avenue, Independence, Missouri, will always reach me.

Hopefully in the conflict,

JOSEPH ARBER.

Conference Notices

Spokane, at Palouse, Washington, June 30 and July 1. F. D. Omans, president, W. W. Fordham, secretary.

Eastern Montana, at Andes, June 23 and 24. W. H. Hillman, president; Mark C. Hutchinson, secretary, Andes, Montana.

Northeastern Missouri, at Bevier, June 23 and 24. Election of officers and other business of importance. William C. Chapman, secretary.

Eastern Iowa, at Muscatine, June 23 and 24. Send all reports before the 15th to Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

Central Texas conference and reunion, near Hearne, Texas, July 21, 1917, at 10 a. m. Sunday school convention evening of June 20. Many are expecting to camp. All come and make it a good reunion. Remember the date. C. M. Mitchell, secretary, Cookes Point, Texas.

Holden Stake, with Warrensburg Branch June 16 and 17, at 2 p. m. on the 16th. Sunday school and Religio will convene at 10 a. m. The Woman's Auxiliary will hold their session in the afternoon of the 18th. D. J. Krahl and F. A. McWethy, stake presidency.

Saskatchewan, at Viceroy, July 4, continuing to the morning of July 9. We are expecting a large gathering of our people at these conventions and conference, including President F. M. Smith; we are assured of Apostles Gillen and Aylor, also Bishop B. R. McGuire. We have completed arrangements with the railroad companies for reduced rates. Buy a single ticket from your home depot to Viceroy and be sure to obtain a standard certificate when buying your ticket. If one hundred holding these certificates are present we return home free. If fifty are present we return for one third; and if under fifty we return for two third fare; it will equal your ticket at the return rate. An effort is being made to furnish as many as possible with sleeping accommodations free. Arrangements are being made with restaurants for reduced rates for meals. We hope to see a large attendance. All will be made welcome. For further information consult the undersigned. T. J. Jordan, president; J. Dobson, first vice president; W. J. Cornish, second vice president; Bertha Cornish, secretary.

Convention Notices

Eastern Montana Sunday school, at Andes, Montana, June 22. Mrs. Mark C. Hutchinson, secretary, Andes, Montana.

Southern Missouri Sunday school, at Springfield, June 1, 2.30 p. m. E. T. Kemp, superintendent; Mrs. I. A. Lytle, secretary.

Southern Wisconsin Religio, at Oak Ridge, June 15. Irvin Lenox, president; Sylva Dennis, secretary, 822 Willard Avenue, Madison, Wisconsin.

Kewanee Sunday school and Religio, at Dahinda, June 8, 2 p. m. Election of officers. Marjorie B. Holmes, Religio secretary, Joy, Illinois.

Northeastern Nebraska Religio and Sunday school, at Decatur, June 8, 9 a. m. Mrs. M. A. Peterson, 2708 North Twentieth Street, Omaha, Nebraska.

Kirtland Sunday school and Religio, at Akron, Ohio, Saturday evening and Sunday, June 9 and 10. All officers and teachers and all who are interested in the Sunday school and Religio are urged to be present. Mrs. Louis Gintz, secretary, Akron, Ohio.

Reunion Notices

Alabama, at McKenzie, July 27, continuing 10 days. E. C. Shelley, secretary, Greenville, South Carolina.

Onset, Massachusetts, opens July 21 and holds over two weeks. Further announcements will be made regarding tents and eating accommodations. Start making your plans now to attend. M. C. Fisher, 7 Miner Street, Somerville, Massachusetts.

North Dakota, at Logan, June 29 to July 8 inclusive. Apostles James A. Gillen and William Aylor expected to be there. Meals will be served on the grounds. Let all who possibly can make an effort to come. We extend an invitation to the Saints of Eastern Montana. Warren McElwain, Lansford, North Dakota, for the committee.

A Correction

In last week's HERALD we published a letter from Sister Hiel Brunson with the name of the place misspelled. It should have been West Brooklyn instead of West Brook, Illinois.

Requests for Prayers

John McBain and wife, of 575 Clay Street, Dubuque, Iowa, ask an interest in the prayers of the Saints, as they are isolated from the Saints there and feel very lonely.

Brother John Winslow writes from Falkland, British Columbia, saying there is a man there who has been in bed four years with a broken back, and though not a member of the church believes in the restored gospel, and has no doubt the whole family will obey in time. He believes in the laying on of hands and that he can be healed, therefore desires the prayers of the Saints.

Our Departed Ones

LEIGH.—Evelyn Lillie, the nine-year-old daughter of Mr. and Mrs. Harry Leigh of Omaha, Nebraska, was born August 15, 1908; died March 15, 1917. The Lord knows why the little ones are called home so young, we know not. His will be done. Funeral sermon by Hubert Case.

EVANS.—Rachel Evans was born in Saint Louis County, Missouri, in 1858. Died March 11, 1917. Since the death of her mother in 1904 she has kept house for her father on a farm in Sullivan, and was his constant companion, even helping him with the work on the farm. She was in poor health when her father passed away, and only survived him by five days. Funeral services conducted by O. R. Miller.

ATTEBERRY.—Sister Martha Robertson Atteberry was born near Waco, Missouri, December 21, 1861. Married William Frank Atteberry in 1880. She was baptized in her youth and lived a noble life, honored and respected by all and dearly beloved by her own family. Died at her home in Webb City, Missouri, May 20, 1917, after several months' illness. Funeral services at the church conducted by Charles Fry, before a large gathering.

CARPENTER.—Clara Evalina Carpenter was born December 1, 1904, the daughter of Brother and Sister D. W. Carpenter, and died from drowning on May 7, 1917, near Myrtle Point, Oregon, following the capsizing of a boat containing her sister and sister-in-law, the three losing their lives. The father saved the baby but the others were drowned before he could return to them. Baptized February 11, 1915. Funeral services in charge of Samuel Wood, assisted by F. J. Chaburn, before a very large audience.

CARPENTER.—Ruth Edwina Carpenter was born April 28, 1912, and died from accidental drowning with her sister and sister-in-law, near Myrtle Point, Oregon, on May 7, 1917. Her body and that of her sister were recovered, but at the

SATISFACTORY LEATHER GOODS

As an outgrowth of our book bindery at the Herald Publishing House, Lamoni, Iowa, we have established in a modest way a leather goods department which can supply the demands of the church in this line. We have hopes that when it becomes more generally known that we can supply these articles the work may be extended and employment given to a number of worthy college students.

The quality of the workmanship is good, and the various articles manufactured are sent postpaid at the price listed in our illustrated catalogue.

Send for the catalogue and when you or your friends need anything in this line, order it from your church publishing house and the profit will help extend the gospel work through our publishing department.

Purses, hand bags, music rolls, and similar leather necessities are in stock for immediate shipment, making most useful presents.

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time of the funeral that of Mrs. Chauncey Edward Carpenter had not been found. The funeral sermon was by Samuel Wood, assisted by F. J. Chatburn. A very large attendance evidenced the esteem with which the family was held.

TAGERT.—Eliza P. Tagert was born July 31, 1839. Married Samuel C. Lucas May 21, 1860, at Highland, Ohio, and to this union were born 5 children, only one of whom (E. T. Lucas) survives her. Her husband was killed by lightning and she later married Doctor E. C. Tagert, of Lilly Chapel, Ohio, who died some years ago. Baptized in 1908 by Samuel Twombly. She was a loving and kind mother, a worthy Saint, and loved and respected by all who knew her. Died May 20, 1917. Leaves to mourn, 1 son, 1 brother, and a host of friends. Funeral services from her home in Tulsa, Oklahoma, in charge of Peter Adamson, jr.; sermon by Joseph Arber.

ALLDRIDGE.—Sarah E. Williams Alldridge was born March 29, 1855, and died May 17, 1917, at her home near Leon, Iowa, surrounded by her husband and children, and many

friends. She was the wife of B. D. Alldridge, and they were united in marriage at Crescent City, Iowa, the place of her birth, in the year 1871. They were the parents of ten children, eight of whom still live, and were present at her funeral, which was held at her home May 18, in charge of John F. Garver. The remains were shipped to her former home near Sloan, Iowa, where her body was interred by the hands of a large number of her friends who met at the depot under the leadership of Elder Amos Berve.

CRUM.—Samuel Crum was born at Harvestaw, Rockland County, New York, December 8, 1844. Served in the Army three and one half years during the Civil War. Afterward married Miss Sarah Willard, and to them 3 children were born. After her death he married Miss Rebecca Jane Curtis, in 1888, and to this union were born 3 children. Has been a member of the church about forty years. Ordained soon after uniting with the church. In 1889 he moved to Oregon, and later to Castle Rock, Washington, then to Centralia, Washington, where he has resided for the past eleven years. Died April 19, 1917. Services at the Saints' chapel, Centralia, Washington, in charge of the Grand Army of the Republic, sermon by C. N. Heading.

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Assistance and advice regarding growing of gardens will be gladly furnished by J. B. Lamson, Agriculturist, Chicago, or O. H. Liebers, Agricultural Agent, Lines West, Railway Exchange Building, Denver, Colorado.

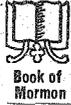


E. A. Howard, Vice President

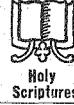
THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, June 13, 1917

Number 24

E D I T O R I A L

JAMES E. KELLEY

Many throughout the church are made sad by the news of the death of James E. Kelley of the Quorum of Twelve, on Monday, June 4.

Elder Kelley was born June 11, 1879 at Madison, Indiana, and baptized April 13, 1896, at Kirtland, Ohio, by his uncle, Bishop E. L. Kelley, who was also spokesman in confirming him. He was thus the youngest member of his quorum.

He came to attend Graceland College shortly after his baptism, and remained as a student there for two years or over, until the outbreak of the Spanish-American War. At the outbreak of the war, he enlisted in the fifty-first Iowa Volunteers, which saw service in the Philippines. There he suffered from malaria and later pneumonia, which undermined his health.

During his absence in the islands his family moved to Lamoni, where they have resided ever since. Brother Kelley was ordained an elder July 7, 1901 and the following conference volunteered for missionary service and was appointed to labor in Maine. In 1903 he was appointed to Ohio and 1904 to the Rocky Mountain Mission.

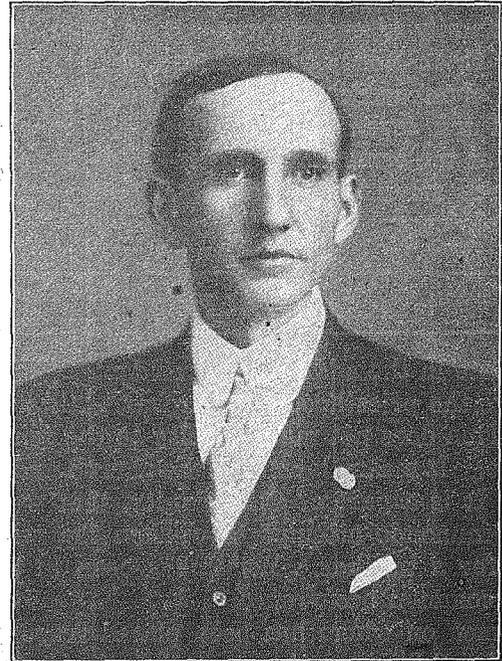
But he was desirous of further education so was released in order to attend the State University of Iowa for about eighteen months, where he studied law. There an illness developed into tuberculosis, so he was compelled to leave and go to Arizona for treatment.

A year or two later he was pronounced cured, and returned to Lamoni where he was married on October 25, 1907, to Audentia M. Hayer and left with her the same day to take up missionary work in western Nebraska and the Black Hills.

The following conference, April 16, 1908, he was ordained a seventy by John W. Rushton and his father, William H. Kelley, and enrolled in the third quorum of seventy. As a seventy he labored in western Nebraska, Manitoba, and in 1912 in Ari-

zona and New Mexico. His appointment to the latter place being on account of declining health.

In April, 1913, he was called to the Quorum of Twelve to take the place of his father, William H. Kelley, who had been a member of that quorum for forty years, and president of the quorum for sixteen years. On April 19 he was ordained to that office under the hands of Gomer T. Griffiths, F. A. Smith, and J. W. Rushton. Since then his work has been



JAMES E. KELLEY.

in the Rocky Mountain region, Nevada, Arizona, New Mexico, Colorado and Mexico, though in 1913 he was appointed with F. M. Sheehy in charge of the Pacific Slope Mission, in addition to the States cited before.

Brother Kelley was unable to attend the late conference on account of ill health, still despite this fact he had almost worn himself out trying to meet

the demands of his office. While in Colorado President F. M. Smith and F. M. Sheehy and John W. Rushton, of the Quorum of Twelve, made immediate provisions for his removal and treatment and his wife and sister, a trained nurse, Sister Ethel Kelley, were sent for. It was hoped by this method and his removal to New Mexico his life might be prolonged for many weeks and months at least, but the strain of passing over the Continental Divide proved too much for him, so his days of usefulness have been cut short, while his best years of life should still have been before him.

Upon the return from Las Vegas the body lay in state Tuesday evening at Kansas City and a short service was held by relatives and friends. Owing to high water the trip to Lamoni was delayed until Thursday, at which time the train from Saint Joseph backed in with the funeral party.

The service was held at the Saints' church in Lamoni, Friday afternoon. Bishop B. R. McGuire was the spokesman, the services being in charge of Bishop Albert Carmichael, while Apostle Frank M. Sheehy offered prayer. The music for the sad occasion was furnished by Mr. and Mrs. C. E. Wight, Mrs. Bertha Burgess and Arthur Church, while Miss Amy Vredenburgh presided at the organ. Many of the family attended from out of town, including Bishop E. L. Kelley and a brother, Cassius Kelley. Elder Columbus Scott, for many years senior president of the seventies, offered a few remarks and prayer at the cemetery. Elder Kelley leaves a wife and three small children to mourn, together with the whole church.

LOYALTY

We note in the address of President Frederick M. Smith to the priesthood, the emphasis laid upon loyalty. This does not mean loyalty to the joint council alone. It means loyalty to the church and to each other. It is a part of Christianity, that we should not by innuendo attempt to weaken the respect of others for a brother. Yet it has been in the past a very common occurrence.

The men on whom has been placed responsibility feel under the imperative necessity of carrying that responsibility and trying to do their duty. If we think such a man is failing or going wrong, the fair thing is to take the matter up between you and him alone, either in person or by correspondence, and for the work's sake help him to get right. But in talking to others let us emphasize first and always his good qualities.

When the conference has acted, none should attempt directly to impeach that action, or to treat it unfairly. This does not mean that where the

action has been based on insufficient information, the matter may not be discussed and opinion given during the year.

When the joint council acts, members of that council should place their arguments there and not in the field. There are some men who cannot permit some one else to be praised without making a disparaging remark. This should not be. Our work should be made constructive, not destructive.

Unless a man is very careful, he will find that there are some people towards whom our reaction is unfavorable. It may be unconscious. In such cases, unless there is care, there may be not only criticisms, but personal dislike may affect official action.

We have heard this suggestion made several times without an attempt to make it personal. We have heard men give the inference that they have been silenced in fact without any action being taken, by the simple expedient of not appointing them to speak or do other work.

From observation we are inclined to think in many cases that this conclusion is founded on insufficient premises. We have ourselves experienced such a manner from others, as to lead us to believe that the other party thought us beneath his notice, only to find later that his opinion to the contrary was very high. Other matters have intervened, is often the real explanation.

Certainly on the basis of efficiency we want no idle men who are able to work. In this connection we may refer to another point made by President Smith, that the missionary should inspire the local men to service and so arouse them that they will feel the vitality of the missionary. There are too many members of the priesthood who are not active, and therein the cause suffers loss. It is not enough to ask, Have we put forth new men, who are more able and more active? It is not enough to find a man who is inefficient as a missionary or in local capacity. The essential thing is to discover wherein he is efficient, and employ him therein.

We have noticed in many places young men displacing those older in years and bringing marked energy to the work, and therein there has been gain. But if the older men are practically laid on the shelf we are still far below the place we should be. The highest efficiency requires the service of everyone. The highest efficiency requires the ability to put aside personal likes and dislikes, discover the ability of each man and utilize him.

It should also be evident that those in charge of the work in various fields, local, district, branch, stake or missionary, should not receive too readily the statements of the talebearer. If a man is reported to have preached heresy, give him an oppor-

tunity to explain himself. Not many months ago we heard a criticism concerning a certain man's preaching, whom many felt had for this reason been silenced, not officially, but by the simple expedient of not asking him to speak. He was alleged to have made certain statements in a public address. After six months we had occasion to see him and we brought the matter up, calling his attention to this report, which he at once denied.

Are some of our young men who are coming forward strong enough for the situation? Utilize the services of those who have had years of experience and utilize the services of the many young men who are coming to the front, so that with wisdom the work may be carried on more energetically to a successful conclusion. We believe with the help of our Father these young men are and will be strong enough; and that we are merely going through a period of transition.

S. A. B.

NEARER TO GOD THROUGH WAR'S TRAGEDY

A letter from San Bernardino reports the work moving along in good order. Elder T. W. Williams was expected for May 27. Elder George H. Wixom, for several years mayor of that city, declined election and so is devoting his time more to the work of the church, not only in San Bernardino, but also in other points of southern California. *The Evening Index* publishes a short sermonet by Elder Wixom, the first of a series which are printed on the same page with the church announcements. The editorial heading reads:

New Feature for our Church Page. A new feature for the church news column is started to-day by the *Evening Index*. A little sermon will be presented each Sunday by a minister of one of the San Bernardino churches. To-day thoughts on the war tragedy are expressed by Elder George H. Wixom, pastor of the Reorganized Church of Jesus Christ of Latter Day Saints.

Elder Wixom's article is entitled, "War's tragedy should bring us nearer to God"—Minister," and reads in part as follows:

We are living in a day of great events, and as a people and a nation, we are called upon to take an inventory of our patriotism, and to determine in our own minds, whether we are willing to defend the principles upon which our Nation is founded with the same devotion and love that moved our forefathers to lay their all upon the altar, that their children should enjoy religious and political liberty. The red tragedy of Europe should bring us nearer to God.

As we meditate upon these questions we are reminded that our Pilgrim Fathers were religious men who were prompted to seek this new, undeveloped country, that they might be able to worship God without interference, a privilege never enjoyed by them in their home land.

Under the enlightening influence of liberty and the spirit of freedom, a thing unknown to the older world, the American patriots were given a new vision of God, and the sacred Book, the Bible, became a new book to them; for the first

time they realized that God is our Father, and that we are all brothers and that our love for God is measured in terms of human kindness.

Elder Wixom also delivered the address at the exercises in the city of San Bernardino on memorial day. His address is also set forth in the *San Bernardino Daily Sun*.

THE BOARD OF PUBLICATION

Bishops B. R. McGuire and James F. Keir were in Lamoni three days the past week on business for the Board of Publication and the general bishopric. Among things that the Board of Publication does which should be taken into consideration in assuming its benefit to the church are: The *HERALD* and *Ensign* are sent to any general missionary free upon request; many tracts are sent out free by the Bureau of Publicity. ("Free" means that they are sent at the expense of the Board of Publication.) In addition to this, tracts and other work are furnished the general church at cost for use in the mission field and elsewhere. Several general church offices, as, historian, recorder, secretary, patriarch and general library are cared for and furnished either at bare cost, or without expense to the church.

Much incidental service is also done for the church officers, and stenographers and stationery furnished without charge. The editors are asked to answer a great many questions of general church interest, which are not available for the church publications. Yet no calculation is made of this work. In addition to this, tracts and books are prepared when the interests of the church require it without regard to immediate profit, in the interest of the missionary work. It is one of the strongest missionary instrumentalities in the church, and especially in this age when so much learning is gained through the eye rather than through the ear.

S. A. B.

NOTES AND COMMENTS

Frederick M. Smith

Favorable reports are reaching us of the work of President F. M. Smith in the field. Two of the brethren ranking high in the councils of the church refer to him as the best preacher in the church. "Others may rely more upon tricks of rhetoric and spectacular presentation, but from the standpoint of analysis, application, logic and diction, but especially because of the influence accompanying his efforts," they place him in the front ranks.

G. J. Waller Returns to Honolulu

The *Pacific Commercial Advertiser* of recent date tells of the return of Brother Waller to his former

home after an absence of about a year. An extensive program was rendered, expressing the heartfelt welcome the local Saints felt over the return of the man who has been chiefly responsible for the progress of the work in that island mission. The Saints at Hilo sent over the floral decorations.

The Boy Movement

Sister Audentia Anderson is making a strong appeal in the Auxiliary Department of this issue concerning the proposed movement to organize our boys in a similar manner to the Oriole circles for the girls. We have the material, we have the need, let us realize that we have also the opportunity and responsibility. Read her appeal, think seriously about it, and do something, quick.

Reunion Tents

Already we are hearing of some of our reunions being called off because the Government needs all tents. Some districts own their tents, but it would be well for other districts before continuing their announcements to be sure themselves, that they will be able to secure the necessary dwelling places. There appears at present a shortage of duck and tents, so the Government in many quarters is purchasing all those that are in the market.

"Unity"

We are very much pleased to note the first issue of *Unity* under its present editors. The priesthood are urged in the first issue not only to subscribe, but also to keep a file of all numbers, as they will be valuable for future reference. The intention is expressed to take up a course of study in the near future. This publication is issued especially for the instruction of the priesthood by Frederick M. Smith, president of the Melchisedec priesthood and Benjamin R. McGuire, president of the Aaronic priesthood.

The European War

A violent and successful offensive has taken place south of Ypres, in which the British forces made a three-mile gain, took five villages, and captured 6,400 prisoners in addition to inflicting enormous losses on the Germans. Austria claims to have taken 27,000 prisoners from Italian forces since May 12, while the latter have reported the taking of a large number in their advance toward Trieste. The Russian situation is little better. A considerable number are demanding a trial for the Romanoffs who have been in power. The Spanish cabinet, formed on April 19, has resigned. The first contingent of the American war party to arrive in London was a group of officers, headed by General Pershing. They will soon proceed to France. One hundred air-

men have arrived at the front and a Red Cross commission has been reported as on the way.

The Draft

The war department has declared its intention to draft from 900,000 to 1,500,000 men from the number registered on June 5. The first plan was to use 500,000 immediately, but this has been raised to 625,000. The Government does not contemplate any class exemptions, but will make them all on a personal basis. Farmers, factory operatives, and other special classes are not to be exempted as such, nor territorially, but all exemptions made individually. It is expected that all drafted men will be in the training camps by September 1.

Lamoni Red Cross

On Monday, June 4, a large number of the women of Lamoni met at the high school building to form a Red Cross unit. Sister Wood who has recently come from Canada, where she was president of a similar unit, was elected president. Sister Nunn, also from Canada where she has had experience in this line of work, was elected vice president, and to represent the local women Sister O. E. Green was elected second vice president. Sister Cyril E. Wight was chosen for secretary and Mrs. O. E. Teale for treasurer. It is their intention to make necessary linen and garments for our soldiers.

A Commendable Economy

Last year it took seventy-three pages in the *Blue Stepping Stones* to itemize the amounts paid for the Christmas offering. This year it was reduced to forty-nine pages. A request was sent out the latter part of the year by the presiding bishopric, asking that so far as possible the names of individual donors be omitted, and we are glad to see so liberal a response this year. This applies especially to schools, for of course it only takes a line for an individual name outside of schools and it could not be recorded in any less. A number of schools merely give the name of the school and the amount, which surely seems sufficient. The Lamoni school uses only nine lines and reports \$568.24, which might easily have extended to a thousand, including the names of the classes. The same applies in like proportion to a number of other schools, the Mount Zion school in Independence cutting it down to five lines. Of course this is a minor matter but the saving this year alone nets a total gain of several hundred dollars, which amount remains in the treasury of the church. Every saving of this kind is as important as the earning of the same amount. By the mere cutting down of the margins of the *HERALD* this year, just a little, a saving of two hundred dollars was saved to the church.

The Gospel Standard

Recently there have come to hand from Australia three copies of *Gospel Standard*. The magazine number contains, among other excellent features, two articles of President Elbert A. Smith: one, a brief summary "Do you know?" the other, an article of several pages on "The great religious ideas advocated by Joseph Smith." It contains much other excellent matter from Elder P. N. Hanson, W. J. Haworth and others, making an issue of twenty-eight pages. The regular numbers are issued monthly with eight pages each and contain usual announcements and articles.

Restrictions on Traveling Preachers

The railway fares in Great Britain were raised fifty per cent at the beginning of the year with the avowed object of discouraging unnecessary traveling and enabling the railways to send over to France a large quantity of locomotives and rolling stock for military purposes, says Arthur Page Grubb in *The Christian Advocate*. Freight rates have also risen considerably and delays are numerous and extended. One of the results noted is that the six or seven hundred Wesleyan ministers who are ordinarily moved every year from one circuit to another remain where they are, except in cases where there is urgent need for change. It is suggested that when the war closes the number of removals will be doubled.

Another Alaskan Exploration Expedition

The National Geographic Society announce that arrangements have been completed to send a second party into the Katmai region in Alaska, for a more complete survey of the effects of the volcanic eruption which occurred in June, 1912. It is said to be among the twelve most violent explosions of the kind in history. It is said that if Vesuvius should ever erupt with the violence of Katmai, Naples would be buried under fifteen feet of ashes, Rome would be covered a foot deep, the sound would be heard in Paris, and ashes would fall in Brussels and Berlin. No imagination can picture the destruction to life and property which would have followed this eruption had it occurred in a thickly populated section of the United States instead of in a remote section of Alaska, twenty-five miles inland. Reports with many photographs will be published in the *National Geographic Magazine* as have others in the past, concerning the former explorations.

Manuscript Rejected

Chinese editors are polite. An author who had submitted a manuscript received it back, but not with an ordinary "rejected with thanks" note, but with this characteristically polite letter:

"Illustrious Brother of the Sun and of the Moon: We have perused your manuscript with celestial de-

light. By the bones of our ancestors we swear that we have never met a masterpiece like it. If we publish it his majesty, the emperor, will command us to take it as a criterion and to print nothing that does not equal it. Since that could never be possible in ten thousand years, we return your manuscript, trembling, and asking your mercy seventeen thousand times."

Armenian and Syrian Relief

The American Committee for Armenian and Syrian Relief is making every effort to raise funds to relieve the terrible suffering in the countries indicated by their title. They have recently received through the United States consular service the following cablegrams: "Relief funds finished. Need unprecedented. Require \$100,000 this month" (May). "Request committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child." Another report estimates forty thousand orphans. Syria reports: "Poor people dying of starvation at alarming rate." The committee sees that all funds contributed are sent without deduction for expenses. Their address is One Madison Avenue, New York City.

A FINANCIAL NOTE

A letter from Elder Edward Rannie calls attention to the fact that five cents a day from each member of the church in the United States would amount to \$1,277,500 a year; yet many of us say Zion cannot be redeemed by purchase. The amount given in the lecture, of \$700,000,000 a year waste, was for food alone, while if to this is added the waste of clothing and the amount spent for worldly pleasures which do not enrich the soul, it would be considerably increased.

We note in the countries at war and even in places in this country old clothes too good to throw away and not quite good enough to wear are being repaired and worn.

It is indeed significant that, in the thirties revelations were being given concerning the redemption of Zion. They were even told it could be done then, but it was not done. Now the world is moving forward and much of what was then taught is now coming to be recognized as good business.

Cooperative work for the community is coming to be recognized as the right business criterion rather than cutthroat methods. It may be true that all do not see it this way, but that is the tendency. It has taken over eighty years, but the world is coming to that position without our leadership.

Four years ago a revelation was given to eliminate unnecessary expenses, which naturally would include

all waste. Already we are reaching the point in four short years when we shall be compelled to observe that law.

Bishop Carmichael recently suggested that the income tax law and its general tendency of taking all in excess of a certain amount is causing a compulsory observance of the law, that a man should receive his just and reasonable wants and needs and that the surplus should be used for community interest.

A tax on tea, coffee, tobacco and alcoholic beverages has been in force the past few weeks, though not yet adopted by Congress. Keepers of the Word of Wisdom are not affected.

Certainly this is one thing there remains for us to do: cut out unnecessary waste and expenses in our personal expenditures, and to study and prepare to observe the law of consecration. This is now our duty not only as citizens of the kingdom of God, but also as citizens of the United States and of the world. What we can save in food value will help to feed much of the world, and at the conclusion of the war for humanitarian reasons, we should be prepared to help as far as is possible the necessity of all.

There is danger that in the early months after the war, there will exist a greater deficiency than has yet occurred. But he who keepeth the law of God is safe.

S. A. B.

LET US MOVE FORWARD

In this time of stress many families feel upset. Young men feel loath to undertake any great business for fear that they will not be able to complete it. The cry of economy is made so strongly that it becomes almost parsimony. Yet it is a time above all when we should with patience seek the law of God to keep his commandments.

It is a time when, as citizens, we should if anything put a little more force in our efforts in order to accomplish the work before us. It is not a time for drawing within our shell. Business must be carried on, not only farm work, but all departments of business. Already we note the criticism that the emphasis laid upon such staples as wheat and potatoes has caused a decided decrease in sweet corn and other crops suitable for canning.

It is planned to call out five hundred thousand men in the fall. This is probably less than five per cent of the registration. Some may be exempted for various reasons, but certainly there appears but little reason why ninety-five per cent should cease aggressive work because of that which will evidently affect five per cent. When these five per cent go, it is even more necessary that the rest of us move forward to fill their places.

Some have suggested that we should call in our missionaries and put them to work on farms. Many of them would be glad of the change. But if there is a time when man finds his heart turned to the powers above, it is in times of national calamity and stress, which includes war times and the times immediately succeeding. There is a need, a deep need, of devoted, consecrated ministers now, men who will work and make every hour count in their work of laboring for the cause of Christ. There is a need for the warning voice to be raised, for the perilous times coming upon the earth. There is a need for trained men ready to go forth to the nations of the earth when there comes a lull at least through peace, declaring far and near the gospel of the kingdom. These men must be made ready.

Our best preparation for present duty, our best preparation for that which will confront us, our best preparation for the life to come is to do our present duty as well as we possibly can. It is time that we should consider carefully the word of God and its prophecies concerning those things which are coming upon the earth. It is a time we should urgently move forward to teach the commandments of God, and a time when we should seek to keep them and build up Zion, the pure in heart. It is a time when from a business standpoint we should do what we are now doing better. It is a time when for the sake of the kingdom of God we should try to do the right thing we have been doing better than ever before.

S. A. B.

JEW'S MAY LEAVE JERUSALEM

The following press dispatch coming from Copenhagen via London, May 30, was printed in the Chicago *Herald* for May 31:

According to information received in Zionist circles from Palestine, the Turks have twice given orders for the evacuation of the Jews from Jerusalem, but the orders each time were suspended owing to representations from the German Government, which feared for the safety of the shrines and other holy places, and still more the effect upon the world's public opinion. The order of expulsion, however, is still hanging over the heads of the residents of Jerusalem.

The expulsion of the Jews from Jaffa, according to the same source of information, was due to the chicanery of the Turkish officials who, when the Jews in Galilee sent horses and carts to aid their coreligionists in their exodus, requisitioned all the horses and then provided for their transportation in vermin-infested railroad coaches, which caused an immediate outbreak of spotted typhus among the wanderers.

ORIGINAL ARTICLES

THE HASTENING TIME--Part 1

BY ALVIN KNISLEY

Watchman on the walls of Zion,
What, O tell us, of the night?
Is the day-star now arising?
Will the morn-soon greet our sight?
O'er your vision
Shine there now some rays of light?

Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?

Pilgrim, yes! arise, look round thee;
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise! arise!

Rebellion against God, the secession from his government, from his sovereign right to rule, and the setting up of rival institutions is the rightful father, the logically traceable cause of the social chaos, the physical deterioration, the "distress of nations," the "time of trouble" now so generally diffused. God, as one writer very aptly observes, having made man, had the supreme right to govern him by laws of his own make and by officers of his own appointment. Having also made the earth he had the right not only to decide who should inhabit it, but *how* it should be inhabited. Man, having lost the Spirit by transgression, rapidly acquired a seared conscience and was soon to usurp the reins of position and authority. He decided that he could make his own laws and rule himself; that he could get along very well without God in the world. One of them in more recent times, in fact in our day, was known to confirm their declaration of independence of God in words after this manner: "I don't say there is no God—I don't know. In that infinite vast there may be one somewhere, and I may get paid for sowing the tares of doubt. Nevertheless I am not going to miss the good time I am having for one I know not of. I believe in marrying the best girl you can find, of decorating your home and of doing every act, every indulgence that will bring comfort, felicity and pleasure to the fireside—and let the gods run heaven to suit themselves."

Very recently an intelligent and evidently well-meaning individual lodged with me the complaint that our people as a church pay too much attention to temporal affairs; that aside from tithing and possibly some freewill offerings we have no business to

show concern; that while they bowed to our teaching for the most part, was miraculously healed and so forth, they did not believe that God required us to buy a part of Missouri and then be individually directed as to our obligations.

This is tantamount to denying that God will direct us to-day in our economic and financial relations. For, to grant that he will, is to yield the point. If we have even a reason to *expect* that the Lord will thus direct us, and, if then he does not, we admit we are in apostasy. Certainly God in Bible times took cognizance of his people physically and temporally as well as spiritually. Before man fell he not only was without sin, but he was without bodily sickness, and he had a home with plenty to eat. If the gospel is a redemptive system in the true sense of the term, we have a reason to look for a panacea therein for the ills and irregularities of man in the said three capacities—that he will not only be pardoned of his sins, but he will be healed of his bodily ailments and that provision will be made for him in regard to his needs as to clothing and food. After man fell, God not only pardoned him upon his repentance, but he made him a suit of clothes. (Genesis 3: 27, I. T.) And no sooner did his bodily disorders begin to assert themselves than the Lord began to take care of them and to recover him as he exercised faith and was in subjection to His commandments.

And therein, we submit, is one of the great mistakes of modern religionists. They have offered us a place in the heavenly mansions, forgiveness in this life, a bit of Holy Ghost and a Merry Christmas hereafter. They have ever been anxious to "swap treasures in heaven for cash down." And their interest in cash has been measured by the extent by which they were getting it. But as to the concern of themselves as to how *we* were to get it, how we were to surmount the seemingly insuperable obstacles between hunger and plenty, between nakedness and drygoods, between homelessness and the luxuriant landlords—a deathful, sepulchral silence. Else we are told that those benefits God withholds till the next life.

MR. GOMPERS ON THE SITUATION

No wonder Mr. Samuel Gompers, president of the American Federation of Labor answered as he did when a certain clergyman wrote to him and asked him to give his opinion as to why so many intelligent workingmen did not attend church.

In reply Mr. Gompers said that one reason is that the

churches are no longer in touch with the hopes and aspirations of workingmen, and are out of sympathy with their miseries and burdens. The pastors either do not know, he said, or have not the courage to declare from their pulpits, the rights and wrongs of the toiling millions. The organizations found most effective in securing improved conditions have been frowned upon by the church. Laborers have had their attention directed to "the sweet by and by," to the utter neglect of the conditions arising from "the bitter now and now." The church and the ministry have been the "apologists and defenders of the wrongs committed against the interests of the people, simply because the perpetrators are the possessors of wealth." Asked as to the means he would suggest for a reconciliation of the church and the masses, Mr. Gompers recommends a "complete reversal of the present attitude." He closes with these words: "He who fails to sympathize with the movement of labor, he who complacently or indifferently contemplates the awful results of present economic and social conditions, is not only the opponent of the best interests of the human family, but is *particeps criminis* to all wrongs inflicted upon the men and women of our time, the children of to-day, the manhood and womanhood of the future.—*The Literary Digest*.

THE SOCIAL PROBLEM

The present upheaval, the strife between labor and capital, the strikes and internal insurrections, and the inequality so generally prevalent have led many minds who were not strictly religious to reflect the situation in connection with prophecy.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.—Luke 21: 25, 26.

About the time of the end, about the time that Michael the great prince should stand up, and shortly previous to the resurrection of the dead, Daniel says:

And there shall be a time of trouble, such as there never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.—Chapter 12: 1.

Indeed the nations are distressed, and there is a time of trouble in the widespread disquietude and unrest such as has no parallel in the history of the world. "Thy people," the Saints, will only be delivered by an observance of the laws of righteousness and a flight to Zion for safety. The European war is simply an outburst of pent-up pressure—a Vesuvius in eruption. It is but the prelude to Armageddon.

Fifty years ago there was plenty of work. There were few unemployed. Of to-day I find in the *Practical American Encyclopedia*, volume 2:

In the period extending from 1881 to 1900 there were 22,793 strikes in the United States, of which 14,457 were ordered by organizations and 8,326 took place by general agreement of the laborers. Fifty-three per cent of those ordered succeeded, while 14 per cent were partly successful, and the remaining 33 per cent failed. On the other hand, of those not ordered, 36 per cent succeeded, 9 per cent partly succeeded,

and 55 per cent failed. The experience of the past twenty years has shown uniformly that the success of a strike depends almost entirely upon close organization of the laborers directly interested.

The anthracite coal strike of 1902 cost the country \$142,500,000. In 1908 Great Britain and Ireland had 485 industrial disputes, mostly involving shipyards, metal workers and textile factories, whereas Germany in the same year had 3,245 strikes. "Time of trouble," "distress of nations."

Notwithstanding the wonderful advancement in science and art, the increase of civilization in the world throughout, poverty and beggary are stalking through the land. The rich are becoming richer, the poor poorer. And both classes are organized and organizing against each other. In the same cemetery are sarcophagi, huge monoliths, on one hand, and mere "markers" on the other. The paper a couple of days ago said over half a million are now starving in Syria. The *San Francisco Examiner* said some time ago:

When the country has enough food, clothing, fuel and shelter for everybody, why are times hard? Evidently nature is not to blame. Who, or what, then, is? The problem of the unemployed is one of the most serious that face the United States.

There is only one solution and that is not the one which men are seeking for. Mr. Macaulay, the English historian wrote to an American friend in 1857:

It is clear as daylight that your Government will never be able to hold under control a suffering and angry majority, because in your country the Government is in the hands of the masses, and the rich who are in the minority, are absolutely at their mercy. A day will come in the State of New York when the multitude, between half a breakfast and the hope of half a dinner, will elect your legislature. Is it possible to have any doubt as to the kind of legislators they will elect? You will be obliged to do those things which render prosperity impossible. Then some Cæsar or Napoleon will take the reins of Government in hand. Your Republic will be pillaged and ravaged in the twentieth century, just as the Roman Empire was by the barbarians of the fifth century, with this difference, that the devastators of the Roman Empire, the Huns and Vandals, came from abroad, while your barbarians will be the natives of your own country.

The above is strongly predictive, but absolutely suggestionless, unless he means that we should withhold the ballot. But his country and Germany and others have obtained the ballot on demand since he wrote, which ballot France had taken by force three fourths of a century previous to his writing, and the outbreak which he forecasts has not come yet in any of them as a result, whatever may be on the way. But the learned author knew human nature, and he knew the portent of things and what the selfishness of the human heart was destined to lead to if left to its natural course unobstructed by any causes which the author did not foresee.

Doubtless Mr. Macaulay's prediction would have

been fulfilled long ere this save as it has been held back by the many laws that have been wisely enacted in favor of the poor and the laboring classes. Some of said laws enacted in this country within the past fifty years are:

Abolition of imprisonment for debt.

Exemption of homesteads and considerable personal property from execution against debtors.

An eight-hour law lately enacted to protect laborers.

Laws reducing the rate of interest.

Liens have been allowed mechanics and laborers on that on which they bestowed their labor.

Railroads are required to fence their roads or pay double damages.

Passenger and freight charges have been regulated.

Postage has been reduced to the loss of \$8,000,000 annually to the Government.

Scores of other laws have been adopted which have served to hold back the onrushing tide, and to restrain the abuse of their power by the trusts and capitalistic classes.

HEAPING OF TREASURES

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [in—R. V.] the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter.—James 5: 1-5.

In an article in the *Forum* Mr. Thomas G. Sherman, the New York statistician, gives the names of seventy Americans whose aggregate wealth is \$2,700,000,000, an average of \$38,500,000, each; and another list of one hundred persons whose wealth would average \$25,000,000 each; and that "the average annual income of the richest hundred Americans cannot be less (each) than \$1,200,000, and probably exceeds \$1,500,000."—*Studies in the Scriptures*, vol. 4, p. 281.

I have a clipping which I took from a paper some time ago containing the comment of Reverend Josiah Strong on Mr. Sherman's statement which I present:

On this subject Doctor Josiah Strong, one of our best known students of social problems, is quoted in *The Chautauquan* for May, 1912 as follows:

"If one hundred workmen could earn \$1,000 a year, they would have to work 1,200 or 1,500 years to earn as much as the annual income of these one hundred richest Americans. And if a workman could earn \$1,000 a day he would have to work until he was 547 years old, and never take a day off, before he could earn as much as some Americans are worth. . . . The wealth of Croesus was estimated at only \$8,000,000 while there are seventy American estates, according to Mr. Sherman, which average \$35,000,000 each. The nabobs of the later Roman republic became famous for their immense fortunes, but the entire possessions of the richest

were not equal to the annual income of at least one American."—*The New Era*.

The Lord said in 1831 (Doctrine and Covenants 49: 3) that "it is not given that one man should possess that which is above another; wherefore the world lieth in sin."

(To be continued.)

MACHU PICCHU AND THE MEGALITHIC PEOPLE—Part 4

BY WILLIAM WOODHEAD

Two hundred and sixty years have passed away and we read:

And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton. And also the people who were called the people of Nephi [Christians] began to be proud in their hearts, because of their exceeding riches, and become vain, like unto their brethren, the Lamanites.—4 Nephi 1: 50, 51.

And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceeding wicked one like unto another. And it came to pass that the robbers of Gadianton did spread over all the faces of the land; and there were none that were righteous, save it were the [three] disciples of Jesus. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.—4 Nephi 1: 53-55.

Now the Lamanites, and the Lemuelites, and the Ishmaelites were the Lamanites, and the two parties were Nephites and Lamanites. And it came to pass that the war began to be among them in the borders of Zarahemla [Colombia] by the waters of Sidon.—Book of Mormon 1: 9, 10.

But behold, the land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people [the Nephites] they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites, and also on the part of the Lamanites: and it was one complete revolution throughout all the face of the land.—Mormon 1: 29, 30.

And here the curtain drops over South America and there is chaos. The empire of Peru, at the time of the Spanish invasion stretched along the Pacific from the second degree north to the thirty-seventh degree south latitude; a line which describes the western boundaries of the modern republics of Ecuador, Peru, Bolivia, and Chile. Professor Bingham and his colleagues give in their reports two very short picture sketches of Peru and its people and some of their deeds which cover about two thousand years, commencing with the origin of the megalithic civilization down to the Spanish invasion.

The Book of Mormon also gives us two very short picture sketches of the land of Nephi (Peru) and the land of Zarahemla (Colombia) and its people for about nine hundred years; in Zarahemla, however, the country for only about five or six hundred years, commencing with the origin of the Nephite-Lamanite civilization in the land of Nephi (Peru).

The pictures of the racial people, civilization, wars, anarchy, and revolutions look very much the same in both the native story and in the Book of Mormon. And like the four-brother story, one seems but the echo of the other.

This golden Christian era of about one hundred and sixty years was out of the ordinary even among Christians; no such high standards of life without greed are seen in the New Testament church, but the Nephite-Lamanite government were converted; church and state may have been closely allied, the "all things common" was a government measure with church approval. It was born two years after the church was established, and was abolished by the government years before the church was entirely overthrown. This converted government closed its doors against slavery and monopoly. "They were not rich and poor," while Rome had its doors open to slavery and poverty. In the New Testament church were slaves, slave owners, and poverty, but in the Book of Mormon church neither slaves nor poverty, the differences were not in the churches of Christ, but in the governments of men under which these churches live. And the Peruvians at the time of the conquest had also, like these Book of Mormon people, abolished poverty. "No man could be rich, no man be poor, in Peru; but all might enjoy and did enjoy, a competence." (See Conquest of Peru, vol. 1, p. 37.) The Peruvian Government owned all the land and sheep, and the government allotted each man his apportionment of land each year, based on the number of dependents, and this model may have been copied from the old government measure of the Christian era.

Another remarkable statement is: "No whoredoms, nor any manner of lasciviousness."

Professor Bingham gives the statement of one of the repentant conquerors, "The said Incas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad dishonest woman was known. No lawsuits." (Page 521, May number *National Geographic Magazine* for 1916.)

Quoting from the same document, Mr. Prescott says:

In the preamble to his testament, made, as he states, to relieve his conscience, at the time of his death, he declares that the whole population, under the Incas, was distinguished by sobriety and industry; that such as robbery and theft were unknown; that, far from licentiousness, there was not even a prostitute in that country; and that everything was conducted with the greatest order, and entire submission to authority.—Conquest of Peru, vol. 1, p. 104.

Thus we see conditions in Peru at the time of the conquest, so far as sobriety, industry and the absence of poverty and crime were concerned, were about as stated of their forefathers during the Christian era, according to the Book of Mormon. (See Nephi

1:4 where we are also told there were no poor, no rich, no prostitutes in the country. Is this accidental agreement?)

After two hundred and ten years had passed away there were many churches in the land, which professed to know the Christ, but denied the greater parts of his gospel, and there are legions of Christians like that now. And again, there was another church which denied the Christ, and they persecuted the true church of Christ, unbelievers did smite the Christian. When three hundred years had passed away the Nephites and Lamanites had become exceeding wicked one like unto another, and there were none that were righteous. Thus the church of Christ passed away into unbelief or rebellion against Christianity. The government, too, at this time of departure from Christianity was having its troubles. Its golden age we see began to depart. The change of policy from "all things common" to personal liberty in acquiring property without legal restraint about 200 A. D. was a political storm, a revolution, the change came, and then every man for himself; but a thousand years later, according to Professor Bingham's reading, a "Manco-Capac" who was born at Machu Picchu, a local king of that region, who began to conquer rival states and to revive the old civilization and empire, which we see controlled all the property in the state, and so fixed it by law that "no man could be rich and no man could be poor in Peru." And Machu Picchu became a deserted city.

And now it came to pass in this year, yea in the two hundred and thirty and first year, there was a great division among the people.—4 Nephi 1:39.

Division, "the act of dividing or separating into parts."

After two hundred and sixty years had passed away, the people began again to build up the secret oaths and combinations of Gadianton. And when 300 A. D. had passed away these organized bands of outlaws had "spread over all the land." And on account of these outlaws the people had to "hide up their treasures in the earth." After 326 A. D. we read, "there was blood and carnage spread throughout the land." Then later we see racial wars and invasions, and so passed away that peaceful government into a complete "revolution throughout the land." The Christian church, and a Christian state in South America both torn to pieces by dissensions, the state by political reformers, invasions, bandits, robbers, anarchy, plunder, revolutions and chaos, "blood and carnage" in racial wars. The golden age of this people, as we noticed before, closed with the second century, leaving us gazing at that once happy land and people who had had a glorious past.

Of the megalithic people, "that vanished race"

whom the writer is trying to identify with the southern people of the Book of Mormon, it is said, that—first, there was a period which began with the origin of civilization, and lasted until the first or second century of the Christian era. Second, there was a period of disintegration, decline, and disorder, introduced by successful invasions from the east and southeast, during which the country was broken up into small states, and many of the arts of civilization were lost; this period lasted more than a thousand years. Third and last came the period of the Incas, who revived civilization and restored the empire.—Ancient America, p. 264.

Of its kings we read:

Manco-Capac III, the sixtieth sovereign of this line, is supposed to have reigned at the beginning of the Christian era, and in his time "Peru had reached *her greatest elevation* and extension." The next three reigns covered thirty-two years, it is said. Then came Titu-Yupanqui-Pachacuti, the sixty-fourth and last sovereign of the old kingdom, who was killed in battle with a horde of invaders who came from the east and southeast across the Andes. His death threw the kingdom into confusion. There was rebellion as well as invasion, by which it was broken up into small states. . . . "Many ambitious ones, taking advantage of the new king's youth, denied him obedience, drew away from him the people, and usurped several provinces. Those who remained faithful to the heir of Titu-Yupanqui conducted him to Tambotoco, whose inhabitants offered him obedience. From this it happened that this monarch took the title of King of Tambotoco."

And so the old empire passed away about A. D. 200.

During the next twenty-six reigns the sway of the old royal house was confined to this little state. These twenty-six successors of the old sovereigns were merely kings of Tambotoco. The country, overrun by rude invaders, torn by civil war, and harried by "many simultaneous tyrants," became semibarbarous; "all was found in great confusion; life and personal safety were endangered, and civil disturbances caused an entire loss of the use of letters. The art of writing seems to have been mixed up with issues of a religious controversy in the time of the old kingdom. It was proscribed now even in the little State of Tambotoco, for we read that the fourteenth of its twenty-six rulers "prohibited, under the *amauta* who sought to restore the art of writing was put forbade, also, the invention of letters. *Quelca* was a kind of parchment made from plantain leaves." It is added that the *amauta* who sought to restore the art of writing was put to death.—*Ib'id.*, pp. 266, 267.

So we see that writing was understood in the olden times and its use was mixed up in a religious controversy and was not outlawed by the death penalty, so that art, also paper making, were lost, and the Peruvians had neither of those arts at the time of the conquest.

Professor Bingham says these racial migrations appear to have continued for some time. Montesinos tells us that in the reign of Pachacuti VI, the sixty-second Peruvian Amanta, there came from the Andes, as well as from Brazil, and the north, large hordes of fierce people, who waged wars of long duration. During these wars the ancient or

megalithic civilization was destroyed. . . . The governors of the districts through which they passed were not able to resist them: the king assembled the larger part of his army near La Raya Pass, between the basin of Lake Titicaca and the Urubamba Valley, and awaited the approach of the enemy. As soon as Pachacuti VI received word that they were near, he went out to battle and was carried about on a golden stretcher. Unfortunately he was killed by an arrow and his army was destroyed.

Montesinos quotes his authorities as stating that there were only 500 of the army left; leaving behind many sick, they retired to the mountains, going to Tambotoco (Machu Picchu) which was a healthy place, where they hid the body of their king in a cave. The different provinces of the kingdom, upon learning of the death of Pachacuti VI, rose in rebellion and the people of Tambotoco had many disputes in respect to electing a new king. At this time, says Montesinos, the power of the Peruvian monarchy was destroyed and did not return to its former state for over 500 years. All record of it is lost. In each of the provinces the people chose their own king. Those loyal to the old monarch were very few in number and could not successfully oppose the rest of the people. They made their capital at Tambotoco and elected a king, Titi-Truaman-Quicho. On account of the general anarchy all over the kingdom, no one could live in Cuzco, and little by little men began to come to Tambotoco to live under the protection of the king, where they would be safe from the general chaos and disorder. (*National Geographic Magazine*, February, 1915.)

Incidentally we are told that "the art of writing seems to have been mixed up with the issues of a religious controversy in the time of the old kingdom." (*Ancient America*, p. 267.)

The megalithic people could write then, as the Nephite record says, and the Book of Mormon comes to our assistance again. It says, "And again there were another church which denied the Christ, and they did persecute the true church of Christ. . . . And they did smite upon the people of Jesus; but the people of Jesus did not smite again." (Page 494.)

We see here now an impotent government which at A. D. 36 was all powerful, which could and did protect the oppressed, did abolish slavery, did abolish monopoly, could and did abolish greed, and make all things common. So, "they were not rich and poor, bond and free." But now this government is too weak to protect "the people of Jesus," its humble citizens, and the anti-Christians which denied the Christ are persecuting "the believers in Jesus." Religion was the bone of political contention, and the antis were fighting the Christians, and the writ-

ings which contained its doctrines and writing were later, as we have seen, outlawed by the death penalty.

Thus passed that "old megalithic empire." And Professor Bingham says, "All record of it is lost." And it, like the Christian government noticed above, was broken up by religio-political rebellion, racial wars, invasions, dissensions, persecutions, anarchy and chaos, a "complete revolution," a turbulent era, as the Nephite record says, and a "great division," into parts, as Professor Bingham says, "divided into several small states." So that the young heir to the old megalithic throne at Cuzco fled to Machu Picchu, an out-of-the-way place on a mountain; while Cuzco the capital was "sacked" by barbarians, the inhabitants of the city fled for safety, except the ministers of the temple. And so it appears from both these stories, that both governments went to pieces at the same time, for the same cause, each people had its golden age, each at the beginning of the Christian era, then immediately followed with each people its darkest or turbulent age.

The Peruvian story says there were five hundred years of chaos. The Book of Mormon leaves the South American people in the dark era of racial wars, invasion, blood, carnage, bandits, robbers, anarchy, chaos, and as it says, a complete "revolution," at about A. D. 330.

And after comparing both stories, and the points of agreement in both of them, I conclude that the Book of Mormon people of South America were the megalithic people, because the story told by either one of them will fit the other one, their pedigrees according to their own words are the same, both colonies crossed the sea, both started from four brothers, both were of the white race, both were given a divine start, both had a golden era, or an era of its greatest elevation, both at the beginning of the Christian era, both had a dark age, both at the same time, both commencing about 200 A. D., and both in the same way, viz, a "general anarchy," over all the land, a "general chaos and disorder." This is the testimony of Peruvian antiquity, and this is also the testimony of the Book of Mormon.

And with the truth all things that exist are in harmony.

The Government is now issuing a news publication each day, which is sent free to public officials, newspapers and agencies of a semipublic character which will aid in the distribution of the information it contains. Those who may desire it, may obtain regular daily copies for less than the price of a daily newspaper. Its news is all of an official character, such as proclamations, official bulletins, etc., all issued under the supervision of the national committee of publicity.

OF GENERAL INTEREST

THE DUTY OF THE CHURCH

[The Federal Council of the Churches of Christ in America adopted the following and send it out to be read from the pulpits one or more Sundays. Since it is such a representative document, we publish it in full.—EDITORS.]

I. OUR SPIRIT AND PURPOSE

After long patience, and with a solemn sense of responsibility, the Government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the president has called upon all the people for their loyal support and their whole-hearted allegiance. As American citizens, members of Christian churches gathered in federal council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave his life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving Nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred nor bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the Nation is capable. What now is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the Nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage

in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the Nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own Nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the Army and Navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, the observance of the Lord's Day and the study of the Holy Scriptures, that the soul of our Nation may be nourished and renewed through the worship and service of almighty God;

To guard the aims of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father, God, who in Christ has given himself in supreme self-sacrifice for the

redemption of the world, and who invites us to share with him his ministry of reconciliation.

To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the Nation's cause. With this hope we would join hands with all men of good will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the kingdom of Christ.

II. OUR PRACTICAL DUTIES

ARMY AND NAVY

For the moral and spiritual welfare of the Army and Navy the churches are in chief measure responsible. They should therefore cultivate a close relationship to the Army and Navy chaplains who are the accredited ministers of the churches and should dignify and strengthen their service. They should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-trying arm of the church for ministering to men in the camp. They should also sympathetically support the plans of the American Bible Society to make the Scriptures available for every soldier and sailor of the Army and Navy.

THE LIQUOR TRAFFIC

In this time of crisis the federal council urges the churches to use their utmost endeavors to secure national prohibition as a war measure, demanded alike by economic, moral and religious considerations. The liquor traffic consumed last year foodstuffs sufficient to feed 7,000,000 men for a year, required the toil of 75,000 farmers for six months to furnish these foodstuffs, engaged 62,920 wage earners needed in legitimate industry, and exacted a heavy toll of life. The Nation cannot afford this economic and moral waste.

THE SOCIAL EVIL

War increases lust and its deadly consequences. The efforts of the Government, of the federal council and of the Young Men's Christian Association to prevent its development in mobilization camps will not fully succeed unless the near-by churches and allied organizations see that vice and liquor are repressed in their communities and unless they assist in providing wholesome social and recreational activities for the men. All the churches will need to watch lest the excitement and strain of the hour lower the sex standards of the community.

RELIEF WORK

The increased suffering of war time demands increased gifts and service. The churches should

organize themselves to strengthen the American Red Cross by membership and the preparation of supplies, to care in friendship for all the needs of the families of men in national service, to increase their gifts to foreign war relief and to those European religious bodies which the federal council is already assisting.

CHILD WELFARE

To meet the depletion of war the vitality of the rising generation needs to be conserved and developed. It is more important than ever for the churches to aid in removing the community conditions that make for defective lives, and in securing sound measures of health and sanitation, of housing and nourishment, of recreation and education. The mobilization of youth for increased food production affords a starting point for permanent community provision for the recreational and vocational needs of young people.

INCREASED PRODUCTION OF FOOD

The world is short of food. The safety of the Nation and the outcome of the war depend largely upon our ability to increase the crops. This is an urgent national duty. The suburban and rural churches may well call the people together to consider community plans to this end.

PREVENTION OF WASTE

In face of the world need, extravagance and luxury are criminal, but productive business should be maintained at its fullest possible capacity. The simple life, which is a permanent obligation for the followers of Jesus, becomes in this emergency an imperative necessity. The women of the churches may well get together to consider and recommend sound economies in food and clothing.

INDUSTRIAL STANDARDS

The labor power of the Nation must be conserved or the needed increase in production cannot be secured, as England has discovered. The industrial standard set up by the federal council and its constituent bodies must be maintained. All cases of seven-day work, of lengthened working day, of the employment of children and young people under sixteen, or of women in the new hazardous industries, should at once be reported to local authorities or to the national council of defense.

JUSTICE IN DISTRIBUTION

The churches should stimulate the community conscience to demand that all speculation in the necessities of life be eliminated, that all attempts to secure unjust profits be checked and that the hoarding of foodstuffs be prevented. Government action to this end should be heartily supported.

THE COST OF WAR

The burden of war cost must be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability.

SAFEGUARDING DEMOCRACY

If we are to advance democracy throughout the earth we must first exemplify it in the Nation. It must not be denied, either in industry or in government. Even in the strain of war, the abuse of free speech is not so dangerous as its suppression, and nothing should be permitted to destroy the dearly bought right of freedom of conscience. One of the patriotic duties of the Christian pulpit is continuously to develop in the people the determination that this war shall end in nothing less than such a constructive peace as shall be the beginning of a world democracy.

WHY BOYS GO WRONG

The importance of guarding the period of childhood from impurity of thought and act cannot be overestimated; yet how many parents are taking advantage of their wonderful privilege to lay the foundation for a life of purity and self-control?

Only four parents out of every one hundred.

This is not a guess; it is a statement of fact.

It is one of the many valuable facts gathered by Doctor M. J. Exner, of the Young Men's Christian Association, through a series of questions sent out to nine hundred forty-eight college students. From their answers we now *know* what formerly we could only surmise.

Of all the residents of a community, the parents who send their boys to college are naturally looked upon as the most enlightened. We would therefore expect that they would be most awake to their son's need of special instruction in matters pertaining to sex. Yet from this study we learn that ninety-six per cent of these wide-awake persons shirked their great responsibility and failed to protect their sons through right instruction given *in time*.

Not that they were entirely oblivious to their sons' needs in this direction. Twenty-two per cent of them gave their sons some teaching, and the lads also received help from literature and lectures, and in high school and college. All but four per cent of the wholesome teaching, however, *came after they had reached the age of puberty*.

And what had they been doing all this time? Sitting around in glass cases waiting to be enlightened?

Ah, no! Boys don't grow up in that way, nor will the forces of evil show that consideration of their

youth and innocence which has acted as such a check upon the activities of the parents.

Ninety-one per cent of these boys received their first striking impressions about sex from unworthy sources, and in all but four per cent of these cases, *before the age of puberty*. Sixty-three per cent of them received their first knowledge before their eleventh year, while the average age at which the first permanent impressions were received was *nine and a half years*.

Think of that, you parents who consider your boys too young and too innocent for you even to answer the questions they ask you! Your false modesty is holding you back and turning your boys over to influences that will mar their thought and life for all time.—From "How can boys go right?" by a former member of the committee of twelve of New York City in June Physical Culture.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"You are Invited"

These coming summer months afford excellent opportunity to correspond with your general chorister. He is not taking a vacation this year, and is anxious to hear of your experiences the past few months, and also of your plans for the coming fall and winter. Incidentally he has outlined work of great moment for the choir movement, in which every musician of the church should be actively interested and engaged. He does not expect to solve every perplexing problem that comes up in the average chorister's work, but his long and growing experience will enable him to counsel and in many instances help a chorister to a better understanding of his work. He is keenly interested in receiving programs of special events, concerts, cantatas, and oratorios. These are to be inserted in a great big scrapbook, and will serve us in many ways, and especially to keep us in touch with your activities. What choir will be the first to respond? Programs, press notices, and notes of interest—good—thank you.

And by the way it was good to receive a little souvenir of the San Francisco activities and of the chorister's visit to Saint Joseph—both in the form of snapshots. Send along some more my friends. Our job is not nearly so lonely when you are around. Remember the address is 173 Madison Avenue, New York City.

A. N. HOXIE.

Yearly Appointments

Upon the recommendation of the general chorister, the joint council has appointed Brother Arthur Mills to serve in the capacity of an assistant director in the general choir movement. The activities of Brother Mills will for the time being be confined to the Middle West. His duties will be in the nature of an organizer of choir, orchestra and band interests, and in a national way will serve as general secretary of the general choir movement, with headquarters in the church offices at Independence. Brother Mills has long been a devoted servant to the uplifting cause of music and has been quite successful in missionary efforts as well, and we feel he is peculiarly qualified to carry on a good work in the

interests of the choir movement. We trust that all choristers of the Middle West will cooperate with him in building up the great interests which the choir movement has awakened.

Brother Mills is planning a summer of activity at reunions and conferences within a reasonable radius of Kansas City. Choristers will find it to their advantage to secure the assistance of Brother Mills in their work.

Brother E. C. Bell of Saint Louis is also sustained as one of the national directors, and we commend him to you as a faithful and efficient servant. His activities will no doubt be confined to Saint Louis and vicinity and the new Far West Stake, owing to the important and serious work in anticipation of the next General Conference.

The editorial department will still be under the direction of Sister Audentia Anderson for the present. Her natural talent for this work is augmented by a long career of earnest musical experience, and many have been the helpful messages appearing in the STAFF.

We have reason to expect even more from our children's chorus department this year. Mrs. E. S. McNichols is planning to spend the greater part of her busy existence in directing this important department. The possibilities of this work are unlimited. If there is any doubt in your mind about this write her. Her address is 806 Electric Street, Independence, Missouri. A full published list of state and district choristers and their addresses will be published in the next issue of the Staff.

ALBERT N. HOXIE.

Musical News Over the Church

Since close of conference, there are ample signs of increased musical activity and interest. Many choirs, orchestra and organizations are planning for the coming year, determined that it shall be more successful than the last. Evidence is at hand that the people of the church are thinking more seriously regarding the sphere of music in the church than ever before.

The Independence (Stone Church) choir is prospering and is feeling the impetus for a year's advancement and work. Sister Hulmes, who is also chorister of the stake, is planning their work for the year and intends to make it comprehensive as well as progressive. She contemplates getting a co-operation of all the singers of the other choirs of the stake, who desire to take up the work, in a large chorus choir, to take up the serious study and mastery of the oratorio, "Elijah," which is the master work selected for rendition at next session of conference. This, with other work planned, makes for a full year as well as a successful one.

Work in the Kansas City Stake is in process of preparation. Brother Earl Audet, who at the last stake conference was chosen and recommended as stake chorister, is planning the work of the year, part of which will be the study of the oratorio, "Elijah," contemporaneously with the choir at Independence.

Sister Lola Johnson, chorister of the Holden Stake, was in Independence Monday morning, the 21st inst., and had a pleasant interview with the general secretary regarding the coming year's work in her stake.

We hear fine reports from the orchestra of the Saint Joseph, First Branch, Sunday school. Brother Harry W. Tilden, the superintendent of the school, is personally pushing this orchestra, which is steadily advancing in excellence and efficiency. A year ago they did not exist. It now numbers nearly twenty players. They have engaged the services of a professional orchestra man at Saint Joseph to aid them in their work, twice each month. This is the spirit that wins.

Although remote from the advantages of the large musi-

cal center, the young people of the Sunday school at Fanning, Kansas, are alert and enterprising in things musical. The work of the choir is progressing, and the orchestra, which was organized not very many months ago, is developing in a very noticeable way. Their work, in conjunction with the services of the choir, is resulting in increased attendance and interest in all the services.

ARTHUR H. MILLS.

To the Choristers of the Northern California District

Dear Saints: Now that I have undertaken a new line of music work, I thought it might interest some of you to know what my plans and hopes are for an increase in musical development in this part.

Having been appointed chorister of this district, I feel it is my duty to do all I can to increase the enthusiasm and zeal of those already interested in music to better service by working more devotedly, loyally, and earnestly together. We find that loyalty to plan and purpose becomes one of the great vital principles of efficient living and doing. We need loyalty, to be happy, therefore we need it to do our best work. All that we do must be done with our best effort and enthusiasm.

Most of the branches in this district have responded enthusiastically so this promises success to our undertaking.

We are planning to have several anthems and a cantata rendered at conference which will be held in August at Irvington.

The following selections have already been chosen: "Softly now the light of day," by Schilling. "Praise the Lord," by F. C. Maker. "The light everlasting," by James R. Gillette.

In response to the invitation of Brother Hoxie, the San Francisco choir while realizing the difficulty of the undertaking, have decided to study Mendelssohn's "Elijah." I shall be glad if other choirs of this district will join in the effort. One thing above all else which should be instilled into the minds of those assisting in a musical way is that we must have before our imagination the importance of the work we wish to do, and its end. In rendering a masterpiece we should aim to put the ideal into expression through our rendition, expressed by beauty of tone and feeling.

As the rendition of a masterpiece affords opportunity for our highest service, bringing joy, peace and happiness to the listeners, we should feel it a pleasure to expend our time, thought, and energy for so noble a purpose. And with the Lord's mighty hand to aid us our work must be a success.

Trusting that all in this district will do their very best for the progress of the work in a musical way,

Yours sincerely,

CHRISTIANA WALLER.

Vibrations

SAINT JOSEPH, MISSOURI

At the organization of the Far West Stake, at Saint Joseph, Sunday, June 3, the musical interests were splendidly represented by a chorus of sixty voices, under the direction of assistant general chorister, E. C. Bell, of Saint Louis, giving the cantata, "The light everlasting." The soloists were Miss Nelle Heikes, soprano; Miss Athena Scott, mezzo soprano; Mrs. Alonzo Woodside, contralto; and Mr. Paul H. Pugsley, bass. Miss Edna Christiansen was organist.

The entire event was a grand success, the chorus singing with great spirit and enthusiasm, combined with delicacy of shading and expression. Brother Bell is a director much loved by those with whom he works, and his untiring zeal

is the mainspring of his success in this line of truth expression. The new stake undoubtedly feels the inspiration of this musical beginning, and it will open for them encouraging avenues of achievement in the future. All success to the "United Choir" of our Far West Stake!

INDEPENDENCE

Independence singers still remember with warm feeling their experience on May 2, 3, and 4, when they joined forces with the Kansas City Symphony Chorus under the direction of Mr. Earl Rosenberg, in the "Spring Music Festival," as the program gives it. The names of one hundred and sixty of our singers appear, and Mr. Rosenberg has been very kind and enthusiastic in his appreciation of the work of their leader, Sister George H. Hulmes. The programs for the three evenings were varied, soloists of national fame in both vocal and instrumental lines assisting. The closing night Handel's "Messiah" was given, Mr. Carl Busch's Symphony Orchestra accompanying the chorus.

The Sunday following this week of music, was the one on which Kansas City paid respect to the French ambassadors whose late visit to this country was so interesting. Our Independence choir was invited to assist the Kansas City Chorus in the patriotic demonstration at Convention Hall, and a section of seats was reserved for them. It being sacrament Sunday, the pastor of the Independence Branch arranged for a special service for the choir members in the afternoon, that they might not miss either the musical or the spiritual feasts of the day.

Through Mr. Rosenberg's kindness, many complimentary tickets were distributed among music lovers in Independence who might not otherwise have been privileged to attend the feast of harmony of the week.

To the faithful services of the leader and officers of our choir is due much of the credit which has been given the efforts it has put forth. Consecration and devotion to duty and high principles, seeking to sing and to serve, with the lovely spirit of the Master, scattering the good and uplift as widely as we may—these are the keynotes of our successes. May our ideals ever rise higher, become grander and nobler, and may the future witness greater and greater joy in this wonderful gift of music offered to the Most High.

CHANGE IN ORGANIZATION

We learn that by motion, discussion, and vote, the Independence choir has dissolved its former organization, abolished the constitution and by-laws, and decided simply to stand by, support to the best of their ability, and assist in every possible way, the chorister, who is placed, by branch vote and action, in charge of the music. This action, we understand, is in line with the policies of the general chorister, who wishes to stimulate and encourage the interest in music, and extend its privileges to all "who desire to sing." May the experiences of the immediate future show the wisdom of the move, and may we witness a host of consecrated musicians offering with pure purpose, with charity and love, that praise to the Father of Lights which is "sweetest and meekest!"

A. A.

Saint Louis Echoes

Music has charms and so have the true musicians, for our musical programs are proving it. During April we spent a delightful evening at the home of Sister Adele Peters, devoting it to the study of Felix Mendelssohn Bartholdy.

Brother C. J. Remington acquainted us with the life history and notable character of this great man who, though having been permitted to live but a comparatively short time,

left many works which have caused his name to live after him and which brings great joy to his many admirers. Brother Herman Gillespie followed this introduction with an especially fine solo, "Hear ye Israel," from "Elijah." His rendition denoted much of patient practice and study. As our next appointee was unable to attend, Brother E. C. Bell very kindly substituted by playing two piano selections, one from the oratorio of "Saint Paul" and then a melody from "The song without words."

This served to impress us with the marvelous harmonic power of Mendelssohn. Next Sister B. Loevy read a paper on "The important composition of Mendelssohn." She caused us to understand the better how he so wonderfully combined story and song in his "tone picture." As the paper was so good some one remarked that it was not long enough and we would like to know more, so Brother Loevy then added some valuable remarks. Our next and last number was a beautiful piano solo by Sister Kate Walrond. She gave us the charming selection from the original arrangement of "The midsummer night's dream." It was wonderful indeed and almost breathlessly did we listen as our hearts grew sometimes gay, then more serious as she so skillfully played for us the story. Then came dainty refreshments and in departing to our various homes each voted the evening a success indeed.

At our second regular choir meeting in May the following officers were chosen: Sister B. Loevy, president; Sister Anna de Jong Smith, vice president; Brother C. J. Remington, secretary and treasurer; Brother H. Gillespie, librarian; the correspondent was reelected, and of course our regular chorister, Brother E. C. Bell, was assured by all he was our choice.

On May 22, the doors of the Loevy home opened wide to receive us. Our evening was given over to the study of Gioacchino Rossini. Sister Alice Bourgeret through careful study had gathered many facts concerning him and his works which she presented to us. She told us of how he had been born of a father who was town trumpeter, and a mother who had some operatic skill and naturally his first work was vocal, but at the age of fifteen his power was lost; then of course the music of his soul was poured forth in composition.

We then had some impromptu talks on "The Barber of Seville," "Othello," and "Moses in Egypt." After this Brother Loevy played a selection from The Barber of Seville on his player piano. We were delighted with this as our brother is really an artist in operating the player. He gives sympathetic and expressive renditions because he studies his selections so carefully. Next Sister Nina Lloyd gave a review of "William Tell" and "The lady of the lake."

Between her and Brother Loevy we were all pressed into service and there was no age limit in their conscription. We were called upon to read various cantos from Sir Walter Scott's "Lady of the lake" so as to note the poet's music as well as the composer's.

Once again our host entertained us with "The overture from William Tell" after which he gave us a resume of our past meetings.

If I were to tell you how long we stayed even after the ice cream and cake had been served you might estimate how thoroughly we enjoyed ourselves.

ANNA DE JONG SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"Use Them, or Lose Them"

We refer to the slogan Brother Trowbridge is leaving in his wake, concerning the boys of the "teen" ages! We cannot escape the facts; let us look them squarely in the face. Are we keeping the boys in our Sunday schools, in our Religios? Do they attend our preaching services, or the prayer meetings? Is their allegiance secured for the church to any definite and appreciable extent? Is this failure to keep and hold them unavoidable? Does the fault lie with them, or with us? What are we doing to interest them? What are we doing to secure their cooperation along church lines? Are we recognizing the "points of contact"? Are we using the influences which count most effectively with boys? Are we presenting the side of right to them, in the light which most attracts? Are we campaigning or lobbying for the interests of our boys? Are we *working* for their souls as we do for their bodies? Are we "putting ourselves out" to understand their natures at this critical period? Are we inconveniencing ourselves to provide wholesome outlets for their activities, which will "out"—if not in the right direction, then in wrong? Are we trying to understand conditions, and take advantage of every legitimate avenue to conserve these boys to God and his work on earth? Let us "stop, look and listen," and then proceed wisely and with definite purpose!

The essential quality of a Christlike life is love. It is basic; it is of primal importance. Without it no one succeeds in advancing any appreciable distance on the upward path of spiritual progression. It was the mainspring of Christ's life of service; it is to-day, the supreme test of the life patterned after his. His last counsel, his culminating gift of divine direction, is couched in language so simple we almost fail to grasp its boundless application: "This is my commandment, that ye love one another, as I have loved you," or, as expressed in the closing words of the prayer of agony before his crucifixion: "And I have declared unto them thy name, and will declare it; *that the love wherewith thou hast loved me may be in them, and I in them!*"

How then may we apply this wonderful, most mysterious of principles, to our task of dealing with these careless, care-free, harum-scarum boys, whose inattention, indifference, and apparent lack of religious interest disheartens us so greatly? Let us see if we can, by concrete thoughts, arrive at any solution of the problem confronting all the churches of to-day, seeking to apply the principle of love to our work more definitely, and taking advantage of the same principle, —the love which dwells in every boyish breast, unconscious as he, or we, may have been of its existence.

First of all, we who teach or train should be governed absolutely by love. No policy of impatience, of harshness, of cold criticism, or of ruthless punishment will ever penetrate to those hidden recesses of a boy's heart and quicken him into religious life. An all-embracing, all-enduring, all-comprehensive love for these young souls whose whole beings are in turmoil, should motivate every action, word or thought of ours as we seek to assist these young struggling atoms of humanity to sense the divine in their own natures, and to rightly interpret those impulses and yearnings which to them are so mystifying, and which alas, in so many instances, through ignorance lead them into disaster and utter ruin.

Sympathy with the lad; an ability to view things from the boy's point of view; a willingness to estimate many things according to boy standards; concession where principle

Forget what others think. The thing that matters is what you think yourself, and what you believe in yourself.—Nicholas Beffel.

is not at stake; disregard of previous rigid convictions, and a facility to reconstruct one's ideas in the light of modern environments; a yearning determination to erect ideals before the young mind, which will appeal directly to his interests; a constructive planting of worthy seed in the fertile soil of a lad's heart—seeds of chivalry, honor, truth, purity and self-respect; an ever-alert, never-sleeping watchfulness and care that his energy is rightly directed; and above all, a close companionship which can only be purchased with many a sacrifice of personal pleasure, personal tastes, and personal comfort—all these are necessary attitudes of mind on the part of one who seeks to lead a boy into all truth!

One must *believe* in the boy. He is not perverse by nature; he is an offspring of God the same as other human beings. The good impulses are there, covered deeply perhaps by the neglect of years, by lack of guidance, and by weeds of habit, the growth of which might have been prevented by intelligent observation and wise correction. But it is never too late to mend! The bad boy of every neighborhood has a heart that will respond to the touch of love. He may not know, himself, the strength of his desire to be loved, and to have an object upon which to lavish the rich abundance of his boyish admiration and love. Hero-worship completely possesses the boy at a certain age, and the wise parent or teacher will take advantage of this fact and place before the lad the highest ideals of character, embodied in the persons and achievements of great men.

Be frank with the boys. Understand that their eyes are wide open to hypocrisy. They will see through any superficialities or insincerity with accurate perceptions and their judgments in such a case are not tempered with much mercy! Their scorn for a pretender is quickly aroused; do not make the mistake of posing before them as a model of propriety or conduct, unless you are positive your life can bear the closest scrutiny. On the other hand, it is not well that young lads should have the mistakes or misdeeds of those whom they admire held up to view. Some fathers love to tell of the escapades of their youth—and then wonder why their own boys are so lawless! None are perfect, and often the mistakes of our past qualify us to better counsel and warn our children, but let not their idols be ruthlessly or unnecessarily destroyed, or their standards needlessly lowered. They cannot always discriminate between warning and license!

The boy of the adolescent age is full of love. He loves many things. We do well to utilize these loves in the very best way. First, perhaps, is his love of activity. Instead of trying to repress this love, let us use it. Let us give the boy something to do every minute of his life! If he is not to work, let him play! Surely idleness is most prolific of evil! If the boy is in Sunday school, let the teacher find something for him to *do*! If it is no more than looking up references, or finding out how many kinds of spiders there are before next Sunday, or engaging him to help dish out the ice cream at the picnic, or helping the pastor distribute tracts next Thursday after school, or hoeing one row of potatoes in the class garden Saturday morning, or in getting the full score of the ball game on the town diamond and reporting it to the class!

He loves sociability. Feed that love constantly. Let the weeks or months record many little gatherings of your boys. Let them bring their friends into your home after school, and you just slip into the kitchen and see that some hot chocolate, or cold lemonade is ready for them! Bother? Yes, but isn't your boy worth it? And if you let him and his gang whittle in your house, or dig a cave in your back yard, or build a wonderful automobile in your woodshed, or fix up their butterfly cabinet in your attic, or convert one of your

closets into a dark room for kodak developing aren't you helping to tide that precious bundle of activity over some dangerous spots in life, as well as helping to purify the influences around him? Do not feel that your boy should be isolated in order to be kept pure; rather put the wholesome leaven into the whole bunch, or "gang" as he likes to call it! Be one of them, in the character of some one or other of the heroes they admire; do not be bossy or dictatorial, but manage by "hook or crook," by invitation or scheming, by ingeniously planned surprises or unexpected pleasure, to get a firm hold upon the hearts and allegiance of those boys. They are quick to appreciate kindness, and the trouble has been in the past, that mothers have shoved the boys out of doors, because of their litter and noise, and fathers have been so busy working for bread and butter, they have removed their minds far from the memories of their own past hunger of soul, and they make no attempt to feed that same hunger in the hearts of their sons. The body fed and clothed, and the heart and soul starving for "food convenient for them," is the pathetic record of most of our boys at the trying period of their lives!

Boys love the out of doors! Better and more impressive and influential a lesson of purity, kindness, or reverence taught under the shade of a tree, the blue sky of heaven, by falling water, or amidst the grandeur of hill and rock, than one attempted in a close or stuffy room, hampered by numbers, and noise, and rendered futile by the wandering and inattention of the boy's mind, whose whole nature is calling him out of doors! Take your class out to the woods occasionally and teach there, in God's first temples, the mysteries of his love and providence! Take your boys on frequent hikes, or camping trips, teaching him to reverence nature and, through it learn to look up to, and adore, Nature's God! Parents, *make* occasion and opportunity to be out of doors with your children. Haven't time? Let the embroidery go, or the reading of the latest details of the scandal case! Pack your basket—plain bread and butter is glorified out under the trees!—and stick in a copy of Tennyson, or Longfellow, or Treasure Island! A bit of wholesome thought of that kind, will do much to rest you, and raise your own ideals of life, and afford a rare chance to stimulate the "vision" of your children, without which "vision" they will surely "perish."

The boy loves "eats." The mother who remembers this, has always before her one common ground of approach to any boy's heart. "Isn't Jimmy's mother a brick?" is an encomium the sincerity of which can never be doubted, and the heartiness of which can never be even imitated by the empty flatteries of the society fop who utters his vapid praises over the plate of ice or cup of tea! A handful of fresh cookies or doughnuts, a few apples or nuts win the boy as nothing else can. Plan little occasions to please the lads in this way. If the "gang" is meeting in your back yard, go out and visit the "fort" with sandwiches and cocoa, an offensive ammunition, and the garrison will capitulate—to the last soldier!

And boys love play! Perhaps we older ones would retain the wonderful spirit of youth much longer did we know how to play better. We get so absorbed in the serious problems of life, that we forget the joy that is also there! Could we relax, could we visit the mystic realm of the fanciful and the imaginative more frequently, wandering at will and *without haste* or rush or turmoil through its beautiful streets, listening to its music, its bubbling fountains, see its wonderful lights and colors, taste its magic fruits, touch hands with kindred beings, and sense the atmosphere of hope and joy and peace and achievement, would we not return with increased power, enlarged patience, clearer vision, and more purposeful

determination to the sterner paths of reality? This power of dwelling, momentarily, in the land of the unseen, in the world of imagination, is strong in youth. Witness the throngs of young people who nightly crowd the picture shows, where for a brief hour or two, they may exchange the disappointments of life, for its pleasures; where the harsh realities of work, or poverty, or quenched desires, give place to beauty, light, color, elegance, ease, or culture! When the hour is over, the youth passes, with a sigh, from the palace of dreams to the barrenness of loneliness.

We say "loneliness" purposely; how many of us who mingle daily with the boy of ten, fourteen, or eighteen, take the pains to find the key to his heart, knock respectfully—reverently—at the door, and enter, with shoes removed, into that sacred domain, to share in the joys and the griefs which have found lodgment there? Do we not rather say, "Now, John Jones! Haven't I told you a thousand times not to come into this house with dirty shoes! Go out this instant! I am busy this morning, and can't be bothered!" Or, from the father, "Fifty cents for the ball game? No, indeed, sir! I work too hard for my money to see it squandered on a fool game of ball! Go out into the yard, and tackle that wood-pile, young man!" Or from big sister, "Now, John, I am going to have company to-night, and I don't want you to come near the parlor—do you hear?" And the boy turns moodily and sulkily away from those who should understand him best, and around the corner pours out his grievances into the ears of sympathetic, if not wise counselors, and with their aid, plans all sorts of things "to get even with the folks!"

Play with the lad, parents! The book under the evening lamp may be inviting, but it cannot give you half the warmth about the heart when bedtime comes as will the "Dad, I surely have had a glorious time to-night with you! You're just the best kind of a father a boy can have! When can we go to the gym again?" or the "Mother, that little picnic lunch out under the old tree was scrumptious! And all the boys think you're a jolly sort to stay and watch our ball game! Didn't old Skinny's home run just make your hair stand on end!"

The boy loves sport and athletics. We hope to see the time when all our branches will have facilities for encouraging proper attention to these things. Why should not every church lot have its tennis court? Surely God would approve of the effort to provide healthful and legitimate outlets for the muscular activity which is so prominent in the boys of this sorely trying and sorely tried age! (For the trials are not all on the side of the adult, be sure!) Where no building is available for the purpose elsewhere, could not the Sunday school rooms have some light gymnasium apparatus placed where the boys could use it freely? The tennis court, or croquet ground, might afford hours of wholesome pleasure which hours without such opportunity, might be spent in far less innocent or profitable directions. And what is to hinder having the moving pictures for our young people? What a wonderful vehicle it is for conveying impressions! Ideals of the highest kind can be presented through this medium, which might never otherwise be brought into a boy's life. Through his imagination, in this world of fancy, he may be impressed with visions of a noble and spiritual character which the workaday world is powerless to present. Longings for high attainments, striving after better standards, clearness of preception, well-marked lines between right and wrong, the futility of folly, the power of love, the value of purity, of conscientiousness, of integrity and honor—many, many are the lessons possible through the pictured life into which the youth enters so whole-heartedly. We older ones have alas, too many of us, largely lost our power to imagine;

we cannot altogether forget that it is a drama we are beholding; but the youth is not seeing a play, an imitation of life, for him it is life itself! He is living and moving in the world before his eyes! Oh, would that every child in this country were privileged to thus enter and dwell in worthy places! Would that we could, in pity for these innocent ones with their plastic minds, see that every picture upon which they gazed was one which would not lower their standards of right living, and right thinking! If we had the moving picture facilities in our own hands, placed in the charge of consecrated and clear-sighted men or women, could we not utilize them as choice means for education, of correct values, of right adjustment with the world about us, and thus set the feet of our young upon paths which lead directly to the summit?

Let us organize our boys in to little clubs under the leadership of competent men, who will at all times have the best spiritual welfare of their charges at heart. Let us, in their activity, their "gang" impulses, their athletics, their sports and amusements, find God for them, leading them to his feet by patient sympathy, loving counsel, kindly effort, and direct purpose, feeling that nothing is too hard, nothing is too bothersome, nothing is too good for these young souls! They, are, indeed, at the parting of the ways, where their lives are, by only slight impetus, set drifting towards safe havens or into stormy waters! At this age boys receive their spiritual awakening—witness Joseph Smith—or they receive their criminal bent; witness the procession before the juvenile courts of the land! Can we do too much? Can we work too hard? Can we sacrifice too greatly? Are our boys worth while? Are they of value to the church? Are they among our assets? Are we responsible? Are we remiss? Are we indifferent?

The season of reunions is just ahead of us. Soon all over the land will there be various gatherings of the Saints. They will have their priesthood meetings, their auxiliary meetings, their Sunday school sessions, their Religio exercises, their study classes, their (thank God!) Oriole circles, but where do the boys come in? Let us arouse to this great lack! Let us see to this need at once! Let us appoint the very best man available for this important commission: "Feed my lambs!" Let us get the man who sees in it his life's opportunity; who understands that he is on holy ground when he gets a group of young boys about him, looking up to him for guidance; who realizes that when they say, "What shall we do next?" he needs to send up to God a prayer for direction and inspiration as truly needed as when he stands in the pulpit! a man who can look about him upon these young souls and see Christ there; a man who can *feel* the warmth of their young hearts and understands that the crust of indifference is only protective armor, needed to insure a tender heart against suffering from neglect, from aversion, from misunderstanding and injustice,—all of which the average young boy encounters in his everyday existence! God—send such men to the rescue of our boys! God inspire such men to plant the seeds of a good living in the fertile soil of a boy's heart, instead of seeking only the conversion of the outsider, the worldly adult! To-day is a day of conservation; why not save our own?

AUDENTIA ANDERSON.

"Come Over into Macedonia, and Help Us!"

The committee which is striving to outline a plan under which to organize the boys of our church, has "opened up shop," so to speak, and is ready for suggestions. The members would gladly welcome any ideas which seem to any worker with boys, to be rich in possibilities for good. They

invite such opinions, and desire to get into communication with all those in the church who have had experience with boys, collectively or individually, which has given them an insight into what policies they deem most essential and desirable in club plans for boys. Especially do they desire opinions concerning some of the already existent and well-known boys' organizations, chiefly, perhaps, the Boy Scout movement. Has anyone found it lacking? Wherein? Is it adequate to our needs? Is it advisable? Are there points against it, as an organization with which our boys should identify themselves? What has been your experience with it, or other boys' clubs? What is your ideal for our boys? How largely should the material enter into such work, and how largely the ideal or spiritual, in order to interest and best influence our boys? Does the organized class—either of Religio or Sunday school—meet fully the demands? Could it, if an outline were prepared for the leaders or teachers of such classes? If so, what should such an outline embrace or cover? What could you suggest for reunion activities for the boys?

Please address your replies to anyone of the committee, or send your ideas in the form of a short, pithy article to the editor of this column.

The committee is Ralph W. Farrell, 14 Kenwood Street, Providence, Rhode Island; Daniel T. Williams, 719 East Twelfth Street, Des Moines, Iowa; Audentia Anderson, 2009 Locust Street, Omaha, Nebraska.

LETTER DEPARTMENT

Oakland, California

Thursday, May 24, was quite a memorable day with the church at Oakland, California. A session of the Woman's Auxiliary with the sister society of San Francisco as guests, took place at the home of Sister Eva Young, over forty being present. Our friend, or enemy H. C. L., seemed to have been in a measure forgotten in the ample spread about noon, where physical satisfaction and sociability reigned supreme. In the enjoyable exercises of the afternoon the question of the church debt incidentally came up. It was decided, however, that some other method of economy should be adopted rather than eliminating those interchanges of fraternal visits which conduce so much toward the life and development of the society and church in general.

Quite a number remained to the evening meal, after which others joined, swelling the number to about sixty who spent the evening in an enjoyable manner. In the program was a presentation to the retiring pastor, H. J. Davison, of a token of good will and appreciation, with the usual speech and response. Good cheer and encouragement for the future, in spite of war conditions in the world, seemed to be the order of the day.

The presiding care of the branch will be in the hands of Elder J. W. Presley who is acting priest of the branch for the present. ONE PRESENT.

BUFFALO, NEW YORK, May 23, 1917.

Editors Herald: The Buffalo Saints are now meeting in the church they have talked of for so long, at Midway and Hutchinson Avenues. For about ten years they have met in rented halls and under trying circumstances, and it seems good to meet in a building they can call their own and can look to with more respect and reverence than formerly. We do not

have the pews in the church yet but expect to have them in a few weeks, after which we will announce our formal opening.

We have already had a pretty wedding in it: that of Brother Alma Booker and Sister Isabel McLean. Brother U. W. Greene visited us and gave us a very interesting talk. We were sorry his visit was so short. We wish to thank the branches who have so kindly helped us in building this little church and we can assure a hearty welcome to any who may come and meet with us. We hope now to be more able to spread the work and build up the kingdom of God. We have about seven or eight who will be baptized on Sunday May 27.

Your brother in Christ,

1395 East Delavan Avenue.

ALBERT WOUTERS.

ARDMORE, SOUTH DAKOTA, May 23, 1917.

Editors Herald: Will some of the elders who were sent to eastern Oklahoma go to Quinton, Oklahoma, and preach, as my mother wants our gospel to come there. There are several families there that want to hear our people preach. My mother is not a member of the church. Her name is Mrs. Leona Smedley, better known as the Widow Thompson. She lives on the south side of the railroad. Anyone can tell you where "Widow Thompson" lives.

Your sister in the faith,

LAURA PLUMB.

WATERFORD, ONTARIO, May 23, 1917.

Editors Herald: It has been some time since I wrote a letter to the HERALD, and as I love to hear from others perhaps there are some who are wondering where I am and what I am doing. The appointing powers saw fit to change our mission field this year and so we write from London District, Ontario.

Through the kindness of the Saints of Chatham District we were able to attend General Conference, a trip that we enjoyed very much, and of course were enthused with a stronger determination to do our share as we met with those of the leading men of the church; and were made to know the Lord was placing competent men at its head. It seems that efficiency is the watchword among the priesthood, and we can see room in ourselves for great advancement.

Back from conference we came as fast as steam could bring us to our home (Coleman, Michigan) to see our parents and other friends and relatives. A few days' wait at home and then we boarded the train for Flint, Michigan, where we spent many happy days before taking a mission, and there we met many friends and received the glad handshake which is usually found among the Flint Saints. Now we leave Flint and the powerful electric car hurries us over to the Detroit River and soon we say good-bye to U. S. A. and are met at Windsor by our ever alert friend, the immigration officer, who questioned us quite closely and then said (after we had shown our license): "All right; go ahead." All right, we proceeded to board a city car which let us off at Brother Robert Parker's home where we usually stopped while in Windsor, and thanks to them for their cordiality. After a short visit over Sunday in Windsor we go to Blenheim and are received by Elder G. P. Coburn who has always made us feel at home; and after a short visit there we hurried on to London, where we preached our first sermon in our new district and met a good many of the London Saints. We were domiciled at the home of Brother John Vashinder while in London.

Brother B. H. Doty and I are now laboring together and I find him a very good colaborer, with his saxophone and his talent for vocal music.

I hope the peace that God can give may be with the Saints in Chatham District, and that we may be successful in making friends in our new district.

Your colaborer,
JOSEPH H. YAGER.

Home address: Coleman, Michigan.

Christmas Offering--Roll of Honor

Read over this list—is your Sunday school listed? If not, are we to believe that you are not with us in our effort for a greater Christmas offering? No, we are sure such is not the case—we know you are all with us and working hard. Before the next issue see that your school is listed among those who have as much or more right now than you had in your entire offering last year. We want all schools to have at least an amount equal to last year's offering by the first Sunday in July—we want all who can to have double their last year's offering, for the larger your "nest egg," the greater incentive you will have to add to it.

Every school should keep their offering in the bank where it will draw interest; for every dollar will help. If you have not your offering in the bank now see that it is put there right away. There is a bank in almost every city and town that will pay at least three per cent on deposits; why not get it?

Read the following extracts from our many enthusiastic workers, see what they are doing, get in line with them, entuse your schools. Keep after your superintendent—that is if he needs it. If not, offer your help; he will need you; he needs every enthusiastic worker.

Word has been received from schools in the following order. Extracts from these enthusiastic workers' letters are given to show you what splendid records are being made: Moorhead, Iowa; Logan, Iowa; Mount Washington, Missouri; Saint Thomas, Ontario, Canada; Phoenix, Arizona; Spokane, Washington; Detroit No. 2, Michigan; Plymouth, Massachusetts; Sault Sainte Marie, Ontario.

Moorhead.—"Here is our announcement: Offering for 1916, \$44.50; offering up to May 20, 1917, \$117.63. Yours, hoping that the whole church debt might be paid this year, Mrs. T. O. Strand."

Logan.—"Our Christmas offering up to now, May 27, not only exceeds last year's, but we have more than doubled the amount; \$56 on hand. Your mark is not set high enough—let's pay all the debt this year; it can be done. We're boosters. Rose Adams, superintendent."

Mount Washington.—"On February 14, we had more than equaled last year's offering. At present, May 25, last year's offering is more than doubled; but we are disappointed that we have not kept up to our schedule, which is \$3 per week for 50 weeks. We want \$150 by December 15. Enrollment is 85. J. W. Stobaugh, secretary."

Saint Thomas.—"Yes, we are going to double it, and more. A booster committee is busy and so are the children. Last year's was \$18.95, and we more than equaled it on May 27. By July 1, our nest egg will hatch out double the amount or more. Offerings of each class go on blackboard every Sunday. Mrs. Albert Else, chairman committee."

Phoenix.—"We have a little school, but have now, May 27, double last year's offering and \$1.80 over. Some time ago we began method of placing on blackboard general Sunday school totals for last six years, together with our ever-increasing sum. Amos Yates, superintendent."

Spokane.—"Would like to tell you we have more than doubled last year's offering, which was a few cents over \$40. We have collected to date, May 28, \$92.21 from average attendance of 70. Our aim is \$140, but if we do as well as in

the past, that will be more than realized. Our money is deposited and drawing 3 per cent. Our ten classes are enthusiastic and would like suggestions as to ways for the little ones to earn their offering. Dana H. Crum, for committee."

Detroit.—"Detroit No. 2 school gave \$52.68 last year. Have collected to date, June 3, \$56. Hope we are first. W. A. Blair, superintendent."

We cannot all be first, can we? We can all be enthusiastic workers, and that's what really counts. Had you been first, you might suppose your school was the only one working. Inspiration comes from knowing that so many are working hard and showing such splendid results, and that you are among the first.

Plymouth.—"We have 39 scholars and have set our mark at \$80. Last year it was \$14.08; it is now, June 4, \$28.37. A committee is at work. We have put up our Christmas offering thermometer, which shows on left hand a degree for each Sunday during twelve months; on the right of this another register showing degrees by dollars from 0 to \$80, by December 23, 1917. Thermometer says we ought to have \$40 by July 1."

Sault Sainte Marie.—"In harmony with your letter we report that we have now, June 4, doubled the amount of our offering for last year. Mrs. H. E. Campbell, secretary."

We shall publish the roll of honor from time to time, as space shall permit.

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue,

From Here and There

Thirty thousand soldiers are to be quartered at Greenville, South Carolina, a city of seventy-five thousand where Brethren F. M. Slover and A. G. Miller opened the work last year. Brother E. C. Shelley reports that it is his intention to use a tent and if possible open a hall in the central part of the town. The Utah Mormons have quite a stronghold there.

Our Sunday school at New Bedford, Massachusetts is not large, but they have sent one lad, their secretary, to the country's service, and another will likely go soon. The *Evening Standard* of that place contains a favorable and detailed account of a patriotic rally held by the school recently. A number of representative men of the locality spoke, and Elder E. B. Hull, of Fall River, represented our church and the duty of its individuals to the country in its hour of need.

A letter from W. E. Shakespeare says he left home in Independence, Missouri on the 25th for Frazee, Minnesota, where he preached for the Saints twice and renewed acquaintances. The North Dakota reunion is to be held at Logan, beginning June 29 and they expect a big crowd. Two of the Twelve expect to be in attendance. No new tents are to be obtained, so those having them should come prepared. Brother Shakespeare is ready to answer as many calls for preaching as he can arrange for. His field address is 12 Fourteenth Street South, Fargo, North Dakota.

The memorial service at Independence was postponed on account of a bad storm which did considerable damage, forty feet of the wall of the new high school building being wrecked. At the children's prayer meeting Israel A. Smith presided and told of his recent visit to Nauvoo and Carthage, Illinois. The residents in that territory spoke in most respectful terms of his grandfather, Joseph the Martyr. War measures receive their due consideration and patriotic mass meetings are the order, while the Liberty Loan is urged and supported. A new battery plan is being effected by the

young men and a patriotic meeting was planned for the evening of June 5.

It is interesting to note that in awarding the honor scholarship in the college department this year at Graceland, there was a tie and the faculty awarded it to two brothers, Ralph W. and Lee E. Travis, of Champion, Nebraska. The academy scholarship was awarded to Elbert W. Lambert, of Ferris, Illinois, son of George P. Lambert. The annual oratorical scholarship went to Charles R. Hield, of Lamoni, his oration at the annual contest appearing in the June *Autumn Leaves*. State teachers certificates were awarded for the first time this year to Miss Iva J. Knipschild, of Norborne, Missouri and the Travis brothers. These are good in any State that accepts Iowa certificates.

MISCELLANEOUS DEPARTMENT

Pastoral

To the Saints of the Northern California District; Greeting: The General Conference of 1917 is past; and I once more desire to thank the dear Saints of the district, for their liberal donations, that made it possible for me to attend the conference. It was an experience for me that was truly enjoyable and appreciated. It was very educative and instructive; and the instructions that I received there were so impressed upon my mind that I believe that under normal conditions, they will never be obliterated.

I can say without hesitation, that it was the best General Conference that I ever attended; (it was the first one) and I come back to you a stronger man; better equipped for the work that lies before me, in the cause of the Master; better able to meet the obstacles, and the hindering causes that lie along the path of life; better able to cope with the problems that are continually presenting themselves as we go forward in the work the Master has called us to do; better able to give instruction as one called to represent the Master and his church, and to feed the flock over which I have been made overseer. And I hope that as I go forth among the branches, that I may be able to impart unto you some of the knowledge and instruction, that I myself have received; that you may be benefited as far as possible by my experience, and as we begin another conference year, let each one, from the least unto the greatest; from those of tender age, to those whose locks have grown gray in the service of the Master: from those who have gathered together in branches to those who are scattered abroad to the uttermost parts of the district; put forth every ounce of energy that he can muster, and thrust in his sickle and reap as he may: and do all that he can, spiritually, mentally, physically, and last but not least of all, temporally, to make this work of the Lord, a success. Especially do I ask of the priesthood: You who have been called of the Master, to this high and holy calling of working with God, for the salvation of mankind: from the deacon to the presiding elder of the branch; be ye diligent in your service: let there be no idlers among you; but let everyone go to with all his might, and work while the day lasts. The harvest is white and the laborers are few. We have only two missionaries in our district this year, and two local appointees; therefore we ask that every elder that is not presiding over a branch, do all the local work that he can. Get openings wherever you can: lift up your voices and cry aloud and spare not; the hastening time is upon us: the day is far spent: the night is fast approaching; shall we have sheaves for the harvest?

Anyone that has an opening for preaching, please let me know, and I will see that every want is supplied, just as fast as I possibly can.

I would like to hear from every scattered Saint in the district; if you are discouraged, or disheartened, let us hear from you; may be we can help you! we will try.

And now, dear Saints, let me say in conclusion; this is a "day of sacrifice, a day of consecration, a day for the tithing of my people, and he that is tithed shall not be burned at his coming." (Doctrine and Covenants 64:5.) As solicitor for the bishop of the district I will carry a receipt book with me, and will receipt for any amount of

tithing, freewill offering, or consecration that you may have to give.

Sincerely yours, for service,

E. W. HAWKINS, District President.

SAN JOSE, CALIFORNIA, June 4, 1917.

Conference Minutes

NORTHEASTERN ILLINOIS.—Statistical reports were: DeKalb 54, Plano 172, Mission 120, Rockford 13, First Chicago 197, Central Chicago 225, Deselm 76, Belvidere 41, Sandwich 69, no reports from Piper City or West Pullman. Eighty-four men in the priesthood, reports from 36 of these. Bishop's agent reports total collected \$2,007.51, paid out \$155.79, cash on hand \$451.72. \$800 sent to Bishop McGuire. District treasurer reports cash on hand \$8.35. Graceland College student fund has \$55 collected, amount to be collected \$100. This fund is in the hands of R. N. Burwell, F. F. Wipper and H. P. W. Keir. Election of officers, present officers were sustained in their office together with bishop's agent, excepting David Dowker who is recommended as district chorister. Motion prevailed that we rescind motion ordering a reunion this year. There will be no reunion this year. Communication from deacon's quorum read, also from Young Men's League, as well as library and good literature commission. Fred Baldwin was chosen as head of good literature commission and Fred Johnson head of library commission. Our district president urges that all branches keep a record of the total attendance of members and nonmembers. Next conference at First Chicago Branch December 1 and 2, 1917. William Darmon ordained to office of elder and provision made to ordain Fred H. Johnson to the same office.

Provision made to hold special meetings in all the branches this summer, the missionaries will have tent meetings at the missions also. Frederick E. Bone, secretary.

NORTHEASTERN ILLINOIS.—At Mission Branch, Marseilles, Illinois, June 1 and 2. J. O. Dutton chosen chairman, assisted by R. N. Burwell. F. E. Bone acted as secretary. Statistical reports showed a loss locally in some branches through removal, but a gain in membership generally. Officers' report show that all things are moving smoothly in the wheels of progress. This is promising of good results in the future. Letters from H. P. W. Keir and F. F. Wipper on conditions in the Sandwich and Central Chicago Branches were read. A lengthy discussion was carried on relative to names of scattered members which are carried on branch books, while the members were practically lost to them, as far as their whereabouts are concerned. This finally resulted in a resolution being made to be presented at next General Conference that an organization be fostered for the handling of these names to work conjointly with the local authorities in an endeavor to locate these members. The bishop's treasurer's and general college fund reports were read, reflecting conditions encouraging to the officers. The report of the Young Men's Progressive Association was read. This is a club that has been organized in the Central Chicago Branch among the young men for the studying of the standard books and other good books thereby preparing them for future services in the Lord's work. F. B. Baldwin was chosen as chairman of gospel literature commission for this district, which is promising good results. F. Johnson's and William Darmon's names were acted on that they be ordained elders. Officers elected: J. O. Dutton, president; J. L. Cooper, vice president; F. E. Bone, secretary; R. N. Burwell, treasurer. The Saints in this district have decided not to hold a reunion this year. The reunion preaching tent will be used to hold week meetings in some of the outlying towns. Preaching at 8 p. m. by F. G. Pitt. Prayer meeting Sunday at 8.30 a. m. followed by preaching by R. N. Burwell. Preaching at 2.30 p. m. by F. F. Wipper, and at 8 p. m. by W. A. McDowell.

KENTUCKY AND TENNESSEE.—With Foundry Hill Branch, June 2, 1917. Business session opened at 2.30 p. m. with district president in chair. Owing to heavy rains and severe windstorms throughout the district, attendance was not as large as had been anticipated. Principal business was election of district officers. J. R. McClain reelected district president. Bishop's agent's report shows a great increase in amount of tithing paid. We are pleased to note that the Saints are getting awake to their duty in this regard. All business sessions passed off nicely without any disputations. The spirit of oneness seemed to prevail. We were pleased to have our missionary, L. M. McFadden, with us. He delivered some splendid discourses. Conference adjourned to

meet with Eagle Creek Branch at call of district president. The Saints of this district are looking forward with anxiety to the time when our reunion shall convene, which will be July 21, 1917, because we are expecting the best one we have ever had. S. E. Dickson, L. M. McFadden, D. L. Ross, press committee.

SOUTHERN INDIANA.—At Indianapolis, May 19 and 20, J. E. Warne, C. A. Noland and James B. Welch presiding. Statistical reports: Louisville 158, Derby 123, Indianapolis 84, Byrneville 103, district membership 514. Priesthood reporting 19. Bishop's agent reported receipts \$690.53; disbursements \$464.68. W. N. Hanner appointed president of Wirt Branch. Officers elected J. E. Warne, president; James B. Welch, vice president; Pearl F. Newton, secretary-treasurer; Goldie V. Brook, member library board; Ada Mast, member gospel literature bureau; James B. Welch sustained as bishop's agent, and Goldie V. Brook as chorister; Bernice Krishbaum, member auditing board for third-year term. Motion adopted for each member of district to pay five cents a month for district expenses. Meet at Derby, Indiana, September 8, 1917. Pearl F. Newton, secretary, 1506 West Twenty-First Street, Indianapolis, Indiana.

FREMONT.—At Thurman, Iowa, June 2, 1917, with district presidency in charge. W. A. Hougas was chosen secretary pro tem. Branch reports as follows: Bartlett 46, Glenwood 71, Shenandoah 111, Thurman 192, Hamburg 61, Tabor 71, Henderson 78. Ministerial reports were read. Report on tent matter, \$199 collected. Purchase of district tent left in hands of district presidency and W. E. Haden, with power to act. Petitions for October conference received from Tabor and Henderson. Vote resulted in favor of Henderson, time left to district presidency. Recommendation from Henderson Branch that Ward A. Hougas be ordained a priest was approved and ordination ordered provided for. Also a recommendation from Tabor Branch that Wayne R. Richardson be ordained to the office of priest was approved and ordination ordered provided for. T. A. Hougas was unanimously elected as district president, and selected N. L. Mortimore as his associate. C. W. Forney elected secretary, and also sustained as bishop's agent. A. G. Hougas reelected librarian. A motion that the committee have power to solicit subscriptions to tent fund carried. Preaching at 8 p. m. by J. B. Wildermuth. Ordination of Ward A. Hougas and Wayne R. Richardson to office of priest on Sunday, and two children blessed. Thus closed one of the best conferences held at Thurman Branch for many years. Ward A. Hougas, secretary pro tem.

Conference Notices

North Dakota, at Logan, July 3, at 10 a. m. J. W. Darling, secretary, Thorne, North Dakota.

Eastern Maine June 30 and July 1, instead of June 23 and 24 as previously announced. E. J. Ebeling, district president, Jonesport, Maine.

Eastern Michigan, at Port Huron, June 23 and 24. Send all reports to William J. Rushton, Applegate, Michigan. William M. Grice, president.

Southern Nebraska, at Nebraska City, July 14 and 15. Send ministerial reports to H. A. Higgins, 1207 Third Corso, Nebraska City, Nebraska, and statistical reports to Mrs. Blanche I. Andrews, Lincoln, Nebraska.

Convention Notices

Northeastern Missouri Sunday school, at Higbee, June 22, 2.30 p. m. Thena Rogers, secretary, Bevier, Missouri.

Saskatchewan Sunday school, at Viceroy, Saskatchewan, July 6. Send reports to J. L. Neill, secretary, 2247 McIntyre Street, Regina, Saskatchewan.

North Dakota Sunday school, at Logan, July 4, 1917. Gladys Darling, secretary, Thorne, North Dakota.

Spokane Sunday school and Religio, at Palouse City, at the reunion grounds, June 29. Send all reports before the 25th to W. W. Wood, secretary, 127 South Regal Street, Spokane, Washington.

North Dakota Religio, July 5, 3 p. m., at Logan, Bertha Graham, secretary.

Saskatchewan Religio, at Viceroy, July 5. See conference

notices for particulars. A. B. Taylor, president; Joseph Bates, secretary.

Two-day Meetings

Whitemore, Michigan, June 30 and July 1, also an all-day meeting at Hamilton Center Branch, about 8 miles from Harrison, July 4. All are invited and a spiritual time is expected. George W. Burt, district president, Brant, Michigan.

Ministerial Conference

Eastern Mission Quorum of Elders, at the Saints' church, Clafin Street, near Pleasant Street, Fall River, Massachusetts, June 16, 7.30 p. m. and June 17. Past ministerial conferences have been a source of blessing and spiritual uplift. An excellent program has been prepared and a cordial invitation is extended to all the ministry and membership. H. W. Howlett, secretary, Pottersville, Massachusetts.

Women's Auxiliary

District convention of Woman's Auxiliary of Eastern Michigan, at Port Huron, Michigan, June 23. Recent amendments of constitution and by-laws to be considered, also election of officers; hence a good attendance is greatly desired. Mrs. O. Engle, press chairman, Port Huron, Michigan.

Addresses

Horace Darby, care of W. J. Henderson, Henning, Minnesota.

Our Departed Ones

MATTHEWS.—Mary Williams was born July 21, 1852. Married Monterville O. Matthews August 19, 1869, and to this union were born 15 children, 12 of whom are living. Baptized August 16, 1870, by John Matthews. Died May 13, 1917, at Horse Heads, New York, while on a visit to her daughter, Sister Lulu Shane. She was a Saint indeed, and well known for her hospitality. Her home was always open to the ministry of the church, and her genial smile and

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Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Home is God's thought, childhood's refuge, maidenhood's dream and man's inspiration.—Anonymous.

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cheerful disposition won for her many friends in and out of the church. Funeral services at her home at New Park, Pennsylvania. Sermon by Henry Carr, of Elkton, Maryland, assisted by L. H. Lewis, of Hammondsport, New York. Her 12 children were in attendance at the funeral.

DEXTER.—Elder Joseph Dexter was born April 24, 1870, at Williamston, Michigan. Baptized October 30, 1894, by W. J. Smith. Married Miss Fannie Shettle, October 30, 1893. Died at his home in Lansing, Michigan, May 27, 1917, after a long-continued sickness. He was a kind and loving husband and father, an affectionate friend and brother, and one who was always ready to respond to the call of duty and do what he could for the advancement of the work he loved so well. Funeral services in Saints' church at Lansing, in charge of Elder Dudley. Sermon by S. Stroh.

NEEDHAM.—George W. Needham, born at Rushville, Indiana, September 25, 1847, departed this life at his home, Lamoni, Iowa, May 20, 1917. Baptized at Wheeler, Iowa,

August 19, 1883. Soon after he was ordained a priest, and on December 5, 1897, an elder. Married Marrietta Yaunce early in life, who died the second year thereafter, followed in six months by their son, Morton. December 20, 1896, married Anna McIntyre. To them were born 5 sons, 2 daughters, who with his companion survive. He served his country in the Civil War. Services from Saints' church, Lamoni, in charge of John Smith, sermon by J. F. Garver, the G. A. R. having charge at the grave. Interment in Rose Hill Cemetery, Lamoni.

The Story of "The Sun"

Munsey's Magazine for May begins a most interesting article on the history of the New York Sun which has been published since 1833. The history is presented in a very readable form and with refreshing clarity tells of the growth of the Nation as pictured in the daily press. The magazine sells for a dollar a year and we consider it one of the best at the price.

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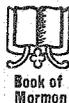


E. A. Howard, Vice President

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, June 20, 1917

Number 25

EDITORIAL

THE FIRST TWO CHAPTERS OF GENESIS

We have been privileged to read some interesting discussions of the first chapter of Genesis, showing how closely it corresponds with geology. Of course this can only be the case providing this chapter is discussing the physical creation.

On the other hand, we have received several articles, some of which deny geology, biology and practically every other science upon the assumption that the first chapter is concerned with the spiritual creation, and only the latter part of the second chapter is concerned with the physical creation.

Still others assume that the first chapter, being concerned with the spiritual creation, man is therefore spiritually male and female. There are those from whom we differ radically, who would assert that spiritually men and women go on in the marriage relationship similar to the way on earth.

Some twelve years ago we heard this passage in Genesis used and argument made that man is spiritually male and female. The inference was then made that, having a function, it should be exercised and would be. We raised the question of Matthew 22: 30, that there would neither be marriage nor giving in marriage; only to be met with the doctrine of "free love," "perfect (?) love"—a most disgusting proposition.

Prior to that we had noted how the doctrine of spiritual creation had led on in the history of the world to the doctrine of celestial marriage. Then there followed that here many are mismated, they do not secure the divinely appointed companion. So the unhappily married look around for their affinity. (That beautiful word which has been so greatly contaminated as to become almost useless for practical purposes.) Then there has followed in some instances the sealing for eternity; then, "Why wait for eternity? time is part of eternity." So adultery and polygamy raise their slimy heads.

But there is also John 3: 2: "It doth not yet appear what we shall be: but we know that when

he shall appear, we shall be like him." Therefore he shall be like us, so where is his wife? Then even for the eternal Father they have selected a companion, a queen of heaven, a divine mother. But for such a doctrine as this, repugnance is too great for it to be tolerable. Still intellectually it is a problem to be considered as such. What does the word of God teach?

According to the twenty-second chapter of Matthew the Sadducees came to Jesus and proposed a case of seven brothers who, according to the law of Moses, had the same wife and each died in turn, "Therefore in the resurrection whose wife shall she be of the seven? for they all had her." (Verse 28.) Likewise, Mark 12: 18, 25 relates the same incident. Luke 20: 27, 36 also repeats the incident, adding a little to the explanation, as verses 34 and 35 of the twentieth chapter of Luke read: "And Jesus answering said unto them, the children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

There are numerous other passages emphasizing the idea that a change will take place when we enter the other world. Returning to the story; it appears to have been presented as a suppositional case. His answer is sweeping and decisive: "They neither marry nor are given in marriage." To state that there will be no marriage ceremony performed is to beg the question, for this woman had already been married to each one, whose companion, whose wife, shall she be? *None*. We have here three witnesses to this declaration of the Master. It would seem that if the English language can make anything plain that this is plain. She should not be a wife to the eldest brother, nor to the youngest, nor to any of them.

Now, turning to Genesis 1 and 2: We note that chapter one and verses one to three of chapter two, set forth in a logical manner what normally appears to be the physical creation of the world. It is set

forth in seven great periods, which as it happens correspond very closely to what modern science, in both geology and biology, affirm. It is a remarkably clear statement for its brevity, of the great geological times, down to and including the creation of man on the earth, male and female.

Chapter two, while containing especially in the latter part the discussion of the physical creation, contains many verses which set forth plainly the fact that all these were spiritually created before they were physically on the earth. Probably no one will deny this, that the Lord planned the creation and created all things spiritually before they were on earth; especially that man was created spiritually while there was not as yet a man to till the ground. It is true that these verses may be read in such a way as to make all that goes before to concern the spiritual creation, and some carry it so far, as already indicated, to attempt to ridicule everything that humanity has been able to discover concerning this earth and its inhabitants. But they do not necessarily set forth events in chronological order. Often is matter earlier in time inserted in a description.

This occurs frequently in the Bible and a plain instance is given in the third chapter of Genesis, which evidently goes much further back than either chapter one or two, in discussing the fall of Satan after the rejection of his offer.

It is well known that the division of the Bible into chapters and paragraphs was made in comparatively recent times. It is worthy of note that in the King James Version verse four is marked with a paragraph sign, and we respectfully submit that the marking in the King James Version is correct. It is a new paragraph. Verse four starts a new discussion. "These are the generations" refers to that which follows in the paragraph. So also the first verse of the third chapter starts a new paragraph so as to bring in the character of Satan.

That will leave only one thing to discuss. There remains the latter part of verse eight, chapter two.

It is possible with the tautology of the east that this is a repetition of the word *flesh* is used in the sense of human flesh, as the word has been so used. It emphasizes man is first and will so remain.

Second it may refer to this order and preeminence.

Third, Elder Stebbins suggested in a recent article that he is first of a new order or age.

Fourth, there are some schools of religious worshippers who assert that spiritual man was on the earth for long ages before death entered. As long as no man died there would be no bones; although it would seem that there would be tools, unless he lived as they represent him, above the needs of fleshly foods.

The verse in any event should be interpreted in harmony with other scriptures and with all the facts we can bring to bear. Truth must be consistent with itself. We gain nothing by rejecting modern research.

Nor should the divine truth contained in the Bible be brought in question, because of the fact that the Bible does not claim to be verbally inspired. Every word is not inspired, but, "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 21.)

S. A. B.

DEPENDABLE PEOPLE

In the Gospel Hymns there is a song that we can remember quite well from younger days, "Surely the captain may depend on me, though but an armor-bearer I may be." The song is based upon an incident set forth in 1 Kings 14. Jonathan and his armor-bearer went out and disclosed themselves to the Philistines. They had agreed that if the Philistines said, "Come up hither," that it would be a sign that the Lord had delivered the Philistines into their hands. So, upon this agreed signal, they went up and started to battle. Soon there was the utmost confusion, the Philistines fighting among themselves, which resulted in their utter rout.

Think of the courage and faith it took for two men to go against an army, and one of them was "only an armor-bearer." Not a prince of royal blood, not a captain of the host, not a warrior of the ranks, but only an armor-bearer. Yet if the armor-bearer is not in his place at the prince's right hand, to assist when need be, by handing him a new weapon, how fatal might be the result.

All too often we are inclined to think our work unimportant—only a teacher, only a priest. But because our duty is not well done, the whole church suffers. If the church is not warm and properly ventilated (but alas how few deacons know as much as they might about proper ventilation) the speaker may present the word of God in vain, or nearly so. If the building is not clean some visitor will notice this fact more than the words which are uttered.

But because iniquity, backbiting and evil-speaking abound without check, some are offended at the way of life and righteousness. Or it may be that some are driven from the faith by zeal without wisdom, earnestness without humility and prayer, the law without the Spirit of God.

The basis of spiritual development should be in the home, at the family altar and with the family prayer. Personal instruction by a properly authorized officer will often remove some obstacle which is hindering development. This is the great privilege of the priest: to visit the home and each member

and encourage him, in compliance with the divine law.

But this principle extends outside the church work, dependable people whose word is as good as their bond and better than some men's deed. "A message to Garcia," by Elbert Hubbard, illustrates one phase of this. But we can find it in any department of business life. The man who is self-reliant, whose word once given can always be relied upon regardless of consequence or difficulties. These are the men who go to the fore.

We recently heard the description applied to a man of considerable force and power, if you want a thing left undone, refer it to ————. That is hardly a reputation we should care to earn. It is a standing joke that he cannot be depended upon to come home to supper. Even his wife cannot depend upon him. But this brings out the fact that the issue of dependable people is by no means confined to rank and file of workers.

We have heard recently of a branch president who very frequently would go away, making no arrangements for the Sunday services, not even letting one know he would not be there. The time for services would arrive and the priest of the branch was left in doubt what to do. This happened not once but many times. But unfortunately he is not alone in this.

Men of the missionary force have walked ten or twenty-five miles or more to fill an appointment. Men meeting an appointment in the church have felt so keenly their responsibility that they would not permit the weather or inconvenience to prevent them filling the appointment. But we have heard of others who have allowed even trivial matters to turn them aside.

A very prominent minister had accepted an appointment to deliver a series of sermons, continuing for several weeks, in a certain city. He was met forty miles away by the minister in charge who urged upon him that there would be held in that city a very interesting entertainment and urged him to stay over.

"But, I have this appointment at ———."

"Oh, well, they will get some one to take care of that. This will give you a splendid chance to meet the people, not only of this branch but of this vicinity."

"Yes, but I have this appointment. I have agreed to be there."

"Oh, well, that will be all right." But the first man insisted upon filling his appointment. And the minister in charge went away offended.

Again, on such an occasion, after a week or two of services had been completed, a very urgent request came for two sermons or lectures on Sunday

at another city. The lecturer was loath to leave until the minister in charge agreed that he would personally fill the original appointment if the lecturer would accept this other invitation. It was finally so arranged and the lecturer departed per agreement. But the party of the second part failed to carry out his agreement or to send any word whatever. When questioned about it he said, "Oh, well, they will get somebody." The place was packed, the people waiting, and finally a local man, without preparation, had to fill the appointment. We would not mention this were it not that real injury has been done, and not a few times. We have seen so very much of it in varying degrees. It has happened more than once that men of prominence have sent for young men, and have kept them waiting more than a week for an appointment, and a missionary may be kept waiting three weeks.

Dependable people. Truly their worth is above silver, yea even above fine gold. The man who gives his word, and then stands by it, the man who has too much self-respect to violate his appointment with even the most humble. "Surely the captain may depend on me." Can he? S. A. B.

OUR AUXILIARIES

In this issue will be found a continuation of an article printed on April 4 on "Helps that hinder." It deserves a very careful reading. Certainly the auxiliaries should not be permitted to hinder the work of the church, but they should be brought into closer cooperation and should be utilized so far and only so far as they may be a real aid and help to the carrying on of the work of the church.

The Sunday school and other organizations are to help the parents in performing their family duties in giving proper instructions to the children. As all are not equally capable, this joint effort is made. The Woman's Auxiliary is for the purpose of preparing our sisters to be better mothers, to the end that right instruction may be given by the parents.

We should note the emphasis given to the responsibility of parents and observe it. Most deep students of pedagogy agree that there is no better teaching than that of the home—where the parent is prepared to give it.

From our own observation, however, we have found the Spirit of God working in these auxiliaries, the spirit of wisdom, the spirit of prophecy, the spirit of knowledge and of faith. They do not attempt to do the work belonging peculiarly to the priesthood, yet they are indeed personal helps. Doctrine and Covenants 117, to which we previously referred, appears to give a sanction to these organizations for good. Section 128 provides for various organizations by the bishopric. The whole genius

of our work is cooperation and one of mutual helpfulness.

But this social aspect should not cause us to lose sight of the individual needs. That system is best which develops each individual to the highest possible efficiency and then these individuals unite to render a joint service for each other, the church and society.

We have seen these auxiliaries run at times in a way to hinder and overlap. This, of course, is a mistake. But that does not mean that proper assembly and proper study is not beneficial.

It is well that we should consider that which is good, and how best we may coordinate our work. Distinctively it should be carried on as part of the work of the church with that impetus to help and not to hinder, and seeking divine instruction rather than to rely alone upon human wisdom. We think it is well that careful consideration be given to these matters, and so commend the article to your earnest thought and study.

S. A. B.

BLUE "STEPPING STONES"

At this writing probably every Sunday school pupil has the blue *Stepping Stones* in hand. It is a good record for the year that is past but we want to do better, very much better, this year. And while we are talking of doubling we ought to notice that two schools had more than one dollar per member last year: Henderson, Iowa, and Saint Louis, Missouri. Omaha is reported to have averaged two dollars. Several schools had close to a dollar per member and over seventy-five cents, at least as near as we can determine, namely: Oakland, California, Lansdowne, Illinois; Lamoni, Iowa; Detroit and Gaylord, Michigan, and Independence, Missouri. There may be others, and if they will send us their names on postcards we shall be pleased to take note of them.

On the other hand it would seem that two hundred Sunday schools failed to send in Christmas offering at all. Do not let this occur the coming year, for we want to hear from every school. If each one does the best he can, we should secure the results we are after. Some may not be able to average two dollars per member, so those who can want to do better than that.

In reading the blue *Stepping Stones* the question of cost of publication arose. Inquiry at the business office disclosed that this issue of fifty pages will cost the church about eight hundred dollars, or sixteen dollars a page. This includes all of the printing work and the cost of paper and ink. But it means four dollars a column, or between five and six cents a line. But this does not include the expense at the Bishop's office of receiving and checking up the Christmas offering, the bookkeeping, the preparing

of a complete copy and sending it up for publication, the final proof reading necessary by that office. When this is added it looks as if the cost is over six cents, if not nearly seven cents a line. Some names run over a line and so cost twice as much, but any item of six cents or less on a line does not pay for the cost of printing. That means that Bishop McGuire not only receives nothing for the church but has to pay from the church funds or from the other Christmas offering for its publication.

There are some schools for which the cost of printing the list of names runs as high as forty per cent of the Christmas offering, which means that the church only gets sixty per cent to help the missionary work. Is this what we want, to see our name in print, or is it really to make every penny count in helping the church? If it is the latter, why not have our Christmas offering sent in in the name of the school and not give each individual name?

The effort is being made to place the schools on the roll of honor. It is readily possible to check up the individual names at home. Then everyone knows what is the school's Christmas offering, and you can look in the blue *Stepping Stones* and see the name of your school and your offering.

But we do not want to lose the incentive of this feature of personal publicity. Why not have in each Sunday school a personal roll of honor showing the departments, classes and individual names and keep it before the school or department so that we can see how well we are doing individually and collectively?

Nearly forty per cent of the schools (225) this year omitted the names of individuals, and the greater part (180) omitted the items of departments and classes and simply gave the name of the school and amount. This is an excellent start. Why not make every penny count this year and resolve now that we will sacrifice a little personal advertisement for the benefit of the church, and so make our own Sunday school Christmas offering count as much as possible? We can keep a personal record at home where everyone knows us and is interested.

We do not want to lose sight, however, of the personal element and the value of making each child feel that he or she is indeed making a gift to the Son of Man. So we urge again that this intensive work be done in our local school.

S. A. B.

NOTES AND COMMENTS

No Jewish Massacres in Palestine

The *Official Bulletin* is authority for the statement from Ambassador Elkus that no massacres took

(Continued on page 598.)

Side Lights on Scriptures

The HERALD editors are in receipt of the book with the above title written by Brother William McLaughlin of Australia. He attempts to open some new ground with this text and assumes an independent position on many of the points which he sets forth.

A Pastor's Letter

We are in receipt of an excellent presentation of a pastor's appeal to his flock, written and sent out by Brother E. L. Traver, of Boston, Massachusetts. Each member of the branch receives a copy which is mimeographed and includes an entire page of typewriting. It is a very attractive message and should be productive of good. We like to hear of progressive methods of this kind being used by our pastors everywhere.

"Quarterly" Prices Advanced

Not long ago the general superintendent of the Sunday school association announced in the church papers that the prices of the Sunday school *Quarterlies* would be advanced with the beginning of the next quarter. In other words, your next *Quarterlies* will cost the new price. Lest some have missed the announcements, we quote the list again, as it is important that all be informed:

- Senior grade, 10 cents a quarter; 30 cents a year.
- Intermediate grade, 7 cents a quarter; 20 cents a year.
- Junior grade, 7 cents a quarter; 20 cents a year.
- Primary grade, 7 cents a quarter; 20 cents a year.
- Beginner grade, 8 cents a quarter; 25 cents a year.

The Mound Builder and the Indian

An excellent article under this caption is contained in the April number of the *Ohio Archaeological and Historical Quarterly*, published at Columbus, Ohio. If anyone desires to obtain a copy of the publication, the price is seventy-five cents. The author of the article is Brother C. W. Clark and the introduction names him as an official of our church, saying that the article is a treatise on the subject according to the teachings of the Book of Mormon. Several cuts, including two maps are used with the whole occupying twenty-six pages. We sincerely appreciate the open-mindedness of the editors in publishing such an article in spite of the criticism our opponent may raise and commend the efforts of the brother for the masterful manner in which the subject is handled.

To Our Army and Navy Men

The editors of the *Autumn Leaves* hand us the following communication to our readers, which opens up an interesting proposition:

Editors Herald: Wouldn't it be an interesting collection if we could have a number of letters from our men who will soon be assigned to training camps throughout the country

and who may later enter active service to maintain our country's rights?

Perhaps you wouldn't have room for all of them, and neither will we, but if we get too many we can easily edit and arrange to the satisfaction of the writers and our readers.

No doubt many of our "boys" will have remarkable experiences and will see many strange sights as well as hear some strange things in this experience. We would like to get many letters from them, for then the interesting things they say will reach thousands, instead of just the folks at home.

We are not particular about style. A sharp pencil—and a piece of wrapping paper, will do if there is nothing handier. We will observe the necessary precaution to avoid printing anything that might be of use to our enemies, but let us not forget the desires of our friends. Don't you think this should be a popular feature?

EDITORS OF AUTUMN LEAVES.

We surely do. It would be interesting if our men would respond as they should. We almost envy you the opportunity.

LAMONI HIGH PRIESTS

On Sunday, June 3, the high priests of the Lamoni Stake met for reorganization. The question was raised by what authority the organization was to be made, who had suggested it. This was finally answered by the reading from the minutes of April 16, 1910, of the following communication from the First Presidency:

To the Quorum of High Priests: In regard to the matter of organizing divisions of the quorum, which seems to have been under discussion before you as a result of some suggestions which I have made in regard to this question, I will say the suggestion came to me when I was considering the fact that in our large districts, particularly the stakes, there were a large number of high priests who have the benefit of quorum work only at conference time, or once a year, when, if some proper arrangements were had, they could meet at least four times a year, if not much oftener.

I have observed that there are organizations such as the bankers' associations and it occurred to me that by forming divisions of the quorum of high priests the members who live in the stakes and large districts might meet often.

It would, of course, not be proper for the divisions to have the power to bind the quorum by their actions, until such actions had been approved by the quorum, hence the divisions should have no legislative power except as regards themselves. I am further of the opinion that the officers of these divisions should be appointed by the quorum and not be elective, so far as the divisions are concerned. A chairman and a secretary would, perhaps, be all the officers needed for a division, the secretary being authorized to act in case of the disability of the chairman.

Respectfully yours,

FREDERICK M. SMITH.
ELBERT A. SMITH.
JOSEPH SMITH.

Preceding this communication a committee had reported to the quorum of high priests on April 12, 1910, as follows:

To the Quorum of High Priests: In a short conversation with President F. M. Smith relative to the recommendation

regarding the organization of high priests in large branches, we learned that he conceived it advisable to organize divisions within the quorum proper, such divisions to be under the jurisdiction of this quorum.

The object of such organization is to meet from time to time for personal improvement, a better understanding of the duties and privileges of high priests, and giving an opportunity to those who have not the privilege of meeting with the body proper at General Conference some of the benefits of quorum work.

We understand these divisions would not have legislative authority but would be advisory and educational in their character and beneficial to the parent quorum.

In accordance with this John Smith was chosen by the high priests quorum as chairman, and Albert Carmichael as secretary in 1910. The minutes show that occasional meetings were held during the succeeding six years, however none appear to have been held since March, 1916. It will be noted that the purpose of the organization is practical, to meet for consultation and discussion of their work and problems for the sake of mutual improvement. This includes all high priests, regardless of their special work as patriarchs, bishopric, high council, stake presidency, historian and others. There is no legislative authority for organizing a new quorum, nor is there any claim of legislative action for the meeting of these divisions. It is a matter of convenience that we may be better prepared in our work, and especially in those localities where a sufficient number of high priests reside to make this advisable.

When these selections were made by the high priests quorum in 1910 the quorum voted that further organization be left to their presidency. In pursuance of this Elder Frederick B. Blair was nominated by the presidency of the high priests quorum for chairman, and Elder Roy V. Hopkins for secretary. Elder Blair was accordingly elected, but Elder Hopkins declining, Elder R. J. Lambert of the stake bishopric was chosen subject to the approval of the presidency of the high priests quorum.

These men intend to meet the first Sunday of each month at the same time and place as the rest of the priesthood for the general priesthood meeting, adjourning with the others for separate session. We sincerely trust that this will result in a better understanding in carrying out of the work before us.

S. A. B.

Frame your mind to mirth and merriment, which bar a thousand harms and lengthen life.—Shakespeare.

"I never jump at conclusions," said the preacher. "No," replied the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."
—*Christian Advocate*.

"THE CHOSEN PEOPLE"

[The editors have been much interested to receive, the past few months, copies of the above publication. It is issued on behalf of a mission to the Jews in an effort to convert them to Christianity. The extracts below present a few points of interest]:

The Jewish Passover celebration which began this year on April 6, was the most joyous one since the second temple was destroyed nearly two thousand years ago, because of the downfall of the Romanoff dynasty, which put a full stop to the proscription and religious persecution of many millions of Jews. All during the Dispersion, through medieval times, to the present year, the Passover holidays which naturally should be the brightest occasion, in memory of the liberation from Egypt, have been the darkest of all the holidays. Why? Simply because somewhere Jewish men and women would be slaughtered on the charge that they had used Christian blood for the Passover. But now that Russia has set the Jews free, that there are no more edicts against them, the long nightmare of the Jews has passed into oblivion. Therefore, the joy of celebrating the deliverance from Egypt was now full and complete.

Sir Archibald Murray, commander of the British Army which has invaded Palestine, has issued the following statement: "The Palestine plateau, once we have occupied it, will be easy to defend. What should we do with Palestine, thus liberated from the century-old Turkish grip? There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland."

Aim at the edification and spiritual uplift of the people, and God is with you; aim at nothing and you'll hit the mark.—James E. Yates.

Two pastors' wives were visiting together. One said: "I don't know what we will do—my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them. And so he sits around at home nearly all the time." The other sister said: "We are getting along fine. My husband spends much of his time visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly." While the two sisters were talking they were mending trousers. One was mending her husband's trousers at the seat, the other was mending her husband's trousers at the knees!—*Western Christian Union*.

ORIGINAL ARTICLES

MINIMUM COST OF LIVING

As a rule the grand total of our expense account in providing for the needs of the family is determined by our own wants and desires, and not by our just wants and needs. The man who purchases an automobile because neighbor Brown has one will find his expense account correspondingly higher.

To fix the amount that we will spend for clothing, for food, or for recreation according to our income is a fallacy. A safer plan is to so regulate our desires that there may always be a surplus from our earnings for savings or investment. God has made every man a steward over his own property (Doctrine and Covenants 42:9) and he will hold him accountable for the manner in which these material blessings are used or abused just the same as for our moral acts.

The control of appetite or desire for the things of this world which appeal to the eye will develop strength in other directions. To satisfy every fleshly demand is to invite weakness; to repress it brings strength.

The present world-wide economic conditions demand that nothing that can be made to serve a human need should be wasted. What we waste takes from our ability to assist in the Lord's work or give to the poor. Every unnecessary want that we supply lessens the surplus that the Lord has directed should be turned into his storehouse.

Happiness and extravagance do not go hand in hand. That man only is happy who is master of himself, who can cheerfully deny himself. An increase in the pay envelope does not bring lasting benefits unless used wisely. If we use the occasion only as an opportunity to put our expenditures a notch higher, soon we shall find ourselves as discontented as before, and we shall be lusting after other things, the possession of which can only be had by another salary increase, and hence many times our desires are made the basis of a request for an increase in wages instead of the fact that we have become so proficient in our work and are so faithful and devoted in the performance thereof as to merit it.

Every family should be properly housed under sanitary conditions, receive a plenteous supply of nourishing food, be clothed in a clean and tidy manner. To thus be provided does not necessarily call for a lavish outlay of money.

Last fall a survey was made in seventy-five fam-

ilies in New York City, which discloses the amount expended by them in properly caring for the family. Before beginning the survey a certain standard was decided upon. The amount of food that each person in the family should receive in order to be properly nourished was determined. The amount and variety was indicated by a food expert.

The object of the investigators was not to lower the standard of living but by a well-defined plan to get the best possible results from the money spent by each family. We have tabulated their figures and indicated the amount that a missionary family of the same size and ages would receive: Seventeen families out of the seventy-three we have listed lived on less than the amount that the investigators allowed in the budget, and with rent ranging from eight to twelve dollars per month; fifteen on less than the allowance granted missionaries, and the others exceeded this amount very little; thirteen of the budgets are less than church allowance.

For years the missionary's wife has proven that she can support the family upon this standard erected by these food experts and economists.

There will come, of course, extra demands such as sickness, accident or death that call for additional outlay, but for the ordinary everyday demands and necessities we might profit by endeavoring to keep ourselves on a missionary basis for the Lord hath said (Doctrine and Covenants 119:8): "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all. . . . Be frugal."

In times like these we owe it to ourselves, our Nation and our church to practice economy and the repression of unnecessary wants. (Doctrine and Covenants 130:7.)

JAMES F. KEIR.

BAPTISM OF THE SPIRIT

(Sermon by R. M. Elvin, Sunday evening, October 15, 1916, at Lamoni, Iowa. Reported by Winsome Smith.)

With pleasure I appear before you to-night to answer a request that has been made, and that is to present our faith and belief in the Spirit baptism, or baptism of the Holy Spirit.

I invite your attention to a consideration, without reading, of the first few verses of the third chapter of John. There we have a man by the name of Nicodemus coming to the Savior one evening and asking questions answered by the Lord.

It is well when we take up a conversation between two individuals to consider their standing, their opportunity, and their qualifications upon the subject matter that they are talking about. And this man, when he came into the presence of the Savior, made the statement: "We know thou art a teacher sent from God." And he assigned as the reason of that knowledge, that no man could do the works that Christ was doing except God be with him. And on the presentation of this thought the Master answered that unless a man be born again he could not see the kingdom of God.

Now let us stop long enough to think of the individual who had started this conversation. He was one of the three presidents of the Jewish Sanhedrin; that was the highest court in the Jewish nation. And a man to reach that position had to be versed in the first five books of the Old Testament, to which they had definitions, that they had to be prepared to answer to the number of six thousand, so we are told in history. In addition to the five books and these definitions, they had six thousand Rabbinical traditions, and these also took part in the administration of the government of the Jewish people.

Now if you will stop to think you will realize that this man had to be acquainted with the application of this large accumulation of Jewish regulations; he was supposed, therefore, to be one of the most intellectual men in the Jewish nation. On the other hand, the man whom he was talking to we recognize to be the greatest teacher that God ever sent to the children of men. His equal has never been upon the face of the earth, no man has had the hardihood to say that any other philosopher, scientist, or theologian has ever equaled the Son of Mary as a teacher of divine truth.

And when he had given that answer, that a man must be born again before he could see the kingdom of God, this wise man was so honest and fair that he commenced to ask in a very natural way concerning what was meant, for he did not understand. He clearly showed by his talk that he did not understand what Christ was talking about.

Now the Savior makes it plain, and that will form my text of the subject of the evening. In the fifth verse of this third chapter we read: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In the series of meetings that have been held, the water baptism has been carefully elucidated, and abundant evidence to prove that baptism in water is essential to salvation. Assigned to me is the duty of presenting to you then, the baptism of the Holy Spirit, and this verse furnishes the ground work

or the base upon which to build my talk to you tonight upon that topic.

You will note in Christ's answer to Nicodemus that he defines this birth, and he tells us the elements that constitute that new birth, that it is water and the Spirit. Of the earth the individual is buried in the water. That is just as far as man can go. Man can immerse his fellow man in water, for that immersion is acceptable to God, and the men who perform the act must have divine authority.

Then comes in the work of God himself, and he alone can give to men the baptism of the Holy Spirit. And when these two are received, the individual is a new creature in Christ Jesus, ready for a gospel life, and this is but the enlistment in the great army of the Lord. We thus have what I consider a sure foundation. For Jesus himself, and no one that I have ever read of, or any statement that I have ever read is equal to this language defining that which will constitute this new birth, that of water and the Spirit.

And when an individual, in faith believing before God, submits himself to that action, then he is entitled, continuing in the faith, not being a forgetful hearer of what he has heard, to reap his reward of a faithful follower of the Lord Jesus Christ, keeping the commandments of God. Be true to the church as well as true to this one principle.

HOLY SPIRIT PROMISED

I turn to Luke 24: 49, reading as follows, (it is Christ that is speaking): "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

There is the promise. Not only the promise, but it tells the nature of the promise, the endowment that will come from God. He tells these men where to wait, and that was at the city of Jerusalem, and they were not to go from hence until they receive the sign-manual of the eternal God affixed to their commission to go out and preach the resurrection of Christ.

We turn to the Book of Mormon, Nephi 5: 46, for be it understood that Christ not only preached the gospel in Palestine, but he visited America after his resurrection, and there authorized the organization of his church, and in so organizing he gave to them a promise like unto that which we have just read by Luke. "And unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost."

We present this for the double purpose of presenting to those who may not be of the faith the evidence that these two books agree, and in the discernment of the Book of Mormon, and that they teach

alike, and in that teaching that the gospel is identical, and what was taught to one people on one continent was taught to another people on another continent, and the teaching is identical for their salvation; that is the object of this presentation.

I turn to Acts 1:1-4:

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.

There is the statement of the introduction of this the promise that was made, and in the second chapter we read:

And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

That is just what the Savior promised, and the result. And this man introducing his treatise to one of the leading men of the world recites what took place on the day of Pentecost. They were of one accord in one room, tarrying at Jerusalem, agreeable to the instruction of Christ, praying for the fulfillment of the promise of endowment from on high, and as they prayed, as it were a rushing of the mighty wind and a power filled the whole room, they were surrounded, everyone that was in it. The whole room was filled, and there were as tongues of fire sitting upon the heads of those that were present, and they were filled with the Holy Ghost. That is the Holy Spirit.

Here then we have a literal fulfillment by the testimony that Luke bears, as we have just read, and we have a like fulfillment to this other church as you will find it in Nephi 9:14: "And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost, and with fire."

No person can understand or comprehend the full meaning of this statement if he has never been filled with the Holy Ghost and with fire, for when that power rests upon an individual he feels an effusion and a heat that fills his entire being, and as I heard one patriarch in Israel say, "I feel the Spirit of the Lord God like fire in my bones." It is a consuming of the evil that is within, the purging out of that which is wrong, and an illumination, and an en-

lightenment, and the edification of the individual to comprehend the things of God.

This then is a confirmation of that which we find by Luke in the Acts of the Apostles.

THE MISSION OF THE HOLY SPIRIT

The Spirit has a work to do. We turn to John 16:13, where the Master is speaking:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

There is the mission of this Holy Spirit that comes to the baptized believer. The world has no promise of it, they are not entitled to it. This is the inheritance of those who have faith, repent of their sins, and are baptized for the remission of their sins, and you discover in the statement that the Savior made, that this Holy Spirit was not of himself, but he shall speak that which he hears, and that which he hears shall be that which he shall bring from on high, and that which he brings from on high he will place in the minds of those who are entitled to receive the Holy Spirit, and not only will it thus give to them that blessing and that light, and that gift of understanding, but it will show them things to come. It will go before and bring to light the things that will transpire hereafter. There is sufficient in that one thought for an hour's conversation.

But I turn to this book again, and in 1 Nephi 3:30-32, I read as follows:

And the mysteries of God shall be unfolded unto them by the power of the Holy Ghost, as well in this time as in times of old: and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

Thus you have a clear statement of an intelligible God, an intelligible manner of administering his power upon his children. Those of the past, those of the present, and those of the future are all entitled to the same light, the same gift of the Holy Spirit, and the same hope of eternal life. Thus we have a unity between these two books given.

I have a book here, and in that we have a like promise. In Doctrine and Covenants 10:7 we have: "Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy."

I appeal to those of this congregation who were permitted to attend the late reunion south of town; as the Holy Spirit thrilled through that congregation did it not produce joy in your souls that the God of heaven, by the power of his Holy Spirit, looked down in mercy and compassion and spoke to the congregation, and filled them with joy and gladness that God was the same intelligible, immutable one that did for one people as he did for another? I appeal to those of this congregation that were pres-

ent at our prayer meeting yesterday morning and this afternoon, as the power of God's Holy Spirit by the presence of the angels that administer in power and great glory and joy, that you felt the comfort and gladness of your soul, that you are worshipping a God that did, by the power of his Holy Spirit, fulfill the promises that he had made.

Thus the mission of the Holy Spirit is made plain by a threefold cord that cannot easily be broken.

A WITNESS FOR CHRIST

We need this witness. Men to-day may be able to speak and work for Christ, but there is only one way in which God has provided that a man can be a witness for Christ.

I turn to John 15: 26 for this proof: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

That is a part of the work of this Holy Spirit, to testify that Jesus is the Christ. And outside of the regular text that I have selected, are you not aware that in John 17: 3 it is made positive that the Holy Spirit is the means by which you are to have a knowledge that God is God and Jesus Christ is Christ, and that the knowledge that they are just what we have presented, God being God, and Christ being our Redeemer, that will bring to us eternal life, keeping the commandments?

Are you not aware that Paul in his testimony to the Corinthian church, in the 12th chapter and third verse, of 1 Corinthians makes it positive that no man can say that Jesus is the Christ, but by the Holy Ghost?

Thus you discover that in the Bible testimony there can be no doubt of the necessity of the Holy Spirit being a witness of Christ to humanity, and without that testimony we have no promise of eternal life.

I turn to Doctrine and Covenants 17: 5, and read there: "The Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end."

A WITNESS OF OUR ADOPTION

You have here a knowledge of the Father, Son, and Holy Ghost bearing witness to mankind through the ministration of this Holy Spirit, that brings a baptism of that knowledge and that assurance that you have a right to eternal life. It is the witness of our adoption.

I stood by the bedside of a man in Plattsmouth, Nebraska, many years ago. I was preaching in a school house not very far from this sick man, and his folks were attending the meeting and telling him of what they heard. He said, "Oh, if I could

only hear that man preach! How happy I would be." They came and told me and I visited him and made arrangements to preach in his house. I preached upon this promise, the seal of our adoption, the knowledge that we are accepted of him; and he lay there on his bed—on his dying bed—and wept like a child. After the meeting I went and sat down by him and took his hand, and talked to him and he said, "Brother Elvin, for thirty-four years I have served in a church, and I am dying. I have no knowledge that I have ever found acceptance with my God. I do not know whether my membership in the church to which I have belonged has ever done me any good or not, and now," he said, "it is eternally too late." It was. The man passed away a day or too later, but oh, how my heart ached for that man on his deathbed who seemed so sincere, so earnest, and yet down to his dying hour he had been denied the knowledge of the gospel that would give to him the knowledge to know that God was God, Christ was his Redeemer, and that he had found acceptance with them.

The Holy Spirit, therefore, is given to us to give that knowledge.

I turn to Romans 8: 14, 15 and read:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

You see how clear, how positive that makes it. That by reason of this baptism of the Holy Spirit that we receive after we have been immersed in water, that as many as are thus coming into Christ, they are the sons of God, because they are led by the Holy Spirit, and being led by that Holy Spirit, the Spirit does not speak of itself, but that which it hears; that Spirit speaking as it is authorized to speak, it bears witness with our spirit that we are the children of God. What a comfort! What a peaceful satisfaction!

I tell you, and I tell it to you without fear, there is nothing that equals this power of the Holy Spirit to rest upon an individual when he faces that change that for want of a better name we call death. To know that through obedience to the gospel and that baptism of the Holy Spirit you are a child of God, and the transfer from this world of trial and tears and sorrows, that you are transplanted into that kingdom and that condition where you shall enjoy in the Elysian fields of eternal joy that he has provided for the redeemed ones, the companionship of the blood-washed throng of all ages of time.

THE LIFE LINK

My last is the life link, that which unites us with heaven, that which will answer that yearning, ach-

ing void in the heart, to know that there is a sweet by and by in which we may rest from our trials and have acceptance with our God.

There is one thing that is harder than another for me to comprehend, and that is wireless telegraphy. To me it is a grand science, a grand achievement of science. And next to that is wireless telephony. This I have studied a little; not very much. I studied carefully for a short time auto-telegraphy. That is, I am in Lamoni. I have a bank account in Chariton. I want to pay a check to a man in Chariton, or Chicago. I sit down at my desk with this auto-telegraph. I write out the check, and at the other end, whether it be Chariton or Chicago, there the check is written right out facsimile, exactly as I wrote it here. Now if somebody had told me about that before I practiced it I would not have dared say it to you, but when I sat down at the machine and took the pencil in my hand and wrote out the statement, then I took that statement in my hand and went to the other end of the line and asked the man to show me the copy, and when he showed me the copy, had I been put upon the witness stand in court and taken my oath I would have sworn that the copy he handed to me was my writing. It was my writing. I compared the two and they were exact. I have that copy yet.

Men have wondered at the Latter Day Saints, the amount of faith that they have exercised as to this thought of God being so powerful as to give to the human family a knowledge while they were still in this life. So I turn now to 1 John 5 and read there, in the 7th and 8th verses:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

If I had a blackboard here to-night I would draw two straight marks down there, and the first mark I would call God, and the second one I would call Christ, for the Word here is Christ, that you find the proof of in the first chapter of John, 14th verse, where the Word took upon him flesh and dwelt among us.

Then in the 8th verse of 1 John 5, again, "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

Now I would draw two straight marks here, one for the water, and one for the blood. I have read of six, but I have only marked four. Ah, have you discovered that in these two verses we have read, that one plays a part in both verses, the Father and the Son and the Holy Spirit, they three bear record in heaven; the three on earth that agree in one, the Spirit, the water and the blood. So I draw

a line across here, and in it these four were one, and we have the Holy Spirit not only working in heaven, but on earth.

So when an individual becomes a believer, and goes down into the waters of baptism, if he will keep his commandments and walk in the footsteps of the Lord Jesus Christ, the Holy Spirit is present, and he takes that man's name and he carries it to heaven, and he there has it placed upon the record. And that man, in days to come, stands up in the congregations of the Saints, and he bears witness that his sins are forgiven, that he is an adopted son of God, and that Jesus Christ is his Redeemer, and the Holy Spirit has given him light, and he breaks out in tongues and prophecy, and he sees heaven and earth together by the power of the Holy Spirit.

Is it not the life link that unites earth with heaven, and the revelations come to earth by the Holy Spirit, and the works of men are carried to heaven by the Holy Spirit? Do you discover then that the work of the baptism of the Holy Spirit is the most essential factor in our faith, and as Latter Day Saints, as these three books agree, that we are entitled to the work of the Holy Spirit by obedience?

THE HASTENING TIME--PART 2

BY ALVIN KNISLEY

Oh! sad is my heart for the storm that is coming;
Like eagles the scud sweepeth in from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.

A spell hath been whispered from cave or from ocean,
The shepherds are sleeping, the sentinels dumb,
The flocks are all scattered on moorland and mountain,
And few who believe that the Master will come.

He will come, but whom will he find their watch keeping
Oh! where—in his absence—is faith the world o'er?
The rich, every sense in soft luxury steeping;
The poor scarce repelling the wolf from the door.

O man, and O maiden, drop trifling and pleasure!
O hark! while I tell of the sorrows to be.

As well might I plead in the path of yon glacier,
Or cry out a warning to wave of the sea!

There is much room to amplify on the concentration of wealth into the hands of such as the Astors, Goulds, Rockefellers, Vanderbilts, Rothschilds, and Flagler, Blair, Russell Sage, Huntington, Sheppard, Sloan, Webb, Brewster, Rogers, Payne, Warden, Pratt estate, Stanford, Mrs. Green, Armour, Searles, J. Pierpont Morgan, Crocker estate, Mills, Carnegie, Higgins estate, the coach man Pullman, John D. Archbold (recently deceased), most of whom are Americans, to say nothing of the magnates in other countries. The fortunes of these

different men or estates range from ten million to hundreds of millions. So that when they take a notion it is not hard for them to corner the wheat, the potatoes, the eggs, and the impoverished purchaser can pay the price they dictate, however exorbitant, or do without. In the West where the writer is at present—as everywhere else for that matter—eggs are such a price that we as missionary people only know them by memory, the hens at this time of the year (January) having gone largely out of business. A few years ago I was at Creston, Iowa, where they had been about three cents a dozen—too cheap to lay—and one hardly cared for them because they were so cheap. Flour and other common necessities are correspondingly high to-day, but of course some of them go farther and are not as easily dispensable as eggs and some other things, and therefore we face the demand with less reluctance. But our people all ought to economize, because the Lord has commanded it so frequently in former and latter times. You have no more right to waste your own than another's—what you produce than what you buy. It is wrong to be extravagant with a thing because you have lots of it. “Be frugal,” “learn to impart one to another as the gospel requires,” is the Lord's mind on the subject in our time. A man whom William E. Gladstone pronounced to be of “rare and enviable brilliancy” wrote in the *Twentieth Century* some years ago:

In the days of cannibalism the strong devoured the weak—acutally ate their flesh. In spite of all the laws that man has made, in spite of all advances in science, the strong, the heartless, still live on the weak, the unfortunate, and the foolish. When I take into consideration the agony of civilized life—the failures, the anxieties, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellow man.

It is impossible for a man with a good heart to be satisfied with the world as it is. No man can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellow men are in misery and want. When we think of the famished, we think that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart were as cold as their bodies.

The above is not only good composition, but good sense. Henry Drummond in his *Natural Law in the Spiritual World* says we are inclined to purchase relief of obligation too easily sometimes by tossing a mere penny to the needy.

The Prophet Ezekiel says:

They shall cast their silver in the streets, and their gold shall be removed: their *silver and their gold shall not be able to deliver them* in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.—7:19 (italics mine).

The dreadful torpedo, the cannon's missile, the seismic crash, the unmerciful tornado, the frightful tidal wave, the assassin's dagger, the consuming flames—have been alike unsparing of the rich as of the poor. In case of famine they can, it is true, buy their fare from want to plenty. In the ocean of high prices they can touch bottom while others must swim or perish. But when the *Titanic* or *Lusitania* goes down Mr. Astor has to go with the rest.

EXTRAVAGANCE AND WASTE

Think of a lady expending \$5,000 in burying her poodle dog, of the millionaires of New York paying \$800,000 for a single yacht, of an English duke paying \$350,000 for a horse, of a Boston woman burying her husband in a \$50,000 coffin, of a Parisian lady who wore \$1,600,000 worth of diamonds, of an American lady arrayed in \$1,000,000 worth of jewels and diamonds, of palaces for the rich costing from \$50,000 to \$1,500,000, of \$10,000 paid for desert service, of dog socials where the brutes are fed on very expensive dainties with nurses to attend them, of \$50,000 paid for two vases and \$6,000 for two flower jars. And when you have thought, then think of Ezekiel 16: 49, 50:

Behold, this was the iniquity of . . . Sodom—pride, fullness of bread and abundance of idleness was in her; . . . neither did she strengthen the hand of the poor and needy.

Also think of Matthew 24: 37, 38:

“But as the days of Noe were, so shall also the coming of the Son of man be. For . . . they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark.” Indeed they “have lived in pleasure on the earth and been wanton.” (James 5: 5.)

I read of a Syracuse millionaire building a \$700,000 stable for his horses, and again of where—

One hundred and forty-four social autocrats, headed by an aristocrat, held a great ball. Royalty never eclipsed it. It was intensely exclusive. Wine flowed like water. Beauty lent her charms. Neither Mark Antony nor Cleopatra ever rolled in such gorgeoussness. It was a collection of millionaires. The wealth of the world was drained for pearls and diamonds. Necklaces of gems costing \$200,000 and downward emblazoned scores of necks. The dance went on amid Aladdin splendors. Joy was unconfined. While it was going on, says a journal, 100,000 starving miners in Pennsylvania were scouring the roads like cattle in search of forage, some of them living on cats, and not a few committing suicide in order to avoid seeing their children starve. Yet one necklace from the metropolitan ball would have rescued all these from hunger. It was one of the “great social events” of a nation called Christian; but what a contrast! And there is no remedy for it. Thus it will be “till He come.”

The Lord says (Doctrine and Covenants 42: 12) “he that is idle shall not eat the bread nor wear the garments of the laborer.”

To add to the vexatiousness of the social problem

and the strife between capital and labor at the present time is the introduction of—

MACHINERY AND FEMALE LABOR

which, especially the former, have thrown millions of men out of employment. The writer was a printing employee about the time that inventive genius was placing on the market one of the devices which was destined to say to vast numbers of men: "We have no longer any use for you in the printing business; go and make the best of it. I have come to take your place." One writer says:

One man and two boys can do the work which it required 1,100 spinners to do but a few years ago.

One man now does the work of fifty weavers at the time of his grandfather.

Cotton printing machines have displaced fifteen hundred laborers to each one retained.

One machine with one man as attendant manufactures as many horseshoes in one day as it would take 500 men to make in the same time.

Out of 500 men formerly employed at the log sawing business, 499 have lost their jobs through the introduction of modern machinery.

One nail machine takes the place of 1,100 men.

In the manufacture of paper 95 per cent of hand labor has been replaced.

One man can now make as much pottery ware in the same time as 1,000 could do before machinery was applied.

By the use of machinery in loading and unloading ships one man can perform the labor of 2,000 men.

An expert watchmaker can turn out from 250 to 300 watches each year with the aid of machinery, 85 per cent of former hand labor being thus displaced.

It is estimated that 615,000 men can take care of the various departments of industry to supply 22,000,000 people. Which means that one man can supply 35. And how plainly this depicts before us the utter absurdity and disadvantage to which we are subject in that we have such a majority of our population who live in the cities. Some years ago the majority of Americans occupied the rural districts; were husbandmen, ranchers, tillers of the soil. But a few years have revolutionized the social order of things and there was a stampede to the cities. Men wanted to get where they could wear fine clothes all the time and do anything but be actual producers. They wanted to be doctors, lawyers, bankers, merchants and even preachers—anything but to fill the place that nature had cut out for them. The result has been that the cities and towns, therefore, have a large majority where they should be far in the minority. The consequences were not so dire until the tidal wave of invention dashed them from their moorings, and usurped their places, left them in the perplexity and distress of—"What shall we do? where shall we go?" This pitiful wail has ascended from multitudinous voices far and near, and sometimes when employers and capitalists and their fellows whom they knew to have means were heedless

of their plight, the laborers demanded imperatively: "Give us work or give us bread."

Manufacturers meet and determine prices, even in spite of the great law of supply and demand. Have the laborers the same right to consult and combine? The rich meet in the bank, clubhouse or parlor. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the Army and the Navy, the legislature, the judicial and executive departments. When the rich combine it is for the purpose of "exchanging ideas." When the poor combine, it is a "conspiracy." If they act in concert, if they really do something, it is a "mob." If they defend themselves, it is "treason."

The modern city is a crime—an incubator of criminals. Look at the repletion of the daily press with accounts of murders, stealings, embezzlements, and other horrors only generically mentionable—nearly all in the city, where one might expect that in their close proximity to religious discourse and institutional learning it ought to improve them.

The Lord knew the end from the beginning, and if there ever was a time when he is needed to come to the rescue of his people socially, economically, financially and temporally it is too evidently in this age of degeneracy when his own true regime and system has been thrown down and buried under the debris of ages, and when his own people in consequence if left unaided are subject to the liabilities of the sinful and rebellious. But how can he do it without giving specific directions to us as to where and how we shall live in temporal matters in relation to each other is unthinkable. We ought to both welcome and expect it.

Under the proper condition of things machinery would not be the enemy of labor; nor would the employment of women in their legitimate sphere militate against the interests of men. If Henry George ever said anything that was worth bottling it was when he said that "poverty *ought* to be a disgrace, because in a condition of social justice, it would, where unimposed by unavoidable misfortune, imply recklessness of laziness."

Well, the cry went up from Mr. George and others: "Back to the land." Some went. Others determined to tough it out in the sweatshop. Free land has been offered by the American Government and it was but the other day that President Wilson signed the act which entitles homeseekers to one section of the nonirrigable land remaining in the West. This has been an incentive to disurbanization, which has been going on to some perceptible extent, but not with the concert of response that ought to be in evidence. Thousands will beg in the city ere they will accept plenty away from it. They will yelp

"hard times" when they have power to flee from it. Yet you could not pull them out to where there is more of an "equality of natural opportunity," and where they might employ *themselves* instead of demanding employment of others—no, not with blocks and pulleys. The Lord, prescient of the mischief to be entailed by our people too generally unloading at Independence forewarned them many years ago. And, lest they might still overconcentrate on account of his having advised them to occupy the regions round about, he came out and informed them furthermore that even the regions round about "must mean more than a small area of country round about the central spot," etc. (Doctrine and Covenants 128:5.) He advises in the same paragraph that they shall *group* themselves, but he says it does not need to be done within the immediate environs of Independence. In the next number it is our purpose to consider the attempts that great minds have made to solve the problem and the remedies they have offered.

(To be continued.)

HELPS THAT HINDER--CONCLUDED

Being invited of the Lord, as recorded somewhere in Doctrine and Covenants to take the position in our publications to which our convictions impel, it seems that we should be permitted to defend that position for one round, at least, and not required to retire the first time we are shot at.

Wherefore we crave the indulgence of the Editors and readers of the HERALD to make a brief examination of the editorial appearing in the issue of April 4, criticizing the original article appearing in the same issue under above caption.

It might not be wholly amiss to say, at the outset, that we do not feel at all badly by reason of having argued by analogy in the original article, weak as that form of argument is; for we understand that Jesus used the same form, or practically the same, quite a bit. "He taught them many things by parables," (Matthew 13:3) and it feels rather good to be a little weak and be found in his class, even though it be only with respect to the form of one's utterances.

But as "the law regards substance rather than form" we proceed to the examination of the substance of what was said, feeling that the form, though not unimportant, will be of minor importance if we are found to agree with Him in the *substance* of what we advocate.

The learned editor takes the position that a great load can, and usually should be divided. Perhaps a closer consideration will convince him that when

it is divided it remains a *great load* no longer, but that a number of little loads stand in its place.

The press gave account of a hospital building being moved whole, with the patients in their beds—and I think something was said of coffee boiling in the kitchen that was not spilled.

Of course this building could have been torn to pieces and loaded in "small lots" on little wagons that make little tracks in the earth. But this would be hauling lumber, merely, and not moving a building.

What a difference in the appliances and the class of labor the two operations would employ!

We do have a church organization, and all agree to this. But what is it for? What is the purpose of it?

Certainly the primary object and purpose of any organization is the unifying of the forces composing it. And why should we unify these forces? It is certainly because they have some undertaking in view which is too big for little forces, and not wishing to tear it in bits to the measure of their powers, they unify their powers to the measure of the load and take it entire.

As before intimated, the church organization is a perfect means to the unity of all our powers, and works so that whatever effort is made by the missionary brings the undertaking to bear in equal degree on the man of business, the bishop, the patriarch, and all, so that all may occupy according to their gifts. And the objection of the original article is that after the powers and gifts of all are unified in one endeavor by the church organization, we formulate additional organizations for double unity, and triple unity, and on *ad infinitum* pretending that when we make more units we are *helping* unify.

Does the editorial justify this kind of help, therefore?

If the illustration the brother gives of the farmer who employs help be examined it will disclose that an able-bodied man will not seek help, nor need any to do *one man's* work; but by some improper limitation or restriction of "the right to be employed" that farmer has cornered *ten men's* work, and seeks assistance, not to perform his own proper labor, but to do that which is not his own.

So with the church. As long as it confines its operations to the work for which it was created, it will need no help. But if it is to dip in every movement that finds current in the earth it will need parts additional to those God gave it.

Again the brother seeks to justify help with a quotation from Doctrine and Covenants 11:4, saying: "None can assist in this work unless he be humble and full of love."

He wishes us to infer that they who are humble

and full of love may assist, and this assistance is *help*, and help is, therefore, right, and justified by the word.

That seems like a long way round, and hard trudging, to find authority for help, and the course is so devious he misses the issue. It will be remembered that the original article does not object to the help of "*individual forces accumulated in one by means of proper organization.*" To accomplish the work intrusted to all, God asks all to work together in *one body*, under *one head*. And our objection goes to the pouring out of our energies through numerous man-made bodies, *different* from what he gave us, under *different heads* from the one he has ordained and authorized.

If it is asserted that by reason of reports and recommendations passing between the auxiliaries and the First Presidency the authorized head of the church is virtually the head of all the auxiliaries, too, then we reply that one head with six bodies is as monstrous as one body with six heads, and some one is very apt to be overworked.

It cannot be said that branches and districts are *bodies* in the sense of the objection made to the maintenance of more than one body in the original article, nor would it be needful to the reasons it gives to meet in "one large town service" and do away with these branches and districts. For branches and districts, stakes, etc., are, all of them, proper divisions, subordinate *parts* of the one body, the church. They are composed of the same "flesh and bones," we may say, kept alive by the same Spirit which manifests itself in the nine different forms mentioned in 1 Corinthians 12: 7, 11.

But the auxiliaries are of different composition, and kept alive by some other spirit, which never manifests itself in them in any of the ways above mentioned.

Wherefore they are not parts of the body of Christ, and the objection is to yoking the church equally with baser organizations. As it is written, "Ye shall not plow with an ox and an ass together." (Deuteronomy 22: 10.) Better read the ninth verse, too. Same chapter.

Again, when the members of the Presidency, etc., were rebuked in 1833 "for neglecting the instruction of their children," as the brother says, the Lord did not complain of a failure to send them to the care of auxiliaries, but to F. G. Williams he said: "*You shall set in order your house.*" To Rigdon he said: "*Set in order thy house.*" Then of Whitney he says: "He hath need to be chastened and set in order his family and see that they are more diligent and concerned at *home.*" (Doctrine and Covenants 90: 6, 7, 9.)

In every case the command was for the parent

to teach his own children, at home, it would seem to imply, as parents who have any home life and frame their activities with reference to that institution we call "home" may do; but as they who fill their program from week's end to week's end with preparing for and gadding to some community engagement may *never find time* to do.

Just this is the pity of it. We organize, and organize, and organize. We organize for work, and we organize for play, and organize to walk over the fields and to wade streams. Our whole life is consumed in clusters here, clusters there, crowds, herds, groups, gangs. There are no individuals any more: there is no individuality.

If we would assume the responsibility of their creation and not try to palm them off as being instituted of God, it would be allowable to form such organizations as reason justifies and we see to be needed. But we greatly fear that many of these organizations sprang, not from a deep realization of their need, but from a pronounced tendency to copy the world.

The world has ladies' aid societies, and the papers record that they met on Wednesday afternoon at the home of Mrs. Jones on Pike Street, and refreshments were served.

Well, we must have something like it.

The world has Boy Scouts, and our boys have the "gang spirit"—we must duplicate them. The world has Camp Fire Girls, and though the name seems tolerably rowdy we must get our girls in uniform that smacks of the military, so we organize like the Camp Fire Girls, but we choose a *softer* name.

You'd think these organizations were about enough, but at once some one becomes sensible of a great need and points out that the world has numerous organizations for boys, and "we must do something to hold our young."

So we appoint a commission of those who are the light of the world to study the plan the world uses in this matter, so "the children of light" may learn how to formulate and regulate an organization for "our boys."

In answer to what seemed to us the strongest point in the editorial we would say that we suppose that all those engaged in auxiliary work will be rewarded for whatever good they do, as seems to be indicated in Doctrine and Covenants 117: 12, which the brother quoted. We understand that whoever gives a cup of cold water to one of the household of faith shall have his reward. But the fact that God promises rewards for this service does not justify us in using all our time, or most of it, in passing around the water where there's need for shelter, and raiment, and bread.

In conclusion the writer feels no ill at all towards any that have been engaged in any of the auxiliaries. It has been a pleasure and a benefit to him, away here in the backwoods where elders seldom come, to teach a class of six children in the home department of the Sunday school. Neither do we have any great stress of desire for sudden radical action, though it would seem to be a good policy to take what is used to maintain auxiliaries and pay off the church debt.

But for one thing we do insist, and that is that the auxiliaries may cease to be advertised as the helps and governments of 1 Corinthians 12: 28, or any other part of the government of God.

I would not omit to acknowledge myself sincerely grateful for the consideration of the Editors which afforded me the opportunity to make a more particular reply to the editorial than might otherwise have been offered. And though we may differ, even sharply in our views, we differ very respectfully.

E. G. HAMMOND.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Some Things We Had in the Auxiliary

(Paper written by Mrs. J. E. Flowers, of Clearwater, Nebraska, and read at the district convention of the Central Nebraska District, at Inman, Nebraska, February 4, 1917.)

I think you will all agree with me when I say that the first thing we need is an interest in the work. No one will work for a cause in which he is not interested. I think that it is a conceded fact that the lack of interest is the most discouraging thing we have to meet in any line of church work. When we arouse an interest the battle is half won. We are always ready to labor for that in which we are really interested. Jesus said, "Where your treasure is, there will your heart be also," and it seems to me that where our hearts are there will we labor. If we show by our labor that our treasure is elsewhere than in the Lord's work, who is the loser? Not the Lord; he is able to accomplish all that he desires without our help. But he has intrusted much to our hands that we may share the reward that he has laid up for the faithful, those who have proven themselves wise stewards, when the Master comes.

The spirit of sacrifice is also greatly needed. I think we cannot have a true love or interest in any person or cause and not be willing to sacrifice for that person or that cause. In my mind the words *love* and *sacrifice* go together. We have been told so often that this is a day of sacrifice. I sometimes wonder, when I realized how little we sacrifice, what our reward will be if we are judged according to our sacrifices. Most of us cannot offer any great sacrifice; most of us are not called to; but there are many little ways in which we can, and must, sacrifice for the good of the auxiliary work. We cannot afford to let the cares of life crowd out the duties that we owe to the Father and his work. When we sacrifice for an earthly cause, we gain an earthly reward; and it perishes with earthly things. Jesus told Martha that she was careful and troubled over many things but that Mary had chosen the better part,—that which should not be taken

from her. I do not mean that we should neglect the home for the church work. We all have our work in the home and no others can do it for us, but I fear we are careful and troubled about many things that are not of vital importance. The Father did not intend that the cares of life should keep us from the better things that He has given us.

Last, but not least, we need unity. The Father has told us that unless we are one we are not his. All worldly organizations and institutions recognize the fact that in unity there is strength, and they work accordingly. If the children of the world are able to accomplish so much by uniting their worldly wisdom, how much more, then, ought the children of God be able to do, when they have not only His wisdom to lean upon but also His promise that with him all things are possible. We must put away timidity and fear of failure, and take God at his word when he says that all things work together for good to them that fear and serve him. How can we verify his word to us if we never put him to the test! Nephi left this testimony, that he knew that the Lord never commanded his children to do anything save he would prepare a way for them to accomplish it. Surely he is as ready to fulfill his promise unto us as unto his children in other ages.

Finally let us heed the admonition given in a late HERALD to the auxiliary workers, that whatever thing ye do, do it all to the glory of God.

Concerning Our Boys

Am with you heart and soul in the movement to organize our boys. Yes, by all means, organize their latent and often misspent energy into something that will give them something to do. That's it, *to do!* My humble opinion is that this can be best wrought through the general organization of the Sunday school. Why not create a special department under the name "Our Boys," giving them their own special superintendent, or "General," if you prefer it? Thus it will be incumbent on every Sunday school to have an "Our Boys" army. Think this would be better than to create another auxiliary. We might turn it over to one of the present auxiliaries to care for while it is yet in its swaddling clothes. In this way it will grow to become one of the family, and every local school will feel under obligation to help and support and foster the movement. . . .

The merits of an organization for our boys should be constantly brought to the attention of our people through the use of press and platform. We will be glad to have all our general field workers present to the various reunions the "boy question," especially those who have felt the "fire" of the subject. In conclusion, I assure you of my heartiest support, and anything I can do to help will be cheerfully performed.

OYEN, ALBERTA.

Sincerely,

DANIEL MACGREGOR.

Report of Historian

To the Woman's Auxiliary Assembled in Convention; Greeting: Perhaps the society has a right to expect more of me, as historian, than I have accomplished in the past year, since I have been relieved of almost all other work connected with the society; but my circumstances have been very unfavorable for my work. However I have done what I could. I have spent much time on this history, and have brought some parts of it up almost to present date, while others are not nearly completed.

The work seems to expand before me as I get more deeply

into it, and I see more and more that must be considered in it. I am quite sure it is well that the work has been delayed.

Last summer I sent out notices two different times, asking the locals to appoint historians in their societies, who would keep a record of all important features of their work, which they would report to the historian from time to time, that we might have a knowledge of the work as a whole. A few responded to the call, but when I learned that new regulations for the work of the historian were to be presented for this convention to act upon, I thought best to await the result, before making further effort in order that future work might be in harmony with the action of the convention.

Praying that the Spirit of God may direct in all the work of the convention, I am,

MRS. B. C. SMITH, *Historian.*

Report of Editor-in-Chief

To the General Executive Officers of the Woman's Auxiliary: As your editor-in-chief, appointed last April, we submit the following report for the year:

From May 24, 1916, the Auxiliary column has appeared regularly in the SAINTS' HERALD, with the exception of two issues of a special magazine nature, when all departments were omitted.

In the 35 issues of the column, between the date mentioned and the issue of January 31, 1917, there have been published five announcements, 5 letters, 14 reprints from other papers, 6 original poems, 36 reports from officers and of activities among various locals, and 73 original articles. These original contributions represent the thought and effort of 29 different sisters which showing we consider very fine, indeed. The department being new, naturally requires a little time to become established and its possibilities understood by the sisters, and we feel that the response the past year is promise of still wider fields and extended opportunities for the future.

Our department in the *Autumn Leaves* has appeared regularly, owing chiefly to the valued services and management of the contributing editor, Sister Anna de Jong Smith, of Saint Louis. This young woman has the interests of the girls of the church very much at heart, and is ever on the alert for things of value to present to them, through the column in the *Leaves*, which, by counsel and consent, has been devoted to the interests of the young woman's department of our auxiliary work. Because of this latter fact, we would recommend that this department in the *Autumn Leaves* be placed under the direct charge and editorship of the superintendent of the young woman's department, to avoid much of the complexity and delay experienced the past year.

We are of the opinion, too, that a very active and interesting department could be maintained in the *Stepping Stones* and *Zion's Hope* by the superintendent of the child welfare department, partaking of the nature of suggestions for activities among the children—home work for the small ones, neighborhood plans for the older ones, etc. These, of course, should be of a nature to directly interest the children and not be of a study, or didactical nature, since the latter interests should be cared for through the channels of the educational department.

We hope to see in the future a steady growth in the breadth and scope of our publication interests. We hope to see in our columns many, many messages of uplift and encouragement, of suggestion and inspiration, of comradeship and unity of purpose, which are characterizing the awakening activities of our women. We hope to see well-planned and carefully executed series of articles suitable for reading and discussion in the locals of our society, whence may come mental and

spiritual development to our members. The superintendents of our various departments have done nobly this year in presenting their work through our columns, but we feel it is only a beginning, and that the coming year will witness still greater work, more definite outlines, clearer vision, and more consecrated services.

We feel that great progress has been made the past year. Our church women are feeling out after their sisters, seeking guidance where they feel its need, and offering help where desired. They are finding their places in the great and mutual work of redeeming Zion, which can never be accomplished by our ministry or our men alone. They are learning that upon them is resting an equal, if not, indeed a greater responsibility, since unto them are left the guiding and the molding of the character of the coming workers. And, the gratifying part of all this, is the fact that the sisters not only begin to see more clearly the advantages to be gained by "reasoning together" concerning the things which are vital to them, but they are at the same time evincing a great, a burning desire to take these opportunities to their breasts, to qualify and perform, and to develop to efficiency in their part of the work. Better women and better mothers, will mean better men and better children; better children to-day will mean better servants of God to-morrow, thereby bringing the emancipation of humanity from evil nearer by so much, and the redemption of Zion hastened.

OMAHA, NEBRASKA.

AUDENTIA ANDERSON.

LETTER DEPARTMENT

From Here and There

A new branch has recently been organized near Oyen, Alberta, Canada. W. H. Chandler has been chosen secretary, while we do not have further details at present.

Thomas Whitford writes from Whittemore, Michigan, as follows: "The old branch at Whittemore had a visit from Brother Pendleton, of Beaverton. Eleven were baptized, so the good work still goes on."

Elders L. G. Holloway of Lamoni and Willard J. Parks, of Alpena, Michigan, left Lamoni in a new Ford auto on the 12th, for their field in Utah. It will be used as a mission car. Many districts are using this most efficient method of transportation for the missionaries.

A suggestion comes from J. A. Upton, of Estacada, Oregon. His daughter, one of our members, resides at Lisbon, New Hampshire, and may be addressed at that place, box 291. Her location can be ascertained from some grocery store. She would appreciate a visit from some of our church members. The name is Mrs. Oscar Hornby.

We have a favorable report from the Second Antonio Branch contained in a letter from W. H. Davenport of that place. Elder T. J. Jett, jr., is president of the branch but has been among the sick for about two weeks but the other officers and members have not been idle, but have kept the work going quite well, all things considered. Preaching, prayer meetings, Sunday school and sacrament attendance is not large, but more or less attentive.

A card from Oscar W. Okerlind, who was at Fortescue, Missouri, on the 11th, says there are a few Saints at that place who are trying to show their faith by their works. They built a neat little church last fall and their friends donated liberally. He concludes: "Yesterday I baptized a

young man and his wife, who, if faithful, will be a good help to the work in this place. I intend to go and open up a new place north of here in a few days. Ever hopeful for the triumph of Zion's cause."

Inclosing a clipping from the local paper at Tonkawa, Oklahoma, and a sample of his advertising handbills, Brother Joseph Arber says he has been conducting successful services in the city park at that place. While the crowds have not been large, he has succeeded in reaching a number of fine people and making a number of friends. A professor of the college at that place leads the singing, which is greatly appreciated, as the only Saints residing there are a Brother and Sister Redfield. The wheat harvest is on, which militates somewhat against them. The editor has treated them with the utmost kindness, which is much appreciated.

The women of Independence, including the Saints, are energetically taking up the work of the Red Cross. Stenographic service, knitting, sewing, etc., are included. A series of food-canning demonstrations begins this week at the high school under the auspices of the parent-teacher association. A concert will be given on June 12 for the benefit of the choir at the church. At the Polytechnic Institute, Kansas City, a course in teacher training, mechanic art and business training is given without charge and offers ample opportunity to women to qualify in these lines. The course lasts six weeks. Diplomas were granted to three nurses in the commencement exercises of the Sanitarium at the church on June 5. Misses Thorpe, Wells, and Giles were the honored young ladies. Elders R. Etzenhouser and L. E. Hills have recently been giving lectures in the church hall on Book of Mormon map.

Lamoni, Iowa

In a recent session of the local Religio, ten dollars was voted for the Army Y. M. C. A. and it is likely a similar amount will be voted for the Red Cross.

Brethren Floyd M. McDowell and Charles E. Irwin are leaving to take up work at the University of Iowa during the summer, and Brother Charles B. Woodstock goes to the University of Wisconsin.

The Sunday school officials have been urging that those desiring baptism arrange for it when ready and not wait till Children's Day, as has been the custom in the past. This has been largely observed this year and since the first of the year there have been more than thirty baptisms in our local font. Some of these were adults, but the most of them were near the age of eight.

Lamoni largely attended the stake conference and conventions held at the Evergreen chapel, about five miles southwest. Both the church and the schoolhouse near were filled, and yet all could not find seats. The presentation of a gavel by John Garver the president of the stake, to John Smith, the former president, was a touching feature. It was made from the chair occupied by Brother Smith at his office desk and typified the seat of the stake presidency. One from the same source was given R. S. Salyards at the organization of the Far West Stake, he being in the Lamoni Stake presidency for a number of years. Most impressive spiritual manifestations characterized the prayer meetings.

Charles E. Irwin was ordained an elder. Estella Wight was chosen a member of the stake good literature board, the Sunday school having chosen Leon Judson, and the two to be associated with A. L. Keen from the Religio in the new stake organization in this work.

The editors have chronicled the items concerning the pass-

ing of Apostle James E. Kelley, and in the passing of Elder David D. Young another valiant and respected man of God has gone to his reward.

The recent oblation at the Lamoni sacrament meeting totaled almost fifty dollars. With all the branches doing as well throughout the church this will materially augment the church resources.

DELBERT.

LONDON, ENGLAND, May 25, 1917.

Editors Herald: Bishop R. May arrived safely in London on May 15, after his long trip to America. It took only eight days from New York to Liverpool. He reports the weather was fine but it was an anxious passage.

Preaching service Sunday evening; Bishop May occupied in London, Elder John Judd at Enfield.

London is astir over the arrival of Doctor J. Ford Newton an American minister who is to take charge of the City Temple (Congregational) in place of the Reverend R. J. Campbell who has united with the Church of England, was ordained a deacon and is now an assistant in the cathedral in Birmingham.

According to official report, food prices here advanced from July 1, 1914 to May 1, 1917, on eggs 83 per cent, cheese 121 per cent, butter 70 per cent, milk 63 per cent, potatoes 162 per cent, and meat in proportion. No white bread or flour to be found on sale. Ice cream is a prohibitory article. Railroad fares have increased 50 per cent and there are no excursions or special rates and many trains have been taken off. A stranger is prohibited under penalty to travel from town to town unless he has his identity pass signed by the inspector of police.

It is expected that six to eight will be baptized into the church at our June 3 district conference.

Brother May goes to Gloucester this week end to attend the Eastern Wales district conference.

The American colors were given a place of honor here on Empire Day and saluted by all the scout boys, along with the English flag.

PEARL MAY CRICK.

HONOLULU, HAWAII, May 29, 1917.

Editors Herald: I love to read the Saints' letters in the church papers, as from their perusal I receive much encouragement. So I thought they would like to hear from these islands in the mid-Pacific Ocean. Slowly but surely the heaven of gospel truth is working on the hearts and lives of this people for their spiritual uplift, also for their temporal welfare. The meetings are much better attended, both the church services, Sabbath school and Religio. The midweek prayer meeting also is much better attended.

On Tuesday morning, May 22, 7.30 a. m., Brother Gilbert J. Waller arrived here from San Francisco, and some of our people, the writer included, went down to the wharf to meet him. As the ship drew near the wharf and they spied him leaning on the rail of the ship between the starboard fore rigging and the bridge, a cry went up from them, "Oh, there's Brother Waller; there's Brother Waller, don't you see him? Brother Clancy, don't you see him?" Well, brethren, my eyes are not as young as they were some years back and I did not see him quite as soon as they did, but when I did see him I was glad in my heart, for he looked much better than when he went away. When the gangway was put aboard and he stepped onto the wharf, they were there to meet him with the glad light of love shining in their eyes, and, "O, Brother Waller, we are so glad you have come back." "O, Brother Waller, how are you?" "O, Brother Waller, we are so glad to see you." "Aloha, Aloha, Aloha,

Mii," the Hawaiian salutation of love to those whom they really love. And as I witnessed this scene, dear Saints, my heart was touched by divine love. And why should they not love him? He is their spiritual father, counselor, and friend. He has brought them out of darkness into light, into the church of the living God, having baptized them and laid his hands on them for the gift of the Holy Spirit. He has married them and held their children in his arms and blessed them; has gone to their homes in sickness, day or night, administering to them, praying for their healing and comfort, yes, for them, their children and children's children, and what he has done for them no one will ever know but himself and God.

On Wednesday evening, the 23d, the midweek prayer meeting was held with a good attendance, Brother Waller presiding. Had a good prayer, praise and testimony meeting, many telling of the goodness of God to them. On Friday evening we held a reception at the church for Brother Waller, the church being tastefully decorated with greenery and flowers, and over the platform a frame of green ferns with the word *welcome* in yellow flowers, which told of the glad welcome in their hearts for the one whom they were honoring.

Love is of God, for God so loved the world that he gave his only Begotten Son that whosoever believeth in him should not perish but have eternal life. (John 3:16.)

Your brother in the faith,

THOMAS CLANCY.

LAMONI, IOWA, May 28, 1917.

Editors Herald: It has been a long time since I have written anything to your pages. I don't know how we would get along without the dear old HERALD, for its pages are brimful of good spiritual food, and the letters are very encouraging to me.

In these awful days of war and bloodshed I fully realize the great need of our being more prayerful and obedient to our blessed Master. How we should strive to do our duty and be more humble, and remove pride far from us, that we as God's people might go hand in hand, working with all our strength to help carry the gospel to the ends of the earth. In these last days nearing the end of the world, when we are looking for Christ to come and reign on the earth we should put forth every effort to prepare ourselves, also to keep ourselves unspotted from the world, that we may be found worthy to live with Christ a thousand years, and gain a crown of eternal life.

I feel my weakness and unworthiness now, more than I have done in the past. It seems I have done so little compared with many of my brothers and sisters, but I am trying to do all the good I can. As I have little ones to care for I cannot do as much work for the church as other sisters whose children are grown up. We always look over the letters first to see if there is a letter from Elder J. W. Peterson, also Elder J. L. Mortimore. My husband would like to write to Brother Mortimore if he knew his address.

We attend the Andover Branch in Missouri, as my parents live there. Andover Branch is certainly growing and the people seem to be taking a greater interest than ever before. Our prayer meetings are very spiritual and comforting. Sundays when the weather is fine our little church is filled. We always have good speakers from Lamoni, as Lamoni is only six miles from Andover. I must say a word of appreciation for our Brother Johnson who is so nobly trying to carry on meetings at the Downey Schoolhouse, which is among the Campbellites. Some of the Saints go to help with the singing, but not very many, so it must be discouraging

to Brother Johnson. Brother Bierline is also helping all he can, as he uses his car to take a load of Saints to the meetings. Both brothers are doing all they can to make the meetings a success, and we know they will gain their reward. Sister Jane Stanley is acting as organist and is always at her post, so we hope and pray that some good may be done.

I remain, Your sister in gospel bonds,

VIOLET THOMAS.

SANTA ANA, CALIFORNIA, May 28, 1917.

Editors Herald: My address is now 1038 West Fourth Street. Please publish and have HERALD mailed thereto.

While we are not turning the world upside down in converting the heathen round about in this part of the Lord's vineyard, it is true that some are added to our number by baptism occasionally.

We feel safe in saying that there is an awaking and a manifest desire showing on the part of many to be the Lord's children in very deed among our membership.

My mind and effort seemed especially directed for the past several months in pointing out the rapid fulfillment of prophecy, perils, unrest, fear, perplexities, and frightful calamities pending on the wicked and disobedient.

Also the need of full consecration of heart and soul to the service of God; that the Saints might be the light of the world in very deed, and not a "hiss and byword" in the mouth of the heathen.

May God hasten the day when kings and queens with the noble of the earth will be compelled to confess that the God of truth is among us, and ask to become citizens of Zion and partakers of her laws, which is God's revealed will and intent that such shall be the case.

What a glorious opportunity and work God has given his Saints to accomplish! When will we do it?

Your brother in gospel labor.

V. M. GOODRICH.

SELFRIDGE, NORTH DAKOTA, May 28, 1917.

Editors Herald: Some days ago in a dream I found myself in the presence of two ladies in costly attire. I admired very much some ornaments that one lady possessed. One remarked to me: "Why do you not purchase like it for yourself?" I meditated for a moment then answered I could not wear it. Being pressed for an answer why, I said: "I am a Latter Day Saint." The other lady had what seemed to be a large gold pin or ornament of some kind in her hair, which looked very attractive. I remarked if all these treasures or the means of their purchase were put in the storehouse of the Lord the Savior was ready to come and would make his appearance.

From there I then found myself among an assembly of people, my attire being very plain. Sitting across the aisle opposite a lady kept watching me very closely, noticing the plain attire and saintly appearance. She then removed the gold ornament from her hair as if to conceal it from sight.

Instead of those or costly attire I hope I may soon be able to pay some offering to the Lord. Some time ago I paid a little sum on the church debt, quite an amount for me I thought (five dollars), at the same time my little home depending on my own earnings. Since then I have made sacrifice to pay a little tithing; in so doing I know I have been greatly blessed. I am not saying this boastfully or for any praise; far from it. I do not want to give alms to be seen of men, but I do hope to encourage some sisters that we may lay aside unnecessary attire and worldly affairs, that we may be able to help fill the storehouse of the Lord. Well did the sister see the storehouse empty, the purse strings drawn and the elders' hands tied.

I care not for costly attire but to be clean and neat, and I do want to be clothed in a white robe when my Savior appears. If this means pure in heart, I hope to be found so. Let us lay aside every weight that doth beset us and run with patience the race. What a blessed hope to be in the presence of our dear Savior and peace on earth.

Praying for the redemption of Zion,

A sister in faith,

MRS. L. C. YOUNG.

HAILEYVILLE, OKLAHOMA, May 23, 1917.

Editors Herald: Just a bit of news, and I am off. On the above date, the fiftieth wedding anniversary of Brother Joseph P. and Sister Lucinda Bowers, a number of the Saints and friends met at the home of their son-in-law and daughter, Brother and Sister Frank Johnson, about 8.30 p. m., after which the old couple were called over (after having gone to bed) on some pretense, and given a real genuine surprise. The writer made a short talk, and in the name of the Haileyville Branch aid society presented Brother Bowers with a pair of gold cuff buttons with engraved initial B, and to Sister Bowers, a gold breastpin, on it the word *Aid* and 1917 was engraved, so honored by reason of having served as president of the aid society a number of years. The Hartshorn bakery presented them with a fine cake with this inscription: 1867-1917-May 23-50. After appropriate remarks in return by bridegroom and bride, and the singing of spiritual hymns, ice cream and cake was served. It was indeed a joyful celebration long to be remembered. The pair have each a full head of hair which would denote fifty years of peace and loving companionship. They returned to their home happy to spend their second honeymoon.

May God bless the tie that binds.

J. C. CHRESTENSEN.

GLASGOW, MONTANA, May 30, 1917.

Editors Herald: I desire this morning to record my appreciation of the good spiritual food found in the *HERALD*, *Ensign* and other church publications. Especially are the sermons enjoyed by the isolated ones such as we are.

There was food for thought in a sermon by Brother Bass in the *Ensign*. And I think the advice given the Saints along the lines of economy is good and timely. And in view of the present distress of nations, and cries of the poor offered up to the Lord, I hope no one will be offended if I call attention to one item which might, through our very love for each other, in time become an added burden to church members. It is right that we should love each other and show due respect for each other, both in this life and after we be called away. I have a few friends and relatives in the church and though they may not have reasons to hold a very high regard for me, yet I am persuaded they think just as much of me as I deserve; and for fear their regard might lead them to wish to perpetuate my memory (or rather their memories) by a bronze cast, or a monument, or a mausoleum, or sarcophagus, I wish to utter my protest while I am still alive, and to give my reasons for it.

Now I can imagine how quick some of you will be to say, "O, Sister Anderson! such a course is entirely unnecessary. There isn't as much danger of anything like that happening to a mere mother in Israel as to one of 'the lords of creation'." That is no doubt true. But the principle remains the same, that God's people are to be one, and one of God's faithful servants is as dear to the Creator as another, be he president or member, high priest or deacon; are all to be rewarded hereafter according to their works, and if it is right and necessary to honor one after death in this way, it is just as right and just as necessary to honor another in

the same way. And in view of the crying need for help in every direction—the poor, the hungry, the orphans, the aged, the work of the ministry, etc.—with church indebtedness, is it right for Saints to use means for such purposes? Where in Holy Writ do we find anything to uphold such an idea?

Is it in Matthew 23 where Jesus said: "Woe unto you . . . because you build the tombs of the prophets, and garnish the sepulchers of the righteous"? Is it in 2 Nephi 12, speaking of people in our day: "Yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; Nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men"?

How can we tell what are the precepts of men? In book of Moroni 7: 14, 15, we read: "For everything inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; Wherefore ye may know with a perfect knowledge, it is of God." Mormon said the pride of the Nephites had proven their destruction.

In Doctrine and Covenants 130, we read: "The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church . . . may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants."

Is the idea of using our private means for the purpose of decorating the graves of our friends in accordance with the above advice of the Spirit? Now I believe that I have respect and reverence enough for the martyrs Joseph and Hyrum Smith to wish to make a sacrifice of means to help perpetuate their memory by a monument of some kind, if I could feel that it was right. But is it necessary? We are admonished to avoid unnecessary expenditure. Is it anything to invite or intice any to believe in Christ? Would it be in accord with the dying request of our late beloved president, Joseph Smith, that even no costly flowers be bought to decorate his bier? I heard one aged elder say that the greatest monument we could raise to the memory of Joseph and Hyrum Smith would be to live in accord with the gospel precepts and be worthy of God's protection and Holy Spirit in our hearts.

Is it the Holy Spirit, or is it pride that leads us to cater to the world's opinions in unnecessary display or adornment? If it is the Holy Spirit, then God is no respecter of persons. Many a good brother has died who has given his life for the spread of the gospel. Is it not fitting that we garnish their sepulchers in like manner?

Again, if the coming of the Lord is so nigh, of what avail are the bronze casts of us in our old age, or monuments to show where our bodies may have rested for a while, after we have been resurrected? If we are worthy of the first resurrection, won't the Lord know where to find us, whether on land or in the bottom of the ocean? Is there not necessary work waiting us at every hand, and calls upon our time, talents and means? Now I am reminded of words of a hymn that I love:

"The pathway of the living is our ever present care,

Let us do our best to smooth it and to make it bright and fair;

Let us travel it with kindness and be careful as we tread;
Let us give unto the living what we'd offer to the dead.

"The pathway of the living all our strength and courage needs:

There we ought to shower favors, there we ought to sow our deeds.

There our smiles should be the brightest and our kindest words be said,

For the angels have the keeping of the pathway of the dead."

Now if I am mistaken in my views I hope some one may not be afraid to show the mistakes.

A certain sister in the church was shown in a dream several years ago that a goodly number of the sisters were gathered together in some kind of work. They were anxious and zealous, but their light was very dim. They hardly realized what they were at work at. Finally light was turned on, and she saw that they had been making numerous collection boxes. Then the laborers began to gather home, tired and worn with hard labor. As each one came a collection box was held out towards her by one and another till such a look of discouragement and despair began to be depicted on their countenances, they seemed ready to give up in despair, because that no matter how hard they worked there was a collection box ready for every cent they could earn. And the sisters began to think, Are we doing just what God would have us do, or is our zeal greater than our knowledge?

And when we come to think of all the bazaars, auction sales, amusements and unnecessary expenditures we are called upon to uphold by our time, talents, and means, we are led to wonder if the Lord really does require it. Truly, here we see as through a glass darkly. I think everyone has meant to do that which is right; so do I in writing this letter.

May God bless his work everywhere.

Box 217.

MRS. EMMA L. ANDERSON.

BROOKLYN, NEW YORK, May 31, 1917.

Editors Herald: Words can express but a dim portrayal of the splendor of the effect and of the interest exhibited at our "Mother's Day" celebration, held here on May 12, wherein the highest tribute and honor was conferred upon mothers, and fitting descriptive papers were read and speeches made, defining and outlining the joys, cares and responsibilities resultant therefrom.

Beautiful flowers, presented by the Woman's Auxiliary, together with the Stars and Stripes, adorned the room for the occasion. On the platform sat little Miss Dorothy Potts, the picture of innocence, representing ideal childhood; Sister Ethel Jack, representing ideal girlhood, with its joys, grace, and virtue; Sister L. Christy, representing ideal wifehood, in all its strength; and "Grandma" Nichols, representing motherhood, with its glorious mission. This setting, consisting of the most important classes of human life, presented a most beautiful spectacle to look upon.

A duet, "Praying mother," by Brother and Sister Christy, opened the program. During the rendition, the words of a preacher came to me, that many a boy is saved from the wrath of God by the earnest prayers of a devoted old mother. Sister Ethel Jack's paper followed, portraying the period of girlhood, when care, anxiety and worry are banished. Sister Christy's speech on "Ideal wifehood," should be an inspiration to all present, who had been summoned to this high calling, to build for themselves an ideal, just as beautiful as the one she so vividly pictured. She emphasized the magnitude of the responsibility; the necessity for earnest study, watchfulness and prayer; the true meaning of the word *helpmate*; the necessity for constant activity, working with the thought ever in mind of being a blessing, not only to the loved ones of

her own household, but to all humanity. The following lines, written in the early hours of the morning, might well be an incentive to all who have accepted the title of wife, to study the Book of books, so as to more fully appreciate the opportunities afforded:

A beautiful picture of wifehood true,
I find in the Bible for all to view;
And, to be a pattern throughout the life,
Of those who have taken the name of wife.

It is needful, too, ere you close the book,
That you give it more than a passing look;
For the purpose is shown, likewise the plan,
Of how she may honor and help the man.

And the Master artist, who dwells on high,
Designed this our study, to labor by;
Some day our work will be placed by its side,
Shall it be judged worthless or found to abide?

L. LENOR CHRISTY.

Sister Nichols, invariably called "Grandma," and dearly loved by the whole branch, presented the noble mission of ideal motherhood, with all its joys and sorrows, and the gravity of its responsibilities. Then Brother Christy, our pastor, launched forth on the glory of womanhood. He paid a wonderful tribute to his wife, by frankly acknowledging that all credit for his life's work was due to his wife, on account of her loving devotion, self-sacrifice and encouragement in crucial times. The following quotation by William Jennings Bryan, very aptly concluded his remarks: "For years the child is the object of the mother's constant care. She invests in it her nervous force and energy, and endows it with the wealth of her love; and she dreams of what the child is to be and do, and if a mother's dream only came true, what a different world this would be! The most pathetic struggle that this earth knows is the struggle of the mother to save a child, when wicked men lay snares for it and set traps for it, and as long as you give the ballot to the man who conspires to rob a home of a child, it isn't fair, and you know it isn't fair, to tie a mother's hand while she is fighting to protect the home and her children."

A solo, "'Tis Mother's Day," rendered beautifully by Sister Dorothy, in all her childlike simplicity and innocence, after which every mother in the congregation stepped forward to receive a white flower, as an emblem of her exalted position, ended the service, which is probably indelibly impressed on the minds of all present.

MABEL HARRIS, *Branch Correspondent.*

BURLINGTON, IOWA, May 31, 1917.

Editors Herald: We have resumed work for the conference year with renewed assurance and determination, and are especially glad to have our pastor, Brother David J. Williams, returned to us, for his services have done much to strengthen and enliven the branch.

We have had with us for some time past, Brother Truman Ziegenhorn, from Joy, Illinois, whose services in the office of deacon have augmented those of the local priesthood.

Brother D. T. Williams, at present pastor in Des Moines, spent a day or two with us recently, speaking at the church Wednesday evening, May 16. Brother Williams always finds a welcome in Burlington, and our chief regret was that he could not be with us longer.

Elder Nephi Snively of Lamoni, has taken up his abode in Burlington, having been married May 13, to Sister M. S. Wright of this place.

Both Sunday school and Religio are active and progressing. The Sunday school has reached a point where, for want of room, it can scarcely make extended effort toward increase for the present, and the Religio, with good attendance and interest, is proving a vital factor in developing the young people and adding to the life of the branch.

CORRESPONDENT.

NOTES AND COMMENTS

(Continued from page 580.)

place in Palestine. He says the Jews were compelled to leave Jaffa, but will be allowed to return, and that the colonies in Palestine will not be evacuated.

Graceland College

In last week's HERALD will be found the first of a series of advertisements for Graceland College. We would call the especial attention of those desiring further educational work to these advertisements. Graceland is well prepared to meet our needs and in going there we help her and the church as well as ourselves. Her students are accepted anywhere, and make good.

The Christmas Offering Roll of Honor

Last week a new department was opened up which we will run occasionally this year, in the Christmas offering roll of honor. This will be published from time to time to show which schools are doubling or trebling the last year's offering and which ones are first in reaching the one dollar or two dollars per member offering. We are in it to make good and we are pleased to notice that so many are concerned, not alone with being first but in winning the race and helping the church by united effort.

Returns From the East

The *Jackson Examiner* tells us that President F. M. Smith returned from his trip to Washington, District of Columbia on Monday, June 11. According to their version, "he is still wondering how the officials at Washington get anything done. At least their most definite knowledge imparted to an inquiry is extremely vague, and if they know as little as they claim not to know the mystery of the Government deepens." In addition to his visit at the Capital, he ran over to Boston and also stopped off at Philadelphia.

MISCELLANEOUS DEPARTMENT

Pastoral

To the Officers and Members of the European Mission; Greeting: Owing to the terrible conditions which prevail throughout the world, resulting from the war, it was not thought advisable by the joint council—Presidency, Twelve

and Presiding Bishopric—to appoint missionaries to foreign countries, other than those residing therein.

We regret that these conditions prevail abroad, but have been lead to expect times of trial and perplexity, with destruction of nations, because of the prophetic word of the Lord. All that can be done this year will be to maintain our branch and district organizations if we can, under the existing circumstances, and improve every opportunity to aid the injured, comfort the mourning, and point out to them the path which will lead to eternal life and peace.

The joint council has made all appointments this year, either local or missionary, and we trust that the brethren will seek to assist each other, and labor together in the spirit of love, for the good of the cause.

SCANDINAVIA

No missionaries will be sent from America this year.

GERMANY AND PALESTINE

No missionaries appointed.

BRITISH ISLES

We have decided to largely reduce the number of self-sustaining appointees, and trust that those who have so labored in the past, will continue to do all they can to advance the Master's work.

BISHOPRIC

We are thankful that Bishop May has reached England in safety, ready to actively engage in the duties of his calling. So far as possible we desire that the members of the bishopric be free from local presiding responsibility. We, therefore, recommend that Brother W. R. Armstrong, counselor to the Bishop, resign branch official work, that he may labor in any part of the country, in harmony with his calling. For the present, we advise that Elder J. W. Taylor be sustained as president of the Manchester District.

APPOINTMENTS

Bishop Roderick May, British Isles.
Counselor W. R. Armstrong, British Isles.

DISTRICT PRESIDENTS

Elder John W. Taylor, Manchester District.
Elder John Holmes, Sheffield District.
Elder John Schofield, Birmingham District.
Elder John Judd, London District.
Elder Thomas Jones, Western Wales District.

MISSIONARY APPOINTMENTS

In the absence of members of the twelve, Elder W. H. Greenwood will act as associate minister in charge, directing missionary work. The following brethren have been appointed as missionaries:

Elder W. H. Greenwood, Manchester District.
Elder James Schofield, Manchester District.
Albert Hall, Manchester District.
Abel Hall (Leeds and Bradford objective), Manchester District.
Elder W. H. Chandler, Western England.
Elder J. E. Meredith, Birmingham District.

PATRIARCHS

Owing to the increased age and physical infirmity, Brother Henry Greenwood has been superannuated. The church appreciates the many years of faithful, consecrated labor on the part of this brother, and trusts that his declining years, may be made happy by the consciousness of work well done. Brother Baty, is appointed as patriarch, and we trust he will soon be provided with all things necessary to the successful prosecution of his calling.

REPORTING

President F. M. Smith, has already published instructions to church appointees, requesting a letter each week, setting forth the condition of the work in their field of labor. The ministers in charge will expect to hear from the missionary appointees at least once each month.

MISSION CONFERENCE

By consultation with various officers before leaving England, it was thought advisable to hold the mission conference in Birmingham. We therefore so recommend, and advise that so far as possible it be an educational conference.

We will endeavor to render assistance wherever needed,

and trust that God will bless each one under the difficult circumstances confronting.

Your collaborators,
U. W. GREENE.
PETER ANDERSON.

To Whom It May Concern: Brethren Greene and Anderson have been asked by the Presidency to direct the affairs of the European Mission, and the above pastoral has our approval.

FREDERICK M. SMITH,
For the Presidency.

The Bishopric

To the Saints of Toronto, Chatham, London, and Owen Sound Districts; Greeting: Request of Bishop R. C. Evans to be relieved as bishop of the oversight of the territory comprised within the boundaries of the Chatham, London, and Owen Sound Districts has been granted by the First Presidency and Presiding Bishopric. He will, however, continue to act as Bishop of the Toronto District. The following-named brethren, heretofore acting as agents of and reporting to Bishop Evans, have been selected by the Presiding Bishop, viz: J. H. Tyrrell as agent for Chatham District; J. L. Burger as agent for London District; James L. Morrison as agent for Owen Sound District. From June 1, 1917, these brethren will report direct to the Presiding Bishop. These brethren have been faithful and zealous in the performance of duty, and are commended to, and should receive the support of all the Saints in their respective fields of labor.

Respectfully,
F. M. SMITH, *President.*
B. R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Northeastern Missouri, at Higbee, instead of Bevier as previously announced. W. C. Chapman, secretary, Higbee, Missouri.

Convention Notices

Spokane Religio, on reunion grounds at Palouse, Washington, Friday afternoon, June 29. V. L. Gunter, president, Palouse, Washington.

London Sunday school and Religio rally, at Saint Mays, Ontario, June 30, July 1 and 2. Good programs; everybody welcome. Mamie Duesling, secretary, 327 Rectory Street, London, Ontario, Canada.

Alberta Sunday school, at North End, Saskatchewan, July 13. Parties attending are requested to come to Macklin, Canadian Pacific Railway, or Chauvin, Alberta, Grand Trunk Pacific. All trains will be met at these two places with autos, as North End is an inland town. Resident Saints are prepared to entertain all who come. W. J. Levitt, superintendent, North End, Saskatchewan.

Reunion Notices

Clinton, Missouri, at Rich Hill, August 24 to September 2 inclusive. H. E. Moler, Rich Hill, Missouri.

Idaho, at Hagerman, August 24 to September 2 inclusive. J. L. Benson, secretary, Minidoka, Idaho.

Chatham, Ontario, at Erie Beach, July 27 to August 6. Particulars later; also information can be had by writing Stewart Lamont, 66 Lydican Avenue, Chatham, Ontario, or John C. Dent, Bothwell, Ontario.

Spokane, at Palouse, Washington, the week immediately following Spokane district conference and conventions which begin June 29. Cook tent will be run on grounds cafeteria style. Those desiring to camp will find plenty of fuel and water on grounds, also plenty good dry straw for bedding. Those desiring accommodations notify V. L. Gunter, Palouse, Washington. Rates over Northern Pacific Railway, provided fifty tickets are purchased, so all get certificates for rates. V. L. Gunter, secretary reunion committee, Palouse, Washington.

Chicago Church Dedication

The dedication of the churches of the First and Central Chicago Branches will take place July 8, 1917. Services as follows: First Church, 4416 Gladys Avenue, 11 a. m.; Central Church, Sixty-sixth and Honore Streets, 3 p. m. Bishops B. R. McGuire and J. F. Keir will be present. All invited.

David E. Dowker, 6549 South Lincoln Street, Chicago, Illinois.

Addresses

J. F. Mintun, 1424 Detroit Avenue, Toledo, Ohio.

Requests for Prayers

Sister Cora Gleason of Muskegon, Michigan, requests the prayers of the Saints. She is in a very bad condition. Her nerves are very bad and there is a growth in her throat, which the doctor says is caused by her nerves. She was baptized May 23.

Our Departed Ones

MITCHELL.—Hugh Valier, son of Oran and Elvin Mitchell, was born February 26, 1917; died March 14, 1917. Funeral at Christian Church, Pawnee, Missouri; sermon by L. G. Holloway. Interment at Lone Rock Cemetery.

DAWSON.—Joseph Rollie Dawson was born February 22, 1875, near Columbus, Cherokee County, Kansas. Baptized January, 1909, at Dahinda, Illinois, and lived a consistent Christian life. Reared near Dahinda, Illinois, where he died May 18, 1917. Funeral services in charge of W. E. Lorance, sermon by Warren E. Peak.

BARNETTE.—Gertrude Maxine Barnette, daughter of James and Eva Barnette, was born October 12, 1913, near Blythedale, Missouri. Died May 31, 1917, at Independence, Missouri. Leaves to mourn, father, mother, 3 sisters and 1 brother, also grandfather and grandmother, together with several uncles and aunts and other relatives. Funeral sermon by L. G. Holloway, at the home near Blythedale, Missouri, Interment in Rose Hill Cemetery.

EVANS.—Daniel Evans was born in South Wales, September 14, 1831. Baptized May 29, 1864, by John Philips, and ordained an elder October 23, 1864, by William Cook. Died at Sullivan, Missouri, March 6, 1917. Leaves to mourn, 1 daughter, Rachael Evans, 4 grandsons and 1 granddaughter,

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THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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also 6 great-grandchildren. He was known and respected by a large concourse of friends and neighbors, having lived on the farm at Sullivan for 45 years. Funeral sermon by W. C. Carl.

MCKEOWN.—Annie Jane McKeokn, was born May 1, 1860, at Saint Antonos, Quebec, Canada. Baptized February 12, 1886, by Samuel Brown, at Tilbury, Ontario, Canada. She had weak health for about 25 years, but despite such she sought to maintain a cheerful faith in the gospel and remain firm in faith and hope. Died May 26, 1917, at Millet, Alberta, after a severe attack of peritonitis. Five sisters and two brothers survive her. Funeral service by William Osler, interment at Millet cemetery.

HALL.—William David Hall was born in Lee County, Iowa, December 27, 1846, and has made Iowa his home, living at Shenandoah and Creston before removing to Des Moines. It is claimed that he was the first white child born in Iowa after it became a State. Baptized in 1851 by John H. Lake, and continued his membership to the end, but becoming more interested in church activities the last few years of his life. Died at his home in Des Moines, at the age of 70 years, 4 months, and 5 days, after a brief illness of but a few hours. Leaves devoted wife and 7 children, 3 children

having preceded him in death. Funeral services at Des Moines and Shenandoah, sermon at both places by J. F. Mintun who accompanied the family to his last resting place at Shenandoah by request.

RODGERS.—Eliza L. West, daughter of Francis R. and Sarah A. West, was born at East Portage, Jackson County, Michigan. Married Leamon Rodgers April 2, 1883. Baptized by E. K. Evans at Grand Rapids, Michigan, September 29, 1898, and remained faithful. Died May 30, 1917. Leaves to mourn, her husband, 1 brother and 2 sisters and other relatives. Funeral sermon by Samuel Stroh at the home, at Lowell, Michigan.

BAYSORFER.—Miss Anna Amelia Peterson was born December 13, 1887, at Omaha, Nebraska. Married Gus Baysdorfer in 1904, and to this union was born one son. Died May 8, 1917, in South Omaha. Leaves to mourn, her husband, 1 eleven-year-old son, father, mother, 1 sister, 1 brother, and other relatives and a host of friends. Funeral sermon by Hubert Case, who had baptized her only two months previous to her death. The singing was by Sister Kelley, Brother and Sister H. A. Scott and Brother Hill. The funeral was so largely attended that the home could not nearly shelter the crowd.

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E. A. Howard, Vice President



THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, June 27, 1917

Number 26

E D I T O R I A L

THE PRO AND CON OF PSYCHOLOGY

Recently the question was asked in regard to psychology, "Does it explain spiritual gifts?" We are informed the answer has been made, "Yes, perfectly." This we can accept only in a qualified manner. We question if any course now offered in high school or college attempts to discuss this question or directly throws light upon it. It is true that men who have made a study of psychology, the laws of human thought, how the mind works, and also those who have made a study of philosophy, approaching the problem in a slightly different way have attempted to explain inspiration and the spiritual gifts.

One very common explanation is along the line of the use of mescal by the Indians. A variant of this is the use of alcoholic beverages by the western Europeans and Americans. Thus, some have strongly urged that the genius of some poets, their inspiration, rested on their getting slightly drunk.

Others have urged that in the ghost dance, and certain folk dances, which are continued for hours and sometimes for a day or more, the savage participants work themselves up to a point where they can see red devils, or anything else. Still others would explain all these phases, including inspiration, as metabolism of the neuron. A variant of this may be found in the mechanistic theory of existence. And others explain it from the viewpoint of behaviorism.

Still others emphasize the distinction between vivid imagination and imageless thought. Children have more imagination than adults, Oriental races than have the Occidentals, so they present Jesus as an extremely imaginal type. Those who have too many images and who cannot distinguish them from the world around them are put in an asylum. Others not quite so badly affected become poets and so write by inspiration. Still others become seers, see visions and dream dreams and found religious organi-

zations. So we find a variant of this, in those who consider all religious experience a form of epilepsy.

Still others, while accepting religion as based upon the imaginal type of thought, still deny emphatically its correlation in any way with epilepsy, psychosis and neurosis, and consider that that child who has had no religious training has received an incomplete education. And that man and woman who has not gone through a great conversion has not risen to the heights that he or she should rise to and will not be capable of doing the work he or she should do. Great writers, great workers, have come in contact with God (or the volk soul). And through and by this means they have risen to a plane of greater effectiveness and greater service. It were better for a child to belong then to any church on earth than to no church. Conviction and deep conversion go to the making of a rounded character and such men as Jesus Christ really came in contact with a reality above us and greater than the individual, whether we prefer to call it volk soul or God. These are a few of the variant theories of psychologists.

Again we are asked, "Is not psychology really mechanical and connected with the evolutionary theory that man is descended from a monkey?" Certainly not. Psychology is a study of the human mind and human soul. Of course the man who approaches it from the standpoint of evolution will read evolution into it as part of his apperceptive mass. What we have thought, what we are thinking and doing, affects our attitude towards any new theory or fact. A man who approaches it from a biblical standpoint would not draw such a conclusion. So we find the same phenomena explained in a variety of ways according to preceding ideas or apperception.

For a thorough knowledge of psychology, one should have a knowledge of physics, chemistry, biology, (and possibly also zoology and botany). A knowledge of religion and of mathematics will not hurt.

It is true, that much of scientific thought of to-day is related in some way to some aspect of the evolutionary theory. But we should remember that this is a theory, not a dogma, some high school students to the contrary notwithstanding. From a scientific viewpoint it is used merely as a basis for further investigation not as a finished and completed truth. If we keep this point in mind we may still follow the observations without necessarily accepting all of the deductions.

It is unfortunate that too much is sometimes claimed for some particular department of science. Yet this is doubtless fully matched and equaled by the almost blind objection to a scientific aspect. Psychology is to many almost a fetish, to others a bugaboo. The very name excites an extreme and ridiculous complex or reaction against it. Why can we not frankly recognize that science is merely a human approximation to truth? It is the result of human investigation but a theory is by no means accepted by intelligent people as a demonstrated truth or dogma nor is it to be lightly set aside as evil or folly. For it does represent an approximation to truth, and as such is not to be shunned.

Psychology, like every other science, is largely what we make it. The affirmative argument rests on the fact that it is better in child training to have studied the nature of the child than to go at it in a hit-and-miss fashion. Mothers have tried the hit-and-miss in a physical way for years with the result of twenty-five per cent loss of infants, and sometimes more. Yet the attitudes of some students and their theories for handling the intellectual development of the child have been just as foolish.

In correcting the evil there have arisen fads of feeding. There have also arisen fads of teaching. But neither mean that a real knowledge of our problem will not prove beneficial. Is it better when dealing with the despondent, the nervous person or those who have become insane to ignore their condition, or to give studious attention to their care and cure? Would it be better to put a man in any position, hit or miss, or try to ascertain that work for which he is fitted?

Psychology reaches into these and other realms of thought and of practical experience. In its practical aspect it is concerned with salesmanship. It may enter into any and every relationship of life. For in what way should an understanding of the human mechanism prevent the reception of the gifts of the Spirit?

It is indeed a pity that some students appear to place the whole stress upon intellectual training or upon some aspect of science. But it is equally unfortunate that some react so strongly against all knowledge, especially if the word *science* is used, and then attempt to discuss scientific problems with-

out an adequate appreciation of what they really mean.

We recognize in the religious plane, that we should know what we are talking about. We ought not to attack another's position without first learning what that position is. Why should we be any more ready to attack in regard to science? We have articles here on file that if we attached the author's name thereto and published, as they are, it would seem to be one of the unkindest acts we could possibly perform.

There is a boast of a lack of schooling, in articles having serious errors of grammar and spelling on every page, and an attempt is made to answer some involved theories of science in a way that indicates almost abysmal ignorance of what the writer is talking about.

It is almost as ridiculous to discuss scientific theories of twenty-five and fifty years ago as if they were the prevalent theories of to-day, as it would be to preach against the inquisition of the Middle Ages. Do we then violate or lose the directions of the Spirit by first informing ourselves of the accuracy of our concepts?

The church needs men prepared to carry on energetically its work. It needs men who can go into the highways and byways and present the light of the gospel of our Lord Jesus Christ. It needs men to care for these newborn babes. It needs men to prepare the meat for those older in years. It needs men for constructive work, for the carrying on of its institutional work, and it needs men to direct, uphold and prepare Zion. It is not criticism that a man cannot do all of this. It is not to be expected. But it is vital that the eye should not say to the foot, "I have no need of thee," or vice versa; and it is essential that, having the body of Christ in the church, with its varied members that it should be inspired by the Spirit of God and so be a living entity.

S. A. B.

TITHING, SURPLUS AND CONSECRATION

Frequently we hear reference made to the early years of the Reorganized church upon this question. We know in 1867 the Quorum of Twelve passed the following resolution:

Resolved, That we regard the law of consecration and tithing as a means of fully establishing equality among the Saints in the building up of Zion, as the kingdom of God, to which we look for the coming of the Lord Jesus to reign a thousand years upon the earth. But the scattered condition of the church precludes the carrying out of the law in its fullness. Yet the present necessities of the work do require a portion of tithing and consecrations, and we believe that the tithing now required is one tenth of the properties of all who possess a surplus; afterward, one tenth of their annual interest annually. Others not having more than supplies their necessities, are expected to bring their freewill offerings,

as the widow brought her mite.—Church History, vol. 3, p. 374.

Prior to that the presidency together with some of the general officers of the church on April 16, 1866, adopted the following:

Resolved, That to carry out the principles of the law of tithing, it is the opinion of this council, that the law should be carried out in the scattered condition of the church, and that as far as we can approximate to that law, is upon the principle of freewill offering, for the practical purposes indicated by that law. . . .

Resolved, That we do most earnestly entreat all the Saints to remember, that all their surplus property is the Lord's, and that it is needed for the support of the poor of his people, and the families of the elders whose time is engaged in the ministry.

This was reaffirmed by the conference of April 6, 1875. There has since that day been much discussion among individuals as to the real meaning of the law. Usually some one passage of the Doctrine and Covenants is taken and emphasized at the expense of the rest. It would seem, however, to be fundamental, that if the bishop is requested to take into consideration all that is written on the subject (Doctrine and Covenants 126:10) certainly a like responsibility rests upon all those who attempt to discuss that law. One passage is not conclusive.

The second point to be observed is that it is the duty of the bishopric to interpret the law and this interpretation should be upheld, unless the liberties of the people are brought in jeopardy. In the consideration of the law there are several points of interest. It may be questioned if the word *surplus* is always used with exactly the same significance.

In 1867, Church History volume 3, page 473, tithing is referred to as a freewill offering. Certainly it is such, in that, like baptism, it is the result of the free will of the individual. There is no compulsion. Of course, if one knows that the gospel is true and does not accept and is not baptized, the consequences will be upon his own head. So when anyone knows that the law of tithing is true, he is at liberty to obey or not to obey. If he does not do so, the consequences will be upon his own head when he stands before the great white throne. If he desires to obey the law the path is made plain so that he may have the assistance of the bishopric and of the Presiding Bishop, and if need be, of the high council.

Again, some will urge that they do not think the law is being carried out and the Order of Enoch established as it should be when Zion is fully redeemed. It is quite possible that many are of this opinion. It is quite possible, and even probable, that the Presiding Bishopric hold a like opinion. It will be noted that in 1867 the Twelve distinctly declared that they are not carrying out the law in full as they did not believe the time and conditions

to be ripe for so doing. They do believe that the principles of the law still apply and should be carried out as near as circumstances permit.

We individually may at times differ in regard to their discretion, how much of the law should now be put into effect? But certainly it is clear that the decision of this important point is placed with them, the Presidency, Twelve and Bishopric, and it certainly should be clear that they have acted conservatively, as they believed the best interest of the church and its membership required.

In the meantime it behooves us to study carefully the law in all of its parts so that we may be prepared to obey when the time does come for Zion to be more fully established. It is well that we should think over and discuss the law but it is not well that that discussion should be carried so far as to involve a reflection upon the officers whose duty it is to interpret and carry out the law, and thus directly or indirectly hinder in its administration.

We are in a condition of progress, how rapid that progress may be depends upon each one of us and upon the church as a whole as made up of its individual members. Our heavenly Father has been merciful to us, so should we be merciful with one another. He has not demanded an advance beyond our means of compliance, but at the same time he has laid down his law as it will be when fully conserved. We are working towards an end. Study should test and prove all things, that we may each of us be ready when the time comes for further advance. But our study should be constructive, not destructive. It should assist in the carrying out of the law as at present interpreted, that we may the sooner be ready to move on to a more nearly complete compliance.

S. A. B.

NAMES OR SCHOOLS?

In this issue there will be found a letter signed Paul Parker. This is a nom de plume assumed by one of our general missionaries. It will be noted that he raises a new question in regard to the cost of publishing the blue *Stepping Stones*, and that is, first, that the money goes to people employed by the publishing house; second, that our children are entitled to have their names set forth in blue and white.

The latter objection appeals to us in many ways. It is not a saving if we go so far that our children lose interest. It may even pay in a business way to print their names at a loss to the end that they may be interested in assisting with the work and be better able to do so. But we raise the question, Will the children not voluntarily give up this publication of personal names for the sake of helping the church and cannot this end be achieved by the pub-

lication of the name of their Sunday school and so gain the social idea of putting their school in the front rank of efficiency? Cannot the personal element be met by lists published in the local schools, rolls of honor given public display? There are questions on which there may be a diversity of opinion.

So far as the first objection is concerned it is a different proposition. The money is in the bishop's hands. A possible return, or part, for tithing when all of it is taken from the Christmas offering to pay this added expense, is no gain. It is not paid by the publishing house, but by the Presiding Bishop and the request for economy is his. Part of the expense, it is true is represented by wages. Part is simply represented by harder work and longer hours. But a large part is represented by paper, ink and postage, which does not help any one of us but rather helps to make the price of paper and ink higher.

Again, we have here the fallacy that people should spend money simply to keep some one else working, hence it has been argued that dinners costing a hundred dollars a plate should be given by the rich and they deserve credit for doing so, because somebody benefits thereby in wages or profit. It may be true that to a certain extent this argument is justified so far as normal business is concerned. But waste is not justified. From a democratic, a social viewpoint, work for which there is no equal return of product is waste, and these people could and should be employed at other productive work. In other words, by such an arrangement Zion will be less poor, for there is plenty of work.

The further criticism is quite justified. It is one of our great problems, what to do about the very prolix letters that are sometimes sent in without a corresponding amount of substance. The assistant editor recently called our attention to how much would be saved by cutting out the line or two of "yours in bonds," etc., at the end of a personal letter in the HERALD. On one letter the amount is small, for many in a year it counts up.

The point is well taken, that we want general news and that which is of interest to the church at large. But we also like a few personal items, especially on behalf of our missionaries. The whole question resolves itself into this, Is the publication of my name in the blue *Stepping Stones* a need or an unnecessary want?
S. A. B.

A STOREHOUSE ESTABLISHED

In accordance with the provisions in the law of the church (Doctrine and Covenants 42:14; 58:7; 70:2, 3; 77:1; 81:4; 87:6; 122:6) the Presiding Bishopric have begun the establishment of storehouses. No doubt detailed explanations of the plans

for working out the various features of this new department will be given later but we are sure the Saints everywhere will be vitally interested in the news that a start has been made.

A coal and feed business in Independence has been purchased and for the present will constitute the location of the storehouse in that place. Another building and premises once occupied as a planing mill will be fitted out for use later it being easily accessible for switching cars from the railway.

Brethren Bert Peterson and Lester Haas will conduct the business on a stewardship basis and for the present will sell fuel, feed, flour, and building material and later include other lines.

In Lamoni a storehouse on similar lines will soon be established, and already the stake bishopric is getting ready for the running of a flour mill which will be operated. Other necessary lines will be added later. As has been previously announced in these columns the manager of this is working on a stewardship basis.

With stewardships likely to be assigned to some of the employees of the Herald Publishing House, already to some of the college faculty and further extended as the people are ready for it, the dawning of a brighter day appears.
E. D. M.

NOTES AND COMMENTS

Reunions Being Postponed

In this issue, under the reunion notices and also under the conference minutes heading, are announcements that reunions are being called off. We are sorry to note this for the reunions of the church are a great source of spiritual strength, but it is a condition over which we have no control, and we must make the best of it.

Liberty Loan Oversubscribed

The Government asked for two billion dollars as a three and half per cent loan. In response to this call, known as the Liberty Loan, a total of \$1,035,226,850 were subscribed, 93 per cent of the subscriptions being for small amounts. Those asking for \$10,000 or less will receive the full amount of bonds, while those above that amount will be prorated. Judging from the Lamoni list, the Saints did their full "bit" in common with other patriotic citizens.

Food Saving Day

A letter from Herbert Hoover in regard to food conservation states that he is requesting the pastors all over the country to speak on Food Conservation on Sunday, July 1, the day to be known as Food Saving Day so that it may be made the purpose and motto of every household in America to save waste

(Continued on page 621.)

ORIGINAL ARTICLES

A GREAT MANUFACTURING PLANT

BONDS, STOCKS AND DIVIDENDS

Can I at this particular time select a more interesting subject? Come, let me draw a large pen-picture of something really big—the greatest of all manufacturing establishments. It is not a dream. It is an actual, substantial fact.

The architect who stands at the head of the highest order drafted the framework of the great building in sections. The section on the one side consists of "apostles, prophets, evangelists, pastors and teachers." On another side stands a section composed of faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment. These with various other sections are all roofed over with a framework of ethical glory; made water tight and storm proof with angelic ministrations.

The great skylights, the dormer windows, in fact the entire lighting arrangement for both day and night is an intricate but perfect system of direct revelation from God.

The whole structure is strongly dovetailed into the wonderful foundation of eternal truth.

Each and every worker in this great celestial establishment holds individual shares of capital stock, and are entitled to liberal dividends consisting of the finished product, as much more valuable than gold and diamonds, as diamonds and gold are more precious than blue mud.

Oh, come back and let me tell you about it. Don't get impatient and turn away, saying it's all a wild, ethereal dream. Come back and see the wheels go around, and let me tell you about the product. That is the most interesting part of the story, and the beauty of it all is that it's *true*. Not a bit of fiction about this product. Not an atom of exaggeration relative to its value. Come back and hear the case. You shall be your own witnesses, you shall be the court, the judge, and the jurors. Take the witness stand now and you shall prove the value of this product for yourselves.

Here are some passages of scripture. I present them to you as separate pieces of polished machinery. Watch now and see for yourselves how nicely they fit together, and that they were designed specially for this great plant.

"I come that ye might have life, and that ye might have it more abundantly."

"In him was life and the life was the light of the world."

"Partake of the waters of life freely."

He that drinketh of this water shall never thirst. You see now that the product of this celestial machinery is *more abundant life*.

My first question to these witnesses is, Would you take all the diamonds and all the gold in exchange for the little flickering, uncertain life you now have in your bodies? Would you? Certainly not. Well, that proves my contention, that the finished product is more valuable than all the minerals, and all the metals of earth.

You ask what this more abundant life is? If you will take the time to consider it closely you will see that it is something that is to apply in a marked degree in this life. It is to be enjoyed here and now, in this probationary period, a lamp, a light to our feet in this dark world. It is to give us a knowledge of God, is to broaden and perfect our love for our fellows. The light of life growing brighter and brighter as the days pass along, an earnest or evidence of our inheritance in the eternal world.

Of what does this more abundant life consist? Can it be analyzed? In what respect does it differ from the dimly flickering life that now quickens our mortal bodies?

Look at this busy, buzzing little wheel here in the corner. Can you interpret the song it sings? Here it is. God says, "I have created him [man] for my glory." And the language of that great fan over yonder in the center is: "The glory of God is intelligence." The intelligence of man is the glory of God. There we have it. And during the process of this machinery the more abundant life is so interwoven with intelligence that in the finished product the two are one.

As stockholders and workers in this beautiful celestial plant, we are each one entitled to a liberal share of the finished product. Life so abundant, so polished, and so glistening with intelligence, life so filled with the knowledge of God, knowledge of things as they are, as they have been, and as they are to be, that neither wicked men nor devils, neither death, hell, nor the grave, nor all combined, will be able to hold us back from the first resurrection.

Let us examine some of the raw material that enters into the warp and woof of this finished product, and learn a little about this wonderful industry, the business of the workers, etc.

Listen to the heavy bass voice of that great trans-

mission gear in front. "Study all good books." "Study all good books." What a marvelous scope. It covers all space. It sweeps the star-studded heavens. It plunges to the geological centers of earth, dissolves, analyzes, compounds, reaches unnumbered branches of nature, art, science, philosophy, music, history, politics, governments, laws, cohesion, attraction, electricity, and more wonderful still, the science of mind, memory, instinct, thought, perception or inspiration, called psychology.

The vibrations of the busy buzz, the purr and hum of the wheels as they go around in our center stakes reach clear up here into the backwoods of the Dominion. It speaks clearly of a lively appreciation of abundant life above the dead line.

The Spirit whispers of more abundant dividends in the form of the finished product for the workers. Nothing in raw material can be found around the plant more precious than the auxiliary work. "As ye do it unto the least of these."

PART TWO

On retiring last night the last words of my prayer were:

Backward, turn backward,
O time in thy flight,
And make me a child again,
Just for to-night.

It is strange, what fanciful figures of truth a few moments of forgetfulness may create. But here we are again in all of the rollicking joviality of boisterous, buoyant childhood, mingling freely with school children who are well mothered, well muffled, well-clad in flannels, having a softer, fluffier appearance than the homespun of yesterday.

The familiar bell again calls us to the old, scarred desks. And again my mind refuses to be applied to books, but ramifies into a thousand mischievous channels. Again we race, wrestle, jump, and vie in various ways. Armed with stout clubs in one hand, a willow bush in the other we run the gauntlet, savagely jarring the old hollow stump as we pass, each receiving his quota of stings from the vicious army of yellow jackets from within.

I chase an old pheasant with crippled wing and broken leg as she flutters along just out of my reach until a safe distance from her new hatch, when she chuckles: "Block-headed blunderbus," and is gone.

I steal up to a group of girls and play a rude prank, when I am pinioned, my face washed with snow, a liberal quantity crammed into my neck, and the waistband of my pants, and I am left with the only satisfaction of having stolen a few kisses during the squabble.

We jump from a high bridge burrowing in a snow drift, and squirm out as best we may. Coast the hill, jumping the stone wall from a drift, and light

in the middle of the road with broken sleds and bruised bones.

We have our chums, our sweethearts, sleigh rides, moonlight strolls, confidential chats, etc. But it is all too brief.

Forgetfulness tides apace, and I am in another world. Children rush out of ramshackle houses to meet me, while I stand aghast. Then I mingle with them thoughtfully. Their bluish complexion, emaciated bodies, language, tear-stained faces, dirty hands, cheap, shoddy, ragged, cotton garments, bare feet, wan, wistful expression, showed them to be undernourished, undereducated, children of the underworld. Bright and witty, but not one chance in a thousand for them to ever climb above the dead line.

Their pensive, melancholy, longing look at me as I was wafted away riveted to my soul the fact that in the broadest sense we are our brother's keeper.

Turning to our last census report I find that we have in round numbers two million children working for the means of life, who should be in school. An actual increase in both numbers and per cent over previous report.

In several States over half of the boys from ten to fifteen years of age, on account of economic pressure, are robbed of schooling.

Mr. Draper, State Commissioner of Education in New York, showed that there were in 1907-8 twice as many elementary pupils registered in cities and villages at the age of seven and eight as there were at the age of twelve and thirteen. One half compelled to leave school before they were thirteen. That means that less than half of the children ever enter high school, and only one in three who do, finish the third year.

The average daily attendance of the schools of our country are only a trifle over half the school population. We have over five millions over the age of ten without a knowledge of letters. Over three millions of them native born.

The state board of charities of New York on examining over ten thousand school children found eighty-two per cent under fed, slowly starving, hundreds of them having no breakfast at all. In explaining the cause of these frightful conditions, our Industrial Relations Report of August 23, showed that we have given sixty per cent of our Nation's wealth into the hands of two per cent of the population.

Anyone who will study these matters may easily see that one half of this two per cent by their absolute control of our government, practically manipulate and control the entire wealth of the same.

The hearts of the entire church reach out in sympathy toward these millions of innocent, suffering

children. Oh, how we wish to administer relief! We would not like the priest and Levite "pass by on the other side." Oh, how we wish to act the part of the good Samaritan. We visit the sick, minister relief to the widows, feed the tramps, but when we close our eyes and see millions of helpless innocents starving for more abundant life above the deadline, we yearn to act upon a larger scale, make our influence felt on a broader plane.

Is our great celestial plant turning out much of a surplus? Is it paying dividends to all the stockholders? Is it running as smoothly as we might wish? Or is there a hitch in the machinery here and there that perplexes the very souls of the managers? Let us look carefully through the warehouses, maybe some bit of machinery has been left out.

I have found something over in the house, Doctrine and Covenants, marked number ninety-five, part two. There is too much of it to bring in here to-night, but I will describe it as best I can, and I want each one of you to go over there at your first opportunity and examine it closely and see how it compares with my description. It has six very prominent points and maybe other small ones. The first point I notice is that we must uphold and befriend the constitution wherein it maintains the principle of freedom, the rights and privileges belonging to all mankind.

The second point is that we must take time to study political matters "diligently."

Point number three, we must go to the polls and vote for good men, wise men, honorable men, who will defend and maintain the rights and privileges of *all mankind*.

Fourth, if we do this and do it diligently, God will justify us, so that the machinery will run smoothly and do good work.

Fifth. If we go farther than this, if we uphold the two per cent of the people who are grinding the face of the poor and starving our babies, God will not justify us, for "whatsoever is more than this cometh of evil."

Sixth. If for any cause we fail to inform ourselves diligently, and cast our votes for wise men who know how to maintain the rights of the masses, and how to curb the greed of the few, God will not justify us, for whatsoever is less than this cometh of evil. And the machinery will keep on slipping cogs.

Ah, here we have found the thing we are praying for, an opportunity to befriend the babies: an opportunity big with results. An opportunity that God commands us to make use of, and to do it with *diligence*.

D. R. BALDWIN.

THE MINISTERS OF CHRIST AND OTHER CHURCHES

Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land.—Doctrine and Covenants 97: 1.

Joseph Smith and Sidney Rigdon were in Perrysburgh, New York, in October, 1833, when this revelation was given. They were preaching the gospel and trying to show the inhabitants of that country the plan of salvation in its fullness. They were meeting with some success.

That they might understand the situation better the Lord spoke to them and encouraged them by saying that "an effectual door shall be opened in this place." The reason that was assigned for this "effectual door" being opened, was "I [the Lord] have much people in this place." This is quite similar to Paul's experience as recorded in Acts 18: 9-11.

These men and women that the Lord calls his "people" were not members of the church that God had so recently directed to be organized by Joseph and his associates, yet they were the Lord's "people." They belonged to the different sectarian churches in that community, and perhaps some did not belong to any church organization, but all these belonged to "the church of the Lamb of God" (1 Nephi 3: 22) in its unorganized form. These men and women that the Lord calls his "people," were making an effort to live according to the understanding they had of God. They were trying to live righteously according to the knowledge they had of righteousness. This enabled them to be recognized by the Lord, and they were his people, and he had a special interest in them and watchcare over them.

They were his during life and they will be his after death. They are the class that the Lord told Joseph in a vision would be saved in the celestial kingdom, although they had never been baptized for the remission of sins. This vision is as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that

Before throwing off a bad habit begin a good one.

shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.—Church History, vol. 2, p. 16.

These are the "sheep" that "hear the voice" of the "good shepherd," (John 10:1-27). "And I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (Verse 28.) These are the true Israel, "and so all Israel shall be saved." (Romans 10:26.) Storms may howl, difficulties may arise, but "all mine Israel shall be saved." (Doctrine and Covenants 98:4.) They "are the humble followers of Christ," and are so recognized by the Almighty, although, "in many instances they do err, because they are taught by the precepts of men." (2 Nephi 12:17.)

They are the "elect," and have become such by accepting and living according to the light they have received, and are the ones that will be gathered to Zion when the Lord causes "righteousness and truth to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth into a place which I shall prepare; a holy city . . . and it shall be called Zion, a New Jerusaem."—Doctrine and Covenants 36:12.

They are "the good fish," (Matthew 13:47). They are now scattered "among the nations," both Christian and heathen. The wicked men and women in the Christian and heathen nations are the ones that compose "Babylon," and constitute "the church of the Devil." (1 Nephi 3:219-223.) This church exists also in an unorganized form.

The Lord's "people," that are now associating with those that constitute Babylon (Revelation 18:4) will be called upon by the servants of God to "Go ye out from among the nations, even Babylon, from the midst of wickedness, which is spiritual Babylon." (Doctrine and Covenants 188:4.) In this statement the Lord enables us to understand exactly what is meant by Babylon. It is "wickedness, which is spiritual Babylon." "Spiritual Babylon" and "the church of the Devil" are the same. The terms are used synonymously. They simply mean wickedness. The doctrine of "Babylon" or "the church of the Devil," is wickedness in any form. And those who do wickedly are members of "Babylon," or "the church of the Devil," and it makes no difference where their names are recorded or with what people or church organization they may associate. A wicked man is a child of the Devil and belongs to his church, though his name is on the church record. They become the children of the Devil (John 8:44, Acts 13:10) by willingly choosing evil, whether they have heard the gospel or not.

When we find a community where there are many wicked men, the Devil can say, "I have much people there." In a community where many men and women are living righteously as in Perrysburgh, New York, the Lord can say, "I have much people in this place." They become the Lord's people in this sense, by willingly choosing the good as they understand it. There is a time in the life of every man when he must choose, deciding his fate for eternity, even if he has never heard of the restored gospel.

These "humble followers of Christ" "that err" in doctrine as a result of wrong teaching, have decided to serve God by following the light of the spirit in them, according to John 1:9, Doctrine and Covenants 90:5. How should they be treated?

The ministers and members of the church in its organized form should be patient and kind with them. They should show by their talk and conduct that they have truly received additional light; that the revelations given to us have made known the fullness of the gospel and brought the church in its organized form into existence as it was in the days of Christ and the apostles, and it has also produced a better effect on our lives than a partial understanding of the religion of Christ could do.

To talk harshly to them or ridicule some things that they believe, even if they were wrong, is not doing to others as we would like to have others do to us. It is not manifesting the proper feeling for them and it will always have a bad effect.

The Lord frequently works with certain ones that are his (Doctrine and Covenants 34:2) and prepares them to come into his church and do a good work, but by the unwise acts and extreme views of his elders, they are driven away. This is quite evident from the following: "The Spirit says 'come'; let not the ministers for Christ prevent their coming."—Doctrine and Covenants 119:4. And some of these that the Spirit was thus inviting to "come" were "chosen vessels to do good."

This revelation was given thirty years ago next April. It referred especially to those in the Utah church. Have "the ministers for Christ" prevented their coming? If not, it is about time for some of them to come. If so, is it time for us to change our tactics? The principle that applies to the Utah church holds good for all churches and people.

We are not benefited by sarcastic arguments that dumbfound our opponents. Such arguments seldom have more than a temporary effect for good. But a display of the Christlike spirit to teach the principles of truth "in meekness," by recognizing the good that is found everywhere among the "sheep," "the Israel," "the humble followers of Christ," that are not in the church, with the fact before our eyes that they are the Lord's "people" also, as well as we; our object is to teach them the way of the Lord more

perfectly, and bring them into the church in its organized form. This will produce better results. No one can advance in spirituality and morality out of the church as he may in it.

An elder may be mistaken on some question to which he has given but little attention, and should he be ridiculed by another elder that has a correct understanding, he would feel that he had been unjustly and uncharitably treated. So will the honest among other churches, when treated in a similar manner. Many men will love and admire a kind, patient teacher, but they will despise a bigoted or sarcastic one.

When we comply with the instructions given by the Lord, we shall succeed in winning "souls unto Christ." To do this we must be—

not only kind of heart and of a lowly spirit . . . but we shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people in candor and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.—Doctrine and Covenants 119: 2.

An elder may harshly criticize the teaching of other churches and by so doing create an excitement and have a large congregation for a while, but the results are invariably injurious to the church. The seeming success is only temporary. The "baser sort" are pleased to hear the prevailing churches ridiculed, because they have no love for the righteousness that these churches advocate. They were not moved to repentance, but in their own minds have more reasons to justify themselves in their evil ways because of the defects, or supposed defects, in the theology of the churches.

The better class is frequently disgusted, not by the gospel the elders preach, for it is not uncommon to hear them say, "The Saints preach the Bible," but by the narrow view so often presented, claiming that the converts in these churches "are twofold more the children of hell than before." Many of these converts have tried to serve the Lord and they know by experience that they have been benefited by so doing in these churches. When we compare their lives with those who make no effort to serve God we see they have been greatly helped. We must admit it. The religion of heaven is to improve the moral and spiritual condition of man. Every effort that does this is commendable and a part of the work of God.

It is a mistake to think that people cannot appreciate the excellency of our church without unjustly condemning others. There is much good in all churches. When we refuse to acknowledge the good in them, we give our enemies an advantage over us and they are not slow in accepting the opportunity thus offered to injure us.

It is a mistake to think that every person must

believe just as we do in all things before he is prepared to be baptized and to become a child of God. This is illustrated by the following:

That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says "come"; let not the ministers for Christ prevent their coming.—Doctrine and Covenants 119: 4.

It is true the churches of the world have not succeeded in developing to that degree of moral and spiritual purity in their devotees, that Christ designed that his people should have. Neither have we yet succeeded. And if we have nothing better to establish our cause than their failure, we need a better record than we have for comparison. Even in the great devastating war in Europe we have members on both sides, the same as many other churches, and can we say our members do not have the war spirit equal to the average Christian thus engaged? I hope so.

We must condemn evil and extol the good wherever found. "All good comes from God," and evil comes from Satan. May we all be able to assist any man or set of men in our church or out of it that are doing that which will result in good, and condemn evil wherever found in our church or out of it and assist any man or set of men that are working to prevent its success upon the earth.

W. E. PEAK.

THE HASTENING TIME---Part 3

BY ALVIN KNISLEY

ATTEMPTS TO SOLVE

Great minds such as William J. Bryan, Lyman Abbott, Senator Ingalls, Chauncey M. Depew, Bishop Worthington, Bishop J. P. Newman, Justice Henry B. Brown, Honorable J. L. Thomas, Edward Bellamy, and others have expressed themselves on the industrial and labor commotion. Some of them have been successful in locating some of the direct causes of what they all allow to be an appalling condition, but they display marked feebleness when they come to approach the remedy. The *cause* is not the remedy, nor is a knowledge of the cause always a knowledge of the remedy. It is true as Wendell Phillips said:

No reform, moral or intellectual, ever came from the upper class of society. Each and all came from the protest of the martyr and victim. The emancipation of the working people must be achieved by the working people themselves.

Chauncey M. Depew said, "That the problems are

difficult and the situation acute, we all admit. But it is the province of education to solve problems and remove acute conditions. Our period is the paradox of civilization." Furthermore he says:

The farmers of Europe and America are justly complaining of their condition. The rural populations are rushing to the cities and infinitely increasing the difficulties of municipal government. Capitalists are striving to form combinations which shall float with the tide or stem it, and labor organizations, with limited success, are endeavoring to create a situation which they believe will be best for themselves. The tremendous progress of the last fifty years, the revolutions which have been worked by steam, electricity and invention, the correlation of forces working on one side of the globe and producing instantaneous effects on the other, have so changed the relations of peoples and industries that the world has not yet adjusted itself to them. The reliance of the present and future must be upon education.

Mr. Depew was lecturing to a graduating class of one of our four hundred or more universities in the United States and of course it was appropriate for him to put great stress on education. Yet he allows that the educated son "feels a discontent" which his father, some years ago, "never knew." He taught the students to believe and hope for the better even though "precept and prophecy are of disaster," but he allowed that the young man going out into the world would be called upon to face "revolutionary conditions in the political, the financial and the industrial world which threaten the stability of the State, the position of the church, the foundations of society and the safety of property." He gives a striking example of that bewilderment that will ensnare and envelope every man who risks the turbulent sea of national distress without the only reliable Director that ever was or ever will be. Mr. Depew says that this discontent "all comes of education," and yet he says that "our only remaining enemy is ignorance." He says:

The aspiration of all the centuries has been for liberty, and more liberty. The expectation has been that when liberty was gained there would be universal happiness and peace. The English speaking people have secured liberty in its largest and fullest sense; that liberty where the people are their own governors, legislators and masters. The paradox of it all is that with the liberty which we all hold as our greatest blessing has come a *discontent greater than the world has ever known.* (My italics.—A. K.)

The learned gentlemen by implication admits his incapacity to solve the problem, but he has faith that some one else will, "in some way or other" "by destructive or constructive methods."

Bishop Worthington said that in the case of the farmers the trouble was referable largely to their overeducation. Mr. Bryan denied the bishop's statement and said that it was "one of the most cruel things a man ever said."

From an English source comes this wail of confusion:

Throughout the world seething unrest, conflicting interests and cross currents keep civilized mankind in a perpetual state of excitement. The tension of nerve and mind becomes more intense week by week almost; at short intervals some startling event shakes the political and commercial world with seismic force, and men realize what accumulated elements of disaster lurk beneath the surface of society. Politicians, while they strive to modify the course of these forces, frankly admit they *cannot thoroughly control them or foretell their results.* (My italics.—A. K.)

Another learned jurist has this to say:

The dream of the centuries has at last been realized. From the brutal and bloody tumult of history, man has at last emerged as lord of himself; but the perplexing enigmas of faith remain. Men are equal, but there is no equality. Suffrage is universal, but political power is exerted by few; poverty has not been abolished. The burdens and privileges of society are unequally borne. Some have wealth beyond the capacity of extravagance to squander, and others pray in vain for daily bread.

The same gentleman says that "the muttered thunder of sullen discontent grows nearer hour by hour"; that man will yet not only demand "equality of rights and with equality of opportunity, but that he will demand *equality of conditions* as the law of the ideal state"; that notwithstanding the plenty of money, food, fabrics, etc., "the paradox of civilization remains." Not even the suggestion of a remedy.

Reverend Lyman Abbott speaks of the distressful situation as "a blind struggle toward a democracy of wealth, in which the tool users will be the tool owners, in which labor will hire capital, not capital labor; in which men, not money, will control in industry, as they now control in government." Indeed, the learned ecclesiastic can talk in endless continuation on the causes and effects of the blind struggle, but let him propound a remedy. For what good does it do for this one and that one to come out every now and then and merely add his name to the numberless list who little more than acknowledge the existence of that which every one knows and no one disputes.

Ever since man departed from his guideboard in the early beginning he has been at sea. Even without and in the utter absence of any repentance toward God—the natural way of returning—it would entail a superior industrial and economic relation to observe God's system. The same if a sinner observed the laws of health—he will have better health. Not to the same extent, however, as if he at the same time that he observes the laws of health also yields to the commandments bearing upon his spiritual wellbeing. But he will be better off than were he heedless of both.

Justice H. B. Brown of the United States Supreme Court is on record as declaring in regard to Capital and Labor:

The conflict between them has been going on and increasing in bitterness for thousands of years, and a *settlement*

seems farther off than ever. Compulsory arbitration is a misnomer—a contradiction in terms. One might as well speak of an amicable murder or a friendly war. It is possible that a friendly compromise may be effected finally upon the basis of cooperation or profit-sharing, under which every laborer shall become, to a certain extent, a capitalist. Perhaps, with superior education, wider experience and larger intelligence, the laboring man of the twentieth century may attain the summit of his ambition in his ability to command the entire profits of his toil. (My italics.)

And so we might go on in endless multiplication of the guesses and speculations of the able theorists, statesmen and parliamentarians of our time. No doubt they have been successful in locating many causes of the trying times and the general disquietude, and it is equally undoubted that they have recommended some changes which would very likely act as palliatives to relax the tension of the situation, but where is the remedy, where is the cure?

COMMUNISM

has had its apologists and defenders as the one and only remedy for all industrial and economic ills. It believes in community of goods, the abolition of all private property "and the transfer of everything possessed by individuals to the state."

Experience proves the failure of communistic methods in the present time. There have been several such communities; and the result has always been failure. The Oneida community of New York is one whose failure has long been recognized. Another, the Harmony Society of Pennsylvania, soon disappointed the hopes of its founders, for so much discord prevailed that it divided. The branch known as Economists located near Pittsburgh, Pennsylvania, withered; and possession of its property is now being disputed in the society and in the courts of the law.

Robert Owen of Great Britain who wrote and lectured extensively on the subject in the fore part of last century unsuccessfully attempted to found a society after his plan on the banks of the Wabash in 1825, but success never greeted the endeavors of this enthusiast.

The Brook Farm was established, as another community, in Massachusetts in 1841, one of its members being the author Nathaniel Hawthorne. In 1847 the enterprise was abandoned. In order that such a scheme may be attended with success two things must necessarily be in evidence without an exception: First, its participants must be converts from selfishness, absolutely; must be regenerated, born again, must be of that class who actually at heart regard their brother's welfare as their own. Second, the scheme in detail, as to every solitary wheel in its vast mechanism must be there and not missing. And such a system is not Communism.

FEMALE SUFFRAGE AND PROHIBITION

might, like many other agencies devised by finite mind, lessen the sumtotal of crime and debauchery in the country; it might *help* to make better times, but

who will suggest it as the ultimate, complete and utopian remedy for the evils arising from the present social conditions. First, last and all time are we for prohibition, and as an individual I am too much of a gentleman to say a woman shall not vote if she wants to. Some five or ten millions of her sex are employers in this country, occupying places in former times exclusively controlled by men. Shall she then be excluded from any say as to the laws by which she is to be governed? "But," some one says, "if she is to be equal with us men in her right of franchise, let her train as a soldier and occupy beside us in the army." Replying with equal grace his lady opponent might say, "Very well, and let him take care of the baby, do the cooking, wash the dishes, do the laundry work and make the beds." For, if it follows that she should join him in the work and service for which he is peculiarly adapted by his physical constitution, then it would follow that he should likewise join her or assume those responsibilities which physical adaptation and custom has placed upon her.

NATIONALISM

Nationalism has been suggested as another remedy. "It claims that all industries should be conducted by the nation, on the basis of common obligation to work and a general guarantee of livelihood—all workers to do the same amount of work, and to get the same wages." A number of colonies which have been launched to carry out the nationalist idea have signally failed and fallen flat. One notable instance is that known as the Altruria Colony, of California, which shared the fate of its predecessors who started out without the necessary fundamental preparation. Many sacred monuments have been lost to this world, economically as well as pertaining to church government. Honesty without revelation would never in this world have rebuilt Christ's church, and it is not farfetched to say that God's financial and economic plan has been left so far behind, buried so deeply, that revelation is most indispensable in its disinterment and recovery.

THE SINGLE TAX SYSTEM

In my library is contained the close and elaborate reasonings of the giant apostle of this system, Henry George. His remedy was free land, the restoration of all the land, as the property of the human race, along with air and water. Under his order of things each person would be a tenant or renter and pay taxes in proportion to the value of the land he occupied; that taxes would not apply to improvements such as buildings or any form of wealth independent of the land. Taxes thus raised by the equitable levy upon the land should be applied to

schools, streets, roads and other improvements for the common good.

In a number of respects Mr. George's system was the opposite of Socialism. Very truly Mr. George says that when Christ chose his disciples "he did not go to the land owners or other monopolists who live on the labor of others, but to common laboring men." His works are simply replete with such utterances into which we can assent with a hearty amen. Drawing the line between himself and Socialists he says:

We differ from the Socialists in our diagnosis of the evil, and we differ from them as to remedies. We have no fear of capital, regarding it as the natural handmaiden of labor; we look on interest of itself as natural and just; we would set no limit to accumulation, nor impose on the rich any burden that is not equally placed on the poor; we see no evil in competition, but deem unrestricted competition to be as necessary to the health of the industrial and social organism as the free circulation of the blood is to the health of the bodily organism—to be the agency whereby the fullest co-operation is to be secured. We would simply take for the community what belongs to the community; the value that attaches to the land by the growth of the community; leave sacredly to the individual all that belongs to the individual; and treating necessary monopolies as functions of the state, abolish all restrictions and prohibitions save those required for public health, safety, morals and convenience.

But the fundamental difference—the difference I ask your Holiness specially to note is this: Socialism in all its phases looks on the evils of our civilization as springing from the inadequacy or inharmony of natural relations, which must be artificially organized or improved. In its idea there devolves on the state the necessity of intelligently organizing the industrial relations of men; the construction, as it were, of a great machine whose complicated parts shall work together under the direction of human intelligence. This is the reason why socialism tends toward atheism. Failing to see the order and symmetry of natural law, it fails to recognize God.

The above is an extract from Mr. George's letter to the pope. Granting that his system puts everything else in the shade, would it supply new hearts and would it work such a change upon the masses effected by its inauguration as to wipe out all the iniquities running parallel with our present system? Of course it would not, and creation would still groan under its sin-acquired burden. Capital would still form trusts, combines and syndicates and control prices and supplies. Yet we cannot dispute the contention so well and maturely thought out by Mr. George that we have not the right to the earth to the exclusion of others simply because we happened to be born into the world first. The Lord took this into consideration and made provision against that supreme danger into which man is wont to degenerate long ago when he placed Israel in Canaan by the creation of the year of jubilee and the reversion of land property.

SOCIALISM AS A REMEDY

Socialism neither advocates a community of goods

and property as does communism, nor does it propose to reward all individuals alike as does nationalism. It stands for "public collective ownership of land and capital and the management of all industries by the public collectively." Notwithstanding Herbert Spencer said: "I believe the advent of Socialism to be the greatest disaster the world has ever known," it cannot be disputed that socialism has on its side minds as philosophic as Mr. Spencer's, and furthermore that it stands out to-day as the unfaltering foe of capitalism and monarchism. It is true that they do not all talk alike who advocate socialism, but the same is true of all political parties. If we take the ground that we shall reject it because of a manifest nonuniformity of theory and sentiment among its exponents, then, I suggest, we would be at a loss to find anything acceptable and we would be obliged by our own rule to turn down republicanism and democracy in our mere start on this journey. In my library repose the writings of Karl Marx who sat on the banks of the Rhine and pointed the finger of rebuke at every covetous capitalist, every selfish and greedy tyrant in Europe. The one hundred and fifty or more periodicals in United States supporting socialism besides those in other countries, the millions of pamphlets in distribution, have contributed materially to the molding of modern political and economic thought. Politicians have and do find it convenient to steal of their planks to put in their own platforms. A remarkable instance was Roosevelt's case in the 1912 election. Socialism claims that as slavery gave way to feudalism, and feudalism to capitalism, so capitalism will yet give way to socialism.

We cannot deny that since the advent and clamors of socialism about seventy governments are the owners of their telegraph lines, and over fifty governments own their railroads wholly or in part; that in Germany under government ownership telegrams of ten words "are sent to all parts of the country for five cents," whereas under the private ownership of the United States the *average* cost was stated some time ago to be thirty-two and one half cents. Of course the country here is much larger, but that is no excuse for such a difference.

I have read of a couple exclusively socialistic communities which were tried out, one in Paraguay, South America; the other at Monthieux, Europe. The former was agricultural, the latter a mining camp. Each was a success financially or industrially, but it is true that each, after it demonstrated a fair degree of prosperity, forsook and apostatized from the principles they had espoused and returned to methods which rendered them scarcely different from their neighbors. And why did they thus return? Simply because, as we have said time and

again, they were seeking to create a condition which must be preceded by faith, repentance and baptism, and the baptism of the Holy Spirit. The germs of selfishness remained in the hearts of those men and when the trial came, when the winds blew and the floods beat, their superstructure fell for it was not founded upon the Rock of Christ. Will take a glance at anarchy and the Independent Workers of the World in our next.

(To be continued.)

OF GENERAL INTEREST

CANNING AMERICA'S SURPLUS VEGETABLES

The gigantic possibilities of the home canning industry in the United States this summer, when it is so eagerly hoped that the production of the vegetable gardens everywhere will be vastly increased over the normal output are set forth in a bulletin issued by the National Geographical Society from its Washington headquarters. The bulletin is a part of a communication to the society from William Showalter.

"One fourth of our country's diet consists of vegetables—products of the truck garden, and yet, next to Australians, Americans are the world's greatest meat eaters. Our census returns show that we produce, exclusive of potatoes and sweet potatoes, vegetables to a value of \$216,000,000.

"The tomato takes first rank, with a \$14,000,000 production to its credit; the onion contributes exactly half as much to the total as the tomato, while corn makes a successful bid for third place; watermelons get fourth place, with a production valued at \$5,000,000, and cantaloupes add \$4,000,000 more to the total. Green beans and green peas are \$3,000,000 crops. These figures deal almost entirely with the production that gets to the city market and not with the vegetables raised for consumption on the farm.

"There is probably no farmhouse in all the land so poor as to be without its vegetable garden and its truck patch, and between the dried beans, corn, peas, etc., and the canned cucumbers, beets, tomatoes, ketchup and what not, the thrifty rural housewife takes her family into the winter with the assurance that there will be no dearth of vegetables.

"The food administration of the Government is now pleading with the women everywhere to increase their output of canned goods so that the amount of vegetables which ordinarily goes to waste may, this year as never before, be decreased to a positively 'irreducible minimum.'

"If the products of the vegetable garden figure extensively in the world's diet, they play no greater

role than the products of the orchard, the vineyard and the berry patch. The total yield of these, according to the last census, is worth \$222,000,000 a year.

"Orchard fruits are produced in America to an annual value of \$140,000,000. We produce a bushel of apples per capita, a third of a bushel of peaches, two quarts and a half of strawberries, and other things in proportion. Grapevines and citrus trees yield \$22,000,000 worth of fruit a year, while our berry crop is valued at \$29,000,000.

"While most of our fruits and vegetables come to us in their natural state or canned, the country annually produces millions of dollars worth of dried fruits—a production which figures more largely in other parts of the world than in our own.

"It is only a little more than a century since the fruit jar came into use. Before that the only way of keeping the fruits and vegetables that are now canned was to dry them or put them away in sugar or salt. The invention of the modern process of canning is credited to Nicholas Appert, a Frenchman. His method was to put the food to be preserved in glass jars, set them in boiling water, and when the contents were thoroughly heated, seal the jar.

"Although Napoleon gave Appert twelve thousand francs for his work, he simply had built on foundations well laid by Spallanzi nearly half a century before. The apparatus used by Appert in his canning processes was very crude, but his discoveries laid the foundation for one of the most important industries of modern times, one which has proved a boon to the urban population of the earth, and one which in the present emergency is being depended upon, to a large extent, to prevent the world from starving.

"While Napoleon Bonaparte paid for the discovery of the canning process, England was quick to take up the discovery and to utilize it for her own purposes. About 1815 Ezra Daggert brought to the United States a process for canning salmon and oysters. This process was gradually extended to pickles, jellies, and sauces.

"Only the first centennial has passed of William Underwood's invention of a process of canning tomatoes, and it is only seventy-eight years since Isaac Winslow learned how to can corn at Portland, Maine. To-day the glass pars of Appert have been succeeded, except in the household canning art, by the tin can, and many wonderful machines have been devised to save labor in the canning industry.

"There are hulling machines which will take green peas out of the pods at the rate of 1,000 bushels a day; there are separators which will grade the peas according to size; there are corn cutters which remove the grain from the cob at the rate of 4,000 ears

an hour, and silking machines which will work at equal speed; and there are automatic machines which will fill 12,000 cans a day."

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

ADDRESSES

Honorary President, Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri.
 President, Mrs. Walter Sandy, 3431 East Sixtieth Street, Kansas City, Missouri.
 First Vice President, Mrs. Walter W. Smith, 631 South Fuller Avenue, Independence, Missouri.
 Second Vice President, Mrs. William Madison, 1313 Van Horn Road, Independence, Missouri.
 Secretary, Mrs. John A. Gardner, 711 South Fuller Avenue, Independence, Missouri.
 Treasurer, Mrs. Francis M. Sheehy, 512 North River Boulevard, Independence, Missouri.
 Editor-in-chief, Mrs. B. M. Anderson, 2009 Locust Street, Omaha, Nebraska.

SUPERVISORS OF BUREAUS

Educational, Mrs. Dora Glines, 622 South Chrysler Avenue, Independence, Missouri.
 Home and Child Welfare, Mrs. Leslie S. Wight, Lamoni, Iowa.
 Relief and Service, Mrs. Mark N. Smith, 1111 East Eleventh Street, Kansas City, Missouri.
 Young Woman's, Mrs. Samuel A. Burgess, Lamoni, Iowa.
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Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri.

A Voice From the East--Concerning Our Boys

A request for advice in organizing a boys' club comes today from California. Holden Stake has performed its first task along this line. I have arranged to take care of the boys at our eastern reunion this year, and, if I can get away, will also attend a few conferences. I feel that now is the time to start boys' organizations in the branches. Vacation time is here, and the little fellows from eight to twelve will not know what to do with themselves. Proper leaders should interest themselves in this work. Branch presidents should take the matter more at heart. Often there is a young man who could attend to this work in the branch, perhaps through Sunday school class organization, extending it to take in all the boys obtainable. Many older boys will have to work this year, but they need direction and guidance in spending their evenings, or the afternoon they are off duty. "Big Brothers" can look out for the younger ones. Sports, early rising, abstinence from tea, coffee, strong drink and tobacco, and a "clean mouth" and heart are habits which should early become fixed in the lives of our boys. I feel we should make big the powerful and wholly scientific instruction given in the Word of Wisdom. Thus, beginning with the boys we shall insure the character of the future men.

In our general organization, our boys should not be asked to be satisfied with anything less important and extensive in its scope than that possessed by other boy organizations. This subject of "boy-ology" has been studied carefully by the men who have organized the various boy societies, and their conclusions may be fairly safe guides in many directions. All boys love to get in groups, to talk and plan; they delight in

twilight dreams, hikes through the woods, in stories and gymnastics. In fact, there is a time in the life of a boy when he seems to care little for anything else than the development and use of his muscles! We must reach the boys through a conception of the law of their beings, as well as bring to their attention the laws of the church.

Reunion work might be conducted after some such order as this: Have a leader chosen for the boys. Allow him to choose assistants. Divide the boys into groups, leaving the smaller ones with the women and girls. Let there be lectures for the adolescent boys which also may be divided into groups, say, from thirteen to sixteen in one, and seventeen to twenty-odd in another. The leaders should study the boys, and their needs, and seek to meet them at all points. Temporary organizations may be formed, rules discussed, parliamentary practices arranged for, etc. They should be told helpful stories, taught to swim, be taken on early morning walks, engage in sunrise prayer meetings, given instructions in personal hygiene, be taught necessary forms of etiquette, participate in athletic drills, competitive sports, encouraged in studies, quickened in manliness and chivalry, etc. Confidence should be established in which the leader may learn the special needs of the individual boy, and the parents of such be advised with in regard to the same. There is no end to the line of activities of a helpful nature which will be suggested to the mind of the earnest leader of boys, one who has their spiritual welfare at heart.

I admit the danger of having too much organization in this movement but we must recognize the value of group leadership; and in one sense group leadership is made possible only through organization. If we have but one leader with no petty or subofficers, for each group of boys, we shall avoid the common jealousy or envy which arises when one boy is elected to "boss" others. I favor the simple organization, at the same time preserving all the necessary "trappings" which are dear to the heart of the boy.

Sincerely,

R. W. FARRELL.

The Value of Music in the Home

The following is an extract from a letter from Sister Burgess of Saint Louis, which may help some mother to see more clearly the help she can derive from a liberal use of the art of music in the home. A recent writer of note made the very strong statement that of all the influences which can be brought into the life of the young boy, he regarded that of music as being the most valuable, because of its refinement, its idealism, its inspirational effect, and its closeness to that which is truest and best in life's experiences.

Perhaps because of its very simplicity we sometimes seem negligent of its value in the education of the child and the efforts we are making to "bend" the "twig" in the right direction. The value of a few songbooks in the home, from which the members of the family may sing with hearts aflame with divine influences, is one within reach of almost every parent in the church to-day. Get a few copies of Zion's Praises—get enough so that each child may have one to itself—and then use them! Let the service of happy song become a part of your daily life, starting out the day with thoughts lifted on high, and closing it with the prayer unto God, which he has declared the song of the righteous to be!

Here are Sr. Burgess's ideas upon this subject:

"We need more incentive to music in the auxiliary, which means in the home. Our two little grandchildren were very cross one day, soon after coming here, and Florence began playing on the piano a selection from one of the operas. I

was surprised at the quiet that at once prevailed, and looked in to ascertain the cause. In each rocking chair sat a child, looking supremely happy, one even trying to sing! A change almost magical! Often a tune on the piano, or the phonograph, will quiet little squalls! Try it! It always succeeds! Every mother knows the wonderful effect of singing to the children! There is no one thing that cheers so much, uplifts (physically, as well as spiritually) and gives the peaceful, joyous sensation as does music!

"Good books, good lectures, good athletics—all are fine in their times and places, but from the cradle to the grave, before even the child can read or understand, music is at hand to reach and impress the inner consciousness! Operas, and so-called 'classical' music, are not at all necessary, but have the best music you can get, a music-box, harmonica, grandmother's ditties, or anything in the line of music of a worthy nature should be encouraged in every home! Mr. Ingersoll once said, 'Every home should have pictures, good ones if you can afford them, but pictures, if only cheap prints!' The same is true of music, only more so."

A Bright Spot in Sacramento History

Our local was organized in February, and with nineteen members now, we have good interest and hope to enroll others. We decided to have an open evening meeting, once every four months, invite the brethren and families, and serve refreshments after the program. Our first such meeting was held at the church May 10, and was so successful we want others to know about it. As we do not serve refreshments at our regular meetings we appointed a special committee for this feature, which followed a program consisting of speeches, anthems by choir, readings of an educational nature from the *HERALD* and elsewhere, vocal solos and duets and piano music—all of which were greatly enjoyed.

The committee had kept their arrangements secret, and we were all surprised and delighted when we were ushered into the yard back of the church, to find bright lanterns strung gaily about and an abundance of seats conveniently placed. Assisted by a group of prospective Oriole Girls, the committee served ice cream, homemade cakes and fruit punch, to the fifty people present, who enjoyed the evening most heartily.

Our branch is moving forward; the weekly prayer meetings are well attended, the last sacrament meeting seeing sixty present who enjoyed a goodly degree of the Spirit. Activity is stimulated in all meetings and we are feeling very happy and hopeful.

HAZEL BLOHM, *Secretary Woman's Auxiliary.*

A Cup of Good Cheer

The Saints of Omaha, and especially the members of the auxiliary and their friends, had an inspirational and uplifting experience in the recent visit of Brother Floyd McDowell to their City. Arriving on the afternoon of Saturday, June 16, he addressed an assembly of the priesthood that evening, trying to emphasize the importance of working wholeheartedly at the "Father's business." If men would put as much effort, thought, time, and dependability into their church work as they give to their commercial interests, would that work not feel a great and irresistible impetus forward?

Sunday morning Brother McDowell held out, indeed, a "cup of cheer," for he brought plainly to view many, many ways in which modern science and the stands taken by men of thought and achievement in the world to-day, are coming

back to acceptance of the ideas for which religion has stood all these years, and notably, the ideas and beliefs of our own church. Religion has never yet come into its own in the history of the world, but a new day is dawning for it, and with a creed of "all truth," we should rejoice in the good that is being wrought, almost before our very eyes.

In the afternoon, Brother McDowell talked to the members of the child welfare study classes, with the addition of all parents, ministers, Sunday school and Religion teachers and officers who cared to attend—a goodly number indeed, including some "live wires" from the Bluffs. The subjects considered were those of vital interest to those whose duties as parents or teachers bring them in contact with the child mind—especially that of the adolescent age—the mind misunderstood and uncomprehended by almost every one, except its Creator! Many lively questions were asked and discussed, and all felt that a rare privilege had been theirs, in listening to the helpful ideas advanced. All agree that more should be done to interest the young people, to provide for them what their natures demand in the way of recreation and social intercourse, and yet just who is to step forward and do these things, seems to be the cause of the tardiness with which plans are being formulated and carried out! Is it the duty of the Religion? Is it the duty of the Sunday school? Should the branch president or other branch officers see that such provisions are made? Is it for the Woman's Auxiliary to step forward and attend to this? What is being done in our church centers? Is there, in Independence, a systematic effort or plan being worked out, to provide constant, healthful, innocent, interesting entertainment and recreation for the young? Is there in Lamoni? Saint Joseph? Saint Louis? Are we just saying, "Don't do this," and never saying "Come, this do!" Are we stifling, repressing, in the way Brother McDowell pointed out as being so dangerous to our influence with youth? Or are we carefully and thoughtfully thinking out these problems, and wisely guiding and directing the forces of youthful nature into channels which will not only conserve the physical, mental, moral and spiritual health of our children but will also insure an expression of those forces and activities which will be of inestimable value to the church and the community? Expression, instead of repression; educating, a "drawing out," instead of a pouring in; training the child to *do*, instead of simply to *be*; "overcoming evil with good"—substituting things they *can* do, for the things we wish they would not do; these are some of the things that are "up to us," to do for our children! Are we doing them?

In the evening Professor McDowell, following the train of thought brought out in the afternoon discussion, gave us ideas of the proper standards by which we could discriminate between the good and the evil in matters of recreation and pastime. "Choose ye this day whom ye will serve," is not a challenge applicable only to our decision in regard to baptism, but it is one of daily and hourly recurrence! Every day, every one of us must decide, in many ways, which master we will serve; we cannot indulge in wrong things, and at the same time be serving him who needs our whole energy enlisted on the side of right things. If the results of any deed or thought are harmful physically, mentally or morally, either to ourselves or those about us, we would do well to refrain from that thought or that deed.

Thank you, Brother McDowell.

A. A.

An authority on home economics points out the folly of getting cheap cuts of meat which require long cooking, stating that the cost of the gas or other fuel used often raises the food in question from the ranks of the cheap and economical to the realm of the extravagant and luxurious.

Our Woman's Building

Our Woman's building is becoming of practical benefit to us. Classes are held in it from the various activities. Physical culture classes are given every hour on Thursday afternoons from 1.30 to 5.30.

Efforts are being made to establish a school in elocution. All classes are free to those who wish to take advantage of them. The Laurels gave a shower at the building Friday afternoon to furnish the kitchen and dining room. Donations were received of dishes, all sorts of kitchen utensils, curtains, table linen, and some furniture and pictures.

The Young Mother's Club gave eight pairs of lace trimmed curtains, the Laurel club forty-eight chairs, others a bed, springs and pillows and rug. Through the kindness of a brother we have the use of his piano, dining room set and also a bedroom set. We still have the two receiving rooms to furnish further and are hopefully waiting to hear from some real philanthropist to remember us.

Monday night, in response to the invitation of Miss Alice Smith in behalf of the Independence girls, who wished to meet with the girls who were living here but whose homes were at a distance, a social was held at the Woman's Building and some thirty-five were in attendance and entertained about fifteen visitors.

This was so successful that it was decided to make these meetings permanent. In the addresses which were made the visiting girls were impressed with the thought that the home girls were willing to share their home comforts even to their mothers with them. A mutual bond of sympathy was established that will encircle all the girls and draw them closer together.

Our numerous classes are taking a vacation, and in appreciation of the arduous work of our instructors, Brother Walter Smith and wife, the student body met at the home of W. H. Deam on Thursday evening and spent a most enjoyable time with our beloved teachers. The Oriole Girls are planning new activities for the summer vacation.

ALTHA DEAM.

INDEPENDENCE, MISSOURI, June 15, 1917.

Supplemental Report of the Treasurer

General Fund.—The receipts in the general fund for 1916 have been over \$100 more than for the previous year, the actual receipts for last year being \$260.88 and the receipts for the previous year \$154. The above amount represents the per capita tax only. Other donations were made for general church purposes (see financial report.)

Our president, realizing the demands that would be made upon the Treasury as our work grew and developed, and was properly represented at the various reunions and in districts, etc., made a special call for donations early in the year. In December I sent a letter to each local asking for the per capita tax. The locals have responded quite liberally, but we still urge that every club, class, or society affiliate themselves with the Auxiliary and send in their assessments annually. The general association has completed the payments on a typewriter, which is now used by the general superintendent of the young woman's department.

Children's Home Fund.—It has been very gratifying to have the receipts for the Children's Home fund amount to over \$500 this year though no special call has been made through the auxiliary. This with the balance on hand January 20, 1916, has enabled us to contribute \$600 to the support of that institution. Since making out our financial report we have

received a check for \$50 from Oklahoma and an additional donation of \$75 has been sent to the Home.

Year Book Fund.—When the Year Books were issued a check for \$40 was given in part payment for the expenses of publishing and a note for \$80 at 8 per cent for the balance, the entire charge being \$120. A statement issued by the Herald Publishing House on February 10 shows the receipts for the Year Books sold by them to be \$19.65 above the \$80 note and interest with about 200 books on hand. There is a balance due the auxiliary from the Herald Publishing House of \$19.65. When the entire lot of books is sold there will be a small balance left with which to begin work on the new Year Book.

Leaflet Fund.—After the report of the general treasurer to the convention concerning the debt at the Herald Publishing House for the issuing of the home and child welfare leaflets, the treasurer was authorized to make a special effort to collect funds to cover this debt, from the subscribers of the leaflets. Accordingly a letter was sent to each subscriber and as a result \$36 was received including some subscriptions which were overdue. There still remains an indebtedness at the Herald Publishing House of \$29 for leaflets.

As general treasurer I have written, personally, two circular letters to the locals, one on the leaflet fund, and one for assessment. In June, 1916, I was appointed by the executive committee to arrange for the publishing of the Year Book, and was sent to Lamoni for that purpose. Have also acted as secretary of the board until the general secretary was located in Independence, and ready to take up the work, which was in July, 1916.

MRS. J. A. GARDNER, *General Treasurer.*

INDEPENDENCE, MISSOURI, February 12, 1917.

LETTER DEPARTMENT

From Here and There

A letter from Tampico says the farmers there are very much worried over continued dry weather. Fifty miles east, a terrible cyclone killed and destroyed many people recently. "We are certainly having perilous times," says Sister Lily B. Stearns.

From the *Sarnia (Ontario) Canadian*, we learn that Elder G. C. Tomlinson of Saint Marys was to hold services at that place on June 17. Elder J. W. Phillips has recently located at Sarnia and will be in charge of the work. The meetings are held at the home of A. Burley, at 206 Queen Street.

Elder D. E. Tucker is laboring in the Far West Stake and desires the cooperation of the Saints that he may become acquainted with the needs of the field. Information as to where new openings can be made will be thankfully received. The Saints can be of much help along this line. Address him for the present at Henrietta, Ray County, Missouri, in care of W. G. Hamann.

Anyone having *HERALDS, Ensigns, Autumn Leaves* or tracts which they are willing to give away, should write a postal card to Brother Glenn H. McVicker, of Eagle Grove, Iowa. From those offered Brother McVicker can indicate to those nearest to him which ones to send and he will not be deluged with material from all sources, which happens so many times. We hesitate to insert a general request for literature, for our people are so liberal that few ordinary people can dispose of all that is sent. We suggest this method

for disposing of the many papers which should be distributed. Are there any others desiring such material? We ask that the number of pieces of each be reported at the end of the year to the district gospel literature board or R. W. Farrell, 14 Kenwood Street, Providence, Rhode Island. The person making final distribution should do the reporting.

In his address to the Saints at the recent stake conference at Independence, Bishop B. R. McGuire spoke of the proposed establishment of a storehouse for the benefit of the poor and in this way carrying into effect a principle advanced in the interest of all concerned. "If the effort succeeds," said the brother, "it will mean work, and will multiply our responsibilities. I hope and pray we will all feel to support the movement, and that it will be a blessing to the community." The children's eight o'clock prayer meeting was full of uplifting thought, writes Sister Horton, and the Spirit spoke through Brother R. Bullard, cheering and instructing the young. "Therefore bear your testimonies," said the Spirit, "the day will come when these seats will be occupied to the full, the light of truth shall shine forth from your influence in heavenly rays. Be true and loyal to my cause and you shall be blessed with the power of my Spirit." The message of Brother Walter W. Smith to the Saints at the evening hour was important and fully appreciated.

Is It False Economy?

In a recent issue of the HERALD I notice you refer to a lesson of economy by omitting the publishing of the children's names in the blue *Stepping Stones*. I am glad that you are not the Pope or the Kaiser. You might object to some one's expressing a different opinion to what you hold. If there were several hundred dollars saved, who was the loser? Was it not the persons to whom it would have been paid in wages? Was not that the principal item of expense? That saving of expense took from some one the opportunity to buy some of the needed comforts of life; they would have less to help the church in tithes and offerings, in Sunday school and branch expenses.

There are many ways that we might economize, but it would kill the goose that laid the golden egg. The *Ensign* could be printed in Lamoni and save the cost of the building and printing presses. A big newspaper office in Topeka, Kansas, in addition to its own paper, published a paper for a firm in Nebraska and one in Oklahoma. They have their editorial offices in their respective States. We could put plain pine boards in our churches for seats and send the money saved to the church. We could advise our people to manage so that one could take the HERALD and the other the *Ensign* and then exchange with each other. They could save several thousand dollars that way each year. We could get along without sidewalk and walk in the mud and give that amount for a Christmas offering. So you see we could go on with a long list of ways in which we could save money, but who would be the loser? The wage earner, the man that makes his living by daily toil. All wages go back to the public in the various channels of trade, and so the busy world keeps moving.

If a missionary can use the church papers to tell what he is doing in his field of labor, and in addition thereto what fine eating he has had and what a fine home he has been entertained in, what a fine musician one of the daughters is and what a great help she is to the church, and a large amount of social chat that is of no interest to the general reader, why should a little boy or girl who has done his "bit" be denied the privilege once each year to have recorded what he has done in the Lord's work, and a missionary have a

whole column to tell what could be told in three or four lines? The children scan with eagerness the blue *Stepping Stones* to see what their division of the Lord's army has done to help on the great cause of righteousness on the earth.

It is false economy to deny that small privilege each year to our children. If we want to economize, we should not practice it on the innocent and confiding children, but commence where our heavenly Father has commanded us to do so to "carry into active exercise the principle of sacrifice and repression of unnecessary wants." Let us not ask our children to make up for our selfishness. PAUL PARKER.

WHITTEMORE, MICHIGAN, May 24, 1917.

Editors Herald: Just a word from Central Michigan District. We have an active branch of about seventy members, and at present all seem to be working in harmony and always will, if we continue to do our duty to God and our fellow men. He that rules the heavens and earth has promised his blessings to all who will live in obedience to his holy will.

Our Sabbath school is progressing nicely under the supervision of Brother Steven Barr. The Ladies' Mite Society, through their united efforts, have succeeded in getting the church lighted up with gas lamps, which adds greatly to the appearance of the church. We are greatly in need of a shed to accommodate those who have teams. The Good Book tells us that a righteous man is merciful to his beast, and if the brethren, including the writer, had the same energy and hearts as that of our sisters, there would soon be one erected. Of course this, like all other branches, is just what its members make it.

Elder Samuel Pendleton, of Beaverton, Michigan, has been holding meetings here for five weeks and preached some able sermons which resulted in leading eleven precious souls into the waters of baptism: three young people and eight adults. Others seem quite interested in the gospel. Brother Pendleton has the goods and delivers them in a manner that not only makes converts but leaves him many friends in this community. The latchstring will always hang on the outside for him. Truly our branch has grown both in number and spirituality.

Trusting and looking to Him who is the author and finisher of our faith, I remain,

Your brother in Christ,

ADOLPH CATALINE.

HONOLULU, TERRITORY OF HAWAII, May 29, 1917.

Dear Herald: Elder Waller, so many years pastor of this branch, but now president of San Francisco Branch, returned after an absence of nearly a year. He was given a hearty welcome at the church, which had been elaborately decorated for the occasion.

A program was rendered which would have done credit to any branch. The musical part of the work here is being well looked after. We have two choirs, the older choir singing in the morning and the young people in the evening.

This branch has about two hundred and seventy-five of a membership, but they are scattered to the other islands and even to the mainland, so the attendance is around 50.

We have a short sermon by one of the Hawaiian brethren, in the morning service, followed by an English sermon. The evening service is in English.

Nearly all our members can understand English very well, but they prefer to hear the sermon in their own tongue, when it is possible to have it.

I baptized a Hawaiian-Japanese sister the other Sunday. I have not a very large number of baptisms to my credit since entering the ministry, but have immersed Tahitians, Australians, English, Tasmanians, citizens of India, Hawaiians,

Japanese, Portuguese, and expect possibly to baptize Chinese and Philipinos before leaving this island.

The Lord said there would be danger upon the waters in these latter days, and prospective tourists believe such is the case, and many have canceled their bookings on the steamships, consequently there are few tourists here compared to previous years.

To-day the guns were practicing at the big forts. Shall we hear the 14-inch monsters sending destruction out on the peaceful Pacific before the war is over? There are over 9,000 soldiers permanently stationed here, and it is expected the number will be increased to about 20,000 before long.

As developments are taking place on earth, we see more and more a real demand for Zion. May the Saints so live that it may be speedily redeemed. C. EDWARD MILLER.

Mission House, Miki Lane, Kalakaua Avenue.

RIVERSIDE, CALIFORNIA, May 31, 1917.

Editors Herald: I have found the most wonderful, soul-cheering poem, and as all the Saints may not have such a blessed opportunity to read and gain the help and cheer that it contains, I thought it would probably be well to send it in for publication as it might give comfort to some in this distressing time. It is written by William Newell and is as follows:

SERVE GOD AND BE CHEERFUL

"Serve God and be cheerful." The motto
Shall be mine, as the bishop's of old;
On my soul's coat-of-arms I will write it
In letters of azure and gold.

"Serve God and be cheerful," self-balanced,
Whether Fortune smiles sweetly or frowns.
Christ stood king before Pilate. Within me
I carry the scepter and crown.

"Serve God and be cheerful." Make brighter
The brightness that falls to your lot;
The rare or the daily-sent blessing,
Profane not with gloom and with doubt.

"Serve God and be cheerful." Each sorrow
Is—with your will in God's—for the best,
O'er the cloud hangs the rainbow. To-morrow
Will see the blue sky in the west.

"Serve God and be cheerful." The darkness
Only masks the surprises of dawn;
And the deeper and grimmer the midnight,
The brighter and sweeter the morn.

"Serve God and be cheerful." The winter
Rolls round into the beautiful spring,
And in the green grave of the snowdrift
The nest-building robins will sing.

"Serve God and be cheerful." Look upward!
God's countenance scatters the gloom;
And the soft summer light of his heaven
Shines over the cross and the tomb.

"Serve God and be cheerful." The wrinkles
Of age we may wear with a smile;
But the wrinkles of faithless foreboding
Are the crow's feet of Beelzebub's guile.

"Serve God and be cheerful." Religion
Looks all the more lovely in white;
And God is best served by his servant
When, smiling, he serves in the light.

And live out the glad tidings of Jesus
In sunshine he came to impart,
For the fruit of his word and his Spirit
Is "love, joy and peace" in the heart.

"Serve God and be cheerful." Live nobly,
Do right and do good. Make the best
Of the gifts and the works put before thee,
And to God, without fear, leave the rest.

Praying that the work may prosper as never before, and many precious souls be gathered into the harvest fold, and that the Saints may be found faithful and loyal to their king, the Prince of peace,
INA MAYE WARREN.
Box 589.

AMHERSTBURG, ONTARIO, June 1, 1917.

Editors Herald: I wish to let all know what we are doing in this part of the Lord's vineyard. We, the Wismer family, moved into this locality two years ago last December and settled on a farm in Anderton Township. My husband and myself left here and went to Windsor for the winter the following year and when spring came we engaged a house and decided to stay.

When one night as I lay awake I saw a great anchor dropped slowly from the clouds in this direction and I said to my husband, "Cecil, you are wanted at home; you are needed." Then Brother Brown, president of Windsor Branch, spoke to Cecil later and told him the Lord had a work for him to do out here. He said he would have discouragements but the Lord had a great work to be done. We returned here on April 22, 1916, and had discouragements indeed many times. We have talked it over together and wondered what the Lord wanted us out here for, as everything on the farm was almost a failure.

Well, at the reunion Cecil asked Brother Weaver to come to our place, and my father-in-law, Brother T. A. Wismer, opened his house to our worthy missionary last November. Brother Weaver stayed here six weeks and baptized fourteen into the fold and kingdom of God. He returned this spring and baptized seven more and now we have twenty-eight members in the vicinity and an enrollment of thirty-three in our Sunday school, two on the home class and eight on the cradle roll; two ordained teachers. And we have a grand time out here now and hope in the near future to have a church and branch. I am anxious to have the Woman's Auxiliary, the normal and Religio started here, but this is a busy time of year for farmers.

We would be very glad to have any of the Saints come and visit us and help us along in our great work here. We have a phone and any one coming to Amherstburg can call us up and we will meet them.

Praying that God will bless our efforts and advance the work in this place as well as elsewhere, I remain,
Your sister in bonds,
MINNIE WISMER.

HOPEWELL, VIRGINIA, June 3, 1917.

Editors Herald: I will give the reasons for joining the church. I was investigating this work about a year before I joined. When I joined the Baptist Church I expected to receive some evidence of its divinity, but I lived about five

years in that church without any evidence that it was of God or that there was a God. The reason I joined the church of Christ was I see the gifts of tongues, prophecy and healing following the believer. Prophecies were given and I see them fulfilled. I saw a tornado lift over the town where I was and tear down the country and towns with great destruction of life and property. I received the gift of the Spirit by the laying on of the elders' hands and was healed of catarrh and lung trouble when I went into the water of baptism, and they have not bothered me since.

I could almost write a book with what I have seen since. Few men have suffered the persecutions and trials I have since I have joined this church, and if I hadn't received the blessing and evidence I had, I surely wouldn't still be identified therewith.

Yours for the truth,

WILLIAM C. CUMMINGS.

WATERTOWN, SOUTH DAKOTA, June 4, 1917.

Editors Herald: It has often been said that absence makes the heart grow fonder, and since our absence from the church associations we believe this may be true in more ways than the one in which it is usually applied. And, although we may be isolated, there is pleasure in the remembrances of past associations and joy in the hope of the future.

The writer happens to be a commercial traveler, thus being permitted to enjoy some pleasant experiences in which the rest of the family are not privileged to participate. Have you ever heard of Spearfish? Well, that is a little college town out in the Black Hills of South Dakota, one of the beauty spots of God's creation. I recently enjoyed the grand privilege of meeting the Saints in that place, and I wish to say they are a "royal bunch" and are alive to the latter-day work, and as social entertainers they are par excellence.

The musical entertainment at the home of Brother Donald Plumb, which was mentioned in a recent issue of the HERALD, surely was a demonstration that does not have to visit the music halls of the large cities to hear good music. There is music and culture right out in the mountains of South Dakota, and it is surely playing a great part in the upbuilding of God's work in that place. It is truly an inspiration to meet such live wires as these, and it does one good to see such noble souls being gathered into the family and fold of God.

I will soon spend a Sunday with the Saints at Fargo, North Dakota, with whom I have spent several Sundays, and which privilege I always appreciate.

Yours in the faith,

J. B. JORDAN.

SOUTH SIDE STATION,
OMAHA, NEBRASKA, June 7, 1917.

Editors Herald: We want to let you know we are awake.

Our Sunday school is betting along fine, although since moving from the old quarters we lost a few and some have dropped out on account of hard times. We still have about twenty-eight and the promise of more soon. Preaching services are not very well attended, although we are looking forward to better attendance. Brother Hubert Case is going to start a series of meetings in a short while and it will give us a little start.

The hastening time is certainly here, and very few here seem to realize it. We cannot see that we have done any good here, but many have been warned. Brother Steele has a large tea and coffee route and has a chance of seeing and conversing with a great many more than can be reached in the pulpit, and they seem to all agree with him, still don't come out to church. Brother Eden of Omaha brought his

class down. They are a fine bunch of young men. It makes one more enthused to see the young folks take such active part in church work. Dear Saints, let us pray for the young of the church everywhere. They need our prayers more now than ever before. There is so much to entice them away—more than there was for us, and we don't know what is before them, so let us remember them and encourage them. We don't see very many of the missionaries as it is a little out of their way over here. If Brother T. H. Outhouse sees this, I would like to hear from him.

Your sister in Christ,

MRS. GEORGE W. STEELE.

4733 South Fourteenth Street.

WHITETAIL, MONTANA, June 7, 1917.

Editors Herald: The result of a little effort is recently shown in the branch at Andes, Montana. Everyone that could was requested to come to the church on Saturday afternoon, April 28, for the purpose of sending them in every direction from the church within a radius of six miles and extend a personal invitation to every family to attend our services. Elder J. A. Bronson had arranged to preach some special sermons during the Sundays of the month of May. The people responded very well. Where the average attendance of the Sunday school had always been fifty or less, the attendance May 6 was eighty-two; the 13th, eighty-nine; the 20th, ninety-nine; and on May 27, one hundred and ten, and this is a new country, twenty miles from the railroad. The evening service had always been poorly attended on account of the distance most everyone lived from the church. And, too, the habit we had gotten into of excusing ourselves from making the trip twice, or being out after night on the road. But now at the evening services the church is packed, and even larger crowds have been out at night than at the morning services. It has brought an awakening to the members and much better feeling between all of us.

Fraternally,

JAMES C. PAGE.

KUTCH, COLORADO, June 9, 1917.

Editors Herald: I have much enjoyed the letters published in the HERALD, although I do not see it very often. I have been a member of the church hardly a year, having been a Methodist prior to August, 1916. I was much prejudiced against Latter Day Saints and it was only after much reading, talking and careful thought that I became convinced of the truth. I am glad it was made clear to me, and hope I may be the means of bringing others to the faith.

My people consider me almost a disgrace to the family; first, because I married a "Mormon preacher" as they call him, and especially as I became a "Mormon" myself. They will not read the literature I send them and do not believe what I tell them about our church. They are sorry I am so deluded and mistaken, and my mother wrote to my sister that I had broken her heart. All this is quite a cross for me to bear, and I feel as though my faith and sincerity are tested in this way.

There are no churches of any kind near here, and only two families of Saints besides ourselves. We miss the church privileges, and the opportunities to help the cause are few.

I read with interest, the article in the HERALD of January 17, 1917, on "An educated ministry." I think all ministers should be educated. Not that education is all that is necessary, but all public speakers should use correct language. Those who are in the ministry should constantly strive to improve themselves. An elder who has been preaching for more than twenty-five years, used very poor grammar, and this, in a measure turned me against the church, and delayed

my conversion. I tried to be honest and not think of that, but it naturally grates on educated ears, to hear a minister of the gospel make so many mistakes. You know a school-teacher is inclined to notice such things. Since joining the church, a worthy elder lessened the effect of a remarkably good sermon, by several times reiterating, "Ye must be BORNED again!" To me, such an error seems inexcusable in a man of middle age. I do not contend that lack of education should debar a man, (young or old) from preaching, if God calls him to preach. I only say that if he *remains* ignorant and uneducated, he is not worthy the honor conferred upon him. As F. J. Ebeling writes, an illiterate man may accomplish much, but how much more might he accomplish with a good education?

Your sister in the faith,

DELPHINE BOZARTH.

BAY CITY, MICHIGAN, June 11, 1917.

Editors Herald: There has been no word from Bay City for some time, but we are at our post, having heard the call to active service, if not for our country in a special way, at least in the war of right against wrong.

Brother O. J. Hawn has been returned to us and we realize more than ever the necessity of being represented at the General Conference and conventions. So much of good counsel and helpful suggestion is to be obtained that we are sure the Saints in any branch will feel amply repaid for having borne their part of any expense attached.

We are expecting to begin work at once on the repairing of our church, which will include painting the basement, Sunday school room, etc. Having the best thing in the world, we wish to make our meeting place as attractive as possible.

Our meetings are all good. Among the best are the monthly meetings of the Woman's Auxiliary, held the first Sunday in each month at six p. m. These are enjoyed not only by us as women but find hearty support of the brethren, especially of the priesthood.

Services are held each night except Monday and Saturday. The second in each month Brother Hawn addresses the G. A. R. members in their hall, the result of these services being several real live men and women uniting with the church.

Though we realize that these are indeed perilous times, yet we feel encouraged to go on and are glad we are living in the church now and may, if faithful, help to prepare men and women for Christ's return.

Altogether the work is advancing and we are hopeful for better things to come.

Your coworker,

706 North Linn.

E. A. SMITH.

TOLEDO, OHIO, June 13, 1917.

Editors Herald: We are still on the map and trying to do our duty. Brother J. F. Mintun, having been sent here from Des Moines, Iowa, arrived on June 11. We are certainly glad to have him in our midst, and know he will be of much help to our branch. It has been rather discouraging to us, as so many of the Saints have been moving away. Yet we have much to be thankful for. It is good to have health and plenty to do with, and most of all to have God's Holy Spirit to be with us and direct in this time of need. We feel as though complaining is wrong, when we look around and see the condition the world is in to-day. We are promised never to be left alone, so long as we do our part.

The Saints here at Toledo are awake to the fact now more than ever that it is necessary for each one of us to put his shoulders to the wheel and push. As we do not want to leave

anything undone that the Lord has for us to do, we must keep at work.

Dear Saints, let us pray more for one another, that we may live more faithfully and be found at all times doing the Lord's will.

Your sister,

MEDA OWEN.

The Christmas Offering--Roll of Honor

As we send this in, three more report their names for the roll of honor: Elk Mills, Maryland; First Chicago, Illinois; Martinsburg, Nebraska; Coal Hill, Missouri. How many more may we hear from who have doubled their offering of last year? This makes thirteen.

Elk Mills. "We are not going to stop at \$2, a member, but shall continue on giving so as to make up any shortage that may occur in any other schools. Up to date we have not only doubled last year's offering, but have three times as much. Many of the children in the Sunday school are working at various things, doing garden work, cutting grass, feeding chickens, running errands, etc. They have become enthused with the work. Our plan of keeping the offering constantly before the children and others is that each month the name of the child, in each department that has paid the most for that month, is placed on the blackboard.—O. P. Humes."

First Chicago. "We have now raised more than three times our last year's offering and are planning on making at least \$200 by the end of the year.—Mrs. H. H. Vanderflute."

Martinsburg. "We now have more than double the amount we had last year. The entire school is very much enthused and each one is trying to help. We have decided to raise at least \$50. This is not very much, but we have only a total enrollment of seventeen—five of these in the beginner class.—Esther Butterworth."

Coal Hill. "On June 3 our Sunday school gave to our bishop \$9.75 to send to Brother McGuire. Our last year's offering amounted to but \$8.25. We hope to send in more by the first of July. We hope our efforts will cause our Sunday school to be among the first published in the church papers.—Gertie Budd, superintendent."

Dear Saints: We are asking the Sunday schools to do a very great work this year—greater than ever before in this particular respect. You may not be a Sunday school worker, you may not take an active part in the Sunday school Christmas offering. If you do not you are missing one of the greatest opportunities of your life to further the work of our Master. Have you been an enthusiastic worker in the Lord's cause? If not you possibly have missed much, and it is not alone what you have missed personally, but what have you kept from others by not being enthusiastic? Have you ever watched the enthusiastic worker, how he has drawn others to him, how he has succeeded where you have thought "there was no use?"

The little folks need your support—your enthusiasm—be interested in them, encourage them in their efforts to make this Christmas offering one great big success, and above all do your part—if you do not we will not succeed. You do not want to be one who would assist in the failure of a good cause? We are sure you do not—now, let us all work together—you and I.

A letter has been sent to every superintendent whose address we have. When you hear him making an appeal to you and the Sunday school for cooperation in this offering movement, be the first to respond—do not wait a moment—do not procrastinate. If you do not hear from your super-

intendent regarding this letter ask him about it, ask others about it, talk it, and let us see what we can do this year, by starting right now.

CHRIST WANTS THE BEST

Christ wants the best. He, in the far-off ages
Once claimed the firstling of the flock, the finest of the
wheat,
And still he asks his own in gentlest pleading,
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store, we give to him
The Best We Have.

Christ gives the best, he takes the hearts we offer
And fills them with his glorious joy and peace,
And in his service as we're growing stronger
The calls to grand achievements still increase.
The richest gifts for us on earth or in the heaven above,
Are hid in Christ. In Jesus we receive
The Best We Have.

And is our best too much? Our loving service
For his sake? Oh, friend, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross!
The Lord of lords, by whom the world was made,
Through bitter grief and tears, gave us
The Best He Had.

—Author Unknown.

He gave us "The best He had," how wonderful the thought!
Here we have a beautiful example of "Service for others."

We now have the privilege of giving for him. Our Christmas offerings will assist in keeping his beautiful gospel before the people that they may learn of him—here we have again "Service for others."

Our desire is to more than double last year's Christmas offering—this means work for every Sunday school, every member of our great church.

You who failed to give your portion in last year's offering, will you not give to him who gave so much to you? And you who gave last year will you not double your efforts this year?

If you are not a member of a Sunday school your offerings will be gladly received and accounted for—send them to the bishop—now—to-day. Do not wait—you may forget.

ARTHUR W. SMITH,

Second Assistant Sunday School Superintendent.
SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

NOTES AND COMMENTS

(Continued from page 604.)

and win the war. Mr. Hoover states the letter is being sent to pastors throughout the country. We have no doubt that the day will be observed by our people everywhere. It is not only a question of winning the war but provision will also need to be made for feeding this country and the world after the war, at least until the succeeding harvest can be gathered.

The Board of Publication

In their second meeting of the conference year, held this time at Independence, the board have been considering some important reorganization plans affecting the publishing interests of the church. Some appointments have been made but the list is incomplete and they prefer that we do not publish them until they may be made in full. Recognizing the fact of the increased cost of living and the increased allowance to missionaries' families, together with the fact that some of the employees are receiving less than just wants and needs, as well as that some are receiving less than the missionary allowance, they have provided for an increase in some cases where needed, but not to exceed ten per cent. The manager has presented the matter of stewardship both at the Herald Publishing House and the Ensign Publishing House and some who had not done so have now filed inventories and expressed a full willingness to work on a stewardship basis, under the direction of the bishopric. This fact was laid before the board prior to the above action on wages. All books and tracts are to be published at the Herald Publishing House.

President Smith in Colorado

We are advised that President F. M. Smith expected to leave with his family Saturday, June 23, for Colorado where he has secured a cottage for the summer. This step is made necessary on account of his wife's health. She was seriously ill shortly before General Conference. It is to be strongly hoped that this will give her a full opportunity to recuperate for her important duties in the church, her home and the Woman's Auxiliary. President Smith will take his office work with him and have mail forwarded to him regularly. Doubtless he will prefer that his mail as usual be directed to Independence, as thus routine matters can receive immediate attention under his general directions. But he makes a point of reading and answering all letters personally, letters requiring such answer, and keeping in close touch with the weekly reports, most of which he reads personally. Upon his return from the East he found five hundred letters requiring attention.

Woman Suffrage

As one of the democratic effects of war, woman suffrage is making more rapid progress in all English speaking countries. The Associate Editor has for many years considered woman suffrage as a logical outcome of democracy. The chief objection twenty years ago was the lack of interest on the part of women. But they are now awakening to the splendid work lying before them, work for which they are peculiarly adapted, and to a recognition of the fact that woman is and should be a citizen as much as

man and bear the duties of citizenship without neglect of the home and family. It is curious to note that in the greater part of Canada and western United States where frontier conditions exist and woman has done her "bit" and is doing it, full suffrage is the result. The extreme east and south, Quebec and Mexico, are still black, so far as woman suffrage is concerned. Michigan, Ohio, Indiana and Illinois have presidential suffrage, Arkansas primary suffrage, but Iowa and Missouri are still unconverted.

MISCELLANEOUS DEPARTMENT

The Presidency

BRITISH MISSION

In addition to those named in the appointments for British Mission in last week's HERALD, the name of John Bailey should be listed, Local, Stockport objective, Manchester District.
FREDERICK M. SMITH, *President*.

FLORIDA DISTRICT

Elder D. M. Rudd has handed to the First Presidency his resignation, as president of the Florida District, which resignation has been accepted. The Presidency has asked Brother J. W. McKnight to act as president pro tem of the district until the convening of the next district conference. We thoroughly recommend Brother J. W. McKnight to the Saints of the Florida District and bespeak for him your hearty cooperation.
FREDERICK M. SMITH, *President*.

MICHIGAN DISTRICT

Elder Thomas Hartnell has presented his resignation as president of the Western Michigan District, and the Presidency has accepted it. Acting upon his suggestion we appointed Brother John Schreur, now vice president, president pro tem until the convening of the next district conference. We cheerfully commend Brother Schreur to the Saints of the Western Michigan District, and ask for him your hearty support.
Respectfully submitted,
FREDERICK M. SMITH, *President*.

NOTICE TO THE MINISTRY

The presidency has received a large number of requests from missionaries for tracts. Many have applied without specifying what particular tracts they desired or the number of each. When applying to the Presidency for literature for distribution it will be necessary for the requisition to be specific. We are pleased to note the interest taken in the matter, and advise that the ministry study the methods of tract distribution. They should not be distributed promiscuously for this would entail much waste. In many instances it will be even better to charge a nominal amount for the literature handed out.
FREDERICK M. SMITH, *President*.

Conference Minutes

ALABAMA.—At Lone Star, June 2, with J. R. Harpe in charge, F. A. Rowe chosen to preside. Reports of ministry from elders: J. B. Harpe, A. A. Weaver, F. A. Rowe and G. O. Sellers; priests: H. H. Wiggins, D. E. Sellers and A. G. Booker; teacher: W. H. Drake, deacon: J. W. Baldwin. Branches, Pleasant Hill, 331. Bishop's agent reported on hand at last report, \$247.25; received since, \$277.37; paid out, \$364.; on hand, \$160.62. W. J. Williamson elected member of library board. G. O. Sellers released of the tent and it was turned over to the district presidency. Time and place of next conference left in hands of presidency. W. H. Drake, assistant secretary.

SOUTHERN WISCONSIN.—Buckwheat Ridge, June 16 and 17, District President B. C. Flint and L. O. Wildermuth in charge, J. O. Dutton, secretary pro tem. Branch reports received from Buckwheat Ridge, Beloit, Flora Fountain, East Delavan, Janesville and Soldiers Grove. Ministerial reports from 7 elders, 4 priests, 3 teachers. Report of C. C. Hoague, bishop's agent, showed receipts \$592.40; paid out \$521. Dis-

trict treasurer reported receipts \$29.39, disbursements \$23.50. Ordination of E. W. Dutton to the office of elder was provided for. Reunion appointed for August, 1917, was postponed one year. A resolution was passed authorizing the district and branch clerks to revise the records by locating scattered members and granting letters of removal where practicable. Next conference appointed to meet at Evansville, Wisconsin, in December, at the call of the district president. Audrey B. Dutton, district clerk.

GALLANDS GROVE.—At Cherokee, Iowa, June 9 and 10, in charge of District President J. L. Butterworth. Branches reporting: Deloit, 247; Mallard, 79; Cherokee, 117; Auburn, 47; Gallands Grove, 252; Coalville, 75; Dow City, 152. Harlan and Lanesboro did not report. Financial report of C. E. Anderson, bishop's agent: on hand February 11, \$115.80; receipts, \$1,362.86; on hand June 9, \$63.68. Officers chosen for ensuing year: J. L. Butterworth, president; J. B. Barrett and Carl W. Winey, counselors; Wave Cross, secretary; C. E. Anderson, bishop's agent; James Pearsall, chorister, with power to choose assistants; Lillie Marks, member library board. Recommendation for ordination of Gerritt Juergens to the office of priest approved. By motion a committee was appointed to draft letterheads and have them printed for use of officers of the district, Sunday school and Religio. Recommendation of reunion committee that no reunion be held in this district in 1917 because of unfavorable conditions, but that steps be taken to prepare for a reunion in summer of 1918, approved and accepted. Harold Reeder and Leland Willard baptized by A. R. Crippen. Missionaries present: C. E. Butterworth, C. E. Harpe and J. B. Barrett. Fall conference will meet at Mallard, Iowa, on October 13 and 14. Wave Cross, district secretary, Dow City, Iowa.

MOBILE.—At Escatawpa, Mississippi, June 2 and 3, 1917. Prayer meeting at 9 a. m., business at 10. District presidency chosen to preside. Minutes of last conference read and approved. Officers reporting: president, vice president, secretary-treasurer, member library board, and bishop's agent. Branch reports: Theodore 87, loss 10; Escatawpa, 187, loss 12; Vancleave, 177; Mobile, 97, gain 25; Bay Minette, 361, gain 9. Twenty-one ministerial reports read, showing 127 sermons preached, 18 baptisms, 11 children blessed, 23 administrations to sick, and 90 pastoral visits. Committee on purchase of typewriter reported. District president reported on collection for expenses to General Conference. An expense budget of \$25 allowed district officers. Auditing committee reported both bishop's agent's and treasurer's report correct. Agent's report: collected since last report, \$64.91; paid out, \$64.91. Treasurer's report: on hand last report, \$5.58; on hand, \$1.53. Officers elected: A. E. Warr, president; T. J. Booker, vice president; Edna Cochran, secretary-treasurer; Nora Warr, member library board. Meetings during conference included 1 prayer meeting, 1 sacrament service, 2 business sessions, 4 priesthood meetings, 1 children's service, 4 preaching services and 1 session of Sunday school. One baptism performed and 2 children blessed. Adjourned to meet at Mobile at call of district president.

WESTERN MAINE.—At Stonington, May 26 and 27, with U. W. Greene in charge, assisted by District President G. H. Knowlton. Statistical reports from 6 branches read. Ministerial and treasurer's reports read. Bishop's agent's report showed receipts \$1,290.46, expenditures \$822. Brother G. H. Knowlton was ordained to the office of high priest. Louise J. Eaton, secretary.

CLINTON.—At Coal Hill, Missouri, June 2, 1917. H. E. Moler chosen to preside over the conference, with W. H. Lowe and John Davis associated. Five district officers reported. Ministerial reports read: 1 high priest, 1 seventy, 6 elders, 2 priests. Statistical reports from 10 branches: Veve, Walker, Coal Hill, Rich Hill, Fort Scott, Mapleton, Nevada, Taberville, Eldorado Springs, Butler. Election of officers: H. E. Moler, president; W. H. Lowe, first vice president; S. C. Williams, second vice president; Zora Lowe, secretary and treasurer; Lucy Silvers, recorder and local historian; Mrs. A. C. Dempsey, chorister. H. E. Moler was recommended to the general chorister to be appointed to assist Sister Dempsey in the chorister's work. Zora Lowe elected as a member of an auditing committee on bishop's agent's report; Susie Brunson, member library committee; Brother Moler, member of student help fund committee. Voted to approve holding reunion at Rich Hill in August, 1917. Adjourned to meet in February, 1918, time and place to be set by the dis-

trict presidency. Seven services were held Sunday, including baptismal service in which 6 were baptized. H. E. Moler, president; Zora Lowe, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—At Ray, Indiana, June 9 and 10, being called to order by District President G. A. Smith. The district presidency, with Bishop E. A. Blakeslee and J. D. Stead, were chosen to preside over the conference, secretary, W. P. Buckley, George Trescott assisting. The action taken at last conference at Coldwater regarding the addition of an extra day for our conferences was repealed. Reports read from district officers and bishop's agent, followed by reports from Battle Creek, Belding, Buchanan, Capital City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Hibbard, Jackson, Knox and Sparta branches, showing a total membership of 119, with Kalamazoo yet to hear from with a membership of 23 at last report. High Priests, 2; seventies 1; elders, 19; priests, 18; teachers, 18; deacons, 14 in district. Ministerial reports from 4, and from each branch president. Ralph Baker elected to fill vacancy on permanent auditing committee. Ordinations of Ross Worthington, teacher, Clear Lake Branch, and John Watson, priest, Kalamazoo Branch, were ratified by conference. Prayer services were fine and the gift of prophecy was given in which the Saints were enjoined to pay their tithes and offerings and thus prepare the way and hasten the time of the coming of the people from the north country. A collection of \$16.92 was taken to help the branch in the care of the conference. One service was devoted to the Woman's Auxiliary work and one to the elders' quorum work of the Southern Michigan Quorum of Elders. Two baptisms were performed in beautiful Clear Lake. A total of 769 meals was served in the basement of the church, aside from the breakfasts which were given in the homes of the Saints and friends. Next conference with Grand Rapids Branch. Adjourned to meet at call of district presidency some time in October. W. P. Buckley, secretary-treasurer.

Convention Minutes

Kewanee.—Sunday school and Religio, joint convention at Dahinda, Illinois, June 8, 1917, the Spirit being present in abundance and an exceptionally good feeling prevailing throughout the convention, and an unusually large attendance being present. The following officers for the Sunday school were elected for the coming year. District superintendent, W. V. Holmes, Joy, Illinois; assistant superintendent, Ed Jones, Kewanee, Illinois; secretary, R. F. Healy, Kewanee, Illinois; treasurer, E. C. Dillon, Joy, Illinois; home department superintendent, Bertha Mahaffey, Joy, Illinois; cradle roll superintendent, Emma Knott, Rock Island, Illinois; librarian, Florence Holmes, Joy, Illinois; normal department superintendent, R. F. Healy, Kewanee, Illinois. The following for the Religio: president, W. V. Holmes, Joy, Illinois; vice president, E. A. Curtis, Joy, Illinois; secretary, Marjorie B. Holmes; treasurer, Elbert Holmes; temperance superintendent, Alma Willetts, Rock Island, Illinois; normal department superintendent, R. F. Healy, Kewanee, Illinois; superintendent of home department, Bertha Mahaffey; librarian, Lora Dickey. R. F. Healy, secretary; W. V. Holmes, superintendent.

Reunion Notices

Prices of wall tents for the Clinton District reunion at Rich Hill, Missouri, August 24 to September 2: 8 by 10, \$2.75; 10 by 12, \$3.50; 10 by 14, \$4.50; cots 60 cents each. Please write the undersigned at Holden, Missouri, as to your wants. Send remittance with order if possible. H. E. Moler.

The central Texas conference and reunion are called off owing to the fact that the entire State of Texas is undergoing one of the most severe drouths ever known in the State. This was done after careful thought and due consideration. The district officers will remain as at present until the February conference and conventions. The place and date of these will be announced later. B. F. Spicer, district president.

To the Saints of the Southern Ohio District: Being unable to secure a suitable place to hold our reunion in Wellston, and in consultation with Apostle G. T. Griffiths we have decided to call off the reunion for this year and have a four-day meeting at Wellston, from September 20 to 23. Conference will convene at 10 a. m. on the 22d. We hope to see large gatherings at these meetings. Arthur Allen, district president, Wellston, Ohio, box 922.

A circular letter was written that there would be two reunions in the Western Oklahoma District this year, but owing to crop shortage, we have decided to have but one, which will be held at the home of Elder A. W. Saunders, Calumet, Oklahoma, July 27 to August 5. Sunday school convention will be held August 2, and conference the 3d. All Saints that will need tents should write their needs to A. W. Saunders at once, as tents are going to be hard to obtain this year. Those coming from a distance will be met at trains, and other accommodations as usual will be had. Lemuel Dyke, district secretary, Eagle City, Oklahoma.

Notice for Beginner Teachers

Please note in *Beginner Quarterly* for July-September, lessons twelve and thirteen got transposed in printing, and therefore appear in reverse order. Parents' attention should be called to this. G. R. WELLS, Superintendent.

Our Departed Ones

MITTS.—Louisa Jane Hill was born December 31, 1839. Baptized by F. C. Keck. Died June 13, 1917, near Eldorado Springs, Missouri. Funeral sermon by H. E. Moler, assisted by S. C. Williams. She was a true and earnest Saint.

METCALF.—Brother Alexander Metcalf was born December 23, 1858, near Glenhaven, Grant County, Wisconsin. Died suddenly at his home near Porcupine, Wisconsin, May 26, 1917, presumed to have been caused by heart failure. He had been working on his farm during the day and was spending a pleasant evening with his family and a few young people who were visiting at the home. Leaves to mourn, his wife and 4 children, 2 brothers and other relatives. Funeral sermon by Leonard Houghton, to a very large attendance.

BAILEY.—Nannie I. Schiller, wife of Elder J. W. A. Bailey, was born at Carrollton, Missouri, January 21, 1879. Died June 2, 1917. She was the daughter of Adolph and Sarah Schiller. Was bereaved of her mother in childhood. At the age of seven years she was adopted by Mr. Daniel J. Beck and wife, being a resident of Warrensburg since then. Shortly after her marriage she accepted the restored gospel. On

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Big jobs generally go to men who prove their ability to outgrow smaller jobs.

August 18, 1896 married J. W. A. Bailey. Four sons and one daughter were born to them: James W., who died in childhood, John Elmer, Edith Pauline, Daniel Nels, and Frederick Adolph. Husband, three sisters, and her aged foster-mother survive. Sister Bailey will be greatly missed in her home circle and in church and community activities. She was one of the presidents of the stake Woman's Auxiliary, serving with ability. Sermon by C. J. Hunt. Services in charge of D. J. Krahl, assisted by E. A. McWethy.

POWLES.—Thomas B. Powles was born in Monmouthshire, England, August 9, 1841, and at the age of three years came with his parents to America. Baptized August 29, 1890, by Robert M. Elvin, and was a faithful member. Died at his home near Bartlett, Iowa, June 6, 1917. Leaves to mourn, an aged companion, 1 son, 6 grandchildren, 6 great-grandchildren, 1 brother. Funeral services at Saints' church at Bartlett, Iowa, by W. E. Haden, assisted by John Huston.

HORNICK.—Sister Ruth Isabel Hornick was born December 3, 1889, at Tilbury East, Kent County, Ontario, Canada. Baptized August 13, 1916, at Erie Beach, Kent County,

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Ontario, by J. F. Curtis, and confirmed by J. F. Curtis and J. R. Grice. Died June 3, 1917, at the home of her sister, Mrs. Frazier, in Tilbury East, Kent County, Ontario, from anemia. She was loved by all and had been a nurse for many years. Overtaxation in her practice evidently shortened her days. Funeral services at the home of her sister, Mrs. Frazier, by Reverend Mr. Wells. Interment in Rosedale Cemetery.

WHITEAKER.—William A. Whiteaker was born September 4, 1886, near Cameron, Missouri. Baptized June 6, 1909. Honest and industrious and loved by all. Ever ready to lend a helping hand. Died at Thermopolis, Wyoming, May 27, 1917. Three brothers and 2 sisters are left to mourn his early departure: Albert R. and Thomas L., of Cameron; Wesley C., of Shoshoni, Wyoming; Mrs. Minnie Sherard, of Pattonsburg, Missouri, and Mrs. Mary Mckinnis, of Kellog, Idaho. He is a nephew of Mrs. Angie Dwyer of Cameron, and leaves a host of friends there to mourn his departure. Sermon at Saints' church, Cameron, Missouri, by William Lewis.

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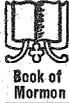


E. A. Howard, Vice President

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



Volume 64

Lamoni, Iowa, July 4, 1917

Number 27

EDITORIAL

REPENTANCE

(Synopsis of sermon preached by Elbert A. Smith, at Lamoni, Iowa, Sunday evening, September 10, 1916.)

Scripture reading: Acts 2: 22-42.

My theme to-night is one that might be considered rather unpleasant or unpopular. It is naturally associated with sackcloth and ashes. Jesus said on a certain occasion, "If the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Matthew 11: 21.)

In those days people were more emotional and perhaps more demonstrative than they are to-day. They sometimes felt their guilt and sorrow so keenly that they clothed themselves in sackcloth and sprinkled ashes on their heads. We do not do that now. It does not follow, however, that many people do not feel just as keenly the sins of guilt. If you could see some of the letters of confession that come to the office of the First Presidency from time to time you would admit this to be the fact. These confessions come unsolicited from men and women who feel the keenest anguish because of their lost integrity or purity.

HEART-WRUNG CONFESSION

Why do they make such confessions? It is because they are wrung from them by anguish of heart that does not allow them any rest either by day or by night, until they have made confession to some one whom they believe to be in authority.

It is my purpose to tell you how this sorrow may be used as a means of salvation. We might be asked why we present this principle when it is of such a painful nature. We answer that we do so because it is one of the principles of the gospel.

I call your attention to the first three verses of the sixth chapter of Hebrews:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

THE FOUNDATION

You will notice that Paul here names the fundamental principles of the doctrine of Christ, which he terms the foundation. These passages are frequently quoted from our pulpits, but they have lost none of their force and fidelity because of this frequent use, and in order that you may apprehend their true significance, I want to present you something about this man Paul, who is the author of this declaration.

PAUL'S MESSAGE

It is said of him in Acts 9: 15: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

We may not be kings, but one thing is sure, we are either Jews or Gentiles, so Paul is a special messenger to us.

It is said further concerning him, in Acts 22: 14: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth."

Paul, then, is a special messenger to us, and one who knows the will of God. I have sometimes wondered how it happened that all the reformers and creed makers passed by this system of faith so concisely set forth by the Apostle Paul, a confession of faith that we might term the Pauline Creed. I cannot understand why they did so unless it is in harmony with the statement made by Isaiah, that the wisdom of their wise men shall perish. That imminent convocation of learned divines that met at Westminster to draft the Westminster Confession of Faith, might very well have adopted this confession of faith at their first session and adjourned. All of their labor and pains might thus have been spared, and have thus been more nearly in harmony with the word of God.

OUR EPITOME OF FAITH

It remained for Joseph Smith and his associates to adopt this confession of faith practically as it stands, coming to us as it does from one who has a special message for us, and one who knows the will of God. In our Epitome of Faith, published as early as 1842, and still issued by the church, we find the following statement:

We believe these ordinances [the ordinances of the gospel] are: Faith in God and in the Lord Jesus Christ. Repentance. Baptism by immersion for the remission of sins. Laying on of hands for the gift of the Holy Ghost. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

This is the only attempt that I call to mind that the church has ever made to formulate in a single document a statement of faith that might be called a creed, and you notice that it is exactly in harmony in every particular with this statement made by Paul in the sixth chapter of Hebrews. This statement of faith is complete and all inclusive. It takes a man from the first dawning of faith as it comes to him at his mother's knee, or under the instruction of the preacher, carries him through the necessary repentance, the waters of regeneration and baptism, the reception of the Holy Spirit, as a guide through this life and through the resurrection into the very presence of God in the eternal judgment. It is complete and adequate. Nothing need be added to it, and we should owe an apology if we take anything from it.

We must remember, however, that it should be accompanied by the further statement of Paul, that having yielded obedience to the principles of the gospel so far as we can, we should go on to perfection.

An aged sister was lamenting the conduct of her husband, during a prayer service at one of our reunions. She said she wished he would obey the gospel. He rather resented her statement, and said, "I don't see why she should say that she wished I would obey the gospel when I have been baptized three times." His idea of the gospel seemed to be that he should be baptized repeatedly.

Paul seems to have been addressing that class of people, and he exhorted them, that having been baptized and yielded obedience to these principles, they should go on to perfection.

A DOCTRINE OF CHRIST

We present the doctrine of repentance then because it is one of the principles of the gospel, or doctrine of Christ, and Paul says, in Romans 1:16:

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Also Timothy 4:16:

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

It is written in 2 John 9:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

It is the principle that Jesus himself preached.

Mark 1:14 says:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

PENTECOST

Let us go back now to the situation set forth in our scriptural lesson in the second chapter of Acts. It was the day of Pentecost, and the disciples assembled in harmony with the instruction of the Master that they should tarry at Jerusalem until they were endowed with power from on high, received a wonderful baptism of the Holy Spirit. They had spoken in tongues, and prophesied until the attention of the multitude had been attracted. Peter said of these manifestations, that they were in fulfillment of the statement of Joel,

The day shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

Peter did not say that this was the fulfillment of the prediction of Joel as to what should occur in the last days, but that is the same thing that should come in the last days. We have seen some of these manifestations at our recent reunion. Many of the people on that occasion, however, alleged that the disciples were drunken, just as they did when these wonderful gifts were given to our people at the dedication of the Kirtland Temple. Lieutenant Gunnison, in his work, says that the Saints had spent the day drinking, and that these gifts were the result. The charge was just as true in one instance as in the other.

When Peter stood up to preach he knew that he was facing the men who had been parties to the murder of Christ. He knew that they would not hesitate to murder him if he should incur their enmity by any accusation. Yet he did not hesitate to declare to them the whole gospel of God, and charge them with having crucified the Lord of glory. After he had done so, the record states that they were pricked in their hearts and cried out, "Men and brethren, what shall we do?" Evidently the Spirit of God began to work in their hearts. This was not the baptism of the Spirit that came to them later as a Comforter, but on this occasion the Spirit was with them as an accuser, and it acts in these

two functions of the Holy Ghost. The preaching of Peter alone was not adequate to bring this change.

We frequently observe that we may talk to people, and preach to them, and argue with them until we are discouraged and almost black in the face, as the saying is, and we cannot seem to effect any change in them. But then the Spirit of God comes into their hearts as it did in the hearts of some during our recent reunion, and they are given hearts of flesh to take the place of hearts of stone that they have previously had. When we argue with men they set up arguments to meet our arguments that seem, at least, to be adequate and even—

If convinced against their will,
They are men of the same opinion still.

The Holy Spirit is spoken of in the Book of Covenants as being sharper than a two-edged sword, even to the dividing of the joints and marrow. It is the still small voice that arouses the inner man to activity. We must remember, however, that the experiences of these men came after Peter had declared the word to them. And so in our experience. We are required to denounce wrong and proclaim in favor of right, and after that is done in order that it may be available, we may expect the Spirit of God to come in and convey the message to the hearts of the people. The preaching must be done, because Paul says that it pleases God to save the world by the foolishness of preaching. But reason and logic, however, in preaching, are not sufficient, but must be accompanied and followed by the Spirit of God, that was able to touch the hearts of the people on the day of Pentecost. We notice a statement made on that occasion: "Then they that gladly received his words were baptized, and the same day there were added unto them about three thousand souls." Their example certainly is worthy of emulation.

Note the answer that Peter gave to an inquiry on that occasion:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

These people already believed; they had taken one step. They were told to repent, which was the second step, and to be baptized, which was the third. So in this brief statement Peter included three of the principles of the gospel, and so far as he went, it was exactly in harmony with Paul's statement of the principles of the doctrine of Christ.

(Concluded next week.)

If mercy were not mingled with His power, this wretched world would not subsist one hour.—Sir W. Davenant.

THE CHURCH AND THE WAR

Many requests are coming in for a definition of the position of the church in regard to war. It must be clear to anyone who reads the church literature that as a church and as Christians we are very strongly opposed to war. In addition to the teachings of Jesus against violent resistance and in favor of peace we find in the Doctrine and Covenants Zion is referred to as the New Jerusalem, a city of peace, of refuge and of safety. (45: 12, 13.)

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.—Doctrine and Covenants 45: 13.

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children.—Doctrine and Covenants 95: 3.

In pursuance of this, on April 10, 1911, the General Conference passed the following resolution:

Whereas, We look with favor upon the growing sentiment throughout the civilized world in favor of peace and against war, and a resort to arbitration in both international and national disputes, and

Whereas, the Lord has commanded the church to "renounce war and proclaim peace," also to "lift up an ensign of peace and make a proclamation of peace unto the ends of the earth," therefore be it

Resolved, That we, the ministry and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled at Lamoni, Iowa, this 11th day of April, 1911, unreservedly commit ourselves to the conservation of world peace.

Resolved, That a copy of this resolution be sent to the President of the United States, also the Senate and House of Representatives.—Conference Resolution No. 663.

FOR PEACE

The church as such is an advocate of peace and peaceful settlement of wrongs, whether of individuals or of nations. The leading officials are likewise advocates of peace, of conciliation and of judicial settlement of difficulties, of individuals or of nations or races. No other position could well be taken by the church as a representative of the lowly Nazarene.

Further than this, the church is not a national church, but international. Its heart bleeds for the suffering of all people. It must stand for peace with righteousness. In the present great war it is represented by members upon both sides.

GERMANY

But as individuals and as a Nation we may fairly, justly and truly urge that America has no war against the German people. The splendid research which has found its home in German universities, the critical analysis of many problems, the work

in philosophy and in science, the German land as a home of poetry and of music is well recognized and appreciated. The steps that have been taken for efficient city governments, for the protection of the workingmen for old age and sickness and the splendid qualities which are shown and appreciated in its citizens who have settled in America, are all recognized.

There is no desire to take from them one particle of land or drop of blood. But there is a war against autocracy and that military despotism which has threatened and still threatens the peace of the whole world and which has now involved it in war. The fight is on behalf of personal liberty and democracy in Germany as well as elsewhere, and to insure the future peace of the world. For this military domination has for many years, even before the outbreak of the present war, threatened not only Europe but also America. As a nation the question is not of war or of peace, but it has come to the point where it is war at home in our own land or to end it quickly in this war abroad.

The church by its organization is opposed to autocracy and favors human rights and human liberty. The church, in fact, if we analyze it correctly, is the very quintessence of democracy, aristocracy and monarchy, in that it becomes the kingdom of God yet possesses in the purest sense the principles of democracy.

As a world church we cannot take a further position except for peace against war, for democracy against autocracy, and for righteousness against evil.

The question becomes an individual one. Those who are citizens of the United States owe to her the right of liberty of conscience and personal freedom. The fact that we are in the world and are a part of it is recognized at once by the Bible (John 17) and also by latter-day revelation (Doctrine and Covenants 128: 8).

THE LAW OF WAR

As individuals we recognize that holy writ is full of prophecy of the evil and wars which are to be poured out upon the nations of the earth when peace shall be taken from the earth (1: 6). "The wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape."—Doctrine and Covenants 63: 9.

As the law governing, we have the 95th section, the fifth and sixth paragraphs. From the latter we quote as follows:

Behold, this is the law I gave unto my servant, Nephi; and thy father, Joseph, and Jacob, and Isaac, and Abraham, and all my ancient prophets and apostles. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation,

tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then, I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue or people, and I, the Lord, would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord, your God, for justification before me.

This appears to justify war in some circumstances at least. Certainly the American Government has lifted an ensign of peace for the third and fourth time, if not more, before decreeing that peace was no longer possible. Now there are some of these passages which state the Lord will fight our battles. That is our hope, yet it appears that in times past, at least part of the burden has rested upon the people. Zion has not yet been established as the Lord has directed. The question is asked of the necessity of the work of the ministry, Should we ask for exemption simply to avoid this conscription, or will it be with a deep determination to make a personal sacrifice and a devoted effort to establish Zion?

As has already been pointed out in these columns, the economic plan for the establishment of Zion was given over eighty years ago. We were told that Zion might have been redeemed even now (in 1834), but we would not. But now the world is coming to that point, and the Government through income taxes is reaching out after surplus property. Four years ago a law was given in regard to unnecessary wants, also to pay the church debts. (Already we see the time is coming for its compulsory fulfillment. While it is yet day what should we do? Should we obey God or continue as in the past? That is the especial problem of the church.

SUPERRESISTANCE

Effective nonresistance is not a negative matter, but rather the superlative power of spirit over matter. It requires a change in the individual as is pointed out by our extracts from "Superresistance," which will appear next week. Yet it seems plain, as citizens of the country, our young men are subject to draft the same as any others. And if they go, they should go with courage and with strength, not with fear and shrinking. Surely our Father can protect them one place as well as another. It is not a matter of choice. Perhaps as has been indicated some will claim exemption while not really entitled thereto. Yet should we stand for democracy. A real conscientious objector deserves serious consideration and treatment.

We note that the Federal Council of Churches of Christ in America stand ready to try to protect their

(Continued on page 645.)

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES--Part 1

BY J. F. MINTUN

[This begins a series of articles under the above title by Elder J. F. Mintun. He assures us that he has verified and reverified most carefully the quotations used. The series should prove of interest to many of our readers, enabling them to better appreciate the religious views of others. The extracts are by no means exhaustive, but they should at least help us to value the religious efforts and beliefs of others. It is with this purpose in view that they are printed.—EDITORS.]

INTRODUCTION

Many exposes have been written by those who have pretended to be fair in the representation of the faith of others, which are now in existence, nearly all of which have been written with the especial object of financially profiting the author; a few being written because of a personal antipathy to the faith or church about which they have written, and fewer still with the better object of correctly presenting the facts to the minds of the readers in a way that would be helpful to them in determining the truth, gathered from the friends and acknowledged representatives of the faith or church written about.

The latter object is the only one the author of this work has in view. That this object may be fully realized the writer has made copious extracts from various authors who have written as friends of the various faiths represented with a desire to see how many points of agreement exist between the so-called Christian and the heathen religions, and between the different so-called Christians; besides, to determine, so far as possible in a work so brief as this of necessity must be, all the good in each and all of the various phases of religion, and trace the origin of all this good to the one common source: God. Then leaving the differences that may exist in any of these religious bodies to be expressed by those who claim to be friends to that form of religion; and the differences between any one of these religions and the religion of Jesus Christ to be largely determined by the reader, he to conclude which of all these is the one most to be desired.

It should be the aim of every person to seek the good, and to acknowledge it when found. Many lose a large part of the enjoyment of this life, and largely destroy their influence for the bettering of the human race by being too narrow in their estimation of where good is to be found, thinking there is no good, nothing of a Godlike character only with them. A beautiful thought is expressed, upon and in harmony with this subject, by John H. Barrows D. D., president

of the religious congress, held at Chicago, Illinois in 1876, when in his opening remarks he said:

It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people, and humane views of all the great and lasting religions, and whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in all other faiths.

The writer has also another object in mind, and that is to prove himself a true friend to those in error, by placing in their hands a means—I do not claim for it the ablest nor the most perfect means—that the ones in error may discover at least some of their errors and to take advantage of such discovery by making an exchange of their mistakes for that which is correct and of God, or at least start the readers on the road of investigation and in pursuit of truth, for which in time they will be willing to exchange all their errors as fast as discovered.

All religions, both so-called heathen and Christian, which do not correctly represent the truth of Him they all claim as the author, and they all claim to spring from the revealments of God to the race at some time in the history of the world cannot be what they claim to be. These all had for their beginning some gospel dispensation, the truths of which became changed and modified to suit the dispositions of the peoples of different nations without any instruction from the Lord, hence arose these contradictory faiths. No religion claims to go back previous to man's contemplated existence. Different peoples ascribe the beginning of man's existence on earth to different periods of time, and yet uncertainty as to the exact time, and the number of years that are past of his existence is about the only certainty that exists, and no people seem to have possession of unmistakable evidence upon this point. Nearly all religions claim to have had their beginnings *with* man's existence, whether that be thousands or tens of thousands of years in the past. The heathen religionist claims to teach the same truths taught by Jesus Christ centuries before the babe of Bethlehem was born, but none claim to have had an existence before he claims to have had an existence, for he was in the beginning with God, and "without him was nothing made that was made." (John 1:3.)

All religions had for their earthly author some great and good personage, who at the time of his existence on the earth was not received by the majority, but suffered opposition and persecution, which finally resulted in his death. Scriptural history

reveals the fact that nearly all the great and good of all ages, and especially those prominent in the representation of God, have been severely persecuted, many of whom have been put to death, from righteous Abel to the last one prominent as a religious representative.

Besides all this history, it is a prominent truth taught in all ages that one would come who should give his life for the good of the race, and whenever the gospel has been advocated, the atonement has been the prominent theme. Hence the consistent source from whence has sprung the agreement in all religions relative to one good person being the author of truth who was or should be crucified, and an agreement or similarity in many of the doctrines advocated and principles indorsed.

Because of this similarity, and the claim made by many of the larger religious organizations that claim to be Christian, that the gospel was not taught previous to the birth of Jesus the Christ, the skeptic has concluded that the Christian religion was largely borrowed from the religions called heathen, for they existed previous to the birth of Jesus of Nazareth, and they taught many of the same truths he taught, of which it is claimed he was the author. But it will have been noticed that the Bible presents the fact that the gospel was from the beginning, and that as soon as man fell a subject to sin, and thus needed salvation, there was revealed to him the atonement and the principles that should govern him in securing complete redemption from sin and all its consequences. This should be borne in mind all the way through the examination of these differing faiths, in which are some of these similarities that indicate as the author the same intelligence.

SO-CALLED HEATHEN RELIGIONS

It will be noticed by the most casual observer that there are many theories that form a part of the so-called heathen religions that are in harmony with or very similar to the theories of the so-called Christian religions, but this condition should not be wondered at when it is known that from one blood all the nations of the earth originated; that the one creator is God to them all, and has from the very beginning revealed to his creature, man, the way of life and salvation; and that all that relates to man's salvation has come through the Christ. For "there is no other name given under heaven or among men whereby man shall be saved," was taught by one of his earthly representatives. He taught that "no man can come to the Father but by me." (John 14: 6.) He is the "author of eternal salvation to all them that obey him," as another of his representatives declares. (Hebrews 5: 9.) Especially should there be no surprise at this by those who profess to believe that in the Bible is a correct representation of the work of

the Christ as relates to the salvation of mankind. Some have concluded that Jesus Christ copied from the religions which existed before he was manifested in the flesh, this being the legitimate outcome of an erroneous opinion that the religion of Jesus Christ, or the gospel of Jesus Christ was the result of the birth, life and death of Jesus, who was born of the virgin Mary, and that this system of religious principles never had been propagated previously upon the earth.

But much evidence is contained in the Bible of the most positive character that the gospel work of Jesus Christ, including the atonement, was from the beginning of time.

In 1 Peter 1: 19, 20, we have this:

But with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world.

In Revelation 13: 8 we are informed that Christ was a "Lamb slain from the foundation of the world."

From these evidences we can understand why Abel's gift was accepted of God and Cain's was not, and how it can be consistently said that "By faith Abel offered unto God a more excellent sacrifice than Cain." (Hebrews 11: 4.)

It is evident that since "Faith cometh by hearing, and hearing by the word of God," (Romans 10: 17) that God had instructed both Cain and Abel in regard to their duty in offering sacrifices, and the object of such offerings, and Abel was moved by faith in what the Lord had said.

Enoch walked with God (Genesis 5: 24), which could not be unless God had instructed him how to walk.

Noah was a preacher of righteousness (2 Peter 2: 5), which righteousness was revealed in the gospel of Christ. (Romans 1: 16, 17.)

Melchisedec was priest of the most high God, and after the order of the Son of God (Genesis 14: 18; Hebrews 5: 6, 10), and "brought forth bread and wine," and blessed Abraham, the father of the faithful, to whom was the gospel preached (Galatians 3: 8).

Then Moses preached the gospel; so says the writer of the letter to the Hebrews (4: 1, 2).

When it is understood that the religion of Jesus Christ was revealed in the beginning to the first sinner, and when obeyed brought the light of life to the obedient one, and that when through the carnal ways of sinners this system was corrupted, there always remain some of the prominent features of the original. In every dispensation in which the gospel has been restored and represented, and then corrupted, there have remained features of the system in common. So one can plainly see that these systems have had a common origin, a true revelation, and

then have been corrupted by sinners. Then when the true system is again revealed the conclusion is advocated that the author of it is but a copyist, instead of a restorer of that which was lost, as was Jesus in the meridian of time.

I can only present features of these so-called heathen religions, but, by the help of God, will present those most prominent, and will show the true nature of the religion being represented.

EGYPTIAN RELIGION

Of the Egyptian religion, J. A. S. Grant, a Bey of Cairo, Egypt, says, of the human body:

The ancient Egyptians believed that the living human body consisted of three parts: First, Sahoo, the fleshy substantial body; Second, Ka, the double. It was the exact counterpart of the substantial body, only it was spiritual, and could not be seen. It was an intelligence that permeated all through the body and guided its different physical functions, such as digestion, etc.; . . . Third, Ba. The Ba corresponds to our soul, or rather, spirit.—Religious Congress, p. 148.

Of the worship of God:

The ancient Egyptians, however, although accused of animal worship, saw in these animals attributes of their one nameless God, and originally, their apparent adoration of an animal was in reality adoration of their God for one or other of his beneficent attributes. . . . The ancient Egyptians figured the attributes of their one God, and in due time each of these figures was worshipped as a separate deity.—Ibid., 149.

Of the conditions in the beginning:

God dwelt with man till man rebelled against him. A God-man (Osiris) had to come to the earth to deliver and do good to man. He, however, was sacrificed, having been killed by the evil principles, but only in as far as his human body was concerned, for he afterwards appeared in the next world as the judge of the dead, and his son, Horus, who came from his father's dead body, manifested himself on the earth as the sun at sunrise to dispel darkness, and destroy the works of the wicked one.—Ibid., pp. 150, 151.

These statements of Mr. Grant sustain that which has previously been stated in reference to the similarity of the corrupted religions with the true religion of Jesus Christ as restored by him in the meridian of time.

HINDUISM

The religion of the Hindu, or Hinduism, had its origin with Brahma, but is somewhat modified to what it originally existed. The Brahmins of to-day are the first of four castes of the Hindus. Brahma, Vishnu, and Siva were the three persons of the trinity—Brahma being the first person—of the gods of the Hindus. He is considered as the author of the Vedas, the sacred works of Hinduism. From the representatives of Hinduism we quote that which will give an idea of the faith of Hinduism in general.

Of the Gods Believed In. Manilal N. Dvivedi says:

Agni, and Vishni, and Indra, and Rudra are indeed so many names of different gods, but each of them had really a

threefold aspect. . . . In the spiritual aspect all gods are one.

God, in the sense of a personal creator of the universe is not known in the Veda, and the highest effort of rationalistic thought in India has been to see God in the totality of all that is.

Upon this same subject of gods believed in, Swami Abhedananda says:

In no other scripture than the Vedas, in no other religion than that of Vedanta, is the personal God described as the father and the mother, the efficient and material cause of the universe. Nowadays liberal-minded Christians are trying to introduce the idea that God is both father and mother of the universe, but they do not realize that by so doing they are entirely upsetting the Christian conception of God, who dwells outside of nature and of the universe. He describes the motherly aspect as follows:

She is the father and protector of us all; she is the son and the creator; by her grace she saves from sin the souls of those who worship her. She gives to her children everything that is worth giving. She dwells in the forms of all devas, or bright spirits; she is all that is born and all that will be born. She is all in all.

A Hindu woman thinks that she is a part of the divine mother, nay, one with her. She looks upon all men and women of the world as her own children. She thinks of herself as the blessed mother of the world.

Views of an Idol. Dvivedi says:

It may be said without the least fear of contradiction that no Indian idolater as such believes the piece of stone, metal, or wood before his eyes to be his god in any sense of the word. He takes it only as a symbol of the all-pervading, and uses it as a convenient object for purposes of concentration, which being accomplished he does not hesitate to throw it away.

Vivekananda says:

Superstition is the enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned toward the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a material image than we can live without breathing.

The Vedas. Swami Vivekananda says:

The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end.

By the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times.

The Creation. Dvivedi says:

So, then, physically the two nyayas advocate the atomic theory of the universe. Ontologically they believe that these atoms move in accordance with the will of an extra-cosmic personal creature, called Isvara.

The Real Being, Man. Vivekananda says:

The Vedas declare, "No. I am a spirit living in a body. I am not the body. The body will die, but I will not die." So then the Hindu believes that he is a spirit. . . . In its very essence it is free, unbound, holy and pure and perfect. But somehow or other it has got itself bound down by matter, and thinks of itself as matter.

Dvivedi says:

Every being has a soul called Jiva, whose attributes are desire, intelligence, pleasure, pain, merit, demerit, etc.

Worship and Belief. Dvivedi says:

The Puranas have distinctively taught the unity of the All, and satisfactorily demonstrated that every creed and worship is but one of the many ways to the realization of the All. A Hindu would not condemn any man for his religion, for he has well laid to heart the celebrated couplet of the Bhagavati: "Worship, in whatever form, rendered to whatever god, reaches the Supreme, as rivers rising from whatever source all flow into the ocean."

I would submit the following simple principles for your consideration:

"First, Belief in the existence of an ultramaterial principle in nature and in the unity of the All.

"Second, Belief in reincarnation and salvation by action."

Rites and Their Relation. Dvivedi says:

I can, however, not pass over the well-known subject of the Samskaras, certain rites which under the Sutra every Hindu is bound to perform if he professes to be a Hindu. . . . The incumbent rites are such as every household is bound to observe for securing immunity from sin. . . . The optional rites refer to certain ceremonies in connection with the dead, whose souls are supposed to rest with the lunar Pitris for about a thousand years or more, before reincarnation. . . . By far the most important are the sixteen incidental Samskaras.

Man's Final State. Vivekananda says:

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst. . . .

And they teach that this bondage can only fall off through the mercy of God, and this mercy comes to the pure.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure—God—and enjoys the bliss with God.

Unity Comes from Contradictions.

Unity and variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. . . . The Hindus have discovered that the absolute can only be realized or thought of or stated through the relative, and the images, cross or crescent are simply so many centers, so many pegs to hang the spiritual ideas on. . . .

Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

[The next number of this series will take up Buddhism and some of its subdivisions, also Jainism.—EDITORS.]

In looking over an old letter from one L. N. B. Carpenter, we were interested in these statements: "On the earth at the present time there are 1,500,000,000 of the human family. I find by calculation, allowing two square feet to each individual that they could all stand on a territory equal to less than one half of one of the counties of Nebraska. There would be room for all who have existed from the days of Adam within the boundaries of the State of Nebraska."

STUDENTS! ALUMNI! PARENTS!

It is generally reported that some colleges and universities in this country will not reopen in September on account of the war. This rumor is baseless. Graceland College, along with the other colleges and universities of the country, will open at the usual time and continue its regular work. To announce this is enough to dispose of the rumor.

But a fallacious notion seems to lurk behind the rumor, and a further word is needed to repudiate it.

That fallacy is that college and university work is not so important, and that its continuance becomes less imperative during war time.

This is a dangerous notion and should be disowned. The very contrary is the truth.

One of the greatest and saddest calamities already obvious as a lamentable result of the war, for European nations, is that the intellectual flower of their population is being destroyed. A great swath of destruction has been cut through the ranks of educated young men who were to form the intellectual leaders of the coming generation. They are gone. The world has lost them. And those nations in the coming years will be by so much the weaker and less progressive, less able to master the future's problems.

It is for us to take warning from this lamentable example. We cannot afford to incur the same risk. We must keep the ranks of our educated men well filled.

We do not know how deeply the fate of war will ultimately spread death in our army. But we do know that the cessation of one year's full quota of educated men at our colleges and universities would be simply one whole year lost in the onward march of progress during the next generation.

We cannot afford to contemplate this. The ranks of the colleges and universities must be kept filled. Science must receive its full annual share of nourishment, and must continue to contribute its full annual share of results. Professors and students alike must not cease to assist in keeping alive the body politic, for science is the breath of life to the community. This war itself is a scientific war, and before it ends we shall need, as the other nations have already found, to continue unremittingly at the task of research and preparation.

That task, though not so sensationally obvious, is as indispensable and as honorable as the task of agriculture and manufactures.

Let us, therefore, fully understand that the ranks of the colleges and universities must be kept filled. And let us carry this message to others. Let each student who has decided to devote himself to military service make every effort that his vacant place in the army of science and learning shall be filled during the coming year by at least one other enlistment

in college or professional school. There are enough and to spare among the ambitious men of this country to do this and more, without in the least detracting from the imperative needs of military service.

Let us make sure, then, that when the colleges and universities of America open in the fall, the ranks of science will not be depleted.

Unless the young people of the church, their parents and friends fully sense their responsibility in the present world crisis and take full advantage of the opportunity offered by the church college we shall be found far behind the world's procession at the close of the war in place of in the front ranks as we should be if we are to perform in an acceptable manner the task Divine Providence has imposed upon us.

GEORGE N. BRIGGS,

President Graceland College.

THE HASTENING TIME--Part 4

BY ALVIN KNISLEY

INDUSTRIAL WORKERS OF THE WORLD

Many men throughout the country having become dissatisfied with the slower methods and milder forms of dealing with the problem continuing to confront us began, a few years ago, to form themselves into an organization with the above name. As it is unfair to judge or to decide against any society or fraternity because of the misconduct of some of its members it would not by any means follow that the violence with which some of the votaries of this novel organization have sought to propagate their sentiments was the necessary fruitage of the organization itself. The fact that Ingersoll was a Republican is no argument that Republicanism is a system of skepticism. The fact that the clever and not-to-be-fooled Tom Watson inveighs against Catholicism and also the foreign missions of the various churches as they are conducted to-day does not by any means establish that the Populist system is to blame, or that such is a necessary ingredient of Populism.

But, when we go to the founders, leaders, or the representative assemblies of any society or organization and they give us to understand that their avowed purpose is one of force, of destruction, if they fail of success in any other way, then we know right where to land them. Then we are scarcely out of the way in imputing their lawbreaking excesses to central and federal contrivance and design. And that is just what the I. W. W. have avowed, and that is just what they have done. Hence, when in Oregon quite recently there came a company of them on steamer from one point to another to make a demonstration, and they were impeded—rather when the United States officers attempted to impede them—

the I. W. W. shot them down seemingly with as little conscience as we slay chickens. In this circumstance it is very evident that we are not out of the way in concluding that their overt wickedness was simply the effect by a few of a cause of the many. We can, therefore, not look to the I. W. W. as a final remedy for the situation complained of, because the Lord says, Vengeance is mine, I will repay, saith the Lord. The Lord told the Latter Day Saints that they were to acquire land in Missouri by purchase, for if by bloodshed "Lo! your enemies are upon you," "as you are forbidden to shed blood," (Doctrine and Covenants 63: 8.) That forcible extermination of the wicked and wickedness, and forcible occupation of the earth will eventually obtain, we cannot in view of the sacred word dispute, but that such forcible extermination and forcible occupation must be resigned to God's omnipotence and not to be assumed by man is equally indisputable.

ANARCHY AS A REMEDY

Anarchy is not constructive, but destructive. It aims at the abolition of government and the removal of all restraints to that extent that each individual might be free to do as he pleases. They have defined their position as follows:

The belief that there must be authority somewhere, and submission to authority, are at the root of all our misery. As a remedy we advise a struggle for life or death against all authority—physical authority, as embodied in the State, or doctrinary authority, the result of centuries of ignorance and superstition, such as religion, patriotism, obedience to laws, belief in the usefulness of government, submission to the wealthy and to those in office—in short, a struggle against all and every humbug designed to stupify and enslave the workingmen. The workingmen must necessarily destroy authority: those who are benefited by it certainly will not. Patriotism and religion are sanctuaries and bulwarks of rascals; religion is the greatest curse of the human race. Yet there are to be found men who prostitute the noble word "labor" by combining it with the nauseating term "church" into "labor-church."

We do not share the views of those who believe that the state may be converted into a beneficent institution. The change would be as difficult as to convert a wolf into a lamb. Nor do we believe in the centralization of all production and consumption, as aimed at by the socialists. That would be nothing but the present state in a new form, with increased authority, a veritable monstrosity of tyranny and slavery.

What the anarchists want is equal liberty for all. The talents and inclination of all men differ from each other. Everyone knows best what he can do and what he wants; laws and regulations only hamper, and forced labor is never pleasant. In the state aimed at by the anarchists, every one will do the work that pleases him best, and will satisfy his wants out of the common store, as pleases him best.

Instead of this offering a remedy it seeks to destroy every remedy proposed. It emanates from a monarchical country where the provocations to that bent of thought are greater than in America. In the first place an anarchist could hardly be anything but an infidel, seeing that the Bible lays so much stress

on government and our duty of submission. Said Paul:

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.—Titus 3: 1.

And, said Peter:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.—1 Peter 2: 13, 14.

The same principle has been enunciated in our times, even in 1831:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.—Doctrine and Covenants 58: 5.

Furthermore we could not have any object in pointing out the philosophy of government, its advantages, the right of society to organize, enact laws for the well-being of the whole, and to require even by compulsion, if necessary, that the minority shall yield. It is true that earthly governments and the rulership of man by man exclusive of God is an abnormal condition of things, but the counsel of the Lord through primitive apostleship, as well as in modern times through his prophet, has been to yield to this condition of things under existing circumstances; that we should seek out good men for officers; that in his absence a government of ourselves by ourselves is better than no government at all. Think of the world suddenly reduced to social chaos, to absolute individual independence, each to do as he pleases—no school system, no concert in road construction, or the construction of any other public works; and if a concert on the part of a given number who voluntarily ally in some public benefit such as a road, no constraint to be exercised upon those who refuse to assist in that in which they are to be alike benefited. Think of murder suspects either to go free or to be found guilty by a mob, the same person or parties to be judge, jury and executioner. The idea is preposterous and we are thus far unrewarded in our quest of a remedy except that we have discovered that everything thus far projected, which we have examined is not remedial.

Yet we are not to be surprised that some enthusiastic weaklings, in their vision of the governmental corruption to-day so widespread would turn their faces from all governments, all man-rulership, and cast their hopes and ambitions toward the no-government plan. Our people in Nauvoo, when all of the office seekers and politicians refused their just wants, when one of fame advised their removal to the Pacific slope, found it expedient to turn their backs to them and say, We will support none of you. But they did not turn to anarchy. They put up a man of their own

whom they could hardly guess would be elected. The nepotisms, the extravagances, the squanderings of hard earned money, the jealousies, grafts, swindles, legalized humbugs, the unnecessary offices created in order to give jobs to political loafers—is enough to set aflame the victims of their impositions. The writer was in a barbershop some time ago where there was a billiard table. The barber complained that he had to pay an extortionate license or levy on account of an inspector who came around from time to time to go through the monkeyshine of seeing that everything was O. K. in regard to that billiard table. Of course that would make a job for some fellow who would rather pull off that stunt than be a hangman. Still that is not as bad as feudalism or slavery, nor is it as bad as when it took a good share of the tithes to collect them in old Ireland.

There can be no question of the existence of respects in which the world is getting better and better, while in other respects it is sinking lower and lower. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The majority sit astride the white horse of passion and are foundered from yielding to a voluptuous sensualism. Few are they who practice righteous restraint. Greed and avarice have unfurled their selfish flag and are bleeding the unwary and unsuspecting. The arm of generosity is shortened with the wide majority. "When the Son of man cometh shall he find (the) faith on the earth."

And so it is, and so it goes. Seventy per cent of the people of this country don't own their homes—are virtually homeless. One per cent of the people of this country own seventy per cent of the wealth.

Is it not high time that God should have something to say on the subject when a people are preparing for his coming? Has he spoken? Hereafter we will take that up. (To be continued.)

While I would not suggest to any man in this country that wholesome and legitimate criticism of public officials be prevented, I would suggest that we try to offer helpful and constructive criticism. Let us not merely carp and find fault. I would not hold an office for one second if I felt that the gag was put upon the people of the United States so that they could not tell me when I was going wrong. I want them to criticize. I never get a chance to read or hear anything else but criticism. I tell you, my friends, criticism, however unfair—and there isn't a country on earth where criticism is so unfair as in America—is wholesome. I prefer any kind of criticism to none, because it keeps a fellow's feet on the ground, and if he has any tendency to "swell up," it will prevent him from "busting" in short order.—W. G. McAdoo, in an address in Des Moines, Iowa, May 21, 1917.

O F G E N E R A L I N T E R E S T

ESTABLISHMENT OF A JEWISH REPUBLIC

[When one of the brethren at the office here read the following article he began singing the old song which has ascended from many a joyous throat, No. 279 in the Hymnal, which runs like this:

The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.

The Lord is extending the Saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding,
The veil o'er the earth is beginning to burst.

We call in our solemn assemblies, in Spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.

Of course it's only a prediction based on the fact that these men are to visit Egypt and Palestine, but John Callan O'Laughlin's article in the *Chicago Herald* of June 23, quoted as follows, excites much interest in the minds of all Saints who have thought seriously along these lines.—
[Errors.]

President Wilson is giving serious consideration to the Zionist recommendation that one of the war aims of the United States shall be the establishment of a Jewish republic, with Jerusalem as the capital.

Ostensibly the commission, consisting of Henry Morgenthau, former ambassador to Turkey; Major Felix Frankfurter, U. S. A., and E. W. Lewin-Epstein, connected with the Zionist movement, is en route to Egypt and Palestine for the purpose of aiding suffering Jews, and especially those, numbering about one thousand, who are naturalized American citizens.

SMALL PART OF DUTY

This, however, will be only a small part of the duty of Mr. Morgenthau and his associates. As a matter of fact, they have been instructed to make a thorough investigation of the situation of the Jews in Palestine and neighboring sections of Turkey, and to follow carefully the campaign against the Turks and Germans which the British are conducting.

The reports the commission will make will be of the utmost value to the president in guiding him as to the character of terms he will fix as conditions for the settlement of the war.

Every nation is concerned about the Jewish problem and is anxious, once and for all, to free Jerusalem from Turkish misrule.

DRIVE FROM TWO SIDES

A British military expedition now is operating toward the city where Christ suffered, and it is expected that within a comparatively short time it will be rescued from Turkish control.

Two British expeditions are moving against Turkey from the east, one passing through Mesopotamia and the other from Egypt along the eastern shore of the Mediterranean.

Eventually, if they compass it, these expeditions will meet; but that is a long time in the future, in view of the desperate resistance the Turks, aided by the Germans, are making.

It is important, of course, that the military campaign which the British from the south and the Russians from the north are carrying on shall have success, since that would have a tremendous bearing upon the end of the war.

SEEK DESIRES OF JEWS

With this ultimate result, however, the Morgenthau commission will have no concern. It will be their business to aid the Jews in every way they can; to see that those who are suffering shall get supplies which American men-of-war were forced to unload at Alexandria, Egypt, and enjoy the benefit of the \$10,000,000 relief fund which has been collected in the United States, and, finally, to ascertain the desires of the Jewish people with reference to their future political condition.

It is apparent to the president and others in Washington that a Jewish state could not stand alone. It will have to possess the moral and perhaps political support of a strong nation or nations if it is to live.

UNITED STATES WOULD GIVE GUARANTEE

It was suggested recently from London that control of Palestine, once it has been wrested from the Turks, shall be turned over to the United States.

This Nation, it was pointed out, is free from any entanglements in the near east, and it could be depended upon to pursue a thoroughly unselfish policy in connection with the administration of the territory.

The president and his cabinet, from all reports, have no intention of taking possession of territory so far from the new world. In view of this determination the plan has been advanced that the Jews be permitted to form a republic, the independence and territorial integrity of which shall be guaranteed by the United States and Great Britain, and if Russia, France, and Italy so desire, by them also.

It is a reflection upon the paucity of human ideas

that this guarantee proposal should be advocated; for Belgium enjoyed similar guarantees and they were ruthlessly violated by Germany.

In this case, however, attention is drawn to the fact that the signers of the agreement will be nations who are fighting to uphold the principle of the sanctity of treaties and that there is no likelihood that they would violate their pledged word, however great might be the temptation.

THE JEW AND THE WAR

[The following summary of an address by Rabbi Samuel Koch appeared in *The Seattle Daily Times* for May 7. It will be noted that he believes that Palestine under English suzerainty will mean the defeat of Zionism.]

Rabbi Samuel Koch spoke on "The Jew and the war" in his sermon delivered Friday evening at the Temple de Hirsh. The war, he said, is indeed a world war as far as the Jew is concerned. His sermon follows in part:

There are more than 600,000 Jews at the front according to Zangwill; 350,000 are in the Russian armies, 170,000 in the Austrian, 50,000 in the German, 20,000 in the English, not counting those in the colonial contingents nor those in other camps such as the Italian, Serbian and Turkish.

And though the Jew is giving his life, countries for whom he gives it, England and Italy excepted, have shown him scant courtesy. Russia with one sixth of the globe in an unbroken section as its territory, has crowded the Jew in a pale smaller than it was a century ago when he was only one fifth as numerous, although the pale could be drained of its population by placing one Jew to the square mile in the Siberian vastness and hundreds of thousands of square miles of territory remain unoccupied. And yet upon the declaration of war thousands of Jews in procession marched forthwith to the palace in Petrograd to offer themselves to mother Russia. And similar incidents occurred in Warsaw and elsewhere. Nor was the Jew eligible to the army before the declaration of war. His was the only group from whom only sons were conscripted.

PROMISE IS REASSURING

The scene of the bitterest conflicts have been in the territory that constitutes the pale. Two of the despoilers of Polish nationality glare across the pale at the third; and whether the German makes for Warsaw or the Russian for Austria, it is the Jew who is trampled under foot. Three million Jews are homeless and literally starving and the remaining 3,000,000 are economically ruined.

The promise of the war seems reassuring for the Jew. How can peoples fight for liberty and win it, and not give the Jew fair play? How can they, that is, unless nations are again shamefacedly to let the

parties to the new covenant disregard their pledges as Roumania did in disregarding the conventions of the Berlin congress as they affected the Jew?

Palestine under English suzerainty seems a possibility, and the Jew will be interested in the cultural opportunity afforded. But this does not mean the triumph but the defeat of Zionism. The political commonwealth on which its theory and eloquence have been expended falls into desuetude with the triumph of the cause of the Allies.

UTAH TEACHING ON MARRIAGE

[The following is from one of the journals published by the dominant church in Utah, and clearly sets out some of their present beliefs on the marriage question.—EDITORS.]

All the works of God receive the impression of eternity. We are told in Ecclesiastes, the third chapter and fourteenth verse, that whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it. So marriage must be forever. We believe that the first marriage was not for time alone, but for all eternity. Marriage is spoken of as the "New and Everlasting Covenant." In the other churches the members are married for time only; but in our church the members are married not only for this life, but for the life to come also. The commandments of the Lord are that we should be married by the law for time and by the priesthood for all eternity.

To the Latter Day Saint salvation is not complete without marriage, and that in the temple. The union of man and wife must be sealed by the priesthood in the temple of the Lord. The marriage ceremony must be performed by some one who has authority to act in God's stead. We are filled with joy when we realize that if our marriage has been properly attended to here upon earth, it will be binding in the resurrection. The Lord has told us that whatsoever is bound on earth shall be bound in heaven.

The wife in connection with her husband holds the priesthood. She shares with him the blessings, rights, privileges, and promises of exaltation that are given under the priesthood.—*Young Woman's Journal*, May, 1917.

THE SUNDAY SCHOOL AND THE WAR

[The following question was submitted to the superintendent of the General Sunday School Association, G. R. Wells, and it was published with the accompanying answer in the Sunday school department of the *Autumn Leaves* for June.—EDITORS.]

Q. What should be the attitude of our Sunday school toward the conflict now going on between the United States and the Central Powers?

A. As individual citizens our duty is clear—we must be loyal and stand at all times against the countries that are at war with our own. If all Sunday school and church people are loyal, as citizens, it follows that the church members of any country are found standing by their country, whether in Germany, France, England, or America; *but their allegiance is not in the capacity of a church, but as citizens.* As members of God's church, we make war against no country or church except it be that great common enemy, the kingdom of the Devil, and in this warfare "there can be no furlough granted till the summons home be heard." Ours is not a national church—it is a world-wide church. "God so loved the world"—not this nation or that nation, Germany or America, but the whole world—and loved it so much that he gave his only begotten Son to die that we might have the best plan of life and government the world ever saw. Let us confine our efforts in Sunday school work to teaching and living that divine plan. Ours is not a carnal warfare.

GOD ANSWERS PRAYERS TO-DAY

It should not be our purpose or desire to find fault with any man's religion. It is better to be wrong, and desire the truth, than to have the truth and be untrue to it. God did not call me to take issue with the religion of my fellows. I would not be an iconoclast. If I understand my mission aright, it is to bring a message which is constructive, which leads men into a better life.

If I bring you the truth, and what I say appeals to you, it is easy to see how you will make the comparison between right and wrong, and you are benefited as a consequence. If I make this comparison for you, it will not have the same effect. You may become offended and driven from the truth.

AFFIRMATIVE GOSPEL

Jesus taught an affirmative gospel. His words were inspired by truth and love. Some of the greatest defenders of the Christian religion were big, honest-hearted men who opposed the truth with all their might when they first came into contact with it. Some have gone so far as to encourage mob law, while waging war on the disciples of Christ. They were wrong, but they were honest, and when shown the error of their way, they came over like manly men, and gave their lives as a sacrifice for their ideals.

As representatives of the Christian church we must be true to the teachings of Jesus, and not seek to avoid the responsibility which rightly belongs to us. It is wrong to accept the gospel of Christ and its wonderful promises, and, when asked if we believe in this gospel and its application to the present day,

to say that only a part of it can now be applied. Our Master said, "Lo, I am with you always."

Referring to his great commission to his apostles Jesus said: "Go ye into all the world and teach this gospel to every creature, and he that believeth and is baptized shall be saved; and he that believeth not shall be damned, and these signs shall follow them that believe; In my name they shall cast out devils, they shall speak with new tongues, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

CONDITIONS IMPOSED

These promises are made upon condition that we obey the teachings of Jesus, and we are forced to the conclusion that God is willing to answer our prayers to-day, and if we do not receive a response as a result of our prayers, it is undoubtedly because we are not keeping his commandments.

To say that these things are not for us is to turn honest men into the ranks of infidelity. If we affirm that God is true, and that he is an unchangeable being, and that if the gospel is obeyed the promises all will be made good, we will hold our own people and will convert the infidel to Christianity.

Study carefully the words and the messages of Jesus. Then determine in your own mind what God requires of you to-day.—T. W. Williams, in *Sunday Morning Index*, San Bernardino, California, June 17, 1917.

THE USHER'S JOB

[The following from the department on "Church efficiency" by Cecil J. Sharp, in the *Christian Standard*, is worthy of more than passing notice.—EDITORS.]

The general idea that an usher is merely one to show people to vacant seats, is an idea that sadly needs to be revised. The head usher should be an expert in church work. He comes more personally in contact with each individual in the audience than the preacher. Many times the impression that a newcomer gains of the church, and his attitude toward the church, is determined, not by the preacher, but by the ushers. The head usher should know the people personally. If there are any he does not know, he should immediately come to know them by face and by name. He should be a representative man of the church whose life in the community commands respect. Less harm can be done by one poorly chosen elder than by one poorly chosen head usher. The general populace may not know who the elders are but they know who your head usher is.

Next, the usher must not only usher, but he must know and be entirely in sympathy with the plans and methods of the preacher. He must not only seat the people, but he must seat them wisely.

He must be tactful and pleasant, but a commander

who can get the people to do what he wants done. He must be alert to everything that may add to the people's comfort, and show them the church's thought for their comfort. He must be wide-awake to everything small and great that may arise to distract attention. He must know what to do, do it, and do it without making more disturbance than the disturber. Is your head usher instructed to know what to do if a baby cries, if some one faints in the audience, if a fire should break out, if an intoxicated man should show up inclined to talk, or if a fanatic should make himself prominent? Do you have a nook or corner with rocking chairs, to which a mother could be shown with a persistently crying baby? Would your head usher quietly be on the job with a glass of water as first aid for a crying baby in a hot-weather audience?

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Neb.

The Power of the Mother in the Home

Sometimes when a multitude of thoughts press into our minds, some one of them will stand out clearly, demanding recognition and expression; and when we try to express it, words come so fast we can scarcely write them down or keep pace with them—so strong is the power of the thought!

Some time ago, it was my pleasure to attend a parent-teacher convention held in our city, and I carried away from that meeting, one thought that has remained through all the weeks and months that have intervened. Hundreds of our school-teachers were in that audience, and at the opening of the meeting, one of our Kansas City ministers was called to the platform to give the invocation. Woven into that prayer were these words: "We thank thee, O Lord, for our place in the world's work! May we fill it wisely and well!" I left that meeting, stirred to the very soul, not only by the expression in the prayer which I have mentioned, but by the many splendid thoughts presented in the addresses which followed it. There were men and women there who had found their places in the world's work, and who wished to fill those places, wisely and well. As the days went on, and I turned this thought over and over in my mind, I reflected upon the hundreds of people who have lived and died and had no definite place in the world's work, no satisfaction from achievement, no particular task accomplished, and my heart went out in sympathy to those whose talents had never been discovered or used. Then I thought of those who are living now, who are seeking to find their places in life, in the universal scheme, in the work of the world, and are wanting, as you and I are wanting, to fill that place wisely and well.

It is because I am hoping to be of help to some one who may read this—help him to find his place in the world's work, in the line of march of the Lord's army, that I am trying to express my thoughts here and now.

The Master spoke of talents, but left the development of them to us, knowing well, no doubt, that we would not all use the same methods in working out the conditions that govern our lives and the lives of those under our care. He seemed to know, too, if we may judge from the reading of the parable, that there would be some who would hide their talents and

fail to use them to better their own condition and that of those around them.

I think we might safely divide the human race into three great divisions when we speak of talents. In the first we would put those who are hiding their talents, have depended upon others to take the initiative in all things, have just stood by and looked on, but taken no definite part in life's work. These are not the burden-bearers, so for convenience we might call them the "leaners."

In the second division we will put those who have grown and developed from the first moment of life, who have not ceased to study when their school days were over, but have continued to acquire, to develop along educational, moral and spiritual lines. These sought their specialty—found their talents. In the business world we find these as the executive heads of great moneyed concerns of the day, the specialists in the medical world, in science, and in our church we find some of them in the pulpits, some as executive heads of various auxiliaries and committees, some in our music department, as masters of the organ, violin or voice. These are our specialists, our big men and women, who are pushing the work on and on, never finding time to rest or look behind, but are always found with eyes to the front, seeking with all their powers to build up Zion. They are the lively stones—the "doers."

The third class is larger than either of the others, if I do not mistake the conditions, and it is about these that I wish particularly to tell you. In it are found those who have been started wrong, whose education has been along false lines, through ignorance on their own part, or in an effort to please their elders. These are the ones who grope about, retrace their steps, and when finally are upon the right path, mount slowly upward, step by step. In this class we find the professional man who really has mechanical genius, and but very little professional ability; we find the woman who spent her girlhood days at the piano to please her mother, when she much preferred a pen in her hand—the girl who should have specialized in English and composition; we find, too, those who have gotten a late start in life because they were misunderstood. These are the "misfits," seen constantly about us, struggling along aimlessly, because they have not found their correct places in the world's work.

I wonder why parents continue to make mistakes of this kind; I wonder why they do not seek to better understand their children, to study them, and determine, if possible, their particular gifts and talents, in order to foster and develop them. I wonder, but I cannot be satisfied. This mistake of starting a child out wrong is being done every day in the homes of the thoughtless, trying to develop talent which is lacking, and shutting eyes to the talents which do exist, crushing, thereby, the God-given right to be happily adjusted to the world and its work. I have been thinking a great deal about these crushed talents, these stifled hopes and ambitions. Can we find a method of reviving them, do you think? Can we locate them, especially when the possessors have grown to manhood and womanhood, and have been educated along other lines—lines for which they have had but little or no natural ability?

Sometimes we find peculiarly well-balanced persons who have learned to do certain things so well that they plod along, thinking they have found their work, just because they can do it well. But is it their work? Do they fit the situations exactly? Do they bring to their tasks, daily, that enthusiasm which marks the performance of work which is dearly loved? Or do they bring mechanical skill, only? If their work is of the mechanical sort only, they are misfits and could wisely retrace their steps, discover just where they left the

path of their real bent, return there and begin over again, even if it takes them back to the days of their childhood.

Somewhere I have read that the thing you like best to do, is the thing for which you have natural ability—your talent, if you please, your one line of specialization. Notice, it is the thing you like best to do, not the thing you have learned to do best; it is the thing you would choose above all others, were you given your choice in the world's work. This is the secret of specialization; all of our great specialists are doing the things they like best to do. Our great artists would not make good surgeons, neither would our great musicians make good ministers. Each one for his own specialty; better a good blacksmith than a poor lawyer.

There is an idea altogether too broadcast in the world at this time, that some work is delightful and lovable, and other work not so. A certain great philosopher tells this amusing tale about himself: As he sat in his study working one morning, he looked out of the window and saw a man breaking up stones in the pavement. Hour after hour, as the philosopher set down words on his paper, the man in the street continued to ply his pickax. The philosopher felt so sorry for the man that at last he could stand it no longer and he hastened out to him and said, "What do you think about all day, as you keep on, hour after hour, breaking up those stones?" The man stood up, leaned his pickax against his hip, spat on his hands, rubbed them together, and said, with a grin, "Breakin' stones!" and lifted his pick again! The philosopher withdrew to his study, a happier and wiser man, realizing that each man gravitates naturally to the work he enjoys thinking about. This little story seems to illustrate the point I wish to make, that every human being has a definite place in the scheme of things. It may be a tiny place now, perhaps it is to be a tiny place always, but at least it is a place, one no one else can fill so well, and the individual who fits into it exactly will be as a strong link in the universal chain.

Oh, if all mothers could perceive the importance of the places they fill in the world's work, if all could realize "what a holy charge is theirs, with what a kingly power their love might rule the fountains of the newborn mind." I am sure that there would not be so many pitiful "misfits."

Tennyson tells us that "the bearing and training of a child is woman's wisdom." Billy Sunday puts it like this: "A mother is a partner with God in the creating of a soul." It is when a woman feels the touch of a baby's fingers she most senses her great responsibility, and, in too many cases, must regret the inefficiency of her training and preparation to successfully meet that responsibility of motherhood, of "co-partnership." Then indeed, she understands that she has put childish things behind her and can say with the poet:

"Life lies before me; but shut is the door
On all my childish days! No more, no more
Shut, then, the door, but leave a little crack,
So be it, Lord; I know that all is right;
I would not alter it, nor shirk the fight;
Shut, then, the door, but leave a little crack,
That when I meet a child, I may slip back!"

Could anything be more beautiful than that? For it is our children that keep open the door to our own childhood days; and as those children grow and develop, memory carries us back through strange countries into the years that have gone, and brings home to us again the lessons we learned at our own mother's knee. As mothers, then, let us strive harder to understand our children better; let us try to recognize the talent given to each, and assist in its best development, knowing that the church has need of it, each in his own

place in the work of Zion. Instead of training for "misfits," let us get a wider, clearer vision before us and train for specialists. I like to think of the children of this church as a great army, bearing banners of righteousness, with heads up, shoulders back, eyes to the front, every foot keeping time to the music, each one finding his definite place in the line of march, all moving forward to victory! So may they come, marching in the army of the Lord, eschewing all evil, and finally be gathered safely into the fold, without the loss of one soul!

LULA M. SANDY.

KANSAS CITY, MISSOURI.

Our Religio President on the Boy Movement

I am indeed glad that something is going to be done about this boy question. I wish I could have remained at conference in order to be present at the meeting called to discuss this proposition. I suggested last year that this matter be looked after by the Religio society of the church, just as the Woman's Auxiliary was looking after the Oriole movement. This did not seem to meet with favor from all sides, but, be that as it may, we want to help the movement along all we can, for we feel the need of looking after our young men. The Religio is going to make a stronger appeal to the boys than heretofore, and to try to be a real training school, where we may teach our young men to be interested and efficient in church work.

I have looked up different books on this subject in other churches, etc., and find that there are many good books, ideas, and organizations already in existence from which we ought to glean much valuable help. John Alexander, and Forbush have splendid books on this subject. We must appeal to the boys by giving them something to do, as well as teaching them what not to do. Action is one of the main-springs of their natures, and we must learn to recognize this and provide the right kind of outlets for this surplus energy. If we do not do this we may expect to lose their interest and eventually the boys themselves.

I am sending a copy of the constitution under which the boys club we had last summer worked. . . . Will certainly be very glad to cooperate with the committee in any way that we may be able, to further the interests of our boys. Shall be glad to know of the progress you make, if it is convenient.

Sincerely,

SAINT LOUIS, MISSOURI.

G. S. TROWBRIDGE.

A Pleasant Voice from the South

Bay Minette, Alabama.—Your article in HERALD for June 13, "Use them, or lose them" expresses my ideas on the boy question. I have seen the need for organized effort in this direction for some time; the organized classes or the teacher's one, have failed to fill the bill so far.

There is much in the Boy Scout movement our boys should know, as well as others. Why not take the best of each one, and blend it so as to get an even balance of material and spiritual good, making it a distinct Latter Day Saint organization? The boys might be called "Our Minute Boys," or the "Ever Readys,"—something to appeal to them, as the name "Oriole" appeals to the girls. As the Oriole circles are Latter Day Saint organizations, so I think the boys' organization should be our own. . . . If I can be of any help to you, consider me at your service.

Very sincerely yours,

NORA WARR.

Report of Superintendent of Educational Department--1916-17

The educational department work, as outlined in the Year Book, has taken a decided step forward during the last few months. The reason for the late development lies in the fact that the method of procedure, entirely new to all locals throughout the church, had to be worked out in a deliberate and systematic way by the superintendents, much time being spent in explaining the aims and purposes of the department.

Twenty copies of a paper giving a general review and explanation of the work of this department were sent to Mrs. Etzenhouser in July, 1916, to be used in presenting the work at various reunions during the summer and fall of 1916.

Articles, at least six in number, have been furnished to Sister Audentia Anderson by Sister Bertha Mader, superintendent of the home economics department, for publication in the auxiliary columns of the HERALD during the year. Sister Lydia Thomas Wight, superintendent of mothers and teachers' problems, has sent four articles, and has four more ready to send for publication also. I have had published three articles of a general nature endeavoring to explain more fully the real scope and breadth of our work, and urging our sisters to become interested in some sort of study.

Sister Wight is at present preparing a form letter, to be mailed to all district superintendents, urging organization of classes, and preparations to observe "baby week," in a profitable way. This letter also contains suggestions for programs, and sources for obtaining information and material. She has sent books into one home, and a year's subscription to one sister who wished to carry on work with nonmembers.

Sister Mader has prepared a form letter, describing in detail her work, and giving suggestions for organizing classes, but owing to a delay in getting it printed she has been unable to send it out.

I have sent two form letters to all presidents of locals of which we have record, one of a general nature, the other giving specific direction in the organization of classes and in taking up some sort of study. Judging from the numerous responses received to these letters, they have been productive of some little good, at least.

Early in the spring of 1916 three classes were organized in the Omaha Branch, under my personal direction, one in sociology, one in literature, and one in child study. Since then the sociology class has begun the study of their second textbook. A new study class has been recently organized there.

The Kansas City Stake has a culture class, in which eight or nine classes taking various subjects are enrolled. The membership numbers about eighty.

The educational work has been enthusiastically carried on in Lamoni, classes under Graceland instructors and others being well attended.

A remarkable interest is being shown in the Independence and Holden Stakes, in our work. Classes studying sex hygiene, psychology, home economics, child study, and storytelling, have been reported.

At least one hundred letters have been received by the various superintendents of this department during the year, asking for information and help. These have all been given careful consideration, and answered to the very best of our ability.

I have made talks on the educational work and its aims in Independence, at the Lamoni reunion, at the Kansas City Stake convention in October, and the Holden Stake convention in February. I have also met with various branches in

the Kansas City Stake, urging them to take up some sort of study.

We sincerely hope that this department will make a much more pronounced growth during the coming year, and that at next conference we may hear that at least one class has been organized in every branch of the church for the purpose of study.

HELEN SILSBEE SMITH.

KANSAS CITY, MISSOURI.

HYMNS AND POEMS

Selected and Original

Entering That Broader Sphere

(Written in memory of Apostle James E. Kelley.)

So young to go, so richly qualified
To serve the cause for which the Savior died;
So brilliant and so masterful of mind,
So lovable, so dauntless, yet so kind;
Why is it, Lord, that such a one as he
Is called from service, leaving such as me?

So many friends he had who loved him here,
So many reasons why we held him dear,
So many hearts made sad, so many tears,
So much regret, so many un-lived years;
Why it is, Lord, with so much work to do,
That such a man of men is called to you?

Methinks were I but worthy now to hear
Thy gentle voice (for surely thou art near),
I'd understand what seems so strangely sad,
And, understanding, be not grieved, but glad!
I'd understand this friend is not recalled
But only to a greater service called.

I'd see him entering that broader sphere
Unhampered by the ills that hinder here,
Where those rich talents may record their worth
Far more effectively than here on earth.
I'd see him happy in his home on high
And then, dear Lord, no more would ask thee "why?"

GEORGE A. KELLEY.

Shepherd of Tender Youth

(This beautiful hymn is taken from the third book of Clement of Alexandria, and is said to be the earliest known hymn of the Primitive Christian Church. From the *Christian Herald* of May 1, 1895.)

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways:
Christ our triumphant King,
Join in thy name to sing,
And our dear children bring
Shouting thy praise.

Most High and Holy Lord,
Glorious revealing word
Healer of strife:
Thou didst thyself abase;
That from sin's deep disgrace
Thou mightest save our race,
Giving us life.

Thou art our Great High Priest;
 Thou hast prepared the feast
 Of holy love:
 In all our sin and pain
 None call on thee in vain;
 Help thou didst not disdain,
 Help from above.

Ever be near our side
 Allwise and mighty Guide,
 Our staff and song;
 Jesus thou Christ of God,
 Taught by thy living Word,
 Lead us where thou hast trod,
 Make our faith strong.

Thus now and till we die,
 Sound we thy praises high,
 And joyful sing.
 With all thy holy throng
 Who to the church belong,
 Join we to swell the song
 To Christ our King.

Our Flag

Pray what do you see in Old Glory,
 As the banner is flung to the breeze,
 As it waves o'er the homes of your loved ones,
 As it proudly sails over the seas?

As its stars gleam out in the distance,
 And its folds of the Red, White and Blue
 Are waving their greetings of welcome,
 Pray what does it mean to you?

Does it mean a sweet hope for the future,
 A people from bondage set free,
 As when at the dawn of the morning
 Our fathers the banner could see.

Does it mean a sweet symbol of liberty,
 That breathes of the soul of its God,
 That proudly floats over a Nation,
 The best that man's foot ever trod?

Does it give you a thrill at your heartstrings
 Wherever Old Glory's unfurled,
 Do you wish that the banner was waving
 The length and the breadth of the world?

Are you proud of the name of Old Glory,
 Are you proud of the Red, White and Blue,
 Are you proud of its glorious emblem,
 Pray what does it mean to you?

MRS. OLIVER DEAM.

The Creeds of To-day

The creeds of to-day are now drifting away
 From the gospel that Christ taught of yore,
 Tho' unchanging and true, it will no longer do,
 Thus they're drifting from heaven's bright shore.
 When we think of the creeds, and their conflicting deeds,
 As compared with the old gospel way,
 We oft' wonder when they'll return once again
 To that gospel restored in our day.

The creeds of to-day oft' remind us some way
 Of the time when Mary was found
 At dear Jesus' tomb with her heart full of gloom,
 As weeping, she knelt to the ground.
 Angels asked why she cried, then in haste she replied
 "They've taken my dear Lord away";
 Now measure the creeds, as the sacred word reads,
 Pray, where have they laid him to-day?

The disciples of old, in the Bible we're told,
 Turned away from the Lord in his day,
 'Twas a most grievous task for the Savior to ask
 Of the Twelve, "Will ye also go 'way?"
 How happy then! our dear Lord must have been
 With the words, "Lord to whom shall we go?"
 And to-day, praise his name, we should answer the same,
 Lord, thee will we only follow.

"All truth" is the creed that will now safely lead
 To the church where Christ doth abound;
 As the wise men of old, by the star, we are told,
 Were led to where Jesus was found.
 God's word is the star, which will guide from afar,
 Till truly with Jesus we'll be,
 And redeemed we shall stand, yea upon his right hand,
 When we meet in eternity.

J. CHAS. MAY.

The Gospel

(Tune: "America.")

Blest gospel, 'tis of thee—
 Herald of liberty—
 Of thee we sing.
 Like to the heavenly dove
 They message framed in love
 Was sent by God above
 Sweet peace to bring.

Through ages dark and drear
 Thy light did not appear;
 It shone not forth
 Until by God's command
 It burst over Joseph's land,
 Restored by angel hand
 Once more on earth.

Now with its message plain
 Restored to earth again
 God's servants rise;
 Proclaim with liberty,
 Its saving quality,
 Clothed with authority
 Preach and baptize.

Again the holy dove,
 Sent by our God above,
 Descends from heav'n.
 Once more in all the lands,
 By God's direct commands
 Through laying on of hands
 The Spirit's given.

ERMINA PERKINS KEARNEY.

Of all earthly music that which reaches farthest into
 heaven is the beating of a truly loving heart.—H. W. Beecher.

My Bit of Blue

To my snow-white bed, whence I cannot stir,
Comes a glimpse of the great, wide world,
And 'tis mine, all mine, to admire, to love,
Sunny hillsides, or grass, dew-pearled,
And a-top is my bit of blue.

There are wind-tossed trees where the birdies dwell
So secure in their precious homes,
Happy households they, with their fledglings wee,
And their bursts of cheery tone,
And a-top is my bit of blue.

'Cross my bit of blue, skim the chimney swifts;
And a great black crow flaps by;
It is high, so high, sails the light-winged hawk!
Wond'rous airships of my sky;
Peace-plains of my bit of blue.

On my blue sky-sea sail the white cloud boats
Bearing angels, methinks, away,
From this house of love where they minister
To the suffering ones each day,
Ah, I bless my bit of blue.

Find your bit of blue in this wide, wide world,
It is yours; none can say you nay.
Find refreshing vales or the sun-kissed slopes,
That will cheer you along the way,
Find, oh, find your bit of blue.

(Written by Ethel I. Skank at the Independence Sanita-
rium, June 21, 1917.)

LETTER DEPARTMENT

"God Moves in a Mysterious Way"

The announcement of the death of Apostle James E. Kelley in the last issue of the *HERALD* was not a surprise to the writer as we have anticipated his demise for some months. We were impressed with the thought time and again last spring during our quorum sessions that our beloved brother would never again meet with the brethren of his quorum. He will be greatly missed by his colleagues in their councils. His many spiritual prayers and eloquent speeches will not soon be forgotten by his associates. He was a wise councilor, and had the moral courage to stand for his honest convictions; he also possessed the qualifications that eminently fitted him for the office of an apostle.

We surely admired the wonderful patience that he displayed in suffering, and his willingness to render assistance to others, whether old or young. He has displayed those noble traits of character since I have known him. I carried him in my arms when he was but a few months old, thirty-seven years ago. His parents moved to Kirtland when he was a small child, hence he grew up to manhood here, and was baptized almost under the eaves of the old historic temple. He had very many friends here in the East who mourn his departure. Our loss was his gain, as we feel certain that his spirit is at rest in the paradise of God.

Very many of the Saints think it strange that he was taken away from his family and the church while so young in years. Dear Saints, Brother Kelley is not the first young man that the Lord has taken unto himself. The saying

that, "God moves in a mysterious way his wonders to perform" is just as true to-day as it ever was.

Nearly four years ago while located on one of the Society Islands about five hundred miles from Papeete, in company with Brethren C. Edward Miller and Charles May, and surrounded with native Saints who had gathered at this particular island to dive for shells and pearls, I had a dream one morning in which I was shown that the first break in the Quorum of Twelve would be by death, and it was made known unto me that our late Brother James E. Kelley would be the one whom the Lord would take from us. I was given to understand that the Quorum of First Presidency would not be filled until after the death of Brother Kelley. It was also made very clear to my vision that many other changes would take place in the leading quorums of the church.

During our sojourn in Independence last spring, I with others of the brethren prayed earnestly to the Lord to fill the vacancy in the First Presidency; however, the dream that I had on the island of the sea was brought to my mind very forcibly. Hence, I could not drive away the thought that before the First Presidency is filled there must be a break in our quorum by death ere the Lord will fill the vacancy in the First Presidency. Well, the break has come in the Quorum of Twelve, and that by death. I feel to say from my heart, "God's will be done." We should, therefore, bow with holy reverence to the will of him who doeth all things well for those who put their entire trust in him. I can assure you, dear Saints, that many changes will take place in the church under the guiding hand of almighty God, and many of us will be greatly surprised when that time comes. Therefore, let us try and be prepared for the wonderful changes which must take place in the due time of the Lord. Very many trying and fiery trials await us in the near future, and only those who confide in our heavenly Father will receive of his comforting Spirit and his protection while passing through the unpleasant experiences that confront us.

I pray the Lord to comfort the hearts of the loved ones of our late Brother Kelley in their deep sorrow, and all others who are passing through a similar ordeal.

With best wishes for all of God's people, I remain your brother in the great conflict.

GOMER T. GRIFFITHS.

KIRTLAND, OHIO, June 20, 1917.

A Word from Honolulu

I am receiving letters from parents whose sons have enlisted and been sent over here. There are thousands of additional soldiers expected, so possibly additional letters.

I will gladly hunt up boys who may come over here if parents will give me the necessary direction. If possible inform me to what fort your son has been sent. If in the naval service, send them my address, so arrangements for pass may be made.

The church is located on King Street, near Thomas Square. There are a number of soldiers coming to our services, and any additional visitors will be warmly welcomed. Preaching service, 11 a. m. and 7.30 p. m., Sunday school 10.45, Religion at 6.

C. EDWARD MILLER.

HONOLULU, TERRITORY OF HAWAII, Mission House, Miki Lane, Kalakaua Avenue, Telephone 4464.

A letter from Brother George W. Robley, who writes from Malone, New York, says: "I shall be glad to hear from any of the Saints or friends living outside branch limit in the New York District who believe that opportunities for preaching may be possible in their vicinity. Address me at Malone, New York, or Thornton, Rhode Island."

From Here and There

Brother Robert Fuller desires his friends to know that he has come to Lamoni to reside and would be pleased to hear from any of his former friends.

The Eastern Iowa conference at Muscatine on the 23d and 24th is reported as being a good spiritual conference. Meetings are being held each evening during the week following.

Church Recorder C. I. Carpenter went to Magnolia, Iowa, in the Little Sioux District, on the 26th, to help them establish a new loose leaf district record system.

Any of the Saints and friends in central Oklahoma who would like to hear the Word should correspond with James M. Smith, of Holdenville, Oklahoma. He will be glad to hear from them.

A line or two from C. Edward Miller says he is to take a trip (perhaps has by this time) over to Hilo, on the island of Hawaii. He was glad to have the opportunity of seeing the volcano there.

In a communication from James A. Morrison he addresses the Saints of the Owen Sound District as follows: "Owing to certain changes in my work it has been found necessary for me to remove to Kincardine. We trust that the Saints will continue to give heed to the temporal law and thereby receive the blessings God has in store for the faithful. My address will be Kincardine, Ontario, until further advised. James A. Morrison, bishop's agent for Owen Sound District."

A circular letter is being sent out by Daniel Macgregor, the first assistant superintendent of the General Sunday School Association, inquiring of all district superintendents as to material for local field workers. We can only hope there are many with the qualifications which are sought: "1. One whose heart and soul is absorbed in Sunday school work. 2. One who is sympathetically in touch with children and who as per consequence will make a good recruiter. 3. One enlightened as to the working of the school and the association in its various departments. 4. One who can and will find the opportunity to move out into the district, organizing new schools and encouraging the established ones."

The preaching on the Temple Lot at Independence on June 19 was by Walter W. Smith, on the redemption of Zion and by what means attained. The text was: "Out of Zion, the perfection of beauty, God hath shined." "At the same place," writes Sister Abbie A. Horton, "were lectures given by William Clow, from the south side, Clarence Wheaton of the Church of Christ, L. E. Hills and C. E. Guinand, and every evening promoters of the latter-day work are listened to by small but attentive audiences." Sunday school attendance on the 24th was 878. A. W. Smith was present and spoke in a definite manner concerning the Christmas offering fund. The establishment of a storehouse was dwelt upon by J. A. Koehler in the morning address. Red Cross work is gaining ground in Independence as elsewhere, all classes and societies participating.

LLANELLY, WALES, June 4, 1917.

Editors Herald: Our West Wales conference has just passed. Attendance to the business session was small. The services of Sunday, May 27, were of a spiritual character and were enjoyed by all. We missed the presence of our aged brother, John Harvey, of Llanelly, who had passed to the other shore a couple of weeks prior to the convening of conference. He was an elder for many years and had lived to the age of eighty one. Local papers made note of his

death and gave a brief history of his career as a man who had been active in the development of the Gwendraeth Valley in the mining circles in his younger days. The funeral was a large one, conducted by Brethren T. J. Picton and Dennis Lewis; several other ministers spoke briefly as to the character, work and worth of the brother. We miss him as he was a constant Saint, the last of the old school in Llanelly. There is no brother left there now to hold up the work.

There are signs of progress at various points. There are signs, too, that we need such a development in our brethren and sisters, that the branches may not overgrow the roots. We are conscious that we have a grand and ennobling cause and that in these days of peril, judgment, commotion and uncertainty much effort and skill is needed, together with the constant companionship of the directing Spirit.

Truly we need energizing; inactivity means death. If we think to do the Master's bidding, we must indeed have a live religious fervor. So many tell that they know the work is true. My brother and sister is that all? That great knowledge brings with it responsibilities that we must study to discharge among ourselves, as well as what it makes us, debtors to the divine command, "He that is warned let him warn his neighbor." There has been one active brother added recently at Aberaman, two at Neath. We need more to help us roll on the "little stone."

The war fiend is still spreading death, murder, pestilence, crimes and vices such as are the common results of war. Yes, it always has carried the same results in its arms in every land which it visits. But the end is not yet. "This gospel of the kingdom must be preached in all nations." I am desirous to spread the truth and build up the kingdom.

We are glad to learn of the return of Bishop May to us. I learn of his presence at the Eastern Wales conference at Gloucester, May 26 and 27. Our annual conferences in these two districts have their meetings at the same time. News travels and we learn that there was a good crowd and an excellent week end spent in the service of the Master there.

Yours in Christ,

THOMAS JONES.

BELGRADE, MONTANA, June 15, 1917.

Editors Herald: I wish to write a few words for the HERALD columns to express my gratitude to God for his goodness in blessing us in Montana as well as in other States. Our district conference held at Bozeman, Montana, the second and third of June passed off so nicely with a peaceful spirit attending every service. The Sunday school convention and program rendered Friday night was enjoyed by all present. Preaching services were very good. Brother Winegar occupied the stand Saturday night, the writer Sunday at eleven, and Brother Thorburn Sunday night. He must have had on his best suit, as he gave us a good spiritual discourse.

We must say that the prayer meeting Sunday afternoon was fine. The love of God's Spirit was given to all in the house, that peace and joy which God alone can give, the love that casteth out all fear, came to the hearts of the Saints. We have many good Saints in Montana. Our little branches are still alive and the members are hopeful. One sister at our conference gave testimony of the great struggle she had to leave the Catholic Church on finding the gospel. Yes, the Savior says, "My sheep hear my voice." She has heard the voice of the good shepherd.

There is so much to do and the work in Montana has to be done; so many scattered Saints to visit that we cannot attend our district conference. Who will visit them and

preach for them? No place to stop. Brother S. A. B. has well said in late HERALD, "Let us move forward." No place to stop; we must endure to the end.

I wish to be remembered by the Saints at Lamoni.

Your brother,

A. J. MOORE.

CHATHAM, ONTARIO, June 18, 1917.

Editors Herald: The members of the Chatham Branch have worked hard and contributed liberally this spring in improving the church and erecting a basement, and on the 2d and 3d of June held a two-day meeting. People came in great numbers from various points to participate in the meetings which were very successful. The principal speakers who took part were Elders R. D. Weaver, John Grice and Robert Brown, all giving excellent sermons. The district officers and many visiting priesthood were present. The Detroit quartet, composed of Mrs. A. W. Davis, Mrs. R. D. Bennett and the Misses Mildred McCallum and May Hunter, assisted the choir and also gave a concert on Sunday evening in the Griffen Theater, in aid of the Red Cross Fund. The theater was crowded and the quartet numbers, duets and solos, were excellent and enjoyed, as well as a reading by Elder Weaver.

Monday, June 4, a chicken supper was held in the new basement, provided by the sisters of the church, which was sumptuous, and many citizens were present and enjoyed it as well as the concert which followed, also the Detroit quartet. Elders Grice, Weaver, and local talent took part. Elder Weaver held a two-week mission and his eloquent, masterly and interesting sermons were enjoyed by many people. Dick is a Michigan boy but we are proud of him over here in Canada, for he is zealous in his work and an excellent speaker in expounding the gospel truth.

The Chatham Branch, as a whole, is progressive, and as a body of people we are thankful for this glorious latter-day work, and our hearts' desire is to see its progress. Chatham District will hold the annual reunion from July 27 to August 6, at Erie Beach, a delightful lakeside resort, and all are looking forward to an enjoyable and spiritual time.

Yours truly,

STEWART LAMONT.

ALBIN, WYOMING, June 19, 1917.

Editors Herald: I am a member of the Albin Branch. I have been a Latter Day Saint only a short time, but am steadfast in the faith and enthusiastic in the work for Christ and the increase and advancement of his kingdom. I believe this kingdom on earth should mean more than what most people generally anticipate, and that only until we strive to make our lives consistent with our ideals of what the kingdom of heaven is and in harmony with God's law, are we worthy of the name of his people.

My past experience, not only with other churches but some Latter Day Saints, has been that they look forward to Christ's kingdom as something different or far off from his institution here: something that can only be attained after this life. I believe the institution here known as the church is a part of God's kingdom and is not a future anticipation but a reality of the present. Now when people believe anything afar off or unattainable they soon cease to strive for it. I believe that as children of God we can enjoy all of the blessings of the kingdom of heaven here on this earth, if we live and strive daily to be in consistent harmony with his will and keep this thought ever in mind; that we are a part of God's kingdom, a light and a testimony in the world which lies in darkness about us.

If every Saint in the church lived from day to day with these thoughts in mind and this object in view, their visible lives must certainly be better testimony, and the world would soon cease to look upon God's people as imposters of the gospel of salvation and would esteem them as the chosen people of the Lord. And the church would then become a unit in the plan of salvation, each doing his part in unselfish and humble submission to God's divine law.

Surely God does not ask too much of his people. His love is extended to us after continued disobedience to his commands, after which he has made possible our salvation with the bloodshed of his only Son. Is it not right and just after such loving sacrifice that we do something for the Master who only asks us to live pure and simple lives in harmony with his will, which, when abided by, will grant us more true pleasures and peace to the soul than all of the world has to offer besides? For the pleasures of sin are false, while the joys of God are eternal.

My prayers are with you for the good work.

LOUELLA C. RUSSELL.

VILONIA, ARKANSAS, June 25, 1917.

Editors Herald: Daniel the prophet said in his twelfth letter, fourth verse, that in the last days knowledge would increase. We are now in the blaze of the fulfillment of that statement. The increase of knowledge in every direction awakens a feeling of self-respect among men and a realization of their natural and inalienable rights which they will not longer permit to be ignored or despised. Rather they will go to an opposite extreme.

Glance back along the centuries and see how the nations have written the history of their discontent in blood. The prophets declare that because of this increase of knowledge a still more general and widespread dissatisfaction will finally express itself in a world-wide revolution; in the overthrow of all law and order that anarchy and distress upon all classes will be the result; but that in the midst of this confusion the God of heaven will take care of his kingdom in a way that will satisfy the desire of all people and nations that desire a King of peace and a righteous government. And thus the kingdom of God in power and great glory will shine out.

Then the revelation given in Doctrine and Covenants 45, March 7, 1831, will have its fulfillment (paragraph 13):

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

Dear Saints, this condition of things is near at hand. So men, wearied and disheartened with their own failure, and finding their last greatest efforts resulting in anarchy, will come to the light of the truth and righteousness. So, knowing this to be the purpose of God, neither Jesus nor the apostles interfered with earthly rulers in any way. On the contrary, they taught the church to submit to these powers even though they often suffered under their abuse of power. They taught the church to obey the laws and to respect those in authority because of their office, even if they were not personally worthy of esteem; to pay their taxes and to offer no resistance to any established law. (Romans 13: 1-7; Matthew 22: 21.)

The Lord Jesus and his apostles and the early church were all law-abiding, though they were separate from and took no share in the government of this work. So let us not weary over the present conditions of the nations, but pray for right to triumph, which will in the end, and go on steadily preach-

ing the beautiful gospel, inviting the people to obey the same and receive the Comforter Jesus promised to them that obey him, that they may have peace in these troublesome times.

The Lord is soon to build up Zion and if we don't help him, he will call a set of people that will. For the time has come that Zion must shine out in her beauty to offer a city of refuge to God's people. So may the Lord bless us to this end.

Your brother,

E. A. ERWIN.

THE CHURCH AND THE WAR

(Continued from page 628.)

members who are conscientious objectors. It is quite probable that no effort will be made to compel the honest objector to go provided that the exemptions so claimed are not too numerous. It ought not to be used merely as a shield.

The membership of the church has lived and profited much in the world, and as such we necessarily assume the obligation of the world and of society so far as duties are concerned.

Again we are reminded that while the Lord will fight our battles such references as section 102:3 refer to the redemption of the land of Zion, the more immediate personal questions, while section 95:6 seems to provide for definite measures for national war in some circumstances.

The decision of many of these questions must rest with the individual. Some of us have very earnestly considered how best we may help as citizens, and where that service may best be rendered for democracy and righteousness. The men in the mission field are needed for a very great duty to the church and our God; more devoted and prepared men are needed. There is a duty to be performed in the field and in the factory. There is also the obligation of those who can, to assist in the liberty loan, the Red Cross and later loans.

THE AFTERMATH

Some fear the aftermath, lest we become ourselves a military nation. We are quite ready to echo the language of McDonald of the *Toronto Globe* two years ago, that we want no master on the land, we need no mistress of the sea. It is significant, that the wars of the last hundred years have made for the greater rights and privileges of the people. It has already meant that among the warring nations of Europe. Why should we fear, then, an adverse reaction at home? Certainly if we oppose autocracy abroad we do not wish as a substitute autocracy and oppression at home.

Attention is called to the fact that the young men of drafting age are the young men needed in the church to-day. This is true for the church, it is true for the Nation. Those are called who are considered most fit for that work. But we need not fear that the war of God will be hindered if we are willing to

do our duties. The young men who are willing to move forward actively in church work will probably be exempted. We do not want it used for an excuse for those who may or might assist, but do not.

The war is so terrible that it scarcely arouses a thirst for blood. We have read that even private feuds are burned out in that fierce heat and a great hatred of war developed, so much so that it extends to private offenses as well as public.

Many of our able men of recent years have taken part in the armies of the United States. We recall at the moment Elder William H. Kelley for forty years a member of the Quorum of Twelve and for many years president of that quorum, and his son, James Kelley, so recently deceased. John Smith, president for many years of the Lamoni Stake and many others may be named. These men did not become bloodthirsty.

We should do our present duty to the church and as citizens. That duty is a personal question which we should earnestly seek to answer rightly. It is a time to stand in holy places. Even the Saints will hardly escape. (Doctrine and Covenants 63:9.) It is a time to examine ourselves, a time to learn our duty and to do it, a time to draw near to God, that peace and righteousness may soon be established in the earth and the rights of the Son of Man and of humanity recognized.

S. A. B.

NOTES AND COMMENTS

Dedication at Lansdowne, Illinois

On Sunday, June 24, the church at Lansdowne was dedicated, Bishops B. R. McGuires and James F. Keir being present and both taking part. We have a historical sketch of the work in that place, going back to the sixties, which we will publish next week, with the details of the dedicatory services.

Stake Number of the "Herald"

We are planning to issue a profusely illustrated magazine number of the *HERALD* some time during August if all the material can be assembled by that time. It will include pictures of the official staffs of the five stakes, interesting articles about each stake, with some general contributions on such subjects as the stakes in the early days of the church, the difference between a stake organization and a district, with possibly some items of interest about what the stakes are doing now. It should be a valuable contribution to the literature of the church, teeming with historical interest.

New Tract Case

The Gospel Literature Commission has been conferring with the manager of the Board of Publication concerning the feasibility of some plan to put a tract case into every community where there are

Saints to maintain them. A new wall case of excellent design has been worked out and as soon as an estimate can be had as to the number that might be taken at a very reasonable price, definite announcements will be made. It is hoped to offer one free with each order for a certain amount of tracts if this can be worked out.

A Program Suggestion

In making up reunion and convention programs the General Library Commission would like to have you arrange to use a paper on library work, written for such purposes by the secretary of the commission. It is their desire to help put library work on a permanent and satisfactory basis, and believe that this method will be profitable to all. Just send in your request to the secretary, Vernon A. Reese, 3833 West Park Avenue, Chicago, Illinois, and the paper will be sent. It covers about four pages of typewriting and requires about fifteen minutes in the reading, but its suggestions should take a long time to be forgotten.

A Bungalow Church

There have recently come to our desk some pictures of the church edifice built by the Saints at Fargo, North Dakota. It is known all over the city and referred to in the news columns as "The bungalow church." It has the usual wide cornice but an additional touch of individuality in the Chinese slope on the roof and belfry. It seems to us a pleasing change from the ordinary boxlike structure that is so commonly built. While we are not architects and consequently might overlook some important defects in the general idea, we see no reason why this sort of structure should not find favor with our organization of church architects as well as our church members everywhere. If anyone wants to borrow our pictures, we will send them out for the asking.

A Suggestion for Good Literature Committees

Many of our young men have already enlisted in the country's service and it is likely that many others will yet go. We suggest that our local good literature committees cooperate with relatives and friends in seeing that each of these men is well supplied with church literature. A pocket Bible should be in the equipment of every man, while other literature may be included or sent to the training stations or cantonments at which they are stationed. This is an important matter and should not be neglected. A certain amount of time is at the disposition of each man to employ as he pleases; if the material for reading and study is there, the temptations to waste time—or even worse—will be minimized. If you know of any whose needs in this line cannot be supplied as suggested let us know, and perhaps we can

refer their names to committees who will be willing to handle the matter.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN IOWA.—At Muscatine, June 23 and 24. While there was not a large attendance, a good spiritual conference was had and all attending were strengthened and blessed. Following officers elected: president, William Sparling; secretary, Mrs. Cora Hart; treasurer, John Heide; librarian, I. A. Chamberlain; vice president to be chosen by president. Mrs. Cora Hart; secretary, 1416 Harrison Street, Davenport, Iowa.

NAUVOO.—At Fort Madison, Iowa, June 16 and 17. All branches reported. District president's report was ordered printed, with suitable resolutions thereto, and copies furnished all members of the district. Reunion dates noted as August 24 to September 2, at Montrose. Election of officers as follows: D. J. Williams, president; James McKiernan and Orman Salisbury associates; W. H. Gunn, secretary; George P. Lambert, treasurer. The latter sustained as bishop, and D. J. Williams elected chorister, with H. S. Salisbury historian. Next conference at Rock Creek Branch, Adrian, Illinois, October 20 and 21. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

LONDON, ENGLAND.—At 58 Ickburg Road, Upper Clapton, June 2 and 3, business session at 6 p. m. June 2, and religious session the following day at Enfield. District Presidency (Elder J. A. Judd, president; Elders J. W. Worth and Dover E. Judd associate presidents) associated with Bishop R. May presided. Following district officers reported: president, J. A. Judd; spiritual report of Enfield Branch (Elder J. A. Judd, president); spiritual report of London Branch (Elder J. W. Worth, president). Labor reports: Elders J. A. Judd, J. W. Worth, Dover E. Judd, R. Goullée, R. Clift. Resolution passed convening conferences in January and July, in lieu of June and December. Usual district business. Motion supporting general church, district and local authorities carried. Nine children were baptized and confirmed. Sacrament service held, also a meeting of the priesthood of the district, which was organized to meet every three months. Dover E. Judd, secretary.

DES MOINES.—At Perry, Iowa, June 9 and 10, 1917, presided over by district presidency, associated with James A. Gillen and William M. Aylor. Statistical reports showed membership as follows: Packard 21, Clear Creek 28, Runnells 114, Oskalóosa 54, Knoxville 21, Boone 149, Nevada 89, Rhodes 112, Perry 90, Des Moines 537. No report from Concord Branch. Bishop's agent's report for four months showed receipts: \$2,401.03; expenditures, \$2,324.81. The following officers were elected: O. Salisbury, president; H. Castings and Charles Nirk, associates; Bessy Laughlin, secretary; R. J. Farthing, treasurer; Roy Chevillie, member library commission; E. G. Beye, superintendent gospel literature board. E. O. Clark was sustained as bishop's agent and J. O. Salisbury chosen chorister. Nevada was selected as the place of meeting for October conference. Milo Burnett and Mansel T. Williams were ordained to office of elder, John O. Salisbury, priest; L. W. Maley teacher, E. C. Kibbey deacon. At request of Gallands Grove District, Gerritt Juergens was ordained a priest.

LITTLE SIOUX.—At Pisgah, Iowa, June 9 and 10, with district presidency, Amos Berve, Joseph W. Lane and W. R. Adams in charge. Business session at 10.15 a. m. Statistical reports from 10 branches showing present membership 2,145. Bishop's agent report showed a total received of tithes and offerings for five months \$6,046.81, the largest amount received in this district in that length of time. Reports of district branch officers and summarized report of district president were read. Recommendations from Sioux City Branch that Milo Hall be ordained deacon was approved by the conference, the ordination to be provided for. The reunion committee were authorized to rent a sufficient amount to erect a suitable eating house for the coming reunion. Amos Berve sustained as district president, Ada S. Putnam, clerk; Fred A. Fry, chorister; Alma M. Fyrando, bishop's agent; Charles F. Putnam elected treasurer of the district

and Raymond Smith member of library board. A resolution was passed unanimously that the district look with favor on the use of individual communion cup, the matter being left optional with the several branches. Invitations from Moorhead and Magnolia to entertain the next conference resulted in favor of Moorhead, the time left with the district presidency. Brother Berve, district president, selected his assistants for coming year: Joseph W. Lane and W. R. Adams. The attendance was good throughout the conference and we feel those present were benefited. Ada S. Putnam, clerk.

Convention Minutes

CLINTON.—Sunday school, at Coal Hill, Missouri, at 10 a. m., June 2. District officers in charge. Reports from the various officers and committees read. Motion prevailed that after the expense of the convention is paid, we turn the balance remaining in the treasury to the liquidation of the church debt; carried. Sunday school Sunday at 9.45 a. m. with an attendance of 118. Lucy Silvers, superintendent; Zora Lowe, secretary.

NORTHEASTERN ILLINOIS.—Sunday school, at the Mission Branch, June 1, 1917. Regular routine business transacted. Brother Lou Williams elected member of the gospel literature commission. An appropriation made to assist State normal superintendent in expenses. A standard of excellence adopted for schools. Adjourned to meet day prior to next district conference at call of superintendent. LaJune Howard, secretary.

Conference Notices

Southwestern Texas, at Tuff, Texas, July 21, 1917. E. L. Henson, 120 Pleasanton Road, San Antonio, Texas.

Toronto, Ontario, at Lowbanks, August 11 and 12, on reunion camp grounds, at close of Toronto reunion which begins July 28. Cordial invitation extended to all. Send credentials to Mrs. Floralice Miller, secretary, box 340, Dunnville, Ontario, before August 8. David Pycoc, president.

Eastern Oklahoma, with Manchester Branch in Red River County, Texas, July 28, 10 a. m. following a series of meetings of a week. All reports and petitions should be in the hands of the secretary 10 days before conference. J. C. Chrestensen, president; J. E. Kelsy, secretary, Wilburton, Oklahoma.

Alberta, Michigan, Branch, at North End, Saskatchewan, July 14 and 15. Trains on the Canadian Pacific Railway will be met daily at Macklin, Saskatchewan, and on the Grand Trunk Pacific Railway, at Chauvin, Alberta. Apostles Gillen and Aylor and Bishop B. R. McGuire will be in attendance. All visitors welcome. William Osler, president, Clyde C. Walrath, secretary, Edgerton, Alberta.

Convention Notices

Eastern Oklahoma Sunday school and Religio, with Manchester Branch, Red River County, Texas, July 27, at the close of a week's meetings to begin July 21.

Southern Nebraska Sunday school, at Nebraska City, Nebraska, July 13. Secretaries please hasten reports to Grace Dowker, 644 South Twenty-Sixth Street, Lincoln, Nebraska.

Far West Sunday school, Religio and Woman's Auxiliary, at Oakdale, near Hamilton, Missouri, July 21 and 22. Superintendents and secretaries take note and attend, as this is to be the first convention of the Far West Stake. Geoffrey, Bear, secretary Sunday school.

Toronto, Ontario, Religio, at Lowbanks, on reunion camp grounds, August 10, 2.30 p. m. Locals urgently requested to send delegates to prepare for institute work and programs. Send credentials to Mrs. Floralice Miller, secretary, box 340, Dunnville, Ontario, before August 8. Ernest Rowett, president.

Reunion Notices

Southwestern Texas, at Pipe Creek, Texas, August 24 to September 2, 1917. E. L. Henson, 120 Pleasanton Road, San Antonio, Texas.

On account of the scarcity of tents and the high price of living, the Eastern Oklahoma reunion and conference, ad-

vertised to be held at Fort Towson, Oklahoma, have been called off by agreement. J. C. Chrestensen, L. Chappell, B. F. Pollard, reunion committee.

First annual reunion of the Holden Stake, at Holden, Missouri, August 10 to 20, on the grounds of the property recently purchased for an old people's home. Meals will be served on grounds at cost. Bishop C. J. Hunt, of Holden, will inform you regarding tents. Further information may be had from D. J. Krahl, Holden, or W. S. Macrae, secretary of committee, Knobnoster, Missouri.

Tents for the Joplin reunion, August 3 to 12, may be ordered of S. G. Carrow, R. F. D. 4, box 304, Joplin, Missouri. Ten by 12, \$2.25; 12 by 14, \$2.75; 12 by 14, 6-foot wall, \$5.50, canvas cots, 45 cents. Orders should be in by July 20. For special information write Brother Carrow. Charles Fry, chairman of the committee.

Week's Meetings

A week's meetings will be held at the Fennell Schoolhouse four miles northwest of Fort Towson, Oklahoma, beginning July 14. J. C. Chrestensen, president.

Addresses

H. J. Davison, 538 South California Street, Stockton, California.

A New Convention Blank

In response to a general demand, a new blank has been put in stock by this office—a credentials blank for delegates to either Religio or Sunday school district conventions. It is very convenient and will be much appreciated by all district and local secretaries in listing and checking up delegate lists. Order No. J133, 10 for 15 cents, postpaid, Herald Publishing House, Lamoni, Iowa.

Our Departed Ones

HASKELL.—Miss Louise E. Haskell, daughter of Mr. and Mrs. Peter H. Haskell, jr., was born December 12, 1892. Baptized August 8, 1909, by J. J. Billings. Died October 13,

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THE SAINTS' HERALD

Elbert A. Smith, Editor; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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Since fried foods are not easily digested, why do housewives persist in preparing so many things according to the deep fat process? The grease so absorbed both adds to the cost of the food and to repair bill for the family health.

Lucky is the man who does not believe in luck.

1916, at Portland, Maine. Funeral services at Saints' chapel by John J. Billings and George Smith.

WRANCHER.—Ernest Wrancher was born July 3, 1899. Baptized July 21, 1907, by Elder B. St. John. Killed in action in France April 9, 1917. Memorial service in Bothwell Town Hall, May 20, 1917, in charge of John C. Dent and W. R. Leverton.

WAYT.—Sister Sarah Ellen Wayt was born May 6, 1869. Baptized by James Craig sixteen years ago and lived a devoted Christian life. Married Elder Joseph B. Wyatt, February 2, 1902, at Glen Easton, West Virginia. Leaves to mourn, husband, 1 son and 1 daughter, father, mother, 1 brother, 6 sisters, and other relatives and friends. Funeral sermon by James Craig; interment in Nauvoo Cemetery, Glen Easton, West Virginia.

LONGMORE.—Odessa J. Whitaker was born February 24,

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1880, in Schuyler County, Missouri. Married George Longmore May 26, 1900, and to this union were born 5 children. She was baptized about five years ago at Wichita, Kansas, by Elder Baircloth. Died June 14, 1917, at Lanagan, Missouri en route to Hot Springs, Arkansas. Funeral services in Methodist Church at Lanagan, in charge of A. V. Karlstrom. Sermon by F. L. English.

YOUNG.—At Lamoni, Iowa, June 6, 1917, David D. Young, aged 65 years, 10 months, and 18 days. His parents left Nauvoo in 1846, and from Council Bluffs went to Utah in 1852, from there in 1861 to California. The family, including David, united with the Reorganized Church in 1864; came to Decatur County, Iowa, in 1874. Served as teacher, priest and presiding elder, and was very faithful, devoted and humble. Married Sr. Florence Gurley in 1879, who, with 7 children survive him. Funeral sermon by H. A. Stebbins; Columbus Scott in charge, assisted by Leonard Holloway.

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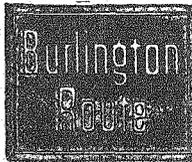
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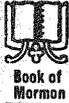


E. A. Howard, Vice President

THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, July 11, 1917

Number 28

EDITORIAL

THE STRESS ON THE INTELLECTUAL

The question is sometimes raised by different ones of our readers, if we do not think that too much stress is being placed upon the intellectual to the neglect of the spiritual. Perhaps in some cases this is true. We fear that it may be, just as in many instances too much stress is placed upon the emotional rather than upon the thoughtful. But an emphasis of our very evident needs for trained men and women in special departments of work should be by no means construed as a reflection upon the splendid men who have gone out so earnestly year after year for the declaration of the gospel of the kingdom. We are not surprised to hear that the Spirit of God has been, and still is, with these men. That is as it should be.

Lack of schooling should not be a bar to the Spirit, except as the lack has been clearly avoidable. That is, if we have done the best we could we should be able to rely upon the divine guidance. If we have deliberately avoided our part, our claim for divine help would appear to be much less.

We have the declaration often made, and which we quote with approval, that those who have not the opportunity to hear the gospel but who would have taken advantage of it if they had had that opportunity will be saved in the celestial glory. So men who have not had the opportunity for very much of school work, but have taken advantage of such opportunities as they have had, and would have taken advantage of more if they could have done so, will, no doubt, be recognized and fully blessed as one who has consecrated to the service of God.

But we must remember always that education is not synonymous with schooling, though schooling is one of the most efficient methods yet discovered for gaining a definite amount of knowledge in a definite limited time. But we are in serious need of trained experts in practically every department of service. Such men are needed for the farm to

test its quality, to tell us what we should plant to give us the better seed, to assist in its proper propagation. Still we do not fail to recognize the very earnest work that has been done in the phlegmatic work, still is done and must be done by men who have devoted their time to that service, even though in an experimental way. It becomes a part of the divine plan in "prove all things, hold fast that which is good."

In the past we have heard questions concerning the proper feeding of babies. Some will say, "I have noted that most mothers manage to bring up their children without the help of bachelor uncle or university students." But we have also noted a considerable loss of the human life in the hit-and-miss method, the loss of mothers and the loss of children, until one is almost led to suppose that most children grow up, not because of, but in spite of the well-meant but misdirected efforts of their parents. Nor does this mean that the Associate Editor poses as an expert. He does not, neither in practice nor in theory, but we do urge the value of the practical experiences of aunts, mothers and grandmothers, to say nothing of fathers and grandfathers, and also of those experts who have studied the problem in a critical way.

Nor does the Editor assume to be an expert in farming. We would rather agree with a bishop we lately heard speak, who could not tell a lilac from a hyacinth, yet urged the value of trained experts. We need them for factory direction, for shoe factories, for flour mills, for planing mills, for every different kind of mill, many of which are provided for in part at least. We need them, as President Walter Smith suggested at the recent conference, for the upbuilding of Zion.

This preparation should not interfere with spiritual experience. It should rather tend to deepen and increase the spiritual comprehension and appreciation. Unless there is spiritual devotion the effort will evidently fail.

We have talked much of the upbuilding of Zion, but Zion is not possible unless we have for the future men better prepared to meet certain problems than we have had in the past.

But we should not ignore the value of practical experience, for daily contact with a problem should prove of the greatest practical importance. There are in every business many minor details that must be learned by experience, until they become second nature. Practical experience is a recognized part of preparation. It should also be recognized that the test of our preparation should be capacity for a life of service. It is what we can deliver and what we can do that really counts in a pragmatic way.

But we ought not to get into a rut and do things always exactly the same way. Experience should be able to give valuable advice to the young missionary, to the young farmer, to a boy or man city-bred, for the care of live stock and farming. But on the other hand, throughout life we see the need for men who specialize on some small part of the problem.

Unconsciously, the attitude of many of us would be expressed in proportion by one worthy brother, when they were discussing the proper height for a man. He interpolated, "Well, I think that five feet ten and a half is exactly the right height for a man. That is my height."

The frequency with which this question has been raised, not only generally but personally, has caused us to make a very critical self-examination if we do not want to make the mistake of placing undue importance on that which is secondary.

Our position tersely stated is as we have so often repeated: "The purpose of education is preparation for life; the test of life is capacity for service." This means that we should have physical development to carry our intellectual, spiritual and moral load. This should not be neglected.

Then, for the meeting of our problems there should be moral education. There can be no lasting intelligence without morality, nor, we believe, lasting morality without intelligence. Third, a man cannot know too much for righteous service in the church. Our view is exactly as expressed by 2 Nephi 6: 61: "But to be learned is good, if they hearken unto the counsels of God." Undoubtedly men have been injured by their own self-conceit, but this has not been because of their great learning, but rather their ignorance of two vital principles. Of these two most important things a man should know: The first is to know God. If a man knows God, there is no danger of his thinking he knows too much or is too smart to assist in this work. The second most important thing he should know is how little he knows and how much he does not know.

Now it is quite true that as men grow in knowledge some things are removed from the realm of faith to that of knowledge. Alma has clearly expressed it in regard to the gospel principles, but it applies also to the whole field of knowledge. Nor should it prove a detriment for a man to know what his fellow men have been able to find out. It is quite true that many scientific hypotheses are speculative—the very term implies that; but they offer a basis from which we may seek truth. Knowledge should rather help him to a right comprehension of that which is divine, utilizing all that humanity has been able to ascertain of truth, which is therefore called scientific.

Experience leads us to believe, as may be inferred from Alma 16: 149, 173, that on our knowledge may be founded a greater and more far-reaching faith. If there is not such a faith, then is our law great indeed.

We have known men who could not read or write when they entered the missionary field. The inspiration of God helps them out. But the inspiration of the Spirit of God leads a man to study his own work and the works of others, so that our opponents are inclined to refer to our men as well posted and learned. We hope they are, for we prefer the truth to the mere condition of ignorance.

When a man knows how to read and write, he will need no inspiration for that. So it goes into other departments of human knowledge. But no man knows enough to preach a sermon without divine direction. No man knows enough to represent God in any capacity without inspiration; and our observation is that those who are reputed to be the best schooled or most learned among us still feel keenly—and very keenly—this need.

It were truly better that a man should have less learning, if by having more he shuts himself out from the inspiration of Almighty God. Divine inspiration is primary. All training is secondary to, that he who stands to represent God should not only have been called by him, but should have daily his commission reaffirmed by the Spirit of God to him personally, without the intervention of any other man.

Marvelous, indeed, do then become the manifestations of the Spirit in taking the reading of years and explaining the meaning to him who has by study prepared himself. May it not have been partly for this cause that it was Moses who was taken up and shown the kingdoms of the world and received his great vision? May it not have been partly for this reason that the Apostle Paul was carried to the third heaven and there saw things he could not believe? And Enoch is also reported to have been one of the most learned men of his time.

Many times we note these criticisms of too great

dependence on learning being made of others who have given considerable time to study. But in the light of our own experience we desire to give them the benefit of the doubt in the absence of definite evidence. In several cases we know that this decision is abundantly justified—that the men do not put the chief stress on the intellectual, but make spiritual devotion primary. This is, of course, as it should be. Certainly there have occurred instances in which individuals have become disaffected. We are frank to say we are not yet convinced of the advantage of a thorough college education to everyone, but surely the assumption cannot be made that college training is detrimental, any more than it can be made prerequisite to service.

Of first importance is the call and inspiration of God to us. Scarcely second is brotherly love and helpfulness. But with this should also go a sincere effort as "workers together with God" to prepare by faith and by study, recognizing it is not degrees in schooling that count, but about what can we do and have we done of highest service to God and man.

S. A. B.

THE GREAT AWAKENING

On account of the opportunities before him for missionary work, Elder Knisley is not able to complete this series at this time. He hopes to add to and extend the theme next winter with additional data upon the situation in the world and the economic solution offered. Elder Baldwin's article throws additional light upon this same theme.

The associate editor had the privilege of attending a year ago some thirty or thirty-five lectures upon social reconstruction, presenting the views of the leading sociologists, the conditions confronting the world to-day and the solution offered by socialism and anarchy, as well as that of the leading sociologists.

It is very evident that at the time that the revelations were given to the church in 1831 there was no realization in this country of this great need for economic justice. But that realization is very vivid to-day. In the midst of confusion there stands still the divine plan of social reconstruction, cooperation and equality of opportunity.

This involves a consecration of what a man is and has. It means an organized effort of the individual on behalf of society. No man should be supported in idleness, whether the so-called rich or poor. Every man should be expected to labor to the extent of his ability and receive a just share at least of the fruits of his labors. The surplus and excess above just wants and needs are to be turned into a common fund.

The able business man continues to handle large

properties as a stewardship, the title to the property being in his name and that of other individuals. But the excess profits go to society in the caring for the widows and orphans and for help where actually needed. The strength of the plan does not depend upon the health or strength of one man, but upon that of the organization, as each man considers himself his brother's keeper. But the assistance is rendered in an organized way through the bishopric.

Under this plan there would be no excessive indulgence, no debauchery, but every man labors according to his talents for himself and his family and for the social good. And each man owns as he earns it, his home and inheritance and his stewardship. The organization helps a man to help himself. It is becoming more and more evident that the world is proceeding towards such a plan by which the social interest is considered as paramount to that of any one individual or small collection of individuals.

Provision is made to-day for the care of children in playgrounds, nurseries, child labor laws, free schools and school laws; for women, in women labor laws, mothers' pension and many other provisions which may be included as those of the laborer, such as the employer's liability act, provisions for recreation, for corporation schools, insurance against death, sickness, accident and unemployment, provisions by which many of these are carried as social liabilities, sanitary working places and dwelling places and limited hours of labor. More and more is this paternalistic idea of government being carried out. There is much to be said both pro and con to secure the right balance, which may be best for society and the individual, for students are recognizing that the social result is not all, but that we should have with it the incentive and the development of the individual to his utmost capacity and power.

That old question asked in the beginning is about to be answered with a strong affirmative. That question was asked by a murderer in the beginning. It has been asked with like intent all the way down the pathway of history, assuming a negative answer. But as it was implied there, so must it be answered now and men are coming to realize that fact. The question is, Am I my brother's keeper? The answer is and can only be an emphatic yes.

Before this great economic and social problem there appears to be but the one natural answer: I am my brother's keeper. In the difficulties presented by Elder Knisley this answer remains—the divine plan of individual reconstruction, together with social reconstruction on a basis of cooperation, equality and justice.

Doubtless this problem will receive further consideration during the year.

S. A. B.

PROCEEDINGS OF THE BOARD OF PUBLICATION

Important sessions of the board were held on June 7, 20, and 21, and from the items of business transacted the following are presented as being of general interest:

Bishop Benjamin McGuire was chosen president and J. A. Gunsolley secretary of the board. Bishop Albert Carmichael was chosen treasurer and business manager of the board, which body of men has charge of all the publishing interests of the church. As executive committee, three were chosen: B. R. McGuire, A. Carmichael and F. B. Blair.

The following editors were appointed: SAINTS' HERALD: Frederick M. Smith and Elbert A. Smith, editors, with S. A. Burgess associate and E. D. Moore assistant editor. *Journal of History*: Heman C. Smith, editor. *Autumn Leaves*: Elbert A. Smith, editor; E. D. Moore, associate editor. *Stepping Stones*: Estella Wight, editor. *Zion's Hope*: Ethel I. Skank, editor; Estella Wight, managing editor. *Zion's Ensign*: referred to Bishops McGuire and Keir to make arrangements. Arthur E. McKim has been appointed advertising manager for the Board of Publication.

The business manager was authorized to provide tracts in the Russian language and in such other foreign languages as may be found advisable.

Regarding the publication of tracts and books, the board decided that hereafter all books and tracts, after being properly indorsed, be published by the Herald Publishing House.

The debt of the church to the Herald Publishing House was by vote of the board consecrated to the Presiding Bishop of the church as a surplus.

The business manager was authorized to put into effect the stewardship plan among the employees of the Herald Publishing House and the Ensign Publishing House so far as practicable. He was authorized to increase the present wage scale of the employees of these publishing houses not to exceed ten per cent to any individual in such cases as the management deems advisable.

LANSDOWNE DEDICATION

On Sunday, June 24, the church at Lansdowne, East Saint Louis, Illinois, was dedicated by Bishop B. R. McGuire.

In the sixties an effort was made there and a branch established for a short time, but the effort soon lapsed. The history of the present branch prepared by Elder G. W. Vandel, follows:

The Lansdowne Branch had its beginning in the big-hearted, consecrated service of Brother George F. Barraclough, who, some twenty years ago—at that time the only

known member of the church in East Saint Louis—would, when walking the streets of what was then considered one of the most sinful cities in the United States, pray to God to open the way for him to establish the work of Jesus Christ in East Saint Louis. This desire was finally realized.

Along about 1904 Brother Barraclough became associated in a business way with a W. C. Carl of the Christian faith. The subject of religion was frequently discussed between them, Mr. Carl manifesting great interest. Later, when Brother Barraclough went to the home of Mr. Carl to live, he succeeded in converting him and later his brother, W. F. Carl. These brethren from their baptism entered into the spirit of the work. Their homes were always open to the Saints, and were the scenes of many pleasant times for the young folks of the Saint Louis Branch. W. C. Carl was soon called to the eldership and was able to assist Brother Barraclough in his pioneering effort. W. F. Carl opened his home for cottage meetings which were conducted by District President J. A. Tanner.

As the Carl brethren were engaged in a business that employed quite a number of men, they were able to interest some of the young men of the Saint Louis Branch, namely, W. R. Weidman, T. J. Elliott, and George M. Vandel, who, in the spring and summer of 1905, found employment with them, and established themselves on this side of the river.

In the fall of 1906 a Sunday school was organized, meeting in the one finished room of the Hawthorne public school. This move proved a success, and as there was now a representation large enough to justify a branch organization, arrangements were made for this.

On Sunday, October 16, 1906, the organization was effected with 15 members, Apostle I. N. White in charge assisted by District President J. A. Tanner, there was also present George H. Hilliard of the bishopric and Elder H. W. Sparling of the missionary force.

Since the organization numerous missionary efforts have been made by various representatives of the missionary force; all of these efforts served to invigorate the Saints spiritually, and some of them netted numerical strength.

The growth of this branch has been rather remarkable. Brother Barraclough and the Carl brethren began to interest their friends, going into their homes and teaching them the gospel, in many cases converting the entire family. Later Brother Louis L. Joerndt took up the same line of work and brought in a goodly number, until now we have a membership of over two hundred, most of them converted through the efforts of our local force.

Brother I. N. White delivered a prophecy at the organization to the effect that if the Saints of the branch were faithful there would be branches dotted around over the country as the result of the work of her ministry.

The brethren soon began to move out into new fields, opening up missions in Troy, Alton, Sorento, O'Fallon and Sawyersville in Illinois; Brentwood and Maryland Heights in Missouri. Through these openings branches have been organized at Troy, Alton, O'Fallon, Brentwood, and Maryland Heights with the Sawyersville organization pending. During all the time the work was being carried on at these places, not once did the Lansdowne Branch fail to have some one of the priesthood present to conduct its various meetings. Thus we feel that that part of Brother White's prophecy has been fulfilled, and that while the branch is still young.

Since the organization of our branch, with one exception, we have entertained the Saint Louis District during its June conference; also some of our members have held and do hold important offices in the district church work, the Sunday school, Religio and Woman's Auxiliary.

(Continued on page 669.)

REPENTANCE--Part 2

(Synopsis of sermon preached by Elbert A. Smith, at Lamoni, Iowa, Sunday evening, September 10, 1916.)

REPENTANCE ALWAYS NECESSARY

Repentance, then, is one of the principles of the gospel instituted by Peter on the day of Pentecost under the power of the Holy Spirit, endowed with power from on high.

It may be asked, however, if there is any place for repentance among those who have been baptized and entered the church. We might assume that the Saints had progressed to a point where such preaching is not necessary. However, in Doctrine and Covenants 56:4, the statement is made, "You have many things to do and to repent of." We must take things as they are, and not close our eyes to realities, and imagine that we are living in a world that does not exist. So long as human nature continues as it is, and the Saints in reality are perversely inclined to do wrong from time to time, it will be necessary to preach repentance to them.

While those who are nonmembers should repent and be baptized, those who are members of the church and do wrong, find an avenue of reconciliation through repentance and confession. If there is something between them and God they should confess to him; if it is an open offense, they should confess openly and receive forgiveness from the church; if it is an offense against some individual they should seek individual reconciliation. It should be remembered, however, that confession alone is not adequate but the language of the law is that they should repent with all their hearts.

GENUINE REPENTANCE

We have recently received two inquiries from different parts of the country concerning cases that are quite similar. An individual is addicted to the habit of drunkenness. He gets drunk; the officers labor with him; he professes repentance and is forgiven. A week or a month later he gets drunk again, and the process is repeated. These officers wish to inquire if they have any recourse, under the law, or if they are bound to forgive the individual every time he makes confession.

The answer is that they are justified in demanding some assurance that the confession has back of it genuine repentance, in other words, that the individual shall have repented with all his heart. These repeated offenses indicate that he is not repentant in that way. He should be cast out, or perhaps be withheld from church fellowship until he gives evidence of genuine repentance by bringing forth that which John terms "fruit meet for repentance."

We believe also that restitution should follow repentance. In the 6th chapter of Leviticus, under the

Mosaic law, it was provided that where one had taken from another anything by force, he should return the principal and add thereto one fifth part more. This was under the Mosaic law, certainly under the Christian law we could not do less than return the principal.

Now Zacchæus, who was a righteous man, stated that if he had taken things from any man by deceit, he would return fourfold.

We received an inquiry from a minister in charge of a certain field, to whom a nonmember had sent a confession. He had become interested in our work to the point where he thought of joining the church, and desired to know what would be required of him. It appeared that years ago he had insured his house, and later had burned it down by his own hand, and collected the insurance money. Also he had induced a friend to sign a note with him, and the friend had been obliged to pay the note, and he had never made restitution.

We replied that as an evidence of his repentance he should make restitution so far as possible. He should pay back to his friend the amount due him, or if not able to pay it all he should pay as much as possible. He should search out this insurance company, if still in existence, and return the money taken from them; or if not able to return all of it, he should return as much of it as was possible for him to do. Having done all within his power to make restitution, we should justly then give to him our forgiveness, and he would be a fit candidate for baptism.

Too often people repent, when in fact they are merely sorry that they got caught. Again, that confession which says, "If I have done wrong I am willing to be forgiven," has been too often given.

I wish to give some statements on the subject from men more or less great.

Luther says: "To do so no more is the truest repentance." This is an excellent statement, though not so good perhaps as the one made by Isaiah:

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—1: 16, 17.

Taylor says: "True repentance hates the sin, and not merely the penalty." The prodigal son found himself in a very disagreeable position, but evidently he reached a point where he hated the sin more than the consequences, and then he was in a condition to return to his father.

DEATHBED REPENTANCE

Here is a statement from Lorenzo Dow, the eccentric preacher round whom so many anecdotes cluster. This is a statement about deathbed repentance:

"Deathbed repentance is burning the candle of

life in the service of the Devil, and blowing the snuff in the face of Heaven."

The old song says:

While the light holds out to burn,
The lost sinner may return.

But according to Lorenzo Dow, it is not very honorable to burn the candle of life in the service of the Devil until it is exhausted, and then blow the snuff in the face of Heaven. We have little confidence in deathbed repentance which is forced on an individual, as in the case of a murderer who is condemned to be hanged, and who has exhausted every possible means of escape by appeal, and finally at the last moment accepts Jesus and is promised by the preacher that he will enter into celestial glory. The preachers may make such promises, but they have no power to fulfill them.

However, we would not entirely disregard deathbed repentance. It is said that it is better late than never, and even in a case where one has postponed repentance until the very last moment, it may possibly be better to repent than never to repent.

THE PRODIGAL SON

The classical style of repentance is that of the prodigal son related by the Master. You remember that this was the story of a father who had two sons. One of them, early in life, demanded of his father his portion of the inheritance, and receiving it, went into a far country and squandered it in riotous living. As a result, when a famine followed, he was numbered as one of the natives of that country, and was set to feeding hogs.

Jesus here works in a little fine point which must have made a strong impression on the Jews. We have a poor opinion of a hog, but nothing compared with the opinion entertained by the Jews, which would not tolerate a hog on the place. To be brought to a level where a man would feed the hogs, would be in the uttermost degradation from the standpoint of a Jew.

Nathaniel Hawthorne went to work on a farm at one time, but did not stay long. He quit work, saying that he positively refused to be chambermaid for a cow; and to become a personal servant of a hog must have been much worse in the eyes of a Jew.

Under these conditions, in the course of time, this young man came to himself, as the statement is, and repented, and went home to his father. His father was rejoiced to see him, and then went out to meet him, and fell on his neck and wept.

Now preceding this parable the Master said: "There is joy among the angels of heaven over one sinner that repenteth." So it must be that he meant this parable to portray the welcome that God would give to the returning sinner. As the prodigal son

came to himself, forsook his wickedness and his degradation, and returned to his father with repentance, and love, so should men forsake their sins and their degradation, and return to God. And just as the father received this young man with joy, even going out to meet him, and made him welcome, so will God receive the repentant sinner. He is a God of love then, as this man was a father filled with love and compassion.

The young man had lost his inheritance, and there is no statement that it was returned to him, he could not recover it, but he was willing to make a new start, and accumulate something on his own account with the help of his father.

So though we may have wasted many years, and squandered our energies that we cannot hope to recover, yet we should be willing to make a new start, and do the best we can with that which remains.

QUIT YOURSELVES LIKE MEN

Are you a man? Assert your manhood then.
Break off from evil ways beneath a man.
They do not contribute to make you men.
Shame! Do not say, "I cannot"; say, "I can."
Are you a woman? There is the same need.
Behold the little ones are round your knee,
To all your words and actions they give heed,
And imitate with aptness what they see.
Are you a young man? Oh, then while the light
And dew of life's sweet morn is round your path,
Serve ye its Giver in your fresh young might.
Far lo, his word a thousand beauties hath.
Are you a maiden? Truly serve the Lord
Before your friends and brothers; make them know
The power of purity in his great word:
Your influence is large, for weal or woe.
Do you love wisdom? Who so wise as he?
Or poetry? Come, you will be at home
With all things fair and beautiful and free.
Do you love wickedness? Then do not come.
From Noah down all prophets cried repent;
And I of passages might find a score
To prove the doctrine. But my time is spent;
And all that I might say was said before.

—DAVID H. SMITH.

Positive, definite work in announcing gospel truth overmasters and outranks the spineless variety. Keep out of the realm of speculative uncertainty.

Some men seem not to be aware that whatever of divine commission they may ever have received, expires by limitation when corroded by inactivity, or when they fail to observe the Lord's fixed stipulations of rectitude.

Preaching that flows not from the fountain of heaven's holy and inspirational supply, tends toward one of two great evils: dead formality, or vicious heresy.—James E. Yates.

ORIGINAL ARTICLES

GRACELAND COLLEGE AND THE WAR

"It is of the utmost importance that there shall be no lowering in the efficiency of our systems of education," says Doctor P. P. Claxton, United States Commissioner of Education, discussing education and the war.

"Schools and other agencies of education must be maintained at whatever necessary cost and against all hurtful interference with their regular work except as may be necessary for the national defense, which is of course our immediate task and must be kept constantly in mind and have right of way everywhere and at all times. From the beginning of our participation in the war we should avoid the mistakes which some other countries have made to their hurt and which they are now trying to correct.

"If the war should be long and severe there will be great need in its later days for many young men and women of scientific knowledge, training, and skill; and it may then be much more difficult than it is now to support our schools, to spare our children and youth from other service and to permit them to attend school. Therefore, no school should close its doors now or shorten its term unnecessarily. *All young men and women in college should remain* and use their time to the very best advantage, except such as may find it necessary to leave for immediate profitable employment in some productive occupation or for the acceptance of some position in some branch of the military service, which position cannot be so well filled by anyone else.

"When the war is over, whether within a few months or after many years, there will be such demands upon this country for men and women of scientific knowledge, technical skill, and general culture as have never before come to any country. The world must be rebuilt. This country must play a far more important part than it has in the past in agriculture, manufacturing and commerce, and also in the things of cultural life—art, literature, music, scientific discovery.

"Therefore, a right conception of patriotism should induce all students who cannot render some immediate service of great value to remain in college, concentrate their energies on their college work, and thus be all the more ready and fit when their services may be needed for war or for the important work of reconstruction and development in our own and other countries when the war shall have ended."

Graceland will open her doors on schedule time September 6 to "do her bit" to prepare the hundreds

of young men and women whose services will be so greatly needed after the war. It is hoped that the parents and friends of the young people of the church who should be taking advantage of Graceland's opportunities will see to it that every sacrifice necessary is made that they may be fully prepared for the great task before the church in the very near future.

GEORGE N. BRIGGS,
President Graceland College.

FAITH AND ORIGIN OF CHURCHES---Part 2

BY J. F. MINTUN

Buddhism is another form of the so-called heathen religion founded by one Buddha, whose teachings in some form or another form the basis of the religions that largely prevail in Japan, China, Thibet and some minor places at the present time, whose devotees number about two hundred ninety-five million.

The basic or fundamental doctrines of Buddhism are self-purification, without which spiritual progress is impossible; and human brotherhood. It had for one of its objects the destroying of the castes among the Brahmins, hence, one of its tenets is the equality of all castes. Another tenet in this religion is the deification of men, who when deified are called Buddhas. In philosophy, they believe the universe to be an illusion, only apparent. It enjoins great tenderness for animal life. It is attended by an extensive development of monasticism. There is some similarity between Buddhism and Catholicism in these respects: Each has a monastery, celibacy, the dress and cap of the priest, the incense, the bells, the rosary of beads, the lighted candles at the altar, the same ideas of purgatory, and praying in a tongue not known to the communicants. It has theories like the Christian Scientists, so much so that it is thought that the latter copied from the former, especially is this true of belief that the universe and all material things are illusions, that we simply believe they exist, but that in fact they do not.

A Supreme God and Evolution. H. Dharmapala says:

In the sense of a supreme Creator, Buddha says there is no such being, accepting the doctrine of evolution as the only true one, with corollary, the law of cause and effect. He condemns the idea of a Creator, but the supreme God of the Brahmins and minor gods are accepted. . . . This supreme God is all love, all merciful, all gentle, and looks upon all beings with equanimity. Buddha teaches men to practice these four supreme virtues.

Why Opposed to Christianity. Kniza Ruige Harai says:

There are two causes why Christianity is not so cordially received; . . . In 1637 the Christian missionaries combined with the converts, . . . and it is understood that those missionaries intended to subjugate Japan to their own mother country. . . . To prevent such another insurrection and to protect our independence we were obliged to prohibit the promulgation of the gospel.

But admitting for the sake of argument that we are idolaters and heathen, it is Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice.

The Important Things:

Whether Christ saves us or drives us into hell, whether Guatana Buddha was a real person or there never was such a man, it is not a matter of consideration to us, but the consistency of doctrine and conduct is the point on which we put the greater importance. Though they [the Japanese] approve his logical argument, yet they are very stubborn and will not join Christianity as long as they think it is a western morality to preach one thing and practice another.

One Religion. Zenshori Nogushi says:

Then, is there a hope of decreasing the numbers of religions? Yes. How far? To one. Why? Because the truth is only one.

Man's Purification in Ten Commandments. Harm Take says:

In other words it [Buddhism] teaches us that absolute truth is constantly acting to make a man on the surface of the earth complete his purity and goodness. Therefore, should I speak from the side of goodness, I shall say that Buddhism teaches ten commandments; such as, not to kill; not to steal; not to commit adultery; not to tell a falsehood; not to joke; not to speak evil of others; not to use double tongue; not to be greedy; neither be stingy; not to be cruel.

What Exists in Every Being. H. R. H. Prince Chaudradrat says:

The Dharma presents the three following phenomena, which generally exists in every being:

"1. The accomplishment of eternal evolution. 2. Sorrow and suffering according to human ideas. 3. A separate power uncontrollable by the desire of man, and not belonging to man."

The Dharma is formed of two essences, one known as matter, the other known as spirit. These essences exist for eternity.

We Are Nothing.

The consciousness of self-being is a delusion, so that, until we are convinced that we ourselves and whatever belongs to ourselves is a mere nothingness, until we have lost the idea or impression that we are men, until that idea be completely annihilated and we have become united to Dharma we are unable to reach spiritually the state of Niervana, and that is only obtained when the bodies dissolve both spiritually and physically. So that one should cease all petty longings for personal happiness, and remember that one life is as hollow as the other, that all is transitory and unreal.

Suffering and Its Cause.

The first noble truth is suffering; it arises from birth, old age, illness, sorrow, death, separation from what is loved, association with what is hateful, and in short, the very idea of self in spirit and matter that constitutes Dharma.

The second noble truth is the cause of suffering which results from ignorance, creating lust for objects of perishable nature.

The third noble truth is the extinction of sufferings, which is brought about by the cessation of the three kinds of lust, together with their accompanying evils, which all result directly from ignorance.

The fourth noble truth is the means of paths that lead to the cessation of lusts and other evils. This noble truth is divided into the following eight paths: Right understanding, right resolutions, right speech, right acts, right way of earning a livelihood, right effort, right meditation, right state of mind.

A Savior. Banrieu Yatsubuchi says:

In Buddhism we have Buddha as our Savior, the spirit incarnate of perfect self-sacrifice and divine compassion, and the embodiment of all that is pure and good.

Why Different Sects of Buddhism.

Why are there so many sects and preachings in Buddhism? Simply because of the differences in human character. . . .

There is no room for censure because Buddhism has many sects which were founded on Buddha's teachings, because Buddha considered it best to preach according to the spiritual needs of his hearers, and leave to them the choice of any particular sect. We are not allowed to censure other sects, because the teachings of each guides us all to the same place at last.

Judgment, Reward, and Punishment. H. Dharmapala says:

As no evil remains without punishment and no good deed without reward, it follows that neither priest nor God can prevent each act bearing its own consequences. His [man's] merit or demerit—that is, his character—consists of the sum total of his actions in all previous lives.

By this great law of Karma Buddha explained the inequalities and apparent injustice of men's estate in this world as the consequence of acts in the past, while Christianity compensates these inequalities by rewards in the future.

BRAHMA-SOMAJ RELIGION

Of this religion but little need be said only that it is a reformation of Buddhism and Brahmanism by an acceptance of the Bible as equal with the Hindu scriptures as will be seen by the few extracts quoted, which quite clearly set forth this peculiar reformation.

Its Origin. Protap Chunder Mizoomdar says:

Amid the din and clash of this polytheism and so-called evil, and amid all the darkness of the times, there arose a man, a Brahman, pure-bred and pure-born, whose name was Raja Ram Dohan Roy. . . .

In 1830 this man founded a society known as the Brahma-Somaj. . . . Brahma means the worshiper of God, and Somaj means society, therefore, Brahma-Somaj means the society of the worshipers of the one living God. . . . He cooperated with the British Government to abolish the barbarous customs of Suttee, or the burning of widows with their dead husbands.

It Is Monotheistic.

The Brahma-Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads.

Accept the Bible as Inspired.

So twenty-one years after the foundation of the Brahma-Somaj the doctrine of the infallibility of the Hindu scriptures was given up. . . .

Recognizing, therefore, on the one hand, the great inspira-

tion of the Hindu scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions.

One True God. B. Najarkar says:

The fundamental, spiritual ideal of the Brahma-Somaj is belief in the existence of the one true God.

Unity of Truth.

The second spiritual ideal of the Brahma-Somaj is the unity of truth.

Harmony of Prophets.

The third spiritual ideal of the Brahma-Somaj is the harmony of prophets.

A Dispensation of the Age.

In the fourth place, we believe that the religion of the Brahma-Somaj is a dispensation of this age; it is a message of unity and harmony.

Communication with God.

And can we even for a moment ever imagine that the Spirit of God has ceased to work in our midst? No, we cannot. Even to-day God communicates his will to mankind as really as he did in the days of Christ or Moses, Mohammed or Buddha.

Motherhood of God.

The first ideal of the Brahma-Somaj is the idea of the motherhood of God.

SHINTOISM

This is another sect of Buddhism existing principally in Japan. Concerning it, and in its defense the Right Reverend Reuchi Shibata says:

The word *Shinto* or *Kami-Nomichi* comes from the two words, "Shin," or "Kami," each of which means Deity, and "to" or "michi," (way), and designates the way transmitted to us from our divine ancestors, and in which every Japanese is bound to walk.

Pluralities of Creators.

According to our ancient scriptures there were a generation of Kami or deities in the beginning who created the heavens and the earth together with all things, including human beings, and became the ancestors of the Japanese.

Shintoism is divided into several sects of which I make mention of only the most prominent, the first being the

THIKKO SECT

The Thikko [practical] sect, as the name indicates, does not lay so much stress upon mere show and speculation as upon the realization of the teachings. Its doctrines are plain and simple and teach man to do man's proper work.

One Absolute Deity.

They teach us that before heaven and earth came into existence there was one absolute deity called Amenominakamushi-no-kami. He has great virtue, and power to create, to reign over all things; he includes everything within himself, and he will last forever without end.

Male and Female Deities.

In the beginning the one deity, self-originated, took the embodiments of two deities—one with the male nature and the other female. . . . These two deities are nothing but

forms of the one substance and unite again in the absolute deity. These three are called the "Three Deities of Creation." They cause a generation of deities to appear.

THE MOUNTAIN FUGI, ANOTHER SECT OF SHINTOISM

According to the teachings of our sect we ought to reverence the famous mountain Fugi, assuming it to be the sacred abode of the divine Lord; and as the brain of the whole globe. And as every child of the heavenly Deity came into the world with a soul separated from the one original soul of deity, he ought to be just as the deity ordered and make Fugi the example and emblem of his thought and action.

Originated in 559 A. D.

The founder of the sect is Hasegawa Kakugyo who was born in Nagasaki, of the Hizen province, in 1541. In the eighteenth year of his age, Hasegawa, full of grief at the gloomy state of things over the country, set out in a pilgrimage to various sanctuaries of famous mountains and lakes, Shintoistic and Buddhistic temples. While he was offering fervent prayers on sacred Fugi, . . . he received inspiration through the miraculous power of the mountain; and becoming convinced that this place is the holy abode of Amenomina-kamu-shi-no-kima, he founded a new sect, and propagated the creed all over the empire.

Love All Things.

As our doctrines teach us, all animate and inanimate things were born from one heavenly Deity, and every one of them has its particular mission, so we ought to love them all, and also to respect the various forms of religion in the world.

All Religion Based on Truth.

They are all based, I believe, on the fundamental truth of religion. The difference between them is only in the outward form, influenced by variety of history, the disposition of the people, and the physical conditions of the places where they originated.

THE JAINS

The Jains are another of the religions of the world called heathen which claims our attention on account of some of its doctrines, there being a similarity between some of its doctrines and some of the doctrines of modern religious thought among those who claim to be Christian. Of the doctrines of this sect, Virchand A. Gandhiji has this to say in defense of their history and ethics:

High Priests:

You will, therefore, look upon me as simply the mouthpiece of Muni Almarimji, the learned high priest of the Jain community in India, who has devoted his whole life to the study of that ancient faith.

Two Theories in One.

First, Jainism has two ways of looking at things—one called Dravyarthekaraya and the other Paryayartheka Noya. . . . According to the Dravyarthekaraya view the universe is without beginning and end, but according to the Paryayartheka view we have creation and destruction at every moment.

The Canon.

The Jain canon may be divided into two parts: First, Shrute Dharma, i. e., philosophy; and second, Chatra Dharma, i. e., ethics.

Soul, the Divine Element.

According to the Jain view, soul is that element which knows, thinks, and feels. It is, in fact, the divine element in

the living being. . . . The soul, so long as it is subject to transmigration, is undergoing evolution and involution.

Nonsoul.

The second principle is nonsoul. It is not simply what we understand by matter, but it is more than that. Matter is a term contrary to soul. But nonsoul is its contradictory. Whatever is not soul is nonsoul.

Four States of Man's Existence.

I shall now refer to the four states of existence. . . . That of being a denizen of hell; . . . that of having an earthly body; . . . of being a man; . . . and that of being a denizen of the celestial world. . . . The soul being severed from all connection with matter regains its purest state and becomes divine.

Matter Eternal.

Matter and soul are eternal and cannot be created.

No Personal God.

The doctrine of the transmigration of soul or the reincarnation, is another grand idea of the Jain philosophy. Once the whole civilized world embraced this doctrine. . . . The Bible and sacred literature of the East are full of it, and it is to-day accepted by a majority of the world's inhabitants.

Misery.

The problem of injustice and misery which broods over our world can only be explained by the doctrine of reincarnation and karma.

Karma.

The sanscrit of the word *karma* means action. "With what measure ye mete, it shall be measured to you again," and "whatsoever a man soweth, that shall he also reap" are but the corollaries of that most intricate law of Karman.

Highest Happiness.

Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances.

Moral Laws.

The five Maharatas or great principles for Jain ascetics are,

1. Not to kill, i. e., to protect all life.
2. Not to lie.
3. Not to take that which is not given.
4. To abstain from sexual intercourse.
5. To renounce all interest in worldly things, especially to call nothing one's own.

(To be continued.)

SUCCESS VERSUS WANT

It is written that "Want is the basic principle of the evolution of man." Is this true? No. It is a miserable insult to man's inherent greatness. It is an outrage upon the character of God who made men and pronounced them "very good."

Men do not need to be forced into action. Men need only the inspiration of opportunity to develop the best there is in them. God did not make men so lazy as to need the prod-pole of poverty shoved into their souls to spur them to action. Men have a nobler incentive to work than the compulsion of want.

God implanted within his children the grand

stimulus of achievement, a thousand times more potent than the paralysis of poverty.

"NOTHING SUCCEEDS LIKE SUCCESS"

Want starves the stomach and weakens redress,
While he who succeeds is made strong for success.
Want weakens the will that strong men possess,
While naught in this world succeeds like success.

Blackness of darkness, disheartening mess,
Ever grows brighter in light of success.
The poor are all taught their chains to caress,
While the rich all know they succeed by success.

Out upon this insult. Tear off its dress,
Life more abundant all comes with success.
Viewed from all angles we're bound to confess
That naught in this world succeeds like success.

D. R. BALDWIN.

OF GENERAL INTEREST

SUPERRESISTANCE

(Harold C. Goddard in International Conciliation Bulletin No. 102, May, 1916.)

The origin of the term nonresistance is the English Bible, and the English Bible is usually infallible in things poetic. But this is the exception. For the word nonresistance is negative while the thing itself is the most positive thing in the world. Fooled by its appearance, friends and foes of the idea it is supposed to embody vie with each other in diluting a mighty reality into an excellent substitute for nothing. They persist, for instance, in setting nonresistance over against force—as if it were not itself the most powerful of forces! They dwell on its passivity—as if it were not activity incarnate! They insist on its submissiveness (its enemies branding it as servility, its friends extolling it as a kind of high patience that stands meekly aside while material forces sweep to their destruction)—as if its one great end were not the reduction of other forces, the bending of other wills, to its own! And so they continue heaping up its negative qualities until we come to conceive it as a cowed, spiritless, anæmic creature, little fitted to inhabit this proud, pulsing, red-blooded world. Indeed we are lucky if we do not come to identify it with its exact opposite: cowardice. . . .

The test of superresistance is its success—not its success in any vulgar sense but its success in turning into its own direction the force which it resists. Passive nonobedience may often thwart the power that commands, but it rarely converts it. Usually it only infuriates and so intensifies it. The person, man or child, who, when you ask him to do something, sits still and says nothing, is vastly more exasperating than the one who says, "I won't," or otherwise hits back. If your request was reasonable, his lack

of consideration maddens you. If it was unreasonable, you feel your guilt and are inwardly perturbed. In either case, if you imitate the noble example before you and hold your tongue, the nonresistance on both sides is complete. But the problem is not solved. It is only aggravated. You know, both of you, in your hearts, that you had better have come to blows. . . .

EXAMPLES OF SUPERRESISTANCE

If we could but free them from their midst of inherited associations, the supreme instances of this power would still be found in the life of Christ. Christ, with one glance, sending Peter out to weep bitterly; Christ working in the heart of Judas until, "he repented himself . . . and cast down the pieces of silver in the temple and departed, and went and hanged himself;" Christ disturbing the peace of Pilate so that at last, if we may accept the spirit of tradition, he, too, took his own life; Christ, after death, overturning the Roman empire itself—these are examples, not of a power that did not resist, but of one that resisted miraculously and supremely. . . .

"I can see," says Captain Brassbound to one of the most purely delightful of them, Lady Cicely, "I can see that you have some clue to the world that makes all its difficulties easy to you; but I'm not clever enough to seize it. . . . I'm stupid. . . . Since you saw me for the first time . . . I heard you say nothing that didn't make me laugh, or make me feel friendly, as well as telling me what to think and what to do." There is no secret to Lady Cicely's clue to the world. It is simply her abounding love for everybody. The secret is not what it was but how to get it. I imagine the best first step toward getting it is to come in contact with a few Lady Cicelys.

SPURIOUS VERSUS GENUINE FORMS OF SUPERRESISTANCE

For superresistance, as these examples show, does not consist in the physical act but in the personal relationship between the actors. Slaves and heroes often act in the same way. You can turn the other cheek to all eternity without being a Christian, without being anything but a sniveling coward. Superresistance does not consist in letting the man who took away your coat have your cloak also. It consists in a genuine desire that he may be warm. It does not consist in going two miles with the man who compelled you to go one. It consists in striking up such an intimacy with him that you both forget to mark the milestones.

Now to do these things is exceedingly difficult. But to do things that externally resemble them is relatively easy. It is easy, for instance, to return good for evil for the sake of making your enemy feel mean—if you are a hypocrite. It is easy to return good

for evil out of a sense of "duty"—if you are a prig. It is easy to make no return at all for evil—if you are a dead man. (In this last case, all you have to do is to close your eyes and fold your hands as if you were in your coffin, locking the lid on the inside if the strain becomes too great.) To practice any one of these spurious forms of superresistance requires no exceptional endowment. But to practice superresistance itself calls for angelic qualities. The result is that he who attempts to practice it without the power succeeds only in producing a forgery—as, for centuries, ordinary human beings have attempted to be Christians and have succeeded too often only in becoming slaves. Nonresistance, indeed, might be defined as superresistance that fails. Superresistance might be defined as the true coin of which nonresistance is the counterfeit. Superresistance means mastery. Nonresistance means lying down, falling under the Jugernaut, letting the powers that possess the world trample their victim in the mire. Perhaps the most tragic delusion of Christian history has been the belief that nonresistance can regenerate the evildoer. If it could, the slavedrivers of the world would be its most regenerate class: American capitalists would be angels, Prussian junkers and Russian bureaucrats archangels, and Oriental priests and despots gods. It cannot do it. The force that can regenerate the evildoer is superresistance. . . .

SUPERRESISTANCE A FORM OF LIFE AND NOT A CREED

Superresistance is not to be had from any rule or formula. None of the worth while things of life is, though all of them are supposed to be, by little minds. Such *open-sesames*, indeed, can be made to sound very plausible. A sure formula for learning to swim, for example, is to jump into deep water and feel no fear. A certain rule for walking a narrow path on the edge of a precipice is to walk it just as you would a path of the same width across a pasture. Both prescriptions are absolutely infallible. But the average man will try them at his peril. The fact is, of course, that they are not rules to be followed at all. They are powers, skill, arts, to be achieved. The exceptional individual attains them at a leap; the ordinary man must make them his by determined and laborious practice. . . .

Nations, like men, have open to them three fundamental methods of meeting a force that menaces them from without: resistance—the attempt to overwhelm that force by a greater force acting in the opposite direction; nonresistance—the attempt to frustrate that force by letting it exhaust itself through encountering no obstacles; and superresistance—the attempt to convert that force by turning it into the opposite direction through the attraction of an imaginative substitute. The advocates of the

first method, in its pure form, are called militarists. The advocates of the second and third methods are called, indiscriminately, pacifists. But if the first part of our discussion has been of any avail the identity of name will not blind us to the fact that the advocates of national nonresistance and the advocates of national superresistance are diametrically opposed. Indeed, the abyss that divides them is far profounder than that which separates either of them from the militarist.

The average nonresistant pacifist prides himself on the doctrine that national morality should differ in no way from the best individual morality. It is true. But it is precisely this type of pacifist who forgets that truth most grievously in fashioning his own philosophy. As in the sphere of personal morality, he pins his faith to the belief that an end can be put to conflict by certain acts or refusals to act, forgetting that peace with honor and without clash of arms can come to a nation, as the corresponding state can come to an individual, only through a clear ascendancy in superforce over the nations that would attack it.

And even if he escape the first error of the believer in nonresistance, he generally falls into the second. He preaches pacifism as if it were a truth that could be had for the asking, a rule that could be followed, a power that could come from the mere act of subscribing to a creed. He talks about its "acceptance" or "adoption," when, if he talk at all, he should talk about its practice or attainment. He advocates a dogma, when he should be creating a spirit. He attempts to turn into a principle what should remain a form of life. Let him look up his own name in the dictionary and he will discover that it is his part to make, not to preach, peace. Would we could always keep that distinction clear—between the peacemakers and the peace preachers! As of old, it is the peacemakers that shall be called the children of God.

The peace preacher is fond of declaring that it is righteousness that exalteth a nation—which is true and admirable. But he generally manages to imply that if a nation will only scrap its navy, it will thereby be exalted—which does not follow at all. Righteousness is no such negative thing. The mistake is exactly the mistake of supposing that the mere act of throwing away his gun will endow even a coward with a personal magnetism that can look down a wild beast or charm the heart of a highwayman. It is a delusion. These miraculous powers, national or individual, do not come at any such waving of a wand.

We have heard more than once since the outbreak of the war that if the Belgians and the French instead of resisting the invasion of the Germans had offered no obstacles, but had welcomed them hospitably to their cities, all would have been well with Belgium and France. Now such an observation is

arrant nonsense or profound wisdom according to the interpretation placed upon it. If the statement is purely hypothetical, if it means that two whole nations meeting a third invading nation in a spirit of complete human understanding and brotherly love would be sufficient to disarm it, the observation is true, though it is no more practically helpful than the observation that if France and Belgium had been inhabited solely by men of the type of Christ, Saint Francis, and Shelley, there would have been no war. If, however, the statement is practical, if it means that it was within the power of the Belgian and French nations of August, 1914, to receive the invaders in this hospitable spirit and that they should have done so, the remark is the merest insanity. You might as well say that France should have had an army of 15,000,000 to meet the invader. The unanswerable retort in both cases, though in different senses, is the same: *France didn't have the men.*

All this is not to imply for a moment that the pacifist who uses this argument may not himself be a man in this higher sense. I have the honor of knowing more than one Quaker, who, if this country were wholly unarmed, would, I am confident, stand up in the face of a foreign invader and be shot, not like a slave but like a hero, if the alternative were to spill human blood himself. (What he would do if he saw his wife and children lined up to be shot, or worse, I prefer not to ask.) All honor to the man who can live up to such a creed, provided, always, as I believe he would, he could unnerve the soul of his enemy by his act. But surely such power of self-control should constitute for that Quaker no excuse to ask that this country should disarm itself, if he has to confess to himself that, under circumstances like those just imagined, all but a handful of his countrymen would be transformed, not into heroes like himself, but, at worst, into shrinking cowards or clawing beasts, at best into creatures whose hearts and hands would reach out instinctively for the most bloodthirsty revenge. And even if he could conceivably justify casting his own vote toward disarmament, that would not justify his urging his weaker fellow citizens to vote as he does. Not till he has imparted to them the secret of acting as he can!

NONRESISTANCE AND MILITARISM EXTREMES THAT MEET

The pacifist that counts on the fact of disarmament does not perceive that he has gone clear around the circle and clasped hands with the militarist who counts on the fact of armament. But it is so. The militarist puts his faith in guns and powder. The pacifist puts his faith in their absence. They are equally deluded. *To rely on the absence of armed force is just as materialistic as to rely on its presence.* The things to rely on are national good will, national

imagination, national self-control. The things to fear are national greed, national ignorance, and national passion.

Why! it is intellectually paralyzing to hear extremists of either party talk on this subject. "An army is insurance against war." "An army is a standing provocative of war." "A navy is a species of police force." "A navy is a powder magazine awaiting ignition from the first chance spark." "Europe exploded because it was all so over-armed." "Europe exploded because the rest of Europe was not so well armed as Germany." "The lesson of the war is that preparedness will not keep the peace." "The lesson of the war is that the unprepared nation will be crushed." Such talk is nonsense. As if ships sailed and guns went off of themselves! Armaments, like pistols and the police, are dangerous or protections only in reference to the powers behind them, and the same navy might be insurance to one people and a constant menace to another. . . .

NATIONAL SUPERFORCE AND ITS MOBILIZATION

But in what does national superforce consist?

The power of superresistance of a nation cannot be defined any more than can that of the individual. We might say it is the sum of the separate powers of superresistance of its inhabitants in so far as those powers are nationally vocal and effective. We might say it is measured by the degree of dedication of its government to the growth and welfare of every human being within its borders and thus of its dedication to the growth and welfare of humanity as a whole. We might call it simply a nation's international good will. Such generalities would mean little. But that does not alter the fact that national superresistance is a reality as actual as is personal magnetism of a strong and sympathetic individual. Furthermore, it is only the presence of this force in its fullness that can take the place of arms. It is only the presence of this force in some measure that can render arms safe to the nation that bears them.

Does anyone need to be told, for instance, that if the United States really were the democracy, the refuge for the oppressed, the land of equal opportunity, which in popular cant it is supposed to be, and which in actual fact it feebly tries to be—does anyone need to be told that such a United States could stand in absolute safety among the nations of the world, utterly unarmed? Does anyone need to be told, either, that such a United States could be armed to the teeth quite without danger to herself or to her neighbors?

Does anyone suppose that if Belgium had been a little Utopia, a model society for the world, Germany would have dared to trample her into the mire? Not for a moment. Not if Germany were twice the brute that her bitterest enemies would make her out.

Remote as these extreme cases may be from present reality, they point out the only real road to peace. . . . No half measures will suffice at this crisis of world history. The working relation that the political part of that program should bear to the question of military preparedness is this: *No increase in armament that is not coupled with some social amelioration, some enhancement of genuine democracy, is entitled to a moment's consideration from the American people.* That is the crux of the whole matter. Only as a nation's power of superresistance is increased can that nation with impunity increase the size of the stick that it carries.

It is not enough to say: we will strengthen the nation's right arm first; and *afterward* we will teach the nation itself not to abuse its strength. The second step rather should be the indispensable condition of the first—for on it depends the tremendous question whether the nation shall dominate or be dominated by the instruments of war. We may well take a lesson here from the recent attitude of English labor. English labor demanded as a condition of its participation in the European war, a fuller recognition of its place and power. English labor was precisely and profoundly right in that demand. (Indeed, the rational sympathy for the allies in this country is grounded on the belief that such things can happen more readily in England and France than in Germany.) Every worker in America, be his work manual, mental, or imaginative, should place himself on a similar platform with regard to the military future of this country. And there are, at the outset, two very concrete openings for such demands—openings that fortunately can be made a test and touchstone of the character of every representative of the people now in public life. In the first place, hand in hand with new armaments must go the taxation that is to pay for them. If it is decided that new armaments are necessary to ward off dangers from without, let it be demanded at the very least that the new taxation make for greater equality and justice within. And a second condition of added armament should be the abolition, or the beginning of the abolition, of private profit in the manufacture of the instruments of war. To win immunity from foreign attack at the price of subjugation to Kruppism would be for the American people a humiliation far profounder than the most crushing defeat at the hands of Germany or Japan that the nightmares of the most panic-stricken militarist ever conjured up.

And so the end of the whole matter is a paradox; the paradox that he who would seek peace must seek something else first. For peace—like those other ultimate things, beauty and happiness—must be wooed indirectly. It is written that he only shall attain beauty who loves life more than he loves art.

It is written that he only shall obtain happiness who loves labor more than he loves pleasure. It is written that that nation only shall gain peace that loves humanity more than it loves the absence of strife and bloodshed.

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Some Neglected Musical Instruments

Some time in the life of almost every boy or girl there comes a desire to master some musical instrument. This desire is but the manifestation of innate musical endowments that exist, in a greater or less degree, in nearly every human being. It is both natural and highly desirable that these faculties voice themselves, for as a result we bring the practice of music into our lives.

Our musical aspirant, yielding to these innate impulses, begins to look around him and consider what musical instrument he had better select. The piano is most often chosen because it is the most available, being found in so many homes. The old-fashioned cabinet organ, the favorite of our grandparents, uncles and aunts, comes in for some devotion. But whether either of these instruments or some other is selected, how often is the choice made merely from availability, sentiment or passing fancy. Our boy goes out and hears the village band and notes that the instrument heard most prominently and which seems to be playing most of the pretty melodies is the cornet, and he straightway decides that the cornet is the proper instrument upon which his talents may find their best expression. The result is that when a locality desires to organize a band (an organization that is an asset to any community) plenty of cornetists, good, bad or indifferent (mostly the two latter kinds) may be secured, while players for the other instruments necessary to establish balance, color and quantity, are woefully scarce. Or, our girl, at an evening concert or social gathering, hears the violin and forthwith conceives the determination to become proficient on that instrument, which is one of the most difficult of all to master, and which, on account of its peculiar character, is not adaptable to everyone.

Many of the failures to "arrive" on musical instruments may be correctly ascribed to ill-advised selections. Boys and girls are not equally adapted to every musical instrument any more than they are to every trade or calling. Each instrument has its peculiar characteristics, which can best find expression in the temperament properly adapted to it. Also, the needs of band and orchestra work over the world, and especially over the church, demand that all musical instruments be mastered in a *proper proportion*. It is with the view of not only assisting in the proper selection of an instrument but of contribution to this necessary balance and proportion, that we now briefly describe some of these too oft-neglected instruments.

In orchestral instruments, the *viola*, a violin a full third larger than the regular instrument, is seldom seen or heard except in the larger orchestras. Yet it is a most beautiful instrument, singing in a compass and quality not unlike a rich mezzo-soprano voice. It is very useful in an orchestra and can be readily mastered by any who could master the violin. It has a mellow, sonorous quality of tone, and in the hands of one skilled in its use is an excellent solo instrument.

The *violoncello*, or cello, as it is usually called, is another instrument of the viol family, more frequently found than

the viola, but altogether too much neglected. It is a large instrument, although not nearly so large as the contrabass, and is held partly between the knees of the performer and played with a bow of greater size and strength than used in playing the violin. It sings in a compass embracing the richest of high tones of the tenor with the full sonorous ones of the baritone. In tone quality it is altogether one of the most beautiful of the stringed instruments. It is almost indispensable in an orchestra, and its great beauty and quality of tone render it highly prized as a solo instrument.

The big *double bass*, contrabass, "big fiddle," or as it is sometimes facetiously termed, the "dog house" is the largest instrument of the viol family. Good players on this instrument are in great demand. It is the foundation of the entire string section of the orchestra. It sings in a compass ranging from the ordinary tones of the bass voice to the deepest tones of the orchestra, comparable to the pedal tones of the pipe organ. It is not a solo instrument but its great usefulness in an orchestra makes it in demand.

The *clarinet* is another orchestral instrument too seldom mastered. If well played it has a rich, mellow, beautiful tone. It is a good instrument to have in the musical circle of the home, combining nicely with the piano, flute, or cornet. A good clarinetist can always be sure of having his services in constant demand for both band and orchestra work. It is one of the most valuable instruments in many ways. It has been called the "dramatic soprano of the orchestra," and furnishes body, color and brilliancy in either band or orchestra. As a solo instrument it is very agreeable if well played and not "overworked."

The soft sweet tones of the *flute* are too seldom heard. It is an instrument that is very valuable in both ensemble and solo work. The flute has been handed down to us from the classic ages, where it was the principal instrument of the cultured. Its tones are limpid, pure and sweet, and it harmonizes most excellently with almost every other instrument. It is excellent for the family circle, comparatively easy to learn, and much in demand for orchestras and the larger bands. It is very enjoyable as a solo instrument, if not played to excess, and in the orchestra or band it adds color, brightness and sparkle. Allied to it is the *piccolo*, which is but a small flute, speaking an octave higher.

The *tuba* is a very valuable instrument in both band and orchestra work. It plays the lowest bass tones and stands in the same position to the brass family that the contrabass does to the strings. A good tuba player is a valuable asset to a band or orchestra. It has very little value as a solo instrument and those who desire that feature in a brass instrument might well consider the *euphonium*, a distinctly beautiful brass horn, singing in the baritone register, and on account of its great range and possibilities, is of great value in the band.

The *oboe* is a small double-reeded instrument with a singular nasal quality of tone, weird and quaint in character. It is very useful in orchestras and the larger bands, where it is used to depict quaint, weird, pastoral effects. It is the direct descendant of the shepherd's pipe of classic ages, and in a limited way, where it is employed in its proper uses, it is entrancingly beautiful. As a solo instrument it is not of great value, as its extreme tone color qualities tend to wear upon sensitive ears if heard to excess. But it is a very highly prized instrument in the work of the larger orchestra or band, where it could not very well be dispensed with. It sings in the soprano register, and allied to it is the *bassoon*, or bass oboe, which sings in a much lower register. Its tones are somber, weird, grotesque and in its higher register frequently comical. It is called the clown of the orchestra," being used frequently to depict the ridiculous in musical effects.

Like the oboe it is very highly prized in both orchestra and band work. Competent oboe and bassoon players are in demand.

The intermediate horns of the band, such as the *alto horn*, the *mellophone*, a form of French horn, the *tenor horn*, and the *baritone*, are all useful and valuable and of varying demand. They should receive more attention.

In the reed section of band work, an instrument that is coming into more notice is the *saxophone*. Saxophones are now made in four sizes, and quartets and sextets of saxophones are frequently found in the largest concert bands. It is a reed instrument made of metal (whereas the clarinet is made of wood) with a heavier reed than in the clarinet and having a much more reedy character of tone body. The soprano saxophone sings in about the same register as the oboe, while the alto instrument corresponds to the cello in the strings and can be substituted for it very nicely. It has its own beauty and individuality of tone, with a limited value as a solo instrument. It is chiefly valuable in giving body and tone color to the band. In time it will probably be adopted in a limited way into some of the orchestras that do not adhere too closely to the traditions of the old masters.

Before leaving the realm of band instruments we must not omit mentioning the *trombone*, although it is not so badly slighted as some others. It is a most useful instrument, giving dignity and force as well as body to either band or orchestra. It has only a fair value as a solo instrument, but is compensated by its great use in other fields. It is readily convertible to demands aside from its particular field. If possible, the aspiring trombone player should seek to master the slide type, as its range, tone quality and flexibility make it to be preferred to the valve type. Modern orchestras are demanding slide trombonists in preference to those who play the valve type.

The *harp* is a wondrously beautiful instrument, scarcely ever found except in the largest musical centers. It is a direct descendant of the stringed harps of classic ages. It is exquisitely beautiful, both as a solo and an orchestral instrument. It is a very large, expensive instrument, not easily transported, rather difficult to master, and should not be essayed unless the opportunity to obtain good instruction is at hand.

Before leaving the subject we must not forget to mention the family of percussion instruments. It is true that there is not very much music in any one of them, but it is equally true that there is the *making* of music in their right use. The most generally known are the *drums*, snare and bass. These are found in all orchestras and bands, and do not present very great difficulties in their mastery. But there is another family of drums, not so widely known but certainly as valuable. The *tympani*, or kettle drums, are drums made in the form of old-fashioned brass kettles of our grandmother's days, having a head of tanned sheepskin stretched over them. By varying the tension of this skin, variations of tone are obtained. Tympani are always found in pairs and in the larger orchestras in groups of three. By tuning each to a different pitch, the tone given at the stroke of the padded mallet used in beating them can be made to coincide with the key note, or tonic, and the dominant of the piece, thus giving a percussive tone that has a definite pitch. They are very effective in well-conducted orchestras.

It is sincerely hoped that this will aid in many ways and that the young people of the church, upon whom is laid the injunction to acquire proficiency in music, will adopt many of the hitherto neglected instruments, so that in time the church may occupy in the courts of Zion with a full complement of instruments of music.

ARTHUR H. MILLS.

Hymns We Love

"ROCK OF AGES"

It is said that a religious magazine invited its readers to send in lists of their favorite hymns, and that three thousand five hundred responded. Only two hundred and eighty-five named other than "Rock of Ages" as their first choice.

When its author, Augustus Toplady, at the age of sixteen visited a rural district in Ireland, he attended a small meeting held in a barn, and conducted by James Morris an illiterate man. Of this meeting and its effect upon young Toplady it is said, "This youth who had been carefully reared by a widowed and cultured mother, listened with rapt attention to an impassioned sermon from the text, "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

Toplady writing of this incident in his career says, "Strange that I who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his own name. Surely it is the Lord's doing and it is marvelous."

He was later graduated from Trinity College, Dublin, and was made a priest at the age of twenty-two. He became curate of Farleigh, and later was appointed to a parish in Devonshire. During this pastorate he wrote "Rock of Ages."

It is worthy of note that from Devonshire come two other of our world-famous hymns, "Just as I Am," and "Abide With Me."

Toplady died in 1778 at the age of thirty-eight, but he had "lived long enough to give to the world one of its most treasured heart songs."

Many are the stories told—and untold—of the influence of this hymn upon the hearts of humanity in times of stress, for which it is eminently suited. "When the ship *London* sank in the Bay of Biscay in 1866 the passengers on her deck sang 'Rock of Ages' as the waves swallowed them. When the Christian Armenians were butchered in Turkey they sang 'Rock of Ages' even as the sword fell."

An interesting story is told of a prosperous business man in New York, who failed and drank himself into the gutter. "Becoming utterly discouraged he walked toward the docks one night to throw himself into the harbor. As he went down an alley he passed a mission. His attention was arrested by the singing of what had been his mother's favorite hymn, 'Rock of Ages.' He paused, went in, was converted, and 'beat back' again to his old place in the business world."

It is said that Toplady died with the words of this hymn upon his lips.

"When I rise to worlds unknown,
And behold Thee on Thy throne;
Rock of Ages, cleft for me,
Let me hide myself in Thee."

V. V. SHORT.

Notes Afield

The writer is at present engaged in a tour of the Holden Stake in the interest of the music work of the church. This stake has an abundance of good musical material available for effective development. Holden itself, the central pivot of the stake, has an excellent choral organization under the leadership of Sister Lola Johnson (who is also chorister of the stake) an efficient orchestra in its Sunday school, and a recently organized band, composed of young people. The

other branches of the stake have choirs, in most cases, that are productive of real good, and there are two orchestras, one at Knobnoster, the other at Postoak, that are in training for future work. Altogether, Holden Stake offers ample opportunities for work and development, and we predict that if her people arise to these opportunities the stake will have much renown, musically, in the near future.

The Sunday school orchestra of the Fanning, Kansas, Branch are to be commended for real musical thrift. Realizing the need of advancement in their musical work, and of creating a more extended musical atmosphere in general musical appreciation, they gave a concert on the evening of June 21, assisted by the writer and Brother Orland Nace, violin, of Independence, together with local talent. This concert was greeted with a most unusual attendance, people coming in droves. The Saints' chapel was literally packed and a large number patiently stood about the windows and doors to listen. The program was keenly enjoyed and it is believed that credit has been done the church work there because of it.

A pleasant evening was spent with the orchestra of the Second Saint Joseph Branch in their practice at the residence of Brother John L. Bear, Friday evening, June 22, and the writer was privileged to witness the work of this interesting group of young musical enthusiasts (this is the proper word) who have been serving the Sunday school of this branch with credit for several years. We trust their splendid enthusiasm will never abate and they will always see the need of continued effort, service and development.

The combined choirs of Independence Stake have already taken up the work of the oratorio "Elijah," the *piece de resistance* selected for rendition at next conference. The hot weather is not to deter them from their proper scheme of work and development.

One of the important recent musical events of Independence was the conclusion of the contest for the Marcus H. Cook prize violin. This excellent instrument is a handmade violin of Brother Cook's workmanship, and was offered to the violin student playing in the Independence orchestra who should make the greatest degree of improvement in the six months ending June 24. Nine contestants were present to take the final test before the three judges, and the one scoring the greatest number of points was Adelbert Withee, twelve years of age, playing in the ranks of the second violins of the orchestra.

ARTHUR H. MILLS.

Unless one has facilities for storing in a manner at least nearly approaching a scientific way, it is not wisdom to buy potatoes, apples, turnips, or many other vegetables or fruit in large quantities. Indeed, in the cities to-day, there is little economy in making heavy preserves, jellies, jams, etc. in the home, for city prices on fruit, the prices of sugar, gas, and other essentials, are conducive to the high cost of living even on canned goods.

The children in the larger cities of Canada have been indirectly benefited by the conditions and fact of war, according to the chief commissioner of health of Montreal. Because the men have been sent to the front, their families have in very many instances, returned to the country, and the children have gained by the transfer. In spite of the unusual heat of the past summer, statistics in the fall showed a decrease of mortality among the children of Canada.

There are two kinds of courage—the one displayed a mile from danger and the other that is exhibited at the scene of action.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

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The Constitution and By-Laws of the Woman's Auxiliary

AS AMENDED BY THE CONVENTION HELD AT LAMONI, IOWA, APRIL, 1917

CONSTITUTION AND BY-LAWS

FOR THE

GOVERNMENT OF THE GENERAL ASSOCIATION OF THE WOMAN'S AUXILIARY

OF THE

REORGANIZED CHURCH OF JESUS CHRIST

OF

LATTER DAY SAINTS

ARTICLE I.—NAME

The name of the organization shall be, "The Woman's Auxiliary of the Reorganized Church of Jesus Christ of Latter Day Saints."

ARTICLE II.—OBJECT

The object of the organization shall be to study and promote the welfare of the home, child, community, school and church; to encourage the organization of women into classes, etc., that they may better prepare themselves to cooperate in all work tending toward the building up of Zion.

ARTICLE III.—ORGANIZATION

The officers of this organization shall be: President, first and second vice president, secretary, treasurer, and historian, to be elected at the regular meeting of this association at such time and place as shall be decided upon. The manner of the election shall be determined by the vote of the general assembly.

In case of death or resignation the vacancy shall be filled by appointment agreed upon by a majority of the executive committee.

ARTICLE IV.—FINANCE

There shall be an annual assessment of ten cents per member, due and payable to the general treasurer at the first of each year.

ARTICLE V.—PARLIAMENTARY

The church Book of Rules shall be authority on all questions of parliamentary usage in the association.

This constitution may be amended by a two thirds vote at any General Convention, provided not less than three months' notice of the proposed changes shall have been published in the press columns of the association.

BY-LAWS OF THE GENERAL ASSOCIATION

Section 1, Bureaus and Supervisors.—In order to carry out the object of this association the following bureaus shall be established: educational, home and child welfare, relief and service and young woman's. Supervisors and the editor in chief shall be appointed by the president after consulting with the elective members of the executive committee and such general church officers as are interested in the particular phase of work under consideration.

Section 2, District and Stake Organizers.—The president shall appoint a district or stake organizer to take charge of the work in each organized district or stake within the church, such appointment to be made after consulting with the other members of the executive committee and the presidency in charge of the district or stake in question.

Section 3, Duties of Officers.—The president, in addition to the duties generally pertaining to this office, shall have general supervision over all bureaus. She shall send such report to the First Presidency of the church as shall be required.

The vice presidents shall be the associates of the president in her work, and shall, in their order, in the absence of the president, perform the duties of that office.

The secretary shall keep the minutes of the general meetings and of any action taken by the executive committee. She shall keep a directory of all clubs, classes, circles, etc., with their officers, which are affiliated with the general association, sending out such notices as shall be required by the general officers.

The treasurer shall collect all dues annually, notifying district or stake organizers the first of December of each year, and if not collected by February 1, another notice shall be sent. If payment is delayed, she shall report to the executive committee. She shall be custodian of all funds, which shall be paid out only upon warrants signed by the president and countersigned by the secretary. She shall keep an itemized account of all receipts and expenditures, present a report at stated meetings, and make a written report at general convention after her accounts have been audited.

The historian shall keep an interesting history of all the activities of the general association, which history shall be the permanent record of the association. She shall require from the general officers, supervisors, and organizers such reports as shall be necessary to make her history complete.

The executive committee shall consist of the general elective officers, supervisors of bureaus, and editor in chief. In addition to the matters as are usually presided over by such a committee, it shall appoint the Year Book committee. It shall consider the general outlines of programs for reunions, conventions, institutes, etc., making such suggestions to the district organizers as they deem wise.

Section 4, Duties of Appointive Officers.—The supervisors shall have charge of the work of their bureaus, keeping vitally in touch with such phases of woman's work as will be of particular value to their bureaus. They shall make a

general outline of their plans for the year's work and submit same to the president, and through her, to such general church officers as are interested in that particular phase of the work. They shall suggest ways of working to the organizers who have been appointed over each church district or stake, and through each organizer, reach each club, society, etc., interested in their phase of woman's work.

The organizers shall have general charge over all phases of auxiliary work in such districts or stakes over which they are appointed, keeping a directory of each club, etc., with their officers, within the district or stake, and presenting to them such outlines of work as shall be sent them by the supervisors of bureaus as are adapted to the locality in which the classes or clubs are found. They shall encourage the organization of women for the purpose outlined in article 2, and render assistance in such organizations when called upon. They shall have power to choose a program committee, to prepare programs for woman's meetings to be held at reunions, conventions, etc., within their districts. They shall send to each club, circle, etc., within their districts or stakes, such notices as come to them from the general officers, and shall instruct each club, circle, etc., to remit the dues provided for in article 4 to the general treasurer. They shall keep a history of their work and the work of clubs, circles, etc., within their districts, and should report to the general historian such matters as are called for by her. They shall send to the editor in chief all items of interest for publication. They shall keep in touch with the missionary in charge of that particular field, that a closer cooperation between the auxiliary and the church may be fostered.

The editor in chief shall edit and arrange all matters for publication in connection with the press columns of the general association, and through the medium of the press extend systematically a knowledge of its aims and activities.

Section 5, Records.—The officers, supervisors and organizers shall keep records of the work of their departments, which shall be given to the historian, who shall incorporate them in the general history of the association.

Section 6, Year Book.—The Year Book shall be a guide-book for clubs, circles, classes, or societies. It shall contain the aims, purposes, and reasons for the work; a general review of the activity and work accomplished; suggestions for future work; a list of books, literature, prices, and where they may be purchased; the qualifications of those composing committees, etc.

Section 7, Year Book Committee.—The executive committee shall appoint the Year Book committee. This committee shall consist of three members; of which the president shall be chairman, one member to be appointed each year. This committee shall confer with the president of the church, with heads of departments and institutions of the church who foster such lines of work as are outlined in the general by-laws, and with executive committee of the Woman's Auxiliary.

Section 8, Representation.—All women who are interested in woman's work, are entitled to voice, but only members are entitled to voice and vote in the general conventions.

Section 9, Amendments.—The by-laws may be amended at any annual meeting of the general association without previous majority vote.

Section 10, Suggestions for Organizing of Local Club, Classes, etc. Any group of women meeting together for social betterment purposes of any character, may belong to this association, by adopting Articles 2 and 4. They are then entitled to voice and vote in any district or stake or general assembly on all questions being considered.

It is their privilege to elect whatever officers they find advisable, choose their own line of work, pass such by-laws

as meet the local conditions. It is their privilege to receive suggestions from the district or stake organizer, and the supervisors of the various phases of the work covered in the general constitution.

In places where there are two or more clubs, circles, etc., they may meet together and organize a council of women to better conserve the object of the association, so that there may be no wasted energy due to overlapping of activities, so that philanthropic work may be better directed, etc., and the needs of the community as a whole considered.

Each club, society, etc., meeting together for the sake of study, should have a leader whose duty it should be to direct the study of the class, either conducting the work of the class herself or appointing a teacher, to solicit members for the class, and to try to arouse interest in the subject being studied. These leaders should keep in touch with the supervisors of the bureau under which her class is enrolled, receiving advice and counsel whenever necessary.

THE EXECUTIVE COMMITTEE OF THE WOMAN'S AUXILIARY.

Explanatory Letter

To Stake, District and Local Organizations: You will observe that in the amended constitution and by-laws, all constitutions and by-laws for stakes, districts and locals are eliminated.

We suggest that you continue your present organizations (stake, district and local) until your next regular business meeting, at which time you may decide whether you wish to continue your organization as it is, or modify it to better suit your needs. In this connection please refer to by-laws, section 10, paragraph 2, "It is their privilege to elect whatever officers they find advisable, etc." The purpose of this amendment is to relieve classes, circles, clubs, etc., of unnecessary organization. In other words, we feel that we should leave you free as to how you shall organize or what officers you shall have. You will doubtless find it necessary, in order to carry out your course or work successfully, to have at least a simple organization; and in some cases, especially as you grow and develop, you may need a more complete organization. Let your needs govern your organization.

Your connection with the general auxiliary will be through your district organizer, who will transmit to you all communications, suggestions, and helps, issued by the general auxiliary. You will note the special duties of organizers set forth under by-laws section 4, paragraph 2. One officer in a district, having the responsibility of gathering data and reports for the general auxiliary; and only one official with whom it is necessary for you to consult for help and information from the general executive officers, will greatly simplify our work.

The district organizer appointed by the general executive is our official representative in your district. You may see it to your advantage to use the organizer in whatever district organization you may choose to have.

The sisters are urgently invited to correspond with any of the officers whose addresses are given herein for any further information desired.

THE EXECUTIVE COMMITTEE.

A Message From Our Secretary

TO THE LOCAL WOMEN AND GIRLS

In the effort to make our secretarial work of the greatest value and assistance to the president, supervisors of bureaus, and other officers it will be necessary for us to have a complete directory of all women's and girl's clubs, circles, classes

or societies in the church. Our officers are earnest, consecrated workers and willing to give whatever they have that can be given to help their sisters. They have asked repeatedly for a list of names of women and girls with whom they may correspond to introduce their work.

There is a large number of societies, classes, etc., actively engaged in some work in the church, such as aid society work or young women's clubs, which are not affiliated with the auxiliary. In order to make our directory complete we need the names of the officers of these societies whether they are members of the auxiliary or not. You may or may not have paid your annual assessment of ten cents per capita as required by our constitution and by-laws but we urge you to write to us, giving the information desired.

We need every woman in the church and, since the object of the auxiliary is to inspire and assist women to "better prepare themselves to cooperate in all work tending toward the building up of Zion" with special emphasis laid upon the development of the home, surely every woman needs the auxiliary.

Will you help us by answering the inquires below? It will take only a few minutes of your time and a two-cent stamp but will assist us greatly in our effort to get in touch with the active societies and workers. We want to count you as workers, interested in giving practical service to the church or community, or in preparation for future work. Please answer the following and mail to the secretary.

Have you an organized club, circle, class or society of girls or women in your branch? If so, how many and for what purpose are they organized?

Are you affiliated with the general auxiliary, that is, have you paid the required annual assessment of ten cents per capita?

If not, do you not wish to join the one big movement organized for the women of the church and under the supervision of the general church?

MRS. J. A. GARDNER, *General Secretary.*

INDEPENDENCE, MISSOURI, 711 South Fuller Avenue.

LETTER DEPARTMENT

The Christmas Offering--Roll of Honor

At the time we report this, there are 28 schools and a district home department who have reported as already raising as much or more than they gave for Christmas offering last year. We wish we might print the interesting things they say, but space forbids—anyway, actions speak with emphasis, and the amounts indicated here mean much activity.

The Chicago First Branch gave \$18.86 last year. They evidently think that wasn't very much, for they already have \$60 raised and state their aim here so you can all remember it, as \$200. The superintendent says: "We realize this means work but we are on the job and expect to stay on till the goal is reached." Good.

Considerable interest is reported in the Little Sioux District. The Moorhead, Iowa, school says: "1916—\$44.50; 1917, to June 17—\$146. They have more than trebled their offering of last year. Logan, in the same district, has four times as much as last year. To June 17 they had \$104.86, and expect to make it \$200 by rally day, July 1.

Cherokee, Iowa, has \$30.28, which is fine, compared to \$10.95. They are expecting to raise \$60.

Fisher, Arkansas, gave \$4, and now have \$5.17.

Escatawpa, Mississippi, has \$5.49, compared to \$4.25 of last year.

Sandwich, Illinois, is doing things. They have an enrollment of 29 and on June 17 had gathered \$48.15 and expect to raise \$100.

From Saint Joseph, Missouri, a wire comes that they have \$34, which is more than they gave last year. This was the Zion's Star school.

Nevada, Missouri, have a nest egg equal to last year's offering. Five times the total of last year's is the mark they have set.

Valley Center, Michigan, have \$12, had \$10.05 last year and intend to raise the \$2 apiece for the 25 membership they have.

At New Liskeard, Ontario, they have a small school that reported \$12 last year, have \$26 now, and still going.

Chilliwack, British Columbia, Tulare, California; and Vale, Oregon, have more than doubled last year's offerings.

The Orion, Michigan, Sunday school have \$16.83, compared to \$12.87 of last year.

Breaking the bank will be a feature of the Christmas entertainment at Fresno, California. The boy or girl who holds the best record for attendance will have the honor of wielding the hammer.

We know the schools everywhere are working hard, and some of the best payers last year are going to surpass their record of last year. Naturally we do not expect that everyone will double his offering of last year, for some have done so exceptionally well that it could hardly be expected, but know they will not fall behind.

The Spokane District home department turned in \$30 last year for Christmas offering. This year they have set their mark at \$200. What do you think of that? and a home department, too, who are ordinarily scattered here and there. Here is a field of opportunity for home departments to cooperate with the main schools in the interest of the Christmas offering. The bishop says he hopes many will take up this movement in an effort to reach the scattered members of the districts.

Another suggestion he makes is that in each school where exceptional results are being recorded, that in the spirit of helpfulness, the officers correspond with the other superintendents and assistants, as to how it was done. You may have discovered some simple little things that would be most helpful to others. Try it.

We surely appreciate the wonderful enthusiasm you are manifesting.

Waiting for your report, which will be appreciated even if not answered.

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

From Here and There

The Listowel, Ontario, Branch held an interesting annual meeting on June 17. Some of the Saints and nonmembers came as far as twenty miles. There were some of the latter present who had never heard a Latter Day Saint sermon. Several sermonets at the afternoon meeting were highly appreciated.

The letter from Elder Joseph Arber at Morrison, Oklahoma, tells us of a successful series of meetings at that place, having baptized one, with others near, and many friends made for the cause. Some opposition was manifested but this was largely overcome by the liberality of the editor of the *Morrison Transcript*. Brother Arber furnished a comprehensive explanation of our position.

In view of the record of the past week, of war activities on land and sea and in the air, race riots, labor strikes, famines and food restrictions, suicide pacts, accidents and

plots, in our own land as well as in foreign lands, the celebration of the Fourth of July by all the Saints in Independence Stake at Enoch Hill in a union picnic will stand for much, says Sister Abbie A. Horton. The attendance at the Sunday school on the 1st was 871 and the amount collected for Christmas offering \$724.45. The storehouse was the theme at the 3.30 meeting, at which M. H. Siegfried addressed the Saints. The vesper service on the temple lot was the first of a series of meetings to continue during the summer. Elder Clarence Wheaton of the Church of Christ spoke at length (his sermon appearing in the *Ensign* of July 3) on consecration, tithing, and the erection of the temple. The Red Cross fund has reached the sum of \$21,250, and the Saints are willing and ready to do their share in the time of giving a helping hand.

Disposing of Liberty Bonds

In the Y. M. C. A. to-day I picked up an idea which we might use to advantage. It is this: If any of the Saints bought Liberty Bonds, why not turn them over to the Children's Home, Order of Enoch, the Saints' Home or the bishop for use of the church? Such bonds clearly represent a surplus and as such they should be used.

I have not found any of our people here. They evidently do not use the privilege of church announcements in the press if they have a branch.

Your brother,

DALLAS, TEXAS.

J. E. NICOLL.

A Good Plan to Raise Money

I have been a member of the church for a number of years but have never undertaken to write to our church papers before, but feeling like talking to my brothers and sisters in regards to the church debt as I do not think it is to our credit to have this debt hanging on us so long, and having so much money wasted in the way of interest. Just to think, twelve thousand dollars a year interest that the church is paying! Do you think, my dear brothers, that the Lord is pleased with us as a church to allow this to go on? I think the bishop's plan is very good, that is, to have the children of Sunday school pay the debt. He thinks they can pay it in three years. Perhaps they can, but are we older Saints going to stand back and let the children do what we should have done? Now, dear brothers, if we want to share the blessings of our Father's house let us go to and be helpers with him and pay this debt.

I have thought of a plan that I think would work to that end. Let each branch president set a day for the Saints to bring their offering to the Lord for the church debt. Let each one of the Saints try to give a little. Then let it be sent to the bishop. Let it be little or much but let us do it now, and after that is done let all the Saints that love the Lord expect to enjoy the blessings of our Father's house. That is, those that are able to work covenant with God to give him one day's earnings in the next six months. Now, dear brothers and sisters, that isn't much, is it? Just think, only one day's work out of one hundred and fifty-six days. Of course, some would give more than others, but it would only amount to one day's work, that is all. Then we might repeat it the next six months. No one of us would miss it. Just think, two day's work out of three hundred and thirteen working days. This little offering to the Lord added to what the children will give, I believe when the church will be called together in conference in the next year the debt will be a thing of the past. And it will bring down the smile of heaven

upon us as a church, my dear brethren. I do not believe any of us will have to sacrifice to do as I have tried in my weak way to pen before you, believing as I do that it will only be the giver that will reap the benefit.

Now, Saints, I would love to see this plan carried out and let us try to have our first offering not later than the first Sunday in May. Love to all the Saints.

NEWARK, DELAWARE.

D. C. CARTER.

Lamoni, Iowa

Much interest is manifested in the newly established storehouse in Lamoni. The Supply Store, the most popular grocery in town, will change hands on the 9th and be run under the management of Bishops McGuire, Keir and Carmichael, with C. E. Blair as local manager. The matter was fully explained to a large and interested audience on the evening of the 1st by Bishop Carmichael. It certainly should have the support of all the Saints. We believe it will have.

In common with other communities, Lamoni has been visited recently by a capable demonstrator from the State college, showing us how to can fruits and vegetables by the cold pack method. One man watched the operation, and his wife being away, canned a quart of asparagus. The next day he went back to the demonstration with it, and the lady in charge said she would guarantee it to keep for ten years. If a mere man can do it, what may we expect from the women? Even the dandelions are being canned for the winter appetites.

In a meeting with the high priests and elders on last Sunday an impetus was given the extension of missionary work by our local men. There are nine regular appointments kept up now from here and several more contemplated. Any man who seeks to qualify in the public presentation of the gospel will find ample opportunity. The demand is great and the cooperation of all will be required.

Sunday was moving day for many of the classes in Sunday school, promotions being in order, which includes a rearrangement of the seating of all classes under senior age.

Copious rains and pleasant weather are nicely sandwiched in for us now, though the season is several weeks behind schedule time.

July 5 was the sixtieth wedding anniversary of Brother and Sister A. K. Anderson, long residents of this community. A family reunion was held. Among the visitors were Brother and Sister B. M. Anderson and family from Omaha, and Brother and Sister David Anderson came over from Urbana, Illinois, where they are teaching during the summer.

The tragic death of Brother Charles F. Graham on the 3d fell like a pall over the community. He met his death in an auto accident. Apparently losing control of the car, he smashed, head on, into a freight engine on a crossing, was thrown under its wheels, being killed instantly and fearfully mangled. There were three others with him, Arthur H. Smith, a prominent citizen of the place, and two small boys, Doris Rogers and Robert Lewis. The man was seriously injured as was the Rogers lad, but the Lewis boy escaped practically unhurt. The funeral of Brother Graham was attended by a large audience, while the business houses closed and flags were flown at half mast. He was beloved by all who love righteousness, and possibly hated by devotees of sin, they having come to recognize in him a man who sought to establish civic righteousness by an enforcement of law, he being the mayor of the town the past few months. The stake high council has lost a valuable member, the community mourns.

DELBERT.

Boston News Items

Brother O. R. Miller, who is to conduct the missionary work in and about Boston, has been with us for some few weeks. He has been actively engaged in our new mission at Lynn where regular services are held every Sunday morning. We look forward to a branch and Sunday school organized in this city in the near future. Sunday evenings Brother Miller holds forth in the Somerville chapel to interested audiences.

We have made a departure from our custom in the Massachusetts District of holding the Religio session on Sunday evening. A number of our prominent workers have felt that the object of the Religio would be more fully accomplished if held on a week-day evening. The time of meeting is now Friday at 7.30 p. m.

In the last Boston items you were told to listen for the wedding bells. They rang out at 4 p. m. May 19, when Calvin Sears and Laura Pierson were married by U. W. Greene. Unfortunately for us our brother has been transferred to New Haven, at which place they will make their home.

Our hearts were saddened recently by the death of Margaret Moon, who had been a patient sufferer for over a year.

The branch gave over the entire day to the usual services for the young on Children's Day. Seven children were baptized. All were made to realize how pleasing to the Master it is that little children at the age of accountability should enter into the waters of baptism.

The annual Sunday school picnic was held on June 18, about one hundred and twenty-five going about thirty miles to Asbury Grove. It was a pleasant event.

Herbert York, husband of Sister Jessie, one of our prominent Sunday school workers, was recently baptized.

ANOTHER VOLUNTEER.

WINLOCK, OREGON, June 25, 1917.

Editors Herald: I concluded a series of services at Condon, Sunday, May 13. Average attendance and interest good. Total number of sermons forty-three. Preached eleven times at Mayville. Good crowds, considering the busy season. Began here, that is, in this part of the country, Saturday, May 26. Up to date have delivered forty-one sermons and lectures, and baptized three. Others are near the kingdom. When they will obey we cannot say.

We have nineteen members in this locality and are contemplating the organization of a new branch. We have splendid material for officers. There is a larger percentage of men than we usually find among modern church people. We are also considering the erection of a new church, of which you will hear more ere long. It is a great pity that no missionary was assigned to this portion of Oregon. It would not take long, with vigorous, progressive work, for a district to be organized in this part of the State. It is necessary, too, since the Saints are so far from the main portion of Portland District.

In gospel bonds,

A. C. BARMORE.

SCOTTVILLE, MICHIGAN, June 25, 1917.

Editors Herald: As I am renewing my subscription for the *HERALD* I will drop a few lines and let you know how we are in this part of God's vineyard.

I am a member of the Freesoil Branch, and live about eight miles out and do not have the privilege of regular attendance at Sunday school. Four of my children belong to the church. My oldest son and husband have not united with the church yet, but I am looking forward with faith in God that the time will not be long before they do take the step.

I have been a member of the church for seventeen years, and I must say that my heavenly Father has certainly blessed me in a great many ways, especially in the gift of healing; a great many times my children have been healed when the doctor said there was no hope for them. I have much to be thankful for and am trying in my weak way to serve my heavenly father, that I may be worthy of his blessings in the future.

We have had the pleasure of having Brother William Davis with us in and around Freesoil, and all enjoyed his sermons very much. He held meetings in our schoolhouse in the Lincoln River District for a week or more, and also Brother J. E. Bennett, of Freesoil. They were blessed with a fairly good crowd most of the time and good interest.

Brother J. E. Bennett preached from his gospel chart and a fine interest prevailed and I feel sure that some good will be done. Brother Davis will be with us again next Sunday night. He has been holding meetings at Ludington for the past week and at present is holding meetings at Elem Flats Branch, three miles from here. We enjoyed having him with us, and while here we had some talks along the gospel line.

Dear Saints, I do try to be faithful, and when I hear of those that are dear to me going to Europe, I cannot help but think and pray. And one thing I always have asked my heavenly Father for is to give me wisdom and knowledge of things in the future that would be for my good and the good of others to whom I should tell it.

I do earnestly pray that our heavenly Father will see fit to inspire the minds of our men at the head of the Government with wisdom and knowledge in the future, that they will be able to see what is for the good and safety of the Nation and the people in general.

I feel that it is the duty of everyone to aid the officers by their faith and prayers from the highest offices to the lowest, that Satan will not lead them into wrongdoings and that they may be able by the power of God's Spirit to do right at all times.

Pray for me, dear Saints, that I may be faithful and come up higher, that I may be worthy of God's blessings at all times. My youngest daughter has a breaking out on her face, and I ask to have the prayers of faith in her behalf that she may be healed.

Your sister in gospel bonds,
MRS. JANNETT KEITH.

LANSDOWNE DEDICATION

(Continued from page 652.)

The move that brought about the erection of this building which we are about to dedicate, was at first considered an act of prejudice, but later viewed in the light of a blessing in disguise. In the late fall of 1908 the school board in charge of the Hawthorne school notified us we would have to vacate in thirty days, as the building would then be closed to religious services. We were obliged to act quickly. This site was selected, purchased and construction work started. We cannot bring to mind all of those who helped to make this building possible, but will mention those we remember; Mr. Fred Harding sold us the lot at a much reduced price; Brother Barraclough contributed money, Brethren W. C. and brethren, together with Brethren Charles Smith, Clarence W. F. Carl and W. R. Weidman giving material. These Hays, Arthur Sheets and others, donated labor. In about six weeks the church was completed—in time for the Christmas entertainment. So much had been contributed to meeting the expense of the building that it was necessary to borrow only seven hundred and fifty dollars, which debt has been liquidated and the building now stands ready for dedication.

The services were very successful both the dedicatory prayer and service being by Bishop McGuire. A basket dinner on the lawn was followed by a good prayer service. Bishop Keir spoke at night. The usual floral decorations and choral program were presented.

The Saint Louis church where Bishop Keir spoke in the morning and Bishop McGuire in the evening, was also beautifully decorated. Large American and French flags were draped to both sides of red ones on white background and heavy silk drapings were used along the choir and pulpit railings. It was a happy event on both sides of the river and a hearty welcome was given the bishopric.

S. A. B.

THE REASONS WHY You Should Go to Graceland

V—LOW EXPENSE

Whether we wish to do so or not, we must consider the matter of expense in obtaining an education. In this, as in other features, Graceland will bear investigation.

By a careful comparison with scores of other schools over the country it has been found that expenses at Graceland are far below the average; in many instances amounting to only one third of the amount required by other schools.

And when we remember that Graceland offers the best of instruction *in spite* of the low cost, the opportunity becomes doubly attractive.

For more complete information and catalogue address

THE PRESIDENT, GRACELAND COLLEGE, LAMONI, IOWA

The above is the fifth of a series of reasons why you should attend Graceland College. They include the questions of: Credit, Teacher Training, Junior College, Spiritual Environment, Low Expense, Special Departments, Equipment, Literary Work and Faculty.

NOTES AND COMMENTS

Charles F. Graham Killed

On the afternoon of July 3, while out on a bridge inspection tour as a part of his official duties as mayor of the town of Lamoni, Brother Charles F. Graham struck a freight engine and was killed instantly, being mangled and torn. The auto was wrecked and some of the other occupants seriously injured. He being a very careful man, it is generally supposed that some part of the mechanism

of the car failed to work, for it is unbelievable that he would take unnecessary chances. He was born in 1872, spent his youthful days in Lamoni, later moving to North Dakota, and during the past year or more has resided with wife and child in this place. He was ordained a high priest and member of the Lamoni Stake high council on February 4 of this year. As a citizen and mayor of the town, as well as a devoted church member he was universally esteemed. The funeral was held at the church in Lamoni, July 5, Elder J. F. Garver preaching the sermon. The church as well as the community has lost a noble man.

July "Autumn Leaves"

The first article in this number is "From somewhere in France," an interesting letter from one of our own members who tells of his part in the taking of Vimy Ridge. You'll be interested in this and all that follows, clear through to the advertisement from Graceland, asking: "Are you going to fight?" The Periscope is a new department that has just come to the surface, conducted monthly by "Delbert." It is liable to bob up most anywhere and see things. The "Vineyard story" grows more interesting with each number. "The Red Cross movement," is explained by Marcella Schenck so any of us can comprehend its working basis. The new associate editor, E. D. Moore, takes the readers into his confidence and tells them what they may expect of him when they write for publication. He disclaims the use of a wastebasket, but admits having access to a fire-proof vault wherein repose some too-good-to-publish manuscripts. The prize story contest announced to close on August 1 should bring out some of our latent talent. We are confident there are many among us who could write if they would. If you are not a subscriber, send for this number and get started on the contest. Elbert A. Smith has an editorial on "The ears of corn that stood up and preached." Alice M. Burgess introduces herself as the new editor of the young woman's department of the Woman's Auxiliary. She is associated with S. A. Burgess in editing the Religio's Arena, and from that department, we extract the following from a letter written by a conference visitor:

And this Brother Benjamin McGuire, the new bishop. Did you think of him as a rather stern man, who never does a thing but meditate on stocks and bonds? Now you know you did, if you ever thought about the subject at all. But he is a sweet, kind, rosy, fatherly sort of man, with a way of casting his eyes down and then looking up almost shyly when he speaks in public. In talking to the women that morning, he disapproved the giving of bazaars or plays, as we, alas, are prone to do. But he says everything in such a nice way that you just couldn't get provoked or hurt if you tried.

Then there is the first half of the address of President G. S. Trowbridge at the Religio General

Convention last April. Among other things in the Sunday school department, edited by G. R. Wells, is a statement of the benefits of organized class work, by Louise Evans, and an address on "Unsuspected values in auxiliary work," by Mrs. E. S. McNichols. The price of *Autumn Leaves* is only one dollar a year, in advance, and has an indispensable place in our church literature.

MISCELLANEOUS DEPARTMENT

Pastoral

To the New York District: We request the officers, Saints and friends, living in this district to advise the undersigned of the opportunities to reach the people wherever there is or may be created an interest in our work.

There is a district tent that may be used wherever the demand would justify.

For convenience, those in west end of district write to James Pycoc, 1555 Willow Avenue, Niagara Falls, and those in east end and eastern Connecticut write to George W. Robley, Thornton, Rhode Island.

We solicit your cooperation and will endeavor to meet every request.

Sincerely,

JAMES PYCOCK.
GEORGE W. ROBLEY.

Conference Notices

Northern California, at Irvington, August 24, 2 p. m., J. A. Lawn, secretary.

Central Nebraska with Clearwater Branch, August 24 and 25. All invited. Bring reports with you, or send them to Miss Mary Sodersten, Clearwater, Nebraska. W. M. Self, district president.

Seattle and British Columbia, Bellingham, Washington, August 4, 10 a. m., at reunion (see notice). Ministry report to undersigned not later than July 15 for past six months. Branch clerks will receive blanks to report for six months ending June 30. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Convention Notices

Northeastern Kansas, Fanning, August 3. Mrs. Emma Hedrick.

Alberta Religio, with Michigan Branch, July 13, 1917, at North End, Saskatchewan. Mrs. Arthur Kilpatrick, secretary.

Reunion Notices

Northwestern Missouri, Stewartsville, August 17 to 26. Good speakers, good singing, good grounds. Come and have an old-time feast of good things at this camp meeting. Prices of tents, meals, etc., later. B. J. Dice, president; Charles P. Faul, secretary.

Northern California, August 16 to 26, at Irvington. Tent prices: 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.75. Send all orders to C. W. Hawkins, 615 Spencer Avenue, San Jose, as soon as possible. Owing to high prices, meals may be a little higher than last year, but we will do the best we can. Brother Rushton will be present. Cecil Hawley, secretary committee.

Little Sioux, at Logan, Iowa, August 17 to 27. Tent prices: A few 8 by 10, 3 and 1-2-foot wall, for \$2.60; 10 by 12, 4-foot wall, \$2.90; 12 by 14, 4-foot wall, \$3.65; a few 14 by 16, 4-foot wall, \$5.40. Folding cots 75 cents each. Tents are scarce; order early. No orders can be filled after August 11. Cash must always accompany orders, which are to be placed with tent manager, G. N. Derry, Logan, Iowa.

Alabama, July 27, lasting 10 days. Meals served on a co-operative plan. We will hire cooks and each family is to bring all the provisions they can, have it divided into

groups, having a group each day so everything will be fresh. There will not be any public dinners on Sunday as heretofore. We will have to go back and forth as we have done, for there are no tents and we are unable to procure any now. For further information write W. H. Drake, McKenzie, Alabama, R. F. D. 2.

Seattle and British Columbia, at Bellingham, Washington, opening with a conference at 10 a. m., August 4, lasting ten days. Religio and Sunday school conventions on 3d at 10 a. m. and 2 p. m., respectively. Tents, \$3, which price includes one mattress and one spring. Dining tent with lowest possible rates. Reception committee will meet all boats and trains, and wear badges on coat lapels. All urged to come Thursday. For further information apply to George R. Brundage, secretary reunion committee, 1252-6 Elk Street, Bellingham, Washington.

Northern Wisconsin, August 17 to 27, in Saints' reunion park, Chetek, Wisconsin. Sleeping quarters, springs, tent floors, cots, tent or rooms will all be furnished free to campers. Bring bedding as usual and either a tent or a room will be ready for you free of charge. Meals: Breakfast, 20 cents; dinner 30 cents; supper, 25 cents. Contributions from branches of individuals solicited. A large offering is hoped for to defray debt on ground and buildings. Money or supplies for dining hall or stand accepted. J. F. Curtis will provide speakers. A patriarch will be present to give blessings. Leroy Colbert, secretary.

Our Departed Ones

HODGES.—Gentry Hodges was born April 6, 1880, at Pipe Creek, Texas. He was a faithful member of the church. Died at San Antonio, Texas, June 18, 1917. Burial at Pipe Creek, Texas. Funeral sermon by E. L. Henson.

MILLS.—Clara Lucy Williams was born March 22, 1875; baptized by D. L. Shinn, December 3, 1893. Married Thomas Mills on June 7, 1910. Died at Columbus, Ohio, May 26, 1917. She was the daughter of H. B. and Lucinda Williams. Leaves husband, one child, mother, one sister and 5 brothers, with a number of relatives and friends to mourn. Laid to rest at Cabin Run, West Virginia. Services conducted by A. V. Closson.

ATWOOD.—Lloyd Atwood, son of Brother and Sister Frank Atwood, died May 23, 1917, at the age of 22 years, 7 months, and 6 days at Conneautville, Pennsylvania. He was baptized when 11 years of age, by Leonard S. Holman, and confirmed by Leonard S. Holman and Elder Garwood. Leaves to mourn, father, mother, 2 brothers and 1 sister. Funeral sermon by L. W. Powell.

McCUMBER.—Clarence McCumber was born January 20, 1903, near Nashville, Iowa. Baptized and confirmed by J. B. Wildermuth. Died June 17, 1917, at Fulton, Iowa, after a very brief illness from water on the brain. Leaves to mourn, father, mother and 2 sisters who have the sympathy of the whole community over his sudden death. He was loved by all who knew him. Funeral sermon at Saints' church by John Heide to a large audience. Interment in the Buckhorn Cemetery.

AHLSTRAND.—Edward R. Ahlstrand was born October 24, 1857, at Ledkopina, Skaraborg, Sweden. Baptized January 20, 1889, by Edward Rannie, and ordained a priest June 2, 1895, by J. F. Mintun. He remained faithful and left his testimony to the truthfulness of the gospel. Died at the Methodist Hospital, Omaha, Nebraska, June 19, 1917, after brief illness. Leaves to mourn, devoted wife, 1 son, and aged mother, also other relatives and numerous friends. Funeral services at the church in charge of H. A. Scott; sermon by James M. Baker. Interment in Prospect Hill Cemetery.

SMITH.—Elder Jacob Smith was born in Tupelo, Mississippi, January 9, 1849. Baptized February 20, 1874, and ordained an elder September 17, 1893. Died at Santa Cruz, California, June 18, 1917. Everything was done that loving hands could do to care for the brother in his sickness and prolong his life. Especially did his true and loving wife prove a true companion, untiring in her devotions during his lingering illness. Funeral services at Santa Cruz, sermon by C. W. Hawkins. The body was taken to Long Valley, California, for burial.

THORPE.—John W. Thorpe was born August 26, 1841, at Wellingore, England, and died at Joplin, Missouri, June 7,

THE SAINTS' HERALD

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1917. He received the gospel under the Brighamite ministry in 1858 and in 1865 came to the United States, where he accepted the Reorganization, being ordained an elder in 1894 in which office he labored diligently. In 1877 he married Miss Martha James, who survives, as also one son and 3 daughters. Funeral at the home, sermon by F. L. English.

LOCKE.—Anna N. Forhan was born July 12, 1837, in New Castle, Ireland. Came to America when 14 years of age. About fifty years ago married John Whitaker. Three children blessed this reunion. Later she was left a widow. She came to Michigan in 1871 and was baptized, May 5, 1878. In 1882 married Dudley Locke, who died October 14, 1906. Died June 13, 1917. Three children, six grandchildren and many friends survive.

CAMERON.—John M. Cameron was born June 25, 1848, in North Carolina. Died at Dighton, Oklahoma, June 20, 1917. Funeral at the home of Sister L. L. Goldsmith, his daughter, at Nevada, Missouri. Services in charge of F. M. Burch, sermon by H. E. Moler. Burial in Antioch Cemetery. Not a member of any church. His second wife, deceased, was a member of the church, also two daughters, Sister Goldsmith and Walker.

VAUGHAN.—Sarah A. Vaughan was born at Milwaukee, Wisconsin, July 21, 1844. Married Charles R. Vaughan February, 1865, to whom were born 4 sons and 2 daughters: Tromble, Jess, James, Joseph, Nettie and Mary, all of whom live in Iowa, except James, who lives near Dazey. She lived the greater part of her life in Iowa and until 1912 when she came to North Dakota, her husband dying while in Iowa in 1900. Baptized in 1873, and remained an earnest and consistent member to the end, deriving much comfort from her faith in God. Died at the home of her sister, Mrs. George

Hartwell, May 23, 1917. Interment in the Dazey Cemetery. Sermon by J. E. Wildermuth, of Fargo, North Dakota.

HENRY.—Samuel W. Henry, of Wellsburg, West Virginia, was born in Scioto County, Ohio, baptized at Crabtree, Ohio, by E. E. Long on December 16, 1908. Ordained a priest February 5, 1909, and an elder August 22, 1909. Gomer T. Griffiths and E. E. Long officiated at both ordinations. A faithful and earnest worker in the church and greatly beloved for his sterling worth. Died June 24, 1917. His companion, 5 daughters, 2 sons and one grandchild remain to mourn. He was faithful to his duties. Funeral sermon by L. A. Serig.

Book Reviews

CHURCH ADVERTISING.—This book from J. P. Lippincott Company, Philadelphia, at \$1 net surely meets a long-felt want with us. There is no question as to whether the church needs to make a stronger appeal to the people, and the why and how are well answered in this new book. Prominent men from all over the country met in the twelfth annual convention of the Associated Advertising Clubs of the World and we have as a result twenty addresses on twenty phases of publicity. These are not dry-as-dust addresses, but are teeming with vital interest, the result of experiences that have proven worth while. Every pastor among us should have access to this book, for it covers the ground from raising the

money to preparing the copy and then making good what you have advertised. Our copy will be used frequently and we are confident yours will be. Order of this office if more convenient.

THE OUTLOOK FOR RELIGION.—A new and important book by W. E. Orchard, D. D., published by Funk & Wagnalls Company, New York City, \$1.50, net, sold by this office on the same terms. We took great pleasure in reviewing this book, reading it carefully and studiously. With a commendable courage this man goes into the subject with his sleeves rolled up and says things. If they be complimentary, very well, if not, he says them anyway. Recognizing the churches are in the crucible on account of the world turmoil, he proceeds to analyze the probable effect on religion. As he says: "Everything is being tested by fire, and not everything will stand the test; the most ancient institutions are going into the melting pot; they will not come out as they went in. What will happen to the various church embodiments with which we are familiar in this land? Which of the denominations will survive?" Whether you agree with his deductions or not, you will have been taken through some most interesting thought processes concerning the outlook for religion. It is a valuable contribution to modern religious literature, by a man who professes an optimistic faith in the outcome, and whose research has been most extensive.

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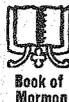
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, July 18, 1917

Number 29

E D I T O R I A L

THE WAR

Many questions concerning the war have come to the Presidency's desk since April 6, touching various phases of the subject from registration to conscription. Some of the questions are:

"Should I register?"

"Should I volunteer?"

"Does the church believe in war?"

"Are church members exempt from military service because of disbelief in war and bloodshed?"

"Are all our church officers, local and general exempt from military duty under the exemption clause of the military act?"

In many instances we have answered these questions in personal letters, expecting, too, to issue some notice or article touching the issues; but for various reasons which appeared good to us have refrained from doing so. This has in some quarters subjected us to severe adverse criticism. It is well, however, that we at least briefly touch upon the various aspects of the question now.

As to registration, the only course seemed so obvious that public notice from us was unnecessary. To no male citizen of the United States between the age limits specified was any course open other than to register. We sincerely hope none of our people were so misguided as to refuse to register. If so, such should take advantage of the first possible opportunity to rectify the mistake.

As for volunteering, that is quite an individual matter. Freedom of religious belief reaches even here. The church has not declared on it, and it is well it has not. Patriotism or loyalty to our country, has something to say on this, and its voice is an individual appeal. In the German ranks as well as in those of the allies, are Latter Day Saints whose loyalty to their own country sanctifies and hallows their warlike attitude.

In the case of the United States loyalty or patri-

otism becomes intensified to Latter Day Saints because of our belief that this great liberty-loving Republic was founded by divine forces for the execution of divine purposes. This belief cannot but stir warm active patriotism whenever our national existence or welfare are threatened, or as a nation we enter the lists in behalf of the liberties of humanity. Can we, then, either look askance at, or discourage those whose stirred-up patriotism takes them to the colors? Our firm belief is that in the ranks, as well as out, the guiding overruling power of the Deity goes with the devout member of the church.

The church believes in peace. It has so declared itself on various occasions. Nowhere and at no time has it declared that its members shall not participate in war. While it has not so declared, yet the consensus of opinion is that for the bloodshed of a war, not individuals but nations are held accountable. In times past even the chosen people of God have been compelled to take up the sword, and the power of God has been manifest in their martial activities. Since the organization of the church in 1830 the United States has engaged in no less than four wars; and while we can well believe that in those times these questions were up for discussion, yet the church has put on record no refusal to its members to participate in war. The peace we believe in and which we preach is the peace resultant from Christian principles. This peace we believe inevitable, and will come with the universal establishment of the Christian philosophy in the hearts of the people. Until that time comes war, with other evils, must be borne as best it can.

According to the foregoing, our church members are not exempt from conscription because of their religious belief. The church has not so declared, and should not, in our opinion.

Our members are also citizens, and their duty as citizens, in whatever country they be, should be discharged faithfully, even though their duty as citizens

of countries at war may result in Latter Day Saints fighting in opposing ranks.

There remains one other aspect to touch briefly; viz, ministerial exemption. A section of the military act exempts from military duty any regular or ordained minister of religion. While in the East recently we spent some days in Washington trying to get an official interpretation of this clause so that we could know where to draw the line so far as our own corps of officers is concerned. The final interpretation of this lies with the Judge Advocate General, who is now General Crowder. We tried to secure an interview with him, but because of the congestion of work in his department, could not. We had an interview with one of his assistants, Mr. Warren, an attorney from Detroit, who was working on the details of the exemptions. We discussed the situation with him, and learned that the bearings of the ministerial exemptions had not been worked out. Whether or not one is entitled to exemption under this clause will in each case be determined by the local board. To say that all church officers who have been ordained are or should be exempt would scarcely be to comprehend the spirit of the law. It is not at all unlikely that the local boards of registration and conscription will decide the cases entitled to exemption about as follows: General church officers who are devoting all their time to church work; missionaries under General Conference appointment; local men (district and branch presidents) under General Conference appointment; local men (district and branch) who are devoting all their time to church work; pastors and assistant pastors who, though not devoting all their time to church work, are so situated that their services are quite indispensable, and on whom the members depend for spiritual ministrations, marriage ceremonies, funeral sermons, the sacrament, and other important ministrations. Those of our ministers who care to do so may plead exemption, letting the local boards pass upon the merits of each case.

As above stated when in Washington, we tried to secure some statement from the proper authority interpreting the exemption clause so far as we are concerned. We were unsuccessful, and a letter addressed to the Judge Advocate General's department again asking for some authoritative statement remains to date unanswered. In the absence thereof we are compelled to act on our own judgment, and it is hoped that the foregoing will be of assistance to our men in determining their courses.

FREDERICK M. SMITH, *President*.

There is nothing in the world so much admired as a man who knows how to bear unhappiness with courage.—Seneca.

MEETINGS ON THE TEMPLE LOT

We were privileged to meet with the Saints in Independence on Sunday, July 8. A splendid spirit was manifested in the young people's prayer meeting at eight a. m. There was a good attendance at the Sunday school and at the morning service at eleven o'clock a. m. The latter included an excellent sermon by Elder Walter W. Smith. In the course of his discourse he emphasized very strongly that it is not alone what a man does, but what he longs and yearns for, that counts. If our whole ambition is getting, God pity us and the church. But if our only ambition is how can we serve? and how much can we give? "then I think I can see Zion with her waving fields of grain, and her busy shops not run for gain, but to give happiness to men, no poor, no soul hunger."

As the sermon will doubtless be published in full in the *Ensign*, we need not give further comment. An earnest spirit is with the people in the establishment of Zion.

Another indication is the nearer association and better understanding with the Church of Christ, sometimes called Hedrickites. Early in the summer, tent meetings were held on the Temple Lot, under their auspices, and the meetings were well attended by members of the Reorganized Church, and some of our elders were requested to speak, including Elder Walter W. Smith and Elder Mark Siegfried, president and bishop of the Independence Stake.

Last year vesper meetings were held on the lawn near the Stone Church. This year joint vesper services are being held on the Temple Lot. We were privileged on Sunday evening to attend the service there and we felt a thrill in standing on that sacred spot. Elder Wheaton, president of the Church of Christ, delivered the evening discourse, which was well attended by an attentive audience. There were occasional sprinkles of rain, but very few left, umbrellas offering sufficient protection. Some, we suspect, would have been glad to have had a thorough wetting for the sake of the numerous gardens in that part of the State.

This closer association has caused discussion in some quarters concerning the Temple Lot and its possession. We are much interested, therefore, in the statement made by one of the officials who is himself a member of the committee for conferring with the Church of Christ, that they had no ulterior motives, but were only working for the mutual good and better understanding.

We are very glad to hear this statement, for we are convinced—

The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right

hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—Doctrine and Covenants 2: 1.

When the time comes for the erection of the temple, that will be done by people prepared to do it. The material for it will be but a lesser part of the requirement; its foundations must be righteousness, truth, humility and love.

The possession of the Temple Lot means a great responsibility; the building of the temple may mean giving until it hurts. The giving not only of property but the giving up of wants and likes in the real spirit of sacrifice. When the Kirtland Temple was built, time was allowed for its construction, as was the case with the Nauvoo Temple.

Concerning the Kirtland Temple, we read:

At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple; and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings, but gave it for those who were laboring at the house of the Lord. She spun and wove, and got the cloth dressed and cut and made up into garments, and gave them to those men who labored on the Temple. Almost all the sisters in Kirtland labored in knitting, sewing, spinning, etc., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect: that we should use every effort to accomplish this building by the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church and also of the world. Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week; brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house were, Hyrum Smith, Reynolds Cahoon, and Jared Carter. These men used every exertion in their power to forward the work.—Church History, vol. 1, pp. 518, 519.

That self-denial will be required for this temple is clear when we consider that one million dollars were required for the Nauvoo Temple, that both material

and labor greatly increased in price, and that this is to be the temple at the central place. When the time comes it will require real giving, yet if we are faithful the same result may be found as at Kirtland, and it may well be that many now unknown to us will be privileged to assist.

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the Saints rejoiced.—Church History, vol. 1, pp. 523, 524.

The work that is now being done at Independence must arouse the interest of the whole church. It has and does appeal to us because it should mean better understanding with our brethren of the Church of Christ. We trust it is a beginning of a work which shall be continued until the temple is erected and that work of preparation completed which shall follow its dedication.

S. A. B.

MANDAMUS GRANTED IN THE LYNN CASE

The Saints in the East are greatly rejoicing over the outcome of the Blanchard case. Early in March Frederick W. Blanchard, a lifelong resident of Lynn, Massachusetts, and a priest in the Reorganized Church of Jesus Christ of Latter Day Saints was called upon to perform a marriage ceremony, which he did to the satisfaction of the parties concerned. The city clerk of Lynn (which adjoins Boston), however, refused to accept the return on the marriage, and warned him that he would not recognize any marriages by him or by his church. He forced the parties concerned to go through another ceremony, which he, the clerk, performed.

The clerk refused to listen to any explanations or to give any, but he proceeded to make the whole matter public in the newspapers in a way to injure both Brother Blanchard and the church. This made legal proceedings necessary, and an able attorney was retained there and associated with Israel A. Smith in the presentation of the case.

The case came to a hearing on June 29. After a small part of the evidence was in, the respondent stated that they had no defense to make, and a decree of mandamus was issued to the city clerk, commanding him to record the original return by Brother Banchard.

The church has had organized branches in eastern Massachusetts for over fifty years. There are eleven branches in that part of the State and Rhode Island, and hundreds of marriages have been performed by representatives of our church there. This is the first time objection has been made.

Boston newspapers have printed favorable statements of the decision. It may be that other papers in the East and elsewhere have taken note of the

original action of the clerk. If so, they should now be requested to print a correction. Anyone knowing of a publication which printed a reference to the original refusal of the clerk, will confer a favor by securing statement of the court action and seeing that it is properly printed.

Doubtless there existed a right for damages, but the matter is not being handled in that spirit. We want simple justice and the truth, which are secured by this action and recognition.

It will be remembered that a similar case arose in the Toronto District several years ago and under the direction of Bishop R. C. Evans a writ of mandamus in our favor was secured, as well as a decision of the appellate court, fully recognizing our right to perform marriages. S. A. B.

PSYCHOLOGY OF GERMAN SOLDIERS

In our General Interest department this week we publish a short article on the psychology of the German soldiers. We trust it will prove of interest to all of our readers. So far as we are concerned, there is no bitterness toward the Germans, but only a determination against wrong conditions.

We have received some protests on war and may publish one or two later. Undoubtedly the church stands primarily and always for peace, and for the establishment of righteousness. It is pointed out in the article referred to above that the German people, many of them, at least, still believe and accept the statements made by their military authorities at the opening of the war. They have been educated to do that. S. A. B.

UTAH TEACHING ON MARRIAGE

In the issue of July 4 there occurs an extract from the *Young Woman's Journal*. This was not intended for publication and had not been verified. We note an error in the transcription, as this extract appears in the *Young Woman's Journal* of June, 1917, volume 28, number 6, page 328, for the first two paragraphs, and the last paragraph is on page 329. An elision should have been indicated between the second and third paragraphs. S. A. B.

GRACELAND COLLEGE SCHOLARSHIPS

The recent General Conference adopted a resolution making so much of the College Day collection as is necessary a special scholarship fund. This means that so much as may be needed will be available "to pay for scholarships at Graceland College, for worthy and needy young men and women."

Herewith appears a notice from the president of

the college, George N. Briggs, urging prompt application by those unable to pay their way but desirous of securing a better education. This action of the conference means that the money advanced by the church shall be used by and for the college, but it shall also be made available for scholarship uses by our young people, and so the good of Graceland may be increased. We have urged before that the college wants to help our young people and that it can take care of nearly as many more with practically no additional expense to the church. Here is the opportunity we have long desired, so we hope for a liberal response from our worthy young people. We hope to see the usefulness of Graceland greatly increased by this action and that without additional expense to the church. S. A. B.

At the last General Conference the church made it possible for every young man and woman who desire to take advantage of the various courses at Graceland College to do so. A sufficient number of scholarships to take care of all deserving students was provided so that no one who really desires a college education need be deprived of it.

The scholarships for the coming year are now being awarded and anyone who desires to become a candidate for one should write to the president of Graceland College, Lamoni, Iowa, at once so that full provision for all can be made. Prompt action is essential, as the college year opens September 6, 1917.

NOTES AND COMMENTS

San Bernardino is Dry

A card from President Elbert A. Smith reminds us that San Bernardino banished Old King Booze on July 1. This election was held during the mayoralty of Elder George Wixom, and under his leadership. Saturday night, June 30, a certain element proceeded in the effort to consume the liquor supply before midnight and gave a final decisive argument that the law should have been passed.

Marvelous Work and a Wonder

On another page of this issue the office is advertising that a new edition of Elder Macgregor's *Marvelous Work and a Wonder* is ready for distribution. The sales of this book have been very gratifying and the result satisfactory. It is a book for the studious, deep-thinking Saint who realizes the value of well-collated matter and consistent argument. The price is very low, in fact we hardly see how it can be anything but a losing proposition, but Brother Macgregor is not distributing it for profit.

Locating the Saints

The Lamoni Stake Bishopric are carrying out their part in the provisions of the law whereby there shall be settlements of the Saints in Zion and her stakes and the regions round about. Just recently

(Continued on page 693.)

ORIGINAL ARTICLES

BIENNIAL CONFERENCES

The late General Conference took action favorable toward holding biennial conferences, but did not express any time when they should begin. It now becomes a question of public discussion and the writer will try to express a few thoughts for the consideration of the HERALD readers. We are entering into a new epoch of church work. The period during the lifetime of the late President Joseph Smith was one of interpreting and advocating the law; it was necessary to emphasize to the church and the world at large that the law of God was supreme and by it we must stand, regardless of the consequences.

It took more courage to be a Latter Day Saint forty or fifty years ago than it does now. We were few in number and without influence in the social and business world and insults and social ostracism were more common then than now.

The Jews of the dispersion felt their loneliness where they were scattered in the nations to which they had been taken captive, and many thousands of them journeyed each year to Jerusalem to attend the feast of Pentecost. On that special day when the disciples were there, an account of which we find recorded in the second chapter of Acts, the Jews were there from sixteen nations, some of them having come seven hundred miles.

They felt that they were outcasts in the world and it was a time of rejoicing for them to meet those of like faith from the different nations. In latter-day Israel we felt we were outcasts in society and we longed for the companionship of each other, and so it was not an unusual thing for our people to travel two or three days by team to get to the fall conference in western Iowa and camp at night by the roadside or in the yard of some Latter Day Saint. Rain and mud did not discourage them—they were going to conference, were going to see the prophet, and little things did not hinder them. They stood around the camp fires at night and sang the songs of Zion. When morning came they trudged on until they saw the white city made up of tents and covered wagons. Then all their emotions gave vent to expressions of joy. The writer was among such a happy crowd in September, 1879, on their way to Gallands Grove. What took us there? Nearly two weeks in camp in the companionship of those of like precious faith, in social enjoyment and hearing the prophet and others of the prominent men expound the law was food for another year. We returned to our homes strong for another year of conflict.

Conditions in the world and church have changed, our work is different because new problems confront us. It is the same old gospel, but we are farther down on the program. They have done their work; we must now do ours as faithfully and well as they have done theirs. In the social, business, and professional world we are given recognition, by many men of liberal minds we are looked upon as one of the great churches seeking to fill our place of usefulness in the world. In the public press, current magazines, school histories and encyclopedias they are trying to tell the truth about the church.

The great problem before us as a church is to demonstrate the altruism of Jesus, that his philosophy will eliminate selfishness, covetousness and poverty, and in its place give happy homes, healthy children, and remove fear of want from the widow, orphan, helpless, and aged, and help bring an answer to the prayer of Jesus: "Thy will be done on earth as it is done in heaven." We must deliver the "goods," we must prove to the world that the "pearl of great price" is in our possession and that we are making the world better because of it.

We failed as a church in the early days and we were cast out of the land of Zion, and if we fail now we will suffer the same fate, for it is the "pure in heart" that shall abide in Zion.

Who will the Lord hold responsible as leaders in the great work intrusted to all? It most certainly will be the ministry! How shall we be taught so that we can come to a unity of understanding and act together as builders of the great spiritual house? Surely not by keeping the ministry away from each other and depriving them of the good that comes from association and collective teaching. I have been absent from only one conference since 1902, and my personal experience and observation teaches me that the meetings of the priesthood at the last conference did more to bring us into a unity of understanding of our duties and responsibilities and make us useful men than all the others combined. It is in the priesthood meetings, and not on the conference floor, where we receive the greater light and become prepared for greater usefulness.

It has been suggested that the reunions be substituted for the conference as a means of education and the dissemination of knowledge. Who are the ones that need to be taught? Is it not the ministry? How can they teach to others what they do not know? How can they be taught at the reunions, the ministry, when there is only a very few there and no teacher to teach them? The ministry must be taught first and

then they can teach in the branches, conferences and reunions. Where is there a better place and a more convenient time than at the General Conference? The matter of expense is urged as another argument, that seems to the writer to be the most unreasonable of any excuse that could be offered, for the following reasons: The amount of money received now per capita is greater than at some times in the past and the indications are that it will continue to increase from now on. The cost of living will be nearly as great to stay at home as to live at the conference. It cost the writer \$5.60 for two weeks board, and I had only one free meal. Then there was \$2 for room rent. How much less would it have been at home? or do we want to be cheap men and live from our family's meager allowance while we are at home?

Do we want a pauperized ministry, physically and intellectually?

The other item is railroad fare. A large part of that expense will be incurred if we do not have conference, because the ministry will go home. It is the poorest time of the year to do missionary work in any part of the country, and the time when we are most needed at home. A very large percentage of the ministry live in the places where the conferences are held, and in the territory contiguous thereto. In the Independence Stake the missionaries who have their homes there, and the First Presidency, the Presiding bishopric, the stake bishopric and stake presidency make a total of about fifty-two. By adding the same class of men of the other four stakes there is a total of nearly one hundred, and when we add the number in the several districts that join onto the stakes we have nearly all the ministry within about two hundred miles of the places where we usually hold the General Conferences.

If the time ever comes that the membership of our church become so stingy, covetous and selfish that they will not willingly contribute toward the expense of the missionaries to attend the General Conference they will be so low spiritually that they will not be able to build up Zion. Instead of trying to cut down expense by not holding conferences annually, we should eliminate those things that our heavenly Father disapproves of. If we would make a reasonable effort to observe the "Word of Wisdom" we would save enough each year to run a half dozen conferences "and we would run and not be weary," and would have less sickness, better health, less doctor bills to pay and stronger bodies to perform our daily labors. In a recent revelation (Doctrine and Covenants 130: 7) the Lord said, "and both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants." If we make an honest effort to pay heed to what the Lord has said and not waste our money

in extravagant living and foolish expenditures that the world who know not God would not be guilty of, we would not hear the hue and cry about the expense attached to the running of the General Conferences.

The writer is in favor of the strictest kind of economy in the expenditure of public and private money, but let us commence our economy by eliminating what God condemns. The ministry should devote two weeks, or more, each year at the General Conference to the consideration of the vital and important problems that affect the welfare of the church. We cannot evade them, we cannot run away from them. They must be met and solved.

Some of the great problems before us as a church that we must solve, or confess failure, are the social, economic, industrial, and agricultural. They are a part of the building up of Zion. Every minister should be a student of sociology; it will help us solve our great problems. Jesus was the greatest sociologist that ever lived; he gave us in a concrete form the principles that should govern society, and that is the gist of sociology. The hope of our church for progress will be found in an intelligent, humble, faithful and loyal ministry, and we can attain to that condition only by cooperation in such a way that we can develop our spiritual and mental powers, and for that purpose the law makes provision for the school of the prophets, "that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles as many as will believe." (Doctrine and Covenants 87: 3.)

During the late conference the child of progress and hope was born in our priesthood meetings, and we must not strangle it to death while it is yet in its infancy, by our selfishness and anxiety to save a few dollars at one end of the road and lose hundreds at the other end. A miser is just as much of a burden on society as a spendthrift and both are a dead weight in the Lord's work. The church is a religious democracy and all democracies depend on the intelligence of their members to carry out its purposes and we cannot succeed in our great work with a few intelligent men at the head and an army of ignorant Muzhiks as followers. The intelligence of all people must be increased and the beginning must be made with the ministry and our present priesthood meetings are leading us up to the school of the prophets, God's appointed plan to qualify us for the important work we have to do. When we have more suitable buildings to accommodate the people at our General Conferences the opportunities to do good will constantly increase and not only will our own be greatly benefited but many of the good and intelligent men and women of the world will come to Zion to learn

of the ways of the Lord and help to spread the glad tidings and good news to all the world.

EDWARD RANNIE.

FAITH AND ORIGIN OF CHURCHES---Part 3

BY J. F. MINTUN

THE SPIRITUALISTS

Spiritualism is a system of religion claiming for the basis of its existence the possibility and probability of the spirits of the departed returning to earth as the only messengers of heaven; and can, by what is called by them *media*, make themselves manifest to those still living, and communicate information in regard to the unseen world of spirits, the mysteries of the past and present, and to forecast the future. As defined by leading Spiritualists it—

underlies and enzones all that relates to the spiritual nature of man in its organization and dual relation—in its capacities, purposes, duty and final destiny. It further embraces all that is known, or may be discovered of God, the infinite Spirit, of the world of spirits, and its inhabitants; of psychological and spiritual influences, of whatever kind, and of all the occult forces and relations that pertain to the realm of spirit and matter.

Spiritualism is, without question a demonstrated fact. There are too many unquestionable proofs of spirit manifestations to deny that marvelous and wonderful things have been performed in many different places, before thousands of the most intelligent and truthful, to doubt or question the correctness of these manifestations, but this does not determine the source of this spirit power—the spiritualist claiming it to be of the infinite God, while others claim it to be from the opposite source.

These spirit manifestations are by raps on tables, by messages through mediums, by moving material objects, by prophecies, by writing and speaking in languages not known to the one by whom written or spoken, by spiritual shocks, and by the visible appearance of spirits.

There are different kinds of media, the speaking media, the seeing media, the discerning media, and the normal media. Some are public and some are only private, and they possess different degrees of intelligence, and are either true or false as governed by the character of the medium, and the spirit communicating.

Many spiritualists, while denying the inspiration of the Bible, accept it as a truthful history in the main, and cite to angelic ministrations as evidence of spirit communications, claiming that these angels are only the spirits of the departed. But their views in regard to the Bible are of such a character as to make it quite inconsistent for them to use it as proof, as will be seen later on.

It will be seen from the above that their claim of authority is in the fact of spirit communication, without proof relative to the source of these spirit communications, or of what character the spirits are.

Modern spiritualism claims its origin in 1848, in the western part of New York, with the Fox family, first beginning with audible sounds and mysterious rappings; these manifestations increasing in variety rapidly. They came at first without solicitation, and those to whom they came were compelled to admit of their existence, and those who doubted their testimony were, by investigation compelled to admit that their testimony was true, and many without investigating the source or nature of these manifestations became avowed believers in this form of religion.

Upon some of the principal subjects their faith is, as presented by some of their representatives, whose views are in print, as follows:

GOD

Edwin D. Babbitt says,

Knowing as we do, that all power is exerted in harmony with a greater system of laws, in which spiritual and material forces must ever work in correlation, we are driven to the conclusion that the vivifying spirit of this all-embracing central power is God.—Religion, p. 10.

Spiritualism, which being intuitional has naturally a quick perception of the finer laws of being, and building upon a large array of phenomena, both objective and subjective, is led to a knowledge of spirits who have once been human beings, and hence very logically infer that there must be an Infinite Spirit as the source and parent principle of the boundless spiritual life of the universe.—Ibid., p. 15.

Teach a human being that there is a God all-loving and perfect, whose quickening presence thrills through all being, who smiles upon him in every noble work and aspiration, who had kindled an immortal nature in him which shall enable him to mount forever upward and onward in a divine life in proportion as it seeks the good and the true here and elsewhere, and you fill his soul with joy, with inspiration and aspiration.—Ibid., p. 20.

Is God a personal being? In other words, is he a kind of a vast person? This supposition would involve us in more or less difficulty; first. Because it would seem to make him a being of limited parts. If so, in what constellation would we find his feet, in what his head, or in what portion of him should we find the solar system?

Secondly. While we, being finite, cannot absolutely say that he is not a person, still if he has a definitely outlined form like a person, how could his being interpenetrate every minute portion of the universe and become the life of the whole.—Ibid., pp. 42, 43.

The spirits utterly disclaim all truth in the imagination of individuals who believe in the doctrine of evil spirits, and would have it distinctly understood that the divine Being has no power to create that which is evil, and that the spirits which he has created have been formed in his own likeness and impressed with his divine image.—The Spiritual Teacher, p. 116.

Ah! there is no God, there can be none. . . . What is the use of telling them of a God when there is none? . . . What a horrible phantom, what a soul-crushing superstition is this

idea of an overruling, omnipresent, all-powerful God. . . . Belief in God is degrading, whatever the character ascribed to him.—Age of Freedom, Berlin Heights, Ohio.

JESUS CHRIST

Far back in the death of humanity's history, there lived individuals who were morally and spiritually advanced beyond the medium development of the age in which they lived. These individuals, residing upon an elevated plane of thought, were enabled to hold communion with the spiritual beings which in all past time have been hovering in profound sympathy around the dwellers of this darkened planet. . . . By the individuals who are here named, the spirits have reference to the persons who are mentioned in the writings of the Old and New Testaments, such for example as Isaiah, Jeremiah, Christ, Paul, John. These persons were seers and prophets.—The Spiritual Teacher, p. 45.

What are the doctrines of the church which form a prominent part of its religion? They are the doctrines of woe and terror, which represent the race as being under the wrath and condemnation of God—the doctrine of the vicarious atonement, which is the sentiment that God commissioned an agent, which agent was a part of himself, to interpose between the displeasure by which he was moved, and the race which he had previously decided to punish. . . . the doctrine of the torments of hell and the salvation of the redeemed, the doctrine of a personal Devil, and the divinity of Christ. In all these doctrines there is presented to the view of spirits the most lamentable ignorance, and the evidence of contracted thought.—Ibid., pp. 90, 91.

Jesus was truly the divine, the God incarnate, because every human soul is a part of the Deity incarnated, only humanity in general have far less of the divine than had Jesus, the Christ. From childhood he was inspired, and though at times tempted by undeveloped spirits which in his age were called devils, yet he was generally under the control of holy influences which filled his soul with such a divine afflatus and kindled his magnetic power to such an extent that he felt that he was under the divine guidance of God himself, that God was indeed his Father, who had filled his being with love to man, wisdom to teach, power to heal and clairvoyance to perceive, thus clothing him with an almost unequaled share of the divine life until he felt his unity of aim and spirit with God and remarked, "I and my Father are one."—Religion, p. 266.

Spiritualists generally speak lovingly of the character of Jesus, "the divine medium," and feel that he belongs to their ranks far more properly than to the church.—Ibid., p. 270.

HOLY AND UNHOLY SPIRITS

There are some minds who wish counsel of spirits, but when that counsel is given, we see them neglecting it. . . . The person who desires a communication from spirits, not unfrequently supposes that he is at liberty to consult us on subjects which are beyond our means of information. Though we are spirits—spirits who have once inhabited bodies on earth—yet we are not infinite in knowledge and wisdom.—Light from the Spirit World, p. 190.

SIN AGAINST SPIRITS

The sin against spirits is a sin against the good of man. It is a sin unto death. It is a sin for which mind should not pray. It is a sin which reveals the hate of the soul—a hate of things holy and divine.—Light from the Spirit World, p. 195.

BIBLE

The reverence for the Bible which has been the ruling sentiment of human hearts—which has cramped and re-

stricted all the free and noble faculties of the soul, has had its sway upon the earth for ages past, and it is now time that this should be removed for the introduction of a principle which is more worthy of the dignity of man, and more consonant with the design of God. It has been seen by the inhabitants of the spirit world, that the authority of the Bible has been the chief and prominent source of all bigotry and superstition.—The Spiritual Teacher, p. 42.

The influence and effect which have flowed from the authority of the Bible have been of the most deleterious character, tending to degrade rather than elevate, to confine rather than to expand, and to crush rather than to ennoble and save.—Ibid., p. 44.

They do not go earnestly to nature, which is the infinite volume that God himself has written, but content themselves with books that men have made, for even the Bible, however high some of its inspirations may be, has had to come through imperfect human brains and be penned by human hands in various languages, and these languages, like all other works of man, are full of imperfections, so that thousands of different readings have occurred in the original manuscript of the sacred writings themselves, thus taking infallibility out of the question.—Religion, p. 65.

AUTHORITY TO SAVE

He that is wise, let him take heed. He who is unwise, let him get wisdom. And let him get it where it is to be found. Let him not seek for it in the folly of fools, but in men of understanding, in spirits commissioned by God to give light to those who grope in darkness. . . . This is our mission. This is our commission. This is our will, and the will of God. Hence, we are messengers of God to work a work which will ever rebound to the glory of God.—Light from the Spirit World, pp. 35, 36.

The spirits hesitate not to affirm that the world is now so far beneath their power, that it must inevitably obey the decrees of angelic wisdom, and that the course which it takes in the future must inevitably correspond with the primary authority of a higher and diviner world. . . . There is no fear now in the bosom of angels with regard to the welfare of the world. They have now the authority and the power vested in their own hands. They have the commission which is their native right and most precious privilege.—The Spiritual Teacher, pp. 104, 105.

SPIRITUALISM

1. Spirituality must be developed through spirit communion.
2. Spirituality is ennobling.
3. Spirit communion is the basis of all religion.
4. Spiritualism is founded upon facts, other religions more upon traditions.
5. Spiritualism is the only religion which demonstrates immortality.
6. Spirit communion robs death of its terror.
7. Spiritualism is the most joy-inspiring of all religions.
8. Spirit communion promotes civil and religious freedom.
9. Spiritualism leads off in human reforms.
10. Spiritualism perfects the physical system.
11. Spirit communion prevents insanity.
12. Enlightened spirit communion prevents superstition.
13. Spiritualism reveals a grander universe.
14. Spiritualism leads to nobler living.

MEDIUMS

Mediums of writing with the aid of spirits are wise or unwise. Mediums who write with the aid of circles, incompetent to instruct them, are unwise. Spirits differ in their degree

of wisdom, as minds in the body differ. All are not equally advanced in the wisdom of God.—Light from the Spirit World, p. 242.

It should always be kept in mind that although spirits can often foresee the future and weigh difficult subjects with much more skill than a mortal, yet even they are not infallible, and cramped by imperfect conditions of mediumship must occasionally err, while some full of merrymaking, will delight in playing of a joke on credulous earthly investigators, pretending to be Peter the Great, Washington, or other famous name, and then, when their pretensions have been swallowed whole, will relate their exploits to their spirit associates in high glee, for spirits are translated mortals.—Religion, p. 346.

ORGANIZATION

Whatever disturbs the health of one member, disturbs the enjoyment of the whole body. So intimate is the relation, that all the members must unite in one harmonious work, or disease will prostrate the system. When disease attacks one member, the other members suffer by it, or when one member is benefited, all of the other members are rewarded. Spirits are all members of one body. They all form one body. When sin and sorrow overcome a weak member, all of the other members must suffer. What, then, is the duty of each member? Is it the duty of each member to lacerate, bruise, and cast off the diseased member? . . . Who will cut off the member of wretchedness, because they are less honorable than the higher—the head? And what is the head but the servant of the body?—Light from the Spirit World, p. 150.

The great purpose of the spirit world then, is of a much broader nature, and a more thoroughly practical spirit. It aims, in short, at the establishment of a new social order in the earth, through whose mediatorial harmony alone, the divine truth and its good can descend only upon and into a waiting and responsive race. Another purpose of the movement is the establishment of a new system of government . . . It has already matured its plans to quite an extent. All these grow out of a new church—a church of principles—not dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the Catholic and the Protestant phases of the religious ideas, not overlooking the three great religions, which dogmatic Christianity does not recognize, viz, Hinduism, Mohammedanism, and Judaism.—Spiritual Telegraph.

SECOND COMING OF CHRIST

During the latter half of the nineteenth century, a wave of spirituality and knowledge has commenced spreading over the world, and the second coming of Christ, or rather of the Christ principle, is taking place to such an extent that the old formality, sourness, fear, proclaiming God's wrath, interminable prayers and inhumanity to both man and beast is being greatly modified, human faces are becoming sweeter and human lives more joyous.—Religion, p. 70.

INSPIRATION AND REVELATION

Looking down from the serene heights of their sublime abode, the spirits of the sixth circle desire to present to the inhabitants of the earth a revelation of truth and principles which are adapted to the present state of human development. . . .

In the darkness and depravity of the human mind it has not properly appreciated the reality of a future existence; it has not conceived or realized the sublimity of an intercourse with spirits, and it has not been suitably informed with relation to the truths which are beheld and known in the celestial world. . . . But in the present era the dawn is rapidly

approaching. It is the mission of spirits to bring life and immortality to light.—The Spiritual Teacher, pp. 1, 2.

But there is a revelation of the divine mind. . . . The revelation to which the spirits here refer is the creation which has been introduced into being through the action of the supreme intelligence—it is the universe which is the natural and untranslated expression of the infinite mind.—Ibid., p. 5.

The spirits have designed to show that the world has been in a state of darkness and materialism. . . . What they would now state is, that the world is more immediately under the period—that it is more directly and authoritatively inspired, than even in the time of Christ and the apostles—that it is more deeply and powerfully impressed with the presence and influence of the spiritual realms, than when the gift of the Holy Ghost was given to the Christian believers on the day of Pentecost.—Ibid., p. 104.

Inspiration is, therefore, the work of a spirit acting through a medium or upon a medium, to attain a desirable result. In former ages, men spake and wrote as they were moved by a Holy Spirit.—Light from the Spirit World, p. 15.

Inspiration is limited more or less by the capacity and character of the brain into which it comes, an imperfectly developed brain being able to receive only a small portion of truth and that best which is in harmony with its own special bias.—Religion, p. 23.

The spirits of the second circle will not profess to furnish instruction with regard to the more elevated truths of the celestial world when seriously questioned, and only do this from a blind impulse of love which seeks the gratification of those with whom they converse. . . .

The third circle are still the same in prejudices which were fastened upon their minds as upon the earth. . . . From this cause it has occurred that numerous inconsistencies have been witnessed by investigating minds, inasmuch as contradictory communications have been received from spirits in this circle with relation to certain points of religious faith and doctrine. . . .

In the fourth circle there is not a complete unfolding of the heavenly germ, there is not a complete deliverance from the profound impressions which were produced by early education. . . .

The members of the fifth circle are unfolded in wisdom, that they have cultivated and cherished the immortal germ that gives life and being to the spirit . . . they are prepared, authorized and commissioned to act as teachers and reformers of the human race.

The spirits of the sixth circle, which now write, are moved by a higher principle than that which is found in a sickly delicacy and hence they have presented their claims to be heard by the inhabitants of the earth with a bold unhesitating confidence.—The Spiritual Teacher, pp. 80-84.

In all this, one is left without any rule or standard by which to determine from which circle the spirits come, from whom communications are received. We only have their own claim, and since some of them do not tell the truth, but pretend to those with whom they are conversing that they are what they are not, all is uncertainty as to the truth or falsity of what is communicated, granting all that is claimed for spirit communication, by spiritualists themselves. This leaves the question of inspiration very unsatisfactory to minds who are in search for truth.

MAN

Man is degraded by the perversion of his mental powers—that he is turned aside from the course of justice and purity

by the imperfections of his interior perception, and by the absence of that wisdom which is divine and eternal.—The Spiritual Teacher, pp. 16, 17.

The germ of the spirit is in its own nature pure, and that it cannot be corrupted by any foreign influence or perverting circumstances. . . . Man can never, in any circumstance or by any possibility, become totally depraved, but that the soul remains pure and uncorrupted.—Ibid., pp. 35, 36.

The truth, as demonstrated by a mountain load of facts is, that man is immortal.—Religion, p. 21.

Man, then, is not a lost being, is not innately wicked, and should not be called so unless we wish to slander the infinite Father who made him, and whose works are all perfect.—Ibid., p. 60.

SOUL

The nature of the soul is light, and purity, and bliss. It is the light, and purity, and bliss of the Great Spirit, in a limited and finite degree, for it is this, and this only, in all the wide creation which bears the reflection of the Divinity—it is this, and this only, among all other beings which presents a likeness and image of the Creator.—The Spiritual Teacher, p. 30.

SALVATION

Why should he [man] need a Savior aside from God himself who lifts all things upward toward perfection through divine law and his own blessed and all-pervading Spirit?—Religion, p. 60.

Therefore, will it be apparent to those minds that can appreciate the beauty and reality of this initiation, that the spirits have discovered a means by which the world may be truly and completely saved. . . . The spirits have taken the work of human redemption into their own hands.—The Spiritual Teacher, p. 132.

If, therefore, the world will trust in the power, wisdom, and goodness of the celestial beings who ever hover lovingly around it; . . . it will be delivered from the evils which have weighed down the soul to dust, and it will be released from all the entanglements of flesh and sense by which it has been bound and fettered; so that in the coming era which is beheld in the dim future, the race shall stand as the redeemed and sanctified production of the Supreme Mind, and shall be illuminated with the light that streams from the lofty heights and deeper depths of the spiritual universe.—Ibid., pp. 134, 135.

Jesus may be his [man's] Savior so far as a beautiful example and precepts can help, and a loving magnetist may bear his transgressions in part, just as Jesus did those of the suffering and erring men of his day, by taking their diseased magnetism upon himself and infusing a purer life-power, and yet the salvation must be brought about through his own forces of soul and body, which in themselves are deific in nature when fully developed.—Ibid., p. 136.

ATONEMENT

Christendom directs us to a man who lived eighteen hundred years ago, as having in himself a power to heal all the wounds inflicted on the human soul by violation of the laws under which it exists. . . . Nature points to God in our own souls. The Bible says: Look to Jesus on the cross. Nature says: Look to your own soul. The Bible says, Seek and find eternal life in the blood of Christ. Nature says: Seek and find it in obedience to the laws of your own soul, that primeval revelation of which every human being has a copy. Every substance endowed with life is endowed with an inherent power of healing—a Savior, a Lamb of God to take away the sin of the world.—H. C. Wright, Spiritualism, pp. 12, 13.

All nature gives this doctrine [atonement] in the face, the

lie. The sins of the whole race forgiven—blotted out in the blood of a murdered reformer! It is awful! Faith in a lying and suicidal God! Who but a demon can have faith in such an insane and demon God? What natural relation has the blood of righteousness of Jesus to a man's sins actually committed? Can that blood wash out those sins? No!—S. J. Finney, Spiritualism, p. 13.

The demoralizing nature of the doctrine of a vicarious atonement is well illustrated by the example of Constantine.—Religion, p. 137.

REPENTANCE

Repentance is reform. Reform is progress. Progress is advancement in wisdom. Wisdom is from God.—Light from the Spirit World, p. 206.

Such reformers as are quarreling with each other, need a reform. They need a repentance which will save them from their sins. They need a repentance that will destroy their unholy warfare against mind and the good of mind. They need a repentance which will teach them a lesson of wisdom. They need a repentance not to be repented of. When they learn that lesson, their names will be written in the Lamb's book of life.—Ibid., p. 207.

There is a will of wrong expressed, and where a will of wrong exists, repentance is necessary. Neglect repentance and the wrong will continue. Repent or cast the wrong away, and it will deceive no more. Repentance must prepare the medium for the reception of truth.—Ibid., p. 225.

DEATH

But the freed and immortalized spirit which is disenthralled from the clogs of the earthly nature, has not the faintness and weariness of the earthly mind. . . . The spirit feels its freedom when released from the body, it feels the power and energy which exists inherently in its nature; it feels the sweetness of its inward life.—The Spiritual Teacher, p. 23.

Death, therefore, which has been the cause of sorrow and mourning to the inhabitants of the earthly world, is not an entire extinction of being as has been supposed, and as this term indicates; but it is the glorious birth of the spirit, a process of change by which it is released from the fading tabernacle of clay, and is enabled to exercise its own exalted powers in the light of a more expanded sphere.—Ibid., p. 148.

Death wills no wisdom—it wills nothing. It is a transition from one sphere to another.—Light from the Spirit World, p. 103.

Spiritualism takes away the fear of death by proving that it is only the birth into a better life—a transition frequently from pain, disease and darkness into peace and marvelous light.—Religion, p. 227.

RESURRECTION

Change is perpetual. Change is not confined to things temporal. The spirit world is full of change. All things change but God and his perfections. . . . But there is a change and that change is glorious, that change is good, that change is progress—and that progress is the resurrection. It is a resurrection into victory—a victory subduing to selfishness, subduing to ignorance of spirits, subduing to pain and death, subduing to worldly fame and honor, subduing to passion and revenge, subduing to all the evils which disgrace and degrade the minds of men and the rudimental sphere. It is a resurrection, so called, because it elevates the mind from death and works of darkness. . . . It is a resurrection because the same spirit which inhabited the body, inhabits a body not of earth. It is a resurrection because the spiritual body is an exact miniature or identical likeness of the human body. It is a resurrection because this change is so called. . . .

But it is not instantaneous. It is not the work of a moment, an hour, a day, a year, or an age—it is the work of eternity. The resurrection is the progress of the immortal mind in the knowledge of the truth. It can never end because eternal progress has no end.—Light from the Spirit World, pp. 81, 82.

HEAVEN

The heaven of the spirit is the abode of the immortal being which is enshrined within the human frame.—The Spiritual Teacher, p. 54.

Heaven, so far as regards the enjoyment which is received by the spirit, is no place, and hence it can never be enjoyed by rising a certain distance above the plane on which the earthly being gropes and grovels.—Ibid., p. 56.

It should be known that there is both a material and a spiritual atmosphere, which flows off constantly from the surface of the earth; that the material atmosphere rises to the distance of fifty miles, at which point it ceases to ascend, . . . but that the spiritual atmosphere still continues to ascend from the force of the affinity which it has for the more refined regions of space—this, therefore, constituting the basis of the spirit-world, which extends above the common atmosphere about fifty miles, or about one hundred miles above the earth. In this locality is presented the home of the spirit when it is released from the tenement of clay. . . . This is the real heaven of the spirit; this is the world of light, and joy, and rest; this is the home of the weary, the refuge of the wandering, and the haven of the storm-tossed mariner of life. . . . The inhabitants of the earth may be assured that the heaven of this spirit is the fulfilled prophecy of all the illuminated minds, whose thoughts and perceptions have been turned to the brightness and beauty of the celestial abode.—Ibid., p. 58.

It is the desire of the spirits to announce at the commencement that there are in the spiritual world seven general spheres of refinement, and that these spheres contain separately twelve circles, which circles are simply the gathering of those spirits which feel an affinity for each other, being situated upon nearly the same plane of development.—Ibid., p. 67.

When the spirit becomes fully individualized, it has a perception of the beauties and glories which abound in the sphere of the soul, and which are the shadows of the divine presence which expands through all the courts of heaven. But though the interior vision is unfolded, though the immortalized being is enabled to perceive the external glories which exist around him in all surrounding space, yet the appreciation which he has of what he may be able to perceive, will be always in precise accordance with the state of interior development to which he has arrived, and he will not be able to enjoy any more of these glories than he can receive into the bosom of his inmost soul.—Ibid., p. 71.

HELL

Being in a universe where, as we have seen, all things progress *upward*, how unphilosophical to talk of a hell where men are supposed to move forever *downward* into greater and greater ruin. Such a hell would be innately bad, and a perfect God would not have made it. . . . In the future life, as in this, *violated law is the only hell*, and this hell should not be termed *punishment*, but rather *remedial suffering*.—Religion, pp. 60, 61.

DEVILS

The spirits utterly disclaim all truth in the imaginations of individuals who believe in the doctrine of evil spirits, and would have it distinctly understood that the divine Being

has no power to create that which is evil, and that the spirits which he has created have been formed in his own likeness and impressed with his divine image. . . . If mortals could conceive of the unutterable sympathy with which the spirits look down upon all their sufferings, and could they appreciate the regret which is ever felt when there exists a necessity for producing pain, they would discard the unworthy sentiment which attributes this result to evil spirits, and would bless the saving power by which they are exalted and redeemed. . . . It is not pleasure for any spirit to produce pain, it is not joy for them to inflict suffering; it is not a gratification for them to cause deception, but all these effects are produced as the essential means by which alone these evils may be effectually eradicated—as the legitimate and appointed method through which the gracious and benevolent ends of divine wisdom may be attained.—The Spiritual Teacher, pp. 116, 117.

Our theologians admit the absolute perfection of God, and then declare that this perfect being created a series of abominable imperfections such as a devil, or a spirit who was so imperfect that he fell and became a devil, and that vast numbers of other devils came in the same way from the divine hand.—Religion, pp. 55, 56.

Men are not innately depraved in the theological sense, but rather unripe or undeveloped, and a malicious being called Satan, or the Devil, cannot possibly have any existence under the reign of divine perfection.—Ibid., p. 62.

Devils, as defined by our theologians, must be absolutely bad, having an aim only to curse and destroy, and the existence of such beings in God's divine universe is an absolute impossibility. It is high time that our churches had laid aside the superstitious ideas of devils and hobgoblins to frighten men with, for such thoughts are treason to God.—Ibid., p. 61.

PRAYER

It is rash to say that an infinitely tender Father may not at times send a direct pulse of his loving power to one of his earnestly pleading children, however much his usual method may differ from this.—Religion, p. 73.

The recently discussed question of the efficacy of prayer receives its perfect solution by spiritualism. Prayer may be often answered, though not directly by the Deity—nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly and more disinterestedly, they will attract towards them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing to answer prayer.—From Defense of Modern Spiritualism, by Professor A. R. Wallace.—Ibid., p. 76.

Does prayer influence God? . . . To this I would answer God himself must work according to law, and when we lift up our souls in earnest aspiration toward him we thereby open up a channel through which all celestial influence can flow into our being with greater freedom. Beside this the reactive effect of prayer upon ourselves will have an exalting tendency.—Ibid., p. 72.

FORGIVENESS

Nothing can contribute so much to restore harmony of minds as the forgiveness of offenders. . . . Who forgives his brother, as he asks to be forgiven of God? Is not God more willing to forgive him than he is to forgive his brother? Is it not mockery to ask God to forgive them their sins when they are unwilling to forgive the offenses of their brethren? Can God forgive a sin while the sinner continues in his sin? Can

he forgive a wrong while the doer harbors and practices the wrong? Spirits will answer. No sin or wrong can be forgiven of God while the sin and wrong are practiced by the doer.—Light from the Spirit World, p. 236.

MARRIAGE

Condition of minds united by affinities is what we mean by marriage. Marriage is an abused custom. . . . Marriage is honorable. Marriage is dishonorable. It is honorable when affinities wed minds, or minds are united by affinities which never oppose each other. It is dishonorable when parties wed upon any other principle.—Light from the Spirit World, p. 181.

MIRACLES AND HEALINGS

Miracles are of two kinds. Miracles are wonders. Miracles are signs. Miracles are work. Miracles were wrought in many places by Christ and his apostles. Miracles will be wrought by the apostles of a spiritual philosophy. Miracles, wonders, signs, and works will be wrought to confound the wisdom of the caviling world, to establish the truth of communications made by spirits in the second sphere, and deliver men and women from the yoke of ignorance, in less than one year. Miracles will be wrought to deliver men and women from the power of intolerance, priestly rule, infidel skepticism, wrong and error of every form, as it now exists in all classes, and among all societies and churches . . . No one can withhold his convictions of a truth, established by miracles. Consequently, when miracles are wrought the truth will be established. . . .

Miracles are what we want. Miracles are what you and men in the body require to confirm the truth. Miracles will do what argument, reason and science cannot do. We know what is wanted, what is needed; and knowing, we shall adapt our miracles to the consummation of our great object, the good of man, individually and collectively. We shall touch the sick, and wither disease; . . . nor shall we do this with a medium whose will is not entirely passive, whose mind is in harmony with our desires, both to the intent and the means; so that the ratio of miracles, by different mediums, will always correspond with the conditions that are indispensably requisite.—Light from the Spirit World, pp. 9-12.

From among thousands of cases of healing by spiritual and magnetic power, it may be well to state that as Jesus often healed without touching the patient, and sometimes at a distance, so in many cases have the magnetists of to-day, working under the spirit power, accomplished more remarkable cures.—Religion, p. 115.

RELIGION OF JESUS

The religion which has been introduced in the name of Jesus, is a religion which is founded upon the laws and institutions of Moses; it is a religion which has reference to those ancient forms and time-honored customs which move the elements of the outward man, but have no effect with the immortal soul. . . . It is a religion which has the good of the world in its professions, but which has the perversions of thought and feelings in its tendency. It is a religion which has the most flattering voice, but the most corrupt heart; which is like the whited sepulcher, fair as to its external appearance, but within the home and sanctuary of death itself.—The Spiritual Teacher, pp. 86, 87.

.By the foregoing we see that spiritualists have by their own representation of their faith repudiated the religion of Jesus Christ, yet claim him to be of the highest order of mediums; have repudiated the Bible as containing that standard by which to

determine true communications, yet have given in its stead mediumistic communications which are as liable to be wrong as right; have set aside the work of the Holy Ghost as the medium of communication between God and man, and have given in its stead spirits to communicate with man whose utterances are confessed to be as liable to be false as true; have given us the free-love system instead of the sacred ordinance of marriage; advocate that miracles are given to make believers, and are more powerful in this work than reasoning upon the word of God, instead of that which assures one who already believes, that what is believed is of God; have denied the personality of God; the necessity of an atonement; the existence of devils and hell; and have advocated that death, or the separation of the body and spirit is the resurrection, instead of the body and spirit being again united and both immortalized, or the being that once was mortal becoming immortal, at the resurrection of the dead which is yet to occur.

[The next installment will deal with Unitarianism.]

(To be continued.)

COGNITION OF THE DIVINE

Oh! may my understanding ever read
This glorious volume which thy wisdom made!
May sea and land, and earth and heaven be joined
To bring the eternal Author to my mind!
When oceans roar, or awful thunders roll,
May thoughts of thy dread vengeance shake my soul!
When earth's in bloom, or planets proudly shine,
Adore, my heart, the majesty divine.
Grant I may ever, at the morning ray,
Open with prayer the consecrated day;
Tune thy great praise, and bid my soul arise
And with the mounting sun ascend the skies:
As that advances, let my zeal improve,
And glow with ardor of consummate love;
Nor cease at eve, but with the setting sun
My endless worship shall be still begun.

—Address to the Deity.

That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.—Romans 1: 19, 20.

He that believeth on the Son of God hath the witness in himself.—1 John 5: 10.

CAN MERE MAN DISCERN RIGHT FROM WRONG?

Certain philosophers have concluded that man cannot know what is true and right. It is argued that man as a sentient being is wholly incapable of forming a mental concept not based upon sense experience; that because all our knowledge comes by way of perception and ideas we know only our own feelings and thoughts. Each one knowing merely

his own perceptions is therefore limited to the appearance of things when, and as, those things arise. But those whose correspondences are limited to the world of physical sensation are not warranted in making their own knowledge and observation the exclusive standard of probability.

Referring to this type of philosophy which lays its chief emphasis on the biological and physiological basis of man's mental processes, Professor Hugo Munsterberg says:

Philosophically the outcome is a discouraging skepticism. We find a world of passing individuals with fugitive interests and desires and satisfactions, but there is no eternally valuable ideal good, no absolute truth or morality. It is a relativism which seems to be indorsed by the anthropological and ethnological studies, which of course show that that which has been called knowledge and beauty, law and morality and religion at any one time among any people have always been contradicted by other periods in other parts of the world. The truth of one age is the error of the next, the moral prescription of one part of the globe is antipodal to the ethical ideas of other countries. That there is no truth then appears to be the only certain dogma; and yet if we think consistently, even that dogma cannot be true, as it would proclaim for itself at least that absolute character of truth which it denies by its own proclamation. But what else does this skepticism which is skeptical of itself express, if not that it is contradictory in itself? No skepticism and no relativism can really be carried to a consistent end without demonstrating their own contradictoriness.

MORE THAN SENSE PERCEPTION

While it is no doubt true that all our knowledge of physical or finite things is obtained directly or indirectly through the sense organs: that we recognize and identify the multitudinous things with which we constantly come in contact by their properties as revealed to us through the medium of our senses; still, as Epicurus says:

We must indeed accept the testimony of our senses; but we must also believe much which is not directly testified by sensation, if only it does not contravene our sensations, and serves to explain phenomena.

There is no doubt that the things with which we constantly come in contact possess many properties wholly unknown to us because our sense organs are incapable of appreciating them. The world is doubtless full of sounds which escape our attention because the sound waves fail to impress the auditory apparatus. There may also be many light waves that have never been seen by the human eye, many odors that have never been sensed by the olfactory nerves and numerous substances which the tactile sense has never appreciated.

We know positively that large numbers of human beings have passed through this world deprived wholly of some one or other of the senses which attend all normal beings. Some, for instance, are born blind; others completely devoid of hearing. No light wave ever penetrates the stygian darkness of the unfortunate blind man and no sound wave ever

impresses the sealed ears of the hardly less unfortunate deaf man. But no individual possessing his normal senses would be at all disturbed by the blind man's denial to others of the appreciation of light or the deaf man's denial to others of the awareness of sound solely on the ground that these things were wholly without the range of their respective sense activities. Thus we see how untenable is the position taken by the individual who denies to others a knowledge of anything which is incomprehensible to himself.

And to say that things beyond the reach of sense appreciation are beyond the range of the knowable should not necessarily imply that sense appreciation is delimited by the stimuli of the finite world. If we were in possession of additional sense organs, or if those we possess were more highly developed our knowledge would be proportionately more complete and comprehensive. In support of this thought the statement of Jesus is significant: "Except a man be born, again he cannot see the kingdom of God." It is also significant that the astute Paul when he encountered the Athenian philosophers with their negative conception of the Absolute and viewed the altar that they had dedicated to the "Unknown God," was able to meet their skepticism with the bold assertion: "Whom therefore ye ignorantly worship, him declare I unto you." And he supplemented this declaration by extending unto them the divine invitation to "Seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

DEFINITION OF INTELLIGENCE

Latter-day revelation informs us that the glory of God is intelligence. Referring to the dictionary we find intelligence defined as intellectual skill or knowledge; capacity for the higher functions of the intellect; and information communicated. As applied to the Deity it is not something intangible and transcendental but something infinitely real and infinitely exalted, yet so far as its value to man is concerned, it must be infinitely near and infinitely communicable. Hence the peculiar relevancy of that form of its definition: "information communicated." Assuming that the senses are the only media of communication we must bear in mind that sensation requires an appropriate stimulus, a responsive sense organ and a center of cognition. In the instance of the blind man, there is the appropriate stimulus of light and the cognizant brain center but no responsive sense organ. The responsive sense organ is also lacking in the case of a deaf person. This is precisely what Christ said of certain men regarding spiritual things. They had eyes but no vision and ears but no appreciation of sound. The important fact, in reference to spiritual things upon which we should fasten our attention is that there runs the same principle through

natural and spiritual things: through the book of nature and the pages of Scripture; so that the laws obeyed by this earth and its phenomena may be traced as pervading the appointments of revelation.

DECAY OF FACULTY FROM DISUSE OF FUNCTION

Henry Drummond in his famous book *Natural Law in the Spiritual World* draws an interesting lesson from the analogy of the little crustacea which inhabit the lakes of the Mammoth Cave of Kentucky. He points out that these strange little creatures which dwell in the eternal night of the cave are apparently endowed with perfect eyes; but examination discloses the fact that these eyes are only a mockery. Externally they represent well-defined organs of vision, but behind there is only a shrunken, atrophied and insensate thread. The optic nerve has completely perished. These creatures having chosen to abide in darkness have become fitted for it. By refusing to see they have waived the right to see. This is an illustration of the law that decay of faculty inevitably follows disuse of function; a law that is just as effectual and infallible in its operation in spiritual things as it is in natural things.

The first epistle of John furnishes us with the following striking illustration of the potency of this law in its spiritual aspect: "He that hateth his brother *is in darkness*, and *walketh in darkness*, and knoweth not whither he goeth, because that *darkness hath blinded his eyes.*" Thus we discover that the history of the blind crayfish of the cave has its complete parallel in the spiritual experiences of mankind. We might go still farther and examine the following quotation from the Apostle Paul's Ephesian letter:

This I say, therefore, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the *understanding darkened*, being *alienated from the life of God* through the ignorance that is in them because of the *blindness* of their heart; who being past *feeling* have given themselves over to lasciviousness, to work all uncleanness with greediness.

ALIENATION FROM GOD

The principle cause of the deplorable condition of these people was alienation from the life of God: which meant that they had elected to live away from the light of God, seeking an environment of darkness, which in due course produced blindness.

Plato likened this earth to a dark cave and its inhabitants to cave-dwellers. With their backs to the light and their faces toward the wall they live in a world of shadows and as a result mistake the mere shadow for the substance. In Plato's cave-men we find an answer to those agnostics and atheists who refuse to believe anything that they themselves have not seen or heard; and deny the existence of an all-wise God who exercises a benevolent rule over the universe. The writings of Hæckel, one of the most

famous living scientists, furnish a prominent example of this type of skepticism. He says:

According to monism, the human spirit, or mind, is the same as the human soul. Or, to be more precise, it is regarded as an especial, highly developed part of the psychom's activity. As such it is a function of the human brain and must therefore suffer extinction at the moment of death.

No scientific proof has ever been offered for the belief in immortality. From the cradle to the grave every human being is a toy of chance, for chance is everything and everywhere. In using this term it is necessary to briefly explain just what meaning science means to convey in employing it. According to the universal law of causation everything in life is due to some mechanical cause. But if two or more things having individual causes and in no way interdependent or related to each other cross each other's path, a new result is achieved, and this result is chance.

The pretty phraseology of the advocates of the idealistic beliefs concerning the "higher guidance" of our destinies through an all-wise Providence are charming and exquisite, but they are not in harmony with the teachings of science. The entire process of evolution is purely mechanical, without any "sagacious plan" or "universal goal."

This is the way in which evolutionary materialism scoffs at the faith of the Christian, which it regards as nothing more than pitiable superstition. But science seems to forget that the student of natural phenomena is required to give as much credence to what the textbooks of his scientific themes set forth as the theologian does to the statements of Holy Writ.

TURNING TO THE LIGHT

But to return to Plato's allegory we find what happens if the cave dwellers are liberated and disabused of their error. As they walk toward the light its glare at first dazzles their eyes; but they gradually grow accustomed to the light and then the real things are clearly revealed to their vision. But this process of turning from shadows to realities is a slow one and requires patience and dilligent effort. Nevertheless, the only avenue of escape from the dark cavern of spiritual ignorance and error is toward the light of truth, and this fact is clearly indicated by the eminent apostle in his Colossian letter as follows:

Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of *the Saints in light*: who hath delivered us from *the power of darkness*, and hath translated us into *the kingdom of his dear Son*.

It is a deliverance accomplished by the miraculous influence of a changed environment. And with this new environment there comes also the development of sense organs adapted for correspondence with the stimuli of the same, and also a center of cognition.

POSSIBILITIES IN CHANGED ENVIRONMENT

What a changed environment may mean is strikingly illustrated in the instance of the Monterey pine tree. This tree, which is indigenous to California, grows in very restricted regions, and the comparatively few individual trees that are now in existence are supposed to be the survivors of a remote pre-

historic flora. Its peculiar features hitherto have been its extreme rarity and the restricted area of its growth. In its native habitat it has no economic value whatever; being considered more ornamental than useful. Some years ago, however, some one transplanted the Monterey pine in New Zealand and this change of environment has apparently had a remarkable effect upon it and has proven it to have very extraordinary qualities. In its new home as a producer of wood it is a veritable phenomenon and for this reason it has received the title of "The Wonderful Tree." In its rapidity of growth and lumber yielding propensities it surpasses all other trees in New Zealand and has no equal even among the great pine tree family of America.

To what then must we attribute the wonderful improvement in the qualities of this tree, if not to a changed environment? There is no doubt that its capacities for growth and timber production must have existed as potential qualities in the seed that was taken there from California.

In the spiritual world we find an analogy for this in the word of God, the incorruptible seed, which is the vital factor in the process of regeneration, and which contains potentially all the qualities of a Son of God. Hence we find statements like these: "The word was made flesh and dwelt among us."

"To as many as received him, to them gave he power to become the sons of God."

RESPONSE TO CHANGED ENVIRONMENT

What happened in the case of the transplantation of the pine tree was that new soil and different climatic conditions—elements of the new environment—played an important part in the development of the hidden hereditary tendencies: the tree responding to these influences. So also in the case of the translation of an individual into the kingdom of light: the nurturing forces will develop an output of goodness in the life of one who is responsive to their stimulating powers. Only those things grow in our nature which are fed. To cut off their nourishment or stimulus is the quickest and surest way to kill them. Hence it is a good thing for those who have just entered the realm of the spiritual causation to desire the sincere milk of the word that they may grow thereby. Its use will stimulate the sense organs to functional activity during the experiences of the kindergarten period, which is characterized by unskillful use of the word of righteousness; and when that period has passed they should be able to partake of the strong meat which belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. For as in the natural world so also in the spiritual world do we find that development and training of the senses is of great importance and greatly modifies our knowl-

edge of things; so that if these are imperfectly developed or in any way abnormal, our information regarding things is proportionately incomplete and defective; for decay of spiritual faculty is bound to follow disuse of spiritual function. While the way has been opened for us to enter the larger spiritual life of the universe—the realm of spiritual knowledge—and the promise has been made to us that the day shall come when we shall comprehend even God—being quickened in him and by him—we must not forget that our successful attainment will depend upon whether or not we, with all diligence, add to our faith those Christ-like qualities, the abundant possession of which will make us prolific in the knowledge of our Lord Jesus Christ; but the lack of which will certify to the fact that we are blind, and cannot see afar off. The most positive way in which to cognize the divine is by having it resident within ourselves. We are told that when he (Jesus Christ) comes we shall be like him, for we shall see him as he is; but conversely, we shall not see him as he is, if we are not like him.

SELF-EXAMINATION ESSENTIAL

We should readily understand then why we are exhorted to self-examination in the following words of the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not *your own selves*, how that *Jesus Christ is in you*, except ye be reprobates." This is the supreme test of an empirical philosophy characterized by psychological positivism, such as we find couched in these clear statements of the Master: "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." "Blessed art thou! for flesh and blood hath not revealed this unto thee, but my father, which is in heaven." "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself."

AN AGENCY ESSENTIAL

Men blindly strive after some transcendent thing and seek to promote life by means as unnatural as they are unsuccessful; forgetting that when God acts he moves upon and through that which is here, alive, existent. All power is resident, concrete, and all changes occur in that which already exists. The Spirit always acts through some agency; and God's majesty and power are displayed amidst natural laws and forces. We should therefore regard the world of nature as a manifestation of God. This does not mean, however, that God is the same as the world of his manifestation. It is not the creed of pantheism (which mistakes the mere shadow for the substance), but it is the doctrine of divine immanence which recognizes God as the great Reality back of all phenomena. One eminent writer thus describes what is implied by divine immanence:

Sometimes one seems to look far into the eyes of a friend and to see the soul gazing from unseen depths in return; and as the face softens into a smile, one draws still nearer to that elusive somewhat called "the human spirit," as it lends life and beauty to the features, itself invisible, yet so plainly revealed that one can almost locate its vanishing touch. There are days in the country in summer—noticeably in June and September—when a divine stillness seems to rest over all the world. We feel an unwonted and indescribable peace which lifts us above our petty selves to the larger self of eternal restfulness which nature's calm suggests. We almost worship nature at such a time, so near it brings us to the spirit which imbues the very vibrations of the atmosphere. Again when standing near some grand mountain or when looking far into the clouds at sunset, we seem to perceive the strength and the vanishing glory of Him who is almost revealed to our longing eyes, yet forever remains beyond our keenest physical vision.

RECOGNITION IN MANIFESTATION

If we push our analysis still farther we discover that all that is best and dearest in human life; all that is most useful in nature, is like this retreating beauty of a soft landscape: the mechanism is visible, the beauty is of the mind. "I saw my friend," you say. Yet you saw only his face, not his soul, as you see the world, but not the life which animates it. You feel love, you use wisdom, you reap the inner benefits of goodness: but all is intangible. No one ever saw force: we see and make use of its effects. Yet no one doubts its existence. We know it through its manifestation. If the "ipse dixit" of revelation is demanded in substantiation of this doctrine of divine immanence it can be found in Doctrine and Covenants 85: 12.

Whoever with devout mind searches most diligently into the beauties and mysteries of the visible universe will be constantly met with those exhibitions which seem to him the pages of scripture written in the stars and in the planets; and in the mountains and forests and waters of this creation: thus indicating the same authorship to both and proving that the God of creation is also the God of revelation. When we gaze upon the vault of heaven with its glorious inlay of stars, it is unto us as the breastplate of the Great High Priest, studded with oracular gems, from which, as from the Urim and Thummim on the ephod, come messages full of divinity.

LIFE A CONTINUOUS COMMUNICATION

Life, then, as Professor Dresser says:

Is a continuous, divine communication. There is no real separation between our souls and the Father in whom, in the most literal sense, "we live and move and have our being."

But not only do we live with God, by virtue of his immanent presence, but God also lives in us; and he is completing us, moving upon us through all that constitutes human experience to produce in us his perfect image.

Sometimes, when we ascend a high mountain and gaze forth upon the world or look into the starry

heavens and try to conceive of the limitless forces of the universe, we seem to be lifted above self as our souls sweep spotless realms beyond the touch of grosser things. At such times, a return to the realities of ordinary life is almost painful to contemplate. But when we consider that the sphere of God's influence embraces the things that are present as well as the things that are to come: that there is a divine order in mean things, in little things, in prosaic things; that the drudgery of daily toil has something to do with the interests of divine government; then we must acknowledge that the little happenings of our daily lives are as much the agencies of God as the ecstatic visions of the mount of beatitudes. For the true Father is the God of experience, the God of the concrete; and the common things of everyday life need only his divine touch to transfigure them. We find this thought most beautifully expressed in the poem by Horatius Bonar, entitled, "The Master's touch."

In the still air the music lies unheard;
In the rough marble beauty hides unseen,
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

The learned apostle informs us that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"; nevertheless, it is strange yet true that the logical ideas of God as contained in his revealed word have failed to commend themselves to the wisdom and confidence of some of the highest intellects that have ever lived. What a magical thing, after all, is the "Master's touch," which causes the scales of darkness to fall from our eyes and enables us to see and understand, with wondrous clarity of spiritual vision, the things that are true and right. What greater boon could man ask than the positive knowledge that God is; the creator, the lawgiver, the life and force of all things? That he has attributes that are surpassingly pure and attractive; and that as a Father he is always mindful of his children; caring for them and leading them ever onward by a great love unto a great redemption.

OUR REFUGE

The Buddhist cries: "I take refuge in Buddha!" But, compassed about as we are by so great a cloud of witnesses, we may safely trust ourselves in the

hands of Him who speaks to us at every point and by every splendor of this visible universe—whose voice is uttered in the marchings of the planets, and the rushing of whose melodies is in the wings of the daylight. There is no real separation between us and the God, in whom, in a very literal sense, “we live and move and have our being.” All the mysteries will be cleared away and solved when we have finally been brought into complete oneness with the Infinite; when we have finally reached the goal of omniscience and freedom, towards which all men are striving.

EDWARD INGHAM.

OF GENERAL INTEREST

ADVENTISTS AID IN CONSERVATION OF FOODS

A movement, nation-wide in its scope, has just been inaugurated at the convention of Seventh-day Adventist physicians and food experts, which is in session at the College of Medical Evangelists at Loma Linda, California, which will cooperate with the food conservation plans of the United States Government.

The medical superintendents and business managers of the sanitariums at Saint Helena, Glendale, National City and Loma Linda; the managers of the food factories at Saint Helena and Loma Linda; a large number of physicians and surgeons, nurses and officials of the conference organizations, and other delegates to the number of about two hundred were in attendance.

The utmost seriousness and enthusiasm characterized the sessions of the convention. It is not too much to say that definite and far-reaching results will follow the educational campaign which will begin immediately. The following resolutions were unanimously passed and referred to the various conferences interested for further consideration and action:

Whereas, There is at the present time such a tremendous agitation in the United States relative to food reform and food conservation, and whereas this movement is in direct line with the teaching and practice considered fundamental in our denomination during the period of its existence, and one in which we can most consistently and enthusiastically cooperate; therefore,

RECOMMENDATIONS

• We recommend that the Pacific and North Pacific Union conference committees appoint thoroughly competent persons to devote their time to the study of the great problem of food conservation, with the view of bringing before our people the necessity of

definite cooperation in this nation-wide movement as follows:

(a) We recommend that all our sisters immediately sign the pledge sent out by Mr. Hoover, relative to food conservation.

(b) We favor our people organizing societies or joining local societies organized to promote the interests of the food conservation movement.

(c) We urge our people to become food producers by planting and harvesting and preserving as large crops as possible.

(d) That we study the problem of getting many of our people out of the cities, into the country, that they may become producers.

(e) That we plan for operating our various schools in such a manner as will enable students to assist in planting and harvesting crops.

(f) That our physicians be asked to prepare material for giving popular lectures on the subject of foods and food conservation, and that they collaborate on these lectures with a view to producing the best possible material and results.

(g) That competent women in our churches be asked to secure approved, simple recipes for publication in local newspapers.

(h) That sufficient time be given at our various camp meetings for the presentation of these important subjects.

(i) That our people everywhere be urged to practice economy in the matter of clothing.

(j) That we increase our efforts in behalf of the nation-wide temperance campaign as an important element in the food conservation movement.

(k) We recommend that this body suggest to the North American division conference the organization of a department for promoting the interests of this movement in the North American division field.—*San Bernardino Daily Sun*, July 4, 1917.

PSYCHOLOGY OF THE GERMAN SOLDIER

Stanley Washburn, the war correspondent who is at the present time serving on the staff of the American Commission to Russia, headed by Elihu Root, analyzes the attitude of mind of the German soldier and his idea of what he is fighting for, in a communication to the National Geographic Society, a part of which the society issues as the following bulletin of its war geography series:

“It is difficult for Americans to realize the discipline and lack of intellectual initiative which exists in the German Army and among the German people.

Ever since he became emperor, Wilhelm has been instilling his extraordinary beliefs into his army and into his people, until to-day we have a psychology in the Teuton empire which will probably make it possible for the military autocracy to continue the

war to a far greater length than would be conceivable in any other country of the world.

"In the early nineties the Kaiser sounded the keynote of his own character and point of view in a speech he made to a regiment in northern Germany, when he said to them: 'I would rather see my forty-five million Prussians dead on the field of battle than see one foot of the soil taken in 1870 given back to France.'

"And several years later, in addressing a body of recruits in Potsdam, the Kaiser is reported to have said: 'Now that you have donned my uniform it must be your pleasure and your duty to follow my wishes, realizing that I rule Germany by the direct will of God, and you must willingly obey my commands, even though I require you to shoot down your own fathers and brothers in response to my dictates.'

"With such ideas as these being instilled into the German Army and German people year by year, we must not believe that at the first sign of reverse they will forget the teachings of forty years and demand consummation of immediate peace; and we must likewise realize that a revolution in Germany at this time has far less opportunity for success, for there is every probability that the German soldiers would fire upon their own people with the same subservience to their officers that they show in all their military operations.

"While the military operations in the west are of vast importance to the situation and must unquestionably demoralize the Germans to a certain extent, I see no reason to believe that recent events in France have created a condition from which we may expect any immediate results looking towards peace.

"When we read that the French and English took 33,000 prisoners and 330 guns in the month of April, we must, of course, rejoice; but we must at the same time guard against an optimism which leads to the belief that our only duty in this war is financial and economic.

"These losses of the Germans, while encouraging, are in reality but a drop in the bucket. It might be well to remember that Brusilloff, in a little over two months' operation on the southwestern front of Russia during the summer of 1916, took 450,000 prisoners and 496 guns; and yet this far greater loss to the enemy, as one now realizes, has exerted but transitory influence on the world situation.

"In order fully to appreciate the Teuton strength, it is necessary to give the Germans the credit which is their due. One must, I think, consider broadly their whole point of view and realize that the power of the Central Empire, and no one at this time will question its strength, is due to the German virtues and not to the German vices.

"Now that the bitterness against the Germans is so intense, it is difficult to wipe away the prejudices one feels and give them the benefit of the extraordinary values which they have as a people; but if we underestimate these virtues, we fail to understand the causes which have made it possible for the Germans to do what they have done.

"Much as I disapprove of the German point of view and of the spirit which has been manifested by the Germans of nearly all classes in this war, I still remain of the opinion that, taken from the internal point of view, our enemies possess almost every virtue which makes for military strength.

"In the first place, no one who has seen and talked with the German troops can question the sincerity of their belief in the righteousness of the German cause. I have talked with prisoners from the Baltic to the Bukovina, and I have never yet met one who did not believe implicitly in the statement of the Kaiser, made at the beginning of the war, to the effect that 'in the midst of perfect peace we have been treacherously surprised by a ring of enemies jealous of our genius and intent on our destruction.'

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Practical Ideas About Our Boys' Organization

I believe some such system of credits and promotions as the Oriole Girls have should be provided for the boys. The various kinds of work should be arranged into groups, and a certain number of credits from each group in each grade should be required for promotion. A certain leeway should be given, i. e., suppose there are five groups of work and fifty credits are required for promotion; instead of having exactly ten credits from each group, make it, say, five credits from each one, and enough extra, or over five, from some, to make up the fifty.

In arranging the various classes of work (when I say work, I mean the activities, or things to be done, whether it may be commonly known as work or play) care should be exercised to make differing provisions for the boys of the large city, the small town, the farm, the well-to-do, and the poorer ones, so that all may have as nearly equal chances as possible, to make the required points, as well as to secure the desired pleasure and training. One provision I consider quite important is that after a boy has accomplished a certain work, and secured his promotion, he may continue to get points by continuing to do the work. For example: If I am not mistaken, in the Oriole work, if a girl makes her own bed every morning for a month, she obtains one or more points. After the month, she does not receive any more credit for it and in some instances, the particular incentive being missing, she does not make her bed any more! Thus one of the important objects sought is not obtained.

If you desire, I will fix up a list of some particular or individual tasks which should be arranged for. I would suggest that there should be a liberal provision for real work, and not run it too much to athletics and sports. Provide plenty of sport and recreation, but intersperse such tasks as cutting wood for the widow, spading or plowing the garden

for the widow, the old, feeble, cripple or sick, making useful articles, etc. Provide a chaperon for all outings, particularly of mixed groups.

Wishing the movement unqualified success.

SAINT LOUIS, MISSOURI.

J. J. BILLINSKY.

From the Isles of the Sea

As previously noted in the columns of the HERALD, the annual conference of this mission was held in the island of Tikahau in the month of April. The latter part of March the Tahiti Saints left for the above island and after the usual troubles, we landed in Tikahau safe and sound. I will not dwell upon the details of the events which transpired there, as it has been reported; it is, however, concerning the sisters' meetings that I wish to write.

After the dedication of the new church, conference business began. Each morning before ten o'clock was devoted to quorum meetings for the priesthood, so we took advantage of this hour and conducted meetings for the sisters. Four meetings were held and although the majority of the women did not attend, yet we believe that some were benefited. There were probably close to five hundred natives present at the conference. Estimating that half this number were women, we felt rather discouraged when our first meeting only drew about fifty. At the three succeeding meetings we never had more than thirty. We felt disheartened at the time, but in considering it since, we feel that perhaps we could not expect more, as this work is new among them and when we read recently in the auxiliary columns that many of our American sisters did not feel the necessity of becoming better informed upon the all-important subject of parenthood through attendance at the auxiliary meetings at the late General Conference, we cast away our discouraging thoughts and resolved to put forth greater efforts. However, our native sisters did not even have the excuse of an archæology lecture, as some were detained at the house, making new dresses for the evening sessions or conference, while others were busy trying out lard from the pigs remaining from the big dedication feast. We could not refrain from reading to them from Luke 10, concerning Mary and Martha.

Our first meeting was in the nature of a "greeting meeting." At this time an inspiring and encouraging letter from Sister Audentia Anderson to the sisters of the South Seas, was read. It was well received. At the second meeting, "Responsibility of parents in teaching their children to read Tahitian" was discussed. This subject was particularly applicable to the mothers from the low islands, as in many of those islands there are no schools and unless the parent interests himself sufficiently in his child to teach him to read, the child grows up without being able to read even the Tahitian language. Many mothers, however, neglect to impart even this little knowledge. So an effort was made to arouse their interest along that line.

The subject of the third meeting was, "Where are your children when night comes and what can we do to interest the children in the home that they will not go on the streets at night?" Many good and practical thoughts were brought out on this important subject, and I think some awoke to the fact that the parents had a responsibility in the matter, and simply saying, "He's a bad, evil child, there is no way for him," the parent lying down to sleep in peace while the child goes goodness knows where, will not serve longer as a legitimate excuse.

At the fourth meeting, the subject of "Young girls and their health" was under consideration, bringing in the old native tradition, which consigns all pure and virtuous girls

to early death. Although the sisters are never overjoyed to discuss this subject, yet when it is under consideration, every sister sits in attention as if she didn't wish to lose what is being said upon it. We dwelt much upon what a mother should teach her daughter concerning the care of her body as she grows into womanhood. We had a fine letter to read to them from the sisters in Honolulu. Sometime ago the sisters of the auxiliary in Honolulu read in the HERALD concerning this tradition which is still extant among the natives of these islands. True to the ideals expressed in the constitution of the Woman's Auxiliary, they responded, feeling that as they were of the same race as these people, they might be able to reach them in a way no one else could. Hence, they wrote a beautiful letter, full of love and good counsel to the sisters of this mission. The letter was translated and read at this meeting. We feel very grateful to the sisters of the Honolulu local for thus showing their interest in these people. The letter was well received and I think will reach the hearts of some.

This closed our meetings and as we review the situation we are surely glad we made the effort and trust that fruit will be borne in due time from the seed sown.

CLARA KELLOG ELLIS.

At the General Convention

REPORT OF HOME DEPARTMENT

First, in any report I could make as home department superintendent must say that the benefit that has come to myself in coming in touch with the General Auxiliary work, and catching a vision of the opportunities that lie open to the women of the church to be of real service in the church in a united way, has been perhaps the chief good that has been accomplished by my efforts this year.

I have sought to study my department, and learn what I could as to what its possibilities are. I have responded to the best of my ability to the calls of the general officers in the efforts that have been made to increase interest in the work and make it of real benefit to the women of the church, and through them of benefit to all the members of the home, which finally benefits all members of society.

I have written occasional articles for the HERALD columns, seeking to outline and explain the home department work, and have sent a circular letter to all district officers whose addresses we have, in response to the request of the general officers. Have received replies from those interested in the work from many small locals, and one sister from England writes of their interest and of their desire to respond to all forward movements. I have replied to these inquiries as best I could.

I feel that one of the most efficient ways we have of reaching the women with this home department work is by means of library work, or the getting of the books and pamphlets into the homes, and fostering an interest in the reading and study of same in the homes. The greatest good it seems to me can be accomplished through individual study, if we can recommend books and assist the women to get them. The library work as referred to is being carried out with quite a bit of interest in Lamoni, where a library has been collected by borrowing books from individual members of the auxiliary who are willing that the books be loaned, also borrowing the books from the state circulating library. If the textbooks recommended in the Year Book, or any one of those recommended on the given subjects could but be had and read and studied by every woman of the church, great advancement could be made and much real educational work accomplished. This is impossible through the means of the

circulating libraries, and even if the general auxiliary could arrange to have a circulating library of its own of the textbooks recommended, and be able to send them throughout the church to the different locals to be loaned to those members who find it impossible to purchase, it would be I feel sure, the means of interesting many in individual study, where class work is not practicable and an assistance to the class work as well.

The home and child welfare departments are so closely related that it seems to me they should be included under one department in the outline of the work.

While progress seems slow, there is much to encourage us, and we feel that the way is open and the opportunity ours to advance to a higher plane of living. It is desired that the home department may cooperate with every other department for the general advancement of the cause of the Woman's Auxiliary.

Sincerely,

MRS. GEORGE N. BRIGGS.

LAMONI, IOWA, March 24, 1917.

NEWS FROM MISSIONS

Northeastern Illinois

There are a few things taking place in this district that we feel that others may like to know about. Several have made inquiry as to the reunion for 1917, which was provided for by the action of the district, in reunion assembled, at Plano in 1916. We answer that the June conference that met at Mission, Illinois, on June 2 and 3, passed a resolution to have no reunion in 1917. The chief reason was the high cost of living, scarcity of tents, and high prices of the same. Then by a canvass of the district we found that but few, comparatively, would be able to attend. To some, at least, we think the first duty we owe is to maintain the family circle, second, the local church, and third, the missionary arm of the work. And not knowing what we would have to meet the coming year, we decided that the part of wisdom, would direct as we have done.

The district is making a noble effort to make the Christmas offering such that the church debt may soon be paid, thus obey the voice of the Lord thus to do, and then many are looking to the time, that is not far away when the temple should be built and we want to be ready for that day!

As district officers, together with the patriarchs, we have arranged to hold six-day meetings in all the branches. In some of the branches where desired, this may be repeated, and even a longer series held. The missionaries of the district are planning their work in new places also, and thus we hope to see a year of growth that will be pleasing to our heavenly Father.

Yesterday was a big day here in the city, as the First Chicago and the Central Chicago Branches held the dedications of their respective churches. It has been a long and hard fight here in the city to reach this time when these buildings would be out of debt, and so the district at large was caused to rejoice with them. Bishop J. F. Keir was the speaker at eleven a. m. on the west side, Elder Harry Passman, branch president in charge, prayer by District President J. O. Dutton. A history of the branch was given by Sister Grace Johnson, long years secretary of the branch. Dedicatory prayer by Bishop McGuire, special music was furnished by the local choir. Benediction by J. O. Dutton.

At three p. m. at the south side Bishop McGuire was the

speaker, Elder H. P. W. Keir, branch president, in charge, prayer by J. O. Dutton, a history of the branch was read by Elder D. E. Dowker. Dedicatory prayer by Bishop Keir, special music by the local choir, benediction by Patriarch W. A. McDowell. Bishop McGuire was the speaker at the west side at eight p. m. and Bishop Keir at the south side at the same hour. The day was all that could be expected and thus ended a day that will long be remembered by the Saints of Chicago as well as the district.

The attendance at both dedications was large, filling the churches to overflowing. We look upon these dedications as placing these branches in a better condition for service, to the great sea of mankind found in this great city. The West Pullman Branch, where the writer occupied at eight p. m., is presided over by Elder R. N. Burwell, and they are talking of building a church there that has been so long needed. The Deselm Branch, near Manteno, is also expecting to build if all goes well. So we think that the work is onward, in most respects, and we hope to see this a year of blessing, notwithstanding the country is racked with war.

Your servant in Christ,

J. O. DUTTON.

CHICAGO, ILLINOIS, 4339 Jackson Street.

LETTER DEPARTMENT

From Here and There

Sister Audentia Anderson has gone west for a few weeks to visit friends in various States and attend the Southern California reunion. She has made arrangements so the auxiliary column will appear with its usual regularity.

If you have many back numbers of church papers and other literature you can spare, send it to Brother J. L. Winter, 1927 North Twenty-eighth Street, Kansas City, Kansas. He makes a specialty of this kind of work and has an unlimited field for work.

One of our members, Brother Paul Sandidge, whose parents reside at Glasgow, Montana, was shot while on patrol duty along the Great Northern Railway. It is not known who the assailant was, but it was supposed to be the result of I. W. W. troubles in that region. He had expected to return home for a short visit before being assigned to duty in France.

The Saints at Springfield, Missouri, are making plans for tent services the same as they have been doing for a number of years. They are united in their desires for the progress of the work. On the morning of July 1, they witnessed the baptism of Mrs. Lula Palmer, Mrs. Mayme Shuler and Miss Lena Rowley, Brethren Henry Sparling and Luke Bishop performing the ordinance. They will be numbered with the Springfield Saints.

It is with pleasure that we notice an extensive review in the *Columbus Sunday Dispatch* of the contribution of our Brother C. W. Clark appearing recently in the *Ohio Archaeological and Historical Quarterly*. Without the too frequent asperity common to those who write of us, the article is given courteous and intelligent consideration and a good cut of Brother Clark appears. The date of the issue is July 1. We appreciate it, Mr. Hooper.

SAVE THE FUEL.—Coal comes from a distance and our railroads are over-burdened hauling war material. Help relieve them by burning fewer fires. Use wood when you can get it.

Detroit, Michigan

The orchestral spirit of the branch is again renewing its interest and diligence, and under its leader, Lewis Bender, bids favorable for great success.

The Religio-benefit social held at the home of Sister Hill was considered a complete success, in spite of the inclemency of the weather. Thirty-eight dollars were netted and donated to the Pontiac Saints who are contemplating the construction of a new church.

Many strangers are observed among us. Some are asking for *Quarterlies*, Book of Mormon and other literature. We are giving them all they ask for.

The regular semiannual branch business meeting resulted in the election of the following officers: Elder J. Grant, president; Ray Bennett, priest; Frank Shippy, teacher; Paul Knapp, deacon.

Sacrament Sunday was a day long to be remembered by Saints of this place, gifts of prophecy and words of admonition were given along the line of keeping the Word of Wisdom. New diseases which would baffle medical skill, would arise. Comfort and cheer was given to those who might be called to the front in battle, and protection to those who were faithful. One young brother discerned an angelic messenger standing near the brother while he was delivering the message. Angelic voices singing, was heard by a sister. Two were called to the priesthood. Six candidates offered themselves for baptism and one was ordained.

NETTIE A. K. MCCOLLUM.

FAIRVIEW, MONTANA, June 28, 1917.

Editors Herald: During the recent district conference the weather was ideal and Saints and nonmembers were in attendance from various points.

An interesting patriotic program was rendered Friday evening.

The usual business was done and interesting sermons delivered. The bishop's agent's receipts since November 1 were \$1,029.57.

An interesting priesthood meeting was held, those present expressing themselves as being in accord with President F. M. Smith's instructions to the priesthood as outlined in *Unity*. We feel a profitable time was spent and much good was accomplished in a spiritual way.

B. D. STRATTON.

BARBERTON, OHIO, June 30, 1917.

Editors Herald: I read the HERALD each week, and when I read the letters from other branches it makes me rejoice to know that the work of the Lord is still going on. Especially do we like to read letters from Canada and to hear of the work that has been done in Amherstburg, Ontario, and hope they will soon have an organized branch there.

When I look back to nine years ago there were a few scattered Saints in Windsor, Ontario, who had no place to meet only when the Saints would open their doors to the elders as they came along.

One day the sisters were invited to meet at my home. They all met on the day appointed and the suggestion was made to organize a ladies' aid, that we might raise funds to have a place to worship. My sister said, "Whatever can we do to have a church?" I said if we had nothing else to start on we could sew carpet rags. She laughed at the idea of sewing carpet rags to get a church.

Anyhow a ladies' aid was organized and the first work we did was to sew carpet rags. And the children became so anxious they would save all the bottles and old iron they could find. This was our start and we soon got in a better class

of work. Now they have a church, a branch, and a large congregation and the Lord blessed them.

Then came the time that I left them and moved to Akron with my companion. In seven years I have been home twice to meet with them in their new church. Anything that is done with a good will is pleasing to the Lord.

SISTER L. H. HAYES.

CALHOUN, LOUISIANA, July 1, 1917.

Editors Herald: I am living in the only branch of the church in this State. We are striving to keep the banner of Christ flying in this part of the Lord's vineyard.

We have a good Sunday school here, which is doing splendid work. We have about sixty in membership. The church work here has been in almost a dormant state until this year Brother J. J. Hawkins, recently migrated from Alabama and my brother J. A. Phillips came of late from Missouri Valley, Iowa. They have done much to get the work in the right condition here.

The people in this place are very much worried over the continued drought. We haven't had any rain for so long that our crops are almost burned up. But, however, we are putting our trust in the Lord to come to our rescue before it is too late.

I am a subscriber to the HERALD and I read and enjoy each issue of it. I am hoping and praying that we can escape the war and famines of these the latter days.

Your brother in the cause of Christ, J. E. PHILLIPS.

NOTES AND COMMENTS

(Continued from page 676.)

they have effected the sale of several pieces of property in Lamoni and vicinity and are continually adding to their list of available homes to be had. Those of the Saints who accept the advice and counsel of these men who are on the ground and have no interest except to be of service in the building up of Zion have a distinct advantage over those who do not. We understand the bishopric of the other stakes are working into this special line of work as fast as possible.

Far from Church Unity

The Christian Union Quarterly, edited by Peter Ainslee, devotes its energies to bringing about a unity of the churches. The magazine is entering upon its seventh year, with a noticeable enlargement and pleasing improvements. From the ordinary standpoint the various writers on the subject who contribute to the publication present plausible solutions, but so long as the sectarian world persists in rejecting essential doctrines of Christ as he left them in his church on earth, just so long will there be schisms and isms. We agree with Mr. Ainslee on many points, but as to the point at which unity may be effected, we are still at variance.

Demand for School Activity

Urging that there is a greater demand than ever for well-trained teachers, Doctor P. P. Claxton, United States Commissioner of Education says that

parents should be encouraged to make every possible effort to keep their children in school. He urges an increased attendance at high schools, and even for adults believes there should be maintained evening classes. In the general demoralization of national and individual plans for the future, it may well be assumed that there will be a greater demand for trained men and women in every line. The world needs them; the church needs them. Let no one lower for a moment his educational ideals.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NEW YORK.—Niagara Falls, June 9 and 10. A. E. Stone presiding, assisted by William Landes and Frank C. Mesle. Statistical reports from Niagara Falls, Sherrill and Buffalo, also reports from the priesthood of the district, treasurer and bishop's agent. Election of officers: A. E. Stone, president; F. C. Mesle, vice president; William Landes, vice president; Anna Brothers, secretary; Frank Updyke, treasurer; Ethel Hageman, chorister; F. C. Mesle, member of library board. Frank Updyke sustained as bishop's agent. William Landes chosen as two-year member standing auditing committee, this committee, consisting of William Landes and P. L. Weegar. Adjourned to meet at Greenwood, New York, in October, as per resolution. Anna Brothers, secretary, Buffalo, 36 Tremont Avenue.

HOLDEN STAKE.—At Warrensburg, Missouri, June 16 and 17. Stake presidency chosen to preside. Frances Moler and I. M. Ross, secretaries. Reports from Stake President D. J. Krahl, Bishop C. J. Hunt, stake high council, First Quorum of Elders, First Quorum of Teachers, four presiding deacons, member library board and Woman's Auxiliary. Bishop's report shows collections of \$1,379.51, expenditures \$1,208.52. The presidency were instructed to appoint a member of the gospel literature board from Holden Stake. Organization of branches at Marshall, Grandview and East Independence was authorized. The conference adopted recommendation of H. E. Moler for stake high councilor. The arranging for a series of two-day meetings within the stake was referred to the presidency and the branch president where each meeting is to be held. Conference adopted the Harvard plan for entertaining conference visitors hereafter in this stake. Time and place for next conference referred to stake presidency. Mrs. A. M. Fender, secretary.

KEWANEE.—At Dahinda, Illinois, June 9, 10. W. E. Peak and J. F. Curtis in charge. M. E. Gillin and Florence Holmes, secretaries. Branch reports: Kewanee 140, Joy 111, Dahinda 85, Twin City 78, Buffalo Prairie 71, Peoria 65, Matherville 58, Canton 54, Rock Island 45. Total in district, 786. Net gain in past eight months, 10. Seventy 1, elders 18, priests 17, teachers, 15, deacons 12. Absent from branches 292. H. C. Ziegenhorn, bishop's agent reported for past eight months, total receipts \$1,668.04; balance May 31, \$231.63. District funds: Receipts \$39.55, balance \$10.65. Resolution from Buffalo conference asking that John Constance be ordained to the office of elder was referred to Apostle J. F. Curtis and W. E. Peak. They reported favorably and conference authorized the ordination to be provided for. Resolution from same branch asked what to do with three people who had been members of the church but whose names had been stricken from the books in 1864 at their own request (without trial). Referred to a committee of which J. F. Curtis was one and they reported that these parties could only reenter church by baptism. Report approved by the body. Election of officers: President, W. E. Peak; vice president, Charles L. Holmes; secretary, Mary E. Gillin; treasurer, H. C. Ziegenhorn; librarian, Carrie B. Holmes. By unanimous vote H. C. Ziegenhorn was sustained as bishop's agent; Mary E. Gillin as local historian; Joseph G. Cole as chorister. It was voted that the secretary should be the chairman of the credential committee with power to choose an assistant. Two members of the standing auditing

committee were chosen: Clifford Dillon for 3 years; W. V. Holmes for 2 years. These, with J. L. Terry, make the auditing board. The next conference will be held at Millersburg this fall at the date selected by the district presidency, and J. F. Curtis. Meetings were 2 prayer meetings, business 2, preaching 4 and priesthood 1. All were good. Evangelist F. G. Pitt and Sister Pitt were in attendance and busy in the line of their work. They assisted much to make the conference a success, as well as Apostle J. F. Curtis who in counsel and instruction encouraged and helped. Attending were, apostles 1; high priests 1; patriarch 1; seventy 1; elders 9; priests 3; teachers 4; deacons 2, and a number of delegates from the various branches. The preaching was unusually good, we thought, the singing and music inspiring. Two were baptized and confirmed. Mary E. Gillin, secretary, Peoria, Illinois, 115 Clarke Avenue.

Convention Minutes

MOBILE.—Sunday school at Escatawpa, Mississippi, June 1, 1917. Prayer service at 9 a. m.; institute work at 10. Business session at 2 p. m. Officers reporting: superintendent, secretary-treasurer, home department superintendent, cradle roll superintendent, and member library board. Schools reporting: Mobile, Theodore, Robertsdale, Bay Minette, and Escatawpa. Nora Warr elected home work superintendent; Edna Cochran, historian; W. L. Booker, Christmas offering superintendent. Budget for \$14 allowed to cover expenses till next convention. Session of institute work held at 8 p. m., after which convention adjourned.

CLINTON.—Religio, June 2, 1917, at 1.30 p. m. District officers in charge. Reports from various officers read, then reports from locals: Mapleton, Vevé, Eldorado Springs, Nevada, Coal Hill, Rich Hill. Election of officers as follows: president, Mable Braden; vice president, T. L. McCormick; secretary, Adrain Lowe; treasurer, Zora Lowe; library com-

New Edition

MARVELOUS WORK AND A WONDER

The third edition of this booklet by Elder Daniel Macgregor is just off the press. It is bigger and better than ever. Many chapters have been absolutely rewritten and enriched by evidence hitherto unpublished.

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mittee, Virginia Budd; home department superintendent, Ruby Allen; normal superintendent, Mrs. Gertie Bailey; gospel literature superintendent, Dollie Brunson. A regular session of Religio given at 8 p. m. After the lesson study a program was rendered. Total attendance 120. Mable Braden, president; Adrain Lowe, secretary.

Conference Notices

Central Texas will convene with the Texas Central Branch, near Hearne, Texas, July 28 and 29; first session 10 a. m. Sunday school and Religio conventions on the 27th at 8 p. m. B. F. Spicer, president and superintendent.

Convention Notices

Far West Religio July 21 and 22, at Oakdale Branch, near Hamilton, Missouri. All trains on Friday evening and Saturday morning only will be met. Notify J. A. Dawson, Route 5, box 30d, if you want the committee to meet you. Mary Wells Peters, secretary, Stewartville, Missouri.

Central Michigan will hold an eight-day session of Sunday school and Religio institute work at Sand Lake, Iosco County, July 28 to August 4. Bring tents, those who have them, to make sure of sleeping quarters, though several large tents are being provided. Take Detroit and Mackinac Railroad to McIvor, where there will be a means of transportation to the lake. It is an ideal spot for spiritual and physical up-building. Bring tents and blankets and enjoy the best time in your life. Best of bathing, good fishing, berry picking, and above all, association with the people of God. Edith A. Smith, secretary, 1706 North Linn, Bay City, Michigan.

Reunion Notices

On account of the high cost of provisions of every character, and also the impossibility of securing tents and other necessary equipment, the Fremont, Pottawattamie, Eastern Nebraska, and Southern Nebraska reunion is cancelled for 1917. T. A. Hougas, president; H. A. Higgins, secretary; J. A. Hansen, C. T. Self, committee.

Lamoni Stake, Lamoni, Iowa, August 8 to 19 inclusive. Tents may be ordered of R. J. Lambert, Lamoni, Iowa, and to insure best service should be ordered now: Low-wall, 10 by 12, \$3.50; 12 by 14, \$4.50; high-wall, compartment, 12 by 12, \$6.50; 14 by 14, \$8.50. Meals on grounds with good service: Twenty-one-meal ticket, \$4; ten-meal ticket, \$2.50; single meal, 30 cents. Excellent grounds and well equipped. Recreation, auxiliary work, good speakers, spiritual prayer services. First meeting a prayer service at 9 a. m. the 8th. All are encouraged to be on the grounds and located for this opening session. Let each family endeavor to comply with this request, so as to benefit by the entire reunion, and so as not to disturb the camp by the confusion of late coming. For further information write J. F. Garver.

Southern California at Hermosa Beach, August 3, continuing 10 days. Business of conventions and conference on 3d and 4th. Religio convention 10 a. m. on the 3d, Sunday school 2.30 p. m. on same day. Conference 10 a. m. on Saturday. Branch and priesthood report should be in the hands of the district secretary and president before conference convenes. The following are expected: John W. Rushton, Mrs. Audentia Anderson, Mrs. Dora Glines. President Elbert A. Smith may be in attendance. The church ideals and accomplishments in the recent past will be treated by J. W. Rushton. Music and Woman's Auxiliary by Audentia Anderson. Method in education by Dora Glines. Local workers present some phases of church work. For further information on tents, etc., write T. W. Williams, 1307 West Forty-fifth Street, Los Angeles, California.

Gospel Literature Commission

Brother Harvey Sandy, 527 Denver Avenue, Kansas City, Missouri, one of the committeemen having general charge of the gospel literature work, has agreed to take general oversight of the work in the five stakes of the church. Letters of inquiry from members of the stakes, concerning the Gospel Literature Commission, should be sent direct to Brother Sandy; also forward all reports to him of literature work done in the stakes. This year, with all the rich experience of the past behind it, should be, and I trust will be, a banner year. Literature workers as a body of enthusiasts should not be satisfied with the distribution of less than a million pieces this year. Organize local commission at once. Raise

money. Collect church literature. Distribute every piece collected. Keep accurate report. R. W. Farrell, chairman of commission.

Information Wanted

The officers of the Bay Port, Michigan, Branch, would like any information possible about the following members whose whereabouts are unknown to the branch: Henry C. Sylvester, William J. Smith, Mary J. Hull Grant, Mary Martyne, Aaron Bechtel, Arthur J. Martyne, Celia Hull, Hattie M. Bradley, Louis M. Livingston, Lucy Daniels, Della Burwell, Edward Faber, Eva O. Taylor, Anna Long, Mary Shultz, Charles W. Burwell, Ida May Sly, John Taylor, Ida May Danks, Laura Hodgins Ross, Emma May Ross, Shirley A. Powell, Thomas W. Powell, Matilda Powell, Miles F. Powell, Henry J. Rose, Julia J. Rose, Elza Jane Ballard, All May Stewart. Address F. J. Miller, secretary of branch, Bay Port, Michigan.

Our Departed Ones

WHITE.—Jane Munyear was born May 11, 1857, in Jackson County, Ohio. She came to Nebraska with her parents in July, 1871. Married Robert White at Wilbur, Nebraska, July 3, 1877. To this union 4 children were born, 3 of whom are still living. Mr. and Mrs. White were baptized November 3, 1878, by R. J. Anthony. She lived and died in the faith. Died July 7, 1917, at Wilber. Funeral service at the Saints' church, sermon by C. H. Porter.

BIRD.—George W. Bird was born at Elmira, New York, October 13, 1823. Identified with the church in his youth, went from Nauvoo, Illinois; with Bishop George Miller and Lyman Wight to Wisconsin to get lumber for Nauvoo House, and Temple. Thence to Texas with Lyman Wight, in 1845. While enroute married Miss Eliza Curtiss September 7, 1845, with whom he lived happily until her death in 1907. They resided in Texas, Iowa, Missouri, Kansas and California. He united with the Reorganized Church, October 7, 1860, at Gallands Grove, Iowa; ordained an elder March 14, 1864. Died at Lamoni, July 1, 1917. Funeral at Saints' Home, sermon by Heman C. Smith.

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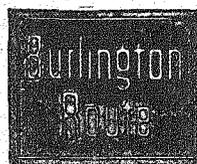
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, July 25, 1917

Number 30

E D I T O R I A L

ARE THERE THREE PRIESTHOODS?

Several times within the past year has this question been raised in some form or another, either in oral discussion or in articles submitted for publication. The argument for a greater than the Melchisedec priesthood seems to be almost entirely based upon the statement in regard to Enoch.

It should be noted, however, that Christ himself is referred to as a priest after the order of Melchisedec (Hebrews 5: 6, 10). It may be noted that this is an order and not simply an individual. An order would reasonably be expected to include more than one person.

We are told elsewhere (Doctrine and Covenants 104: 1) that this order was called after the name of Melchisedec to prevent the too frequent repetition of the name of God, as the correct name is, the priesthood after the order of the Son of God. This, however, alone should be sufficient to intimate that the priesthood of Enoch could not be greater, as Enoch would not hold a priesthood higher than that of the Son of God. It is true there are passages referring to the priesthood of Enoch, but we are told distinctly that the priesthood of the Son of God was that of Melchisedec (Alma 10: 1-12). There is also reference to the priesthood of God, but this is covered as it is shown clearly that the priesthood of God and the priesthood of the Son of God is the Melchisedec priesthood (Alma 9: 63, 69, 70; 10: 12).

But it does not, therefore, necessarily follow that we are individually holding to-day all of the powers that belong to that priesthood; however, it is our right to progress until we do so. Not only do the books of the church (Genesis 7: 15-21; 14: 30-32, Inspired Translation) set forth the power held by Enoch, but tradition also repeats a similar story, and Jesus, when on earth, made similar declaration, concerning the power of those who follow him (Matthew 17: 20; Mark 11: 25; Luke 17: 6; John 11: 44; John 14: 12).

It is significant that the blessings of the priesthood belong to the people. The minister is blessed in being able to serve God and work with him. But the blessing is given to others. This is the case with baptism. It is not always a pleasant thing to go out in the cold and in some instances cut the ice for water to baptize. The candidate may have such an experience once, but some of the ministry have had to put on their frozen clothes before they were dry again to enter the waters of baptism.

The laying on of hands for the reception of the Holy Spirit is for the blessing of the individual. The master at the table asked, "For whether is he greater, who sitteth at meat, or he who serveth? I am not as he who sitteth at meat, but I am among you as he who serveth." (Luke 22: 27.)

It is so of all the ordinances of the church. The purpose of the priest or teacher in visiting the family is that the membership may be blessed, that wrong may be corrected, that the Spirit of God may abide with one and all.

The elder in being called to administer may be called out in the middle of the night or in a storm for his Master's service. It is always for the benefit of others. So we believe that these other powers, when the need arises and the people are ready, will be given for the blessing of others, but especially those of the household of faith.

But these privileges, these obligations and duties, belong to the Melchisedec priesthood. Wonderful, indeed, is the high calling of our ministry, and greater things yet lie in store if we are faithful; in that we shall be blessed to the fulfillment of the promises of God, and that we shall be blessed in service to others, and shall be able to do more, or a greater work, and feel our reward in working with our heavenly Father.

It is the duty of the Melchisedec priesthood to administer; so is it in like manner the duty and privilege of the Aaronic to work with God in service

to mankind, and especially to assist the family of God to right living here.

Our duty and advancement lies not in the securing of some other priesthood, nor in the attaining of other office or position, but rather lies in the magnifying of that office and calling to which our Father has appointed us and chosen us. So for the church the answer lies not in the securing of another priesthood, but in sustaining and magnifying that priesthood already committed to us. The means are within our reach, the priesthood and the divinely chosen men, it behooves us to move forward and use them.

But since the issue has been sometimes raised of a third and higher priesthood, we submit the following, which should show clearly, so far as the church is concerned, the priesthood of God, the priesthood of the Son of God, the priesthood of Enoch and priesthood of Melchisedec are the same, and there is no higher priesthood.

Now Melchisedec was a man of faith, who wrought righteousness . . . having been approved of God, he was ordained a high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God.—Genesis 14: 26-28, Inspired Translation.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec.—Psalm 110: 1, 4.

So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec.—Hebrews 5: 5, 6.

Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.—Hebrews 6: 20. (See also all of chapters 5, 6, and 7 of Hebrews.)

I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son to teach these things unto the people.—Alma 9: 63.

Thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son.—Alma 9: 69, 70.

Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people.—Alma 10: 12.

Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood.—Doctrine and Covenants 104: 1.

They are they who are the church of the Firstborn . . . They are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most

High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son.—Doctrine and Covenants 76: 5.

S. A. B.

CHURCH TRIALS

Many of our ministry are evidently not aware of the following action taken by General Conference, April 19, 1913.

Special attention should be given to three points:

1. Confession may be taken and witnessed and filed with the Presidency, without being made public, and should be done quietly, when possible.

2. All records of church trials and all confessions should be filed with the First Presidency for safe-keeping.

3. In case of a serious charge or confession of serious wrongdoing, before trial or acceptance of confession as settling the charge by repentance, the First Presidency should be first advised, so they may inform the local officers, whether it is a first offense or not.

We might urge also the duty of officers to see that a proper record is kept. Our great purpose is salvation, to help mankind to better living. It is not necessary to make these matters public, but it is equally important that they be not ignored. The parties should be labored with and helped, and if a wrong is established the record quietly filed with the Presidency.

But in too many cases no record is made at all. In some cases officers of the branch have claimed the offense before the court to be the second, third, or even fifth or sixth offense, and yet there was no evidence whatever, oral or written produced or that could be produced of guilt in any previous instance; no record of any labor, no confession. If their statement is true, the officers are guilty of serious neglect of duty to the church and the individual. They have talked about it, but have not made any effort to help the man get right.

In some branches one officer alone knows the facts, others in large number know of rumors. This one has a full record of delinquencies, but in memory alone. The church records are clear. He raises his objection to letters of removal, but opposes a trial or record. Some day he will die and then the records of the branch will be clear.

The resolution is as follows:

That in cases of adultery where the guilty member has repented, and the matter is not publicly known, a written confession duly signed and witnessed by one or two officers of the church shall be sufficient to establish the fact of the first offense; said confession, and associated statements by the officer or officers, to be forwarded to the First Presidency's office to be filed in the archives, which are not open to any

other officers than the Presidency. The offense should not be made a matter of record in the home branch or district and should not be published by these officers receiving the confession.

If, however, the person should later fall into delinquency, then there should be some way to protect the interest of the church in the operation of the law which requires that the second offense of adultery shall not be forgiven, but there would be no way for the first offense to be known unless there was provision made whereby the officers could be acquainted with the first offense. This can be reached in the instance above cited if the request recently made by the First Presidency will be compiled with by local officers; namely, that whenever charges of a serious character are preferred against a member, the Presidency shall be immediately notified of the charges. This would enable the Presidency to notify the officers in the case they had record of a previous offense unknown to the officers who had formulated the later charges. We think the filing of the confessions with the Presidency would be safer than having them filed with either branch or district presidents, as there is less likelihood of them becoming public property if lodged there than if lodged with a local authority.—General Conference Resolution No. 713.

S. A. B.

CHILD LABOR

One thing that should cause a serious pause at this time of stress is the relaxing of the laws of certain States concerning child labor and hours for women. Similar action was taken in England at the opening of the war, but it was soon found unwise and short-sighted. We may sacrifice, but there are some prices too great to pay, and especially when they bring neither now nor hereafter a commensurate return. It has been clearly demonstrated that men give better and more service with short and reasonable hours than when continually overworked, and the resulting product is of a higher grade. The same is true of women's labor, but in addition to that with women and children the health of the race is involved.

S. A. B.

GRACELAND COLLEGE CATALOGUE

The *Graceland College Bulletin* with announcements for the coming year is before us and is ready for mailing to prospective students and those interested, on request.

Miss Mabel Knipschild who has spent the past year in study at Columbia University, where she received the degree of Master of Arts, will teach German and home economics the coming year. The latter represents the opening of a new but very important department at Graceland. The course includes the selection, preparation and serving of food; clothing problems and ordinary household care.

Floyd M. McDowell and Charles E. Irwin are spending the summer at the State University of Iowa in study for better preparation for the college work.

Paul N. Craig is at Chicago Musical College taking work this summer with Oscar Saenger, one of the best vocal teachers in the United States. J. H. Anthony is at the State Teacher's College taking work in the department of orchestra and band music, which he will conduct at the Graceland conservatory the coming year. This is another new department.

We note that nearly all of the regular faculty is continued this coming year. The new members are Charles E. Irwin, B. A., University of Kansas, in history; Waldemar Noll, B. A., State University of Iowa, for science and mathematics; Alice M. Burgess, B. A., Cornell University, New York, M. A., Clark University, Massachusetts, English and Education.

A new feature will be special lecturers, who will be expected to deliver a series of five lectures at the college, and two or three in town for the general public. Each of the lecturers is expected to spend at least a week at the college. It is to be hoped that this becomes a permanent feature. Those announced for the coming year are Frederick M. Smith, B. S., M. A., Ph. D., on the relation of the church to society; Walter W. Smith, Ph. B., B. D., on psychology and education; Benjamin R. McGuire, LL. B., LL. M., on the law of property; Augustine Dwyer, B. A., M. A., on travel and literature; and Samuel A. Burgess, B. A., LL. B., on philosophy. Mrs. Lydia Thomas Wight is also announced for the correspondence department.

Graceland is now fully accredited. Her college graduates receive the degree of Associate in Arts from the junior college, which admits to the third or junior year of any college or university belonging to the American Association of Colleges and Universities; it also gives the necessary preparation now required of two years' college work for admission to professional schools. The graduates who have had fifteen hours' work in education are granted a state teacher's certificate without examination, possible renewals without examination make this in practice a life State certificate, for those who continue in the teaching profession. These certificates will be accepted in most of the States, so that Graceland graduates, we are advised, will be recognized to teach, practically wherever they may desire within the United States.

The special scholarships by action of the late General Conference are not unlimited. It is estimated that their number will be between thirty and forty, so early application should be made.

Copies of the bulletin may be secured by addressing the president of Graceland College, Lamoni, Iowa.

S. A. B.

Faith never worries.—Selected.

NOTES AND COMMENTS

"Mormon Troubles in Missouri"

The Missouri State Historical Society has recently begun circulating in booklet form a reprint of an article which appeared in the *Missouri Historical Review* under the heading: "Mormon troubles in Missouri." This was written at their request by Elder Heman C. Smith, historian of the church and editor of the *Journal of History*. It is sold for fifty cents and may be obtained of the State Historical Society at Columbia, Missouri. It should be the means of removing much prejudice, put out under the auspices of such a society.

Tracts in the Maori Language

A request from Elder H. W. Savage was presented to the late General Sunday School Convention asking that one hundred dollars be appropriated to the purpose of publishing church tracts in the Maori language for the natives of New Zealand. This was indorsed, provided the joint council thought advisable. This body have since reported that Brother P. M. Hanson, now in Australia, has the matter well in hand and that the tracts should be issued. On this recommendation the Sunday school part of the expense has been advanced.

"The Messenger"

This is a little four-page publication that Brother R. W. Farrell puts out on a small hand press at Providence, Rhode Island. It is supposed to be a monthly, but it is delayed considerably because of the press of other work. Since last year he has gotten out over ten thousand pieces of church advertising on this press, at the rate of about \$2.50 for 1,500 pieces. He says the same work there would cost at least \$10 for 1,500 pieces. He distributes many of them at his street meetings. Others with a "bit" of printing experience might profit by his experiences. In addition to this and other work, Brother Farrell is preaching three times on Sunday and three times during the week.

The Stress on the Intellectual

In the *HERALD* of July 11, there appears an editorial on the above topic. At the end of page 650 there appears a sentence which should read, "May it not have been partly for this reason that the Apostle Paul was carried to the third heaven and there saw things he could not repeat?" The reference is to 2 Corinthians 12: 1-4. An error occurs in the use of the word "believe" for "repeat." We would emphasize again the thought of that editorial, that the spiritual is primary and essential. No man can rightly assist in this work, unless he possesses the Spirit of God working with him. A man may be

learned or he may be unlearned, but he must be humble and full of love. Yet being so and possessing the Spirit of God for a guide, his learning should conduce to the glory of God and his work.

"Unity"

The July issue of *Unity* is now before us, and gives additional reason why this publication should be in the hands of every member of the priesthood, missionary or local. It is a means of communication between President Frederick M. Smith and the priesthood of the church. Later, no doubt, it will also be utilized by Bishop Benjamin R. McGuire. In the July issue an important distinction is drawn between "dismembership" or cutting off from membership in the church and "excommunication," which is confined in this article to withholding the right to commune, or partake of the sacrament and participate in the rites of the church. Formerly the Catholic Church attempted to draw this distinction between major and minor excommunication. Concerning dismembership, President Smith says; "In its effect it is so extreme and severe that we are beginning to question the propriety of its imposition except in rare cases. . . . We should in our opinion exercise the penalty of dismembership only on rare occasions, but use the penalty of excommunication more frequently as a means of hastening repentance. The extreme penalty of dismembership should be resorted to only when the violation of law is so flagrant that the extreme penalty naturally applies, or when hopes for repentance are gone—which is rare." This emphasizes anew the purpose of our work of redemption. Even an elders' court's first purpose is reconciliation and salvation. Expulsion or dismembership is the last resort. This same spirit should rule in dealing with indifferent members of the priesthood, according to this issue of *Unity*:

What action should be taken against those of the priesthood, who, after being notified, fail to attend priesthood meetings, or to send in reports to either branch or district president?

They should be aroused to activity, and when active they will want to report. The priesthood meetings should be made so attractive that all will want to come. Inactive members of the priesthood should be sought out by branch and district officers in an effort to encourage and to reawaken an interest in the church and its work. The penalty of unfrocking should only be applied as a last resort. But those who can work and will not should make way for those who will.

It is significant that the headquarters of the Turkish Army is in Syria, the valley of Armageddon, and that it is possible that one of the decisive battles, if not *the* decisive battle of the war may be fought there.

ORIGINAL ARTICLES

MORE ABOUT ADAM IN CELESTIAL GLORY

[The following article was prepared in pursuance of one printed June, 1916. A reply was made and printed to that article and the editor, Elbert A. Smith, offered Sister Macgregor an opportunity to answer not only the reply but also questions which had been sent to her. Sister Macgregor prepared the article and sent it in sometime in November, but owing to the illness of the editor, and then in January to the associate editor, the matter was not taken up. In fact, the associate editor was not aware until very recently of the circumstances. This would account for the delay in its publication. It must be remembered that the HERALD is, to a considerable extent, an open forum, and the articles and arguments presented are by no means to be taken as representing the teachings and position of the church; but in many cases it presents only the ideas of the writer, which may be very different, indeed, from that of the editorial staff.—EDITORS.]

Since the appearance of the article, "Did Adam fall from celestial glory?" in HERALD for June 14, I have received a number of queries, comments and friendly criticisms from different parties; and while I have endeavored to answer these privately, I have thought it might be wise to write them for the HERALD also, as the same questions may have arisen in the minds of others who did not take the trouble to write.

NO JOY IN EDEN

Question: How do you harmonize your position with 2 Nephi 1:111-114, where in speaking of the condition of man before the fall it shows they had no joy and were doing no good?

Answer: Adam was created innocent and pure, and was placed in surroundings which were not only good, but *very good*. He was an intelligent person, capable of taking charge of a world and controlling it. "He was to the manor born." He seems to have had no difficulty in performing the great work given him to do, which proves that he was neither an ignoramus nor a learned incapable; and so long as he submitted to the laws governing the kingdom in which he was placed he had all the necessary control, intelligence, and ability.

No one will deny that it takes a great amount of these qualities to hold dominion over the varied brutal, winged and finny tribes, no matter how docile they may be.

The caring for and pruning of Eden was in itself a task for an intelligent, active man, for it must have been quite an extensive garden.

Adam had plenty of experience with good things, but never having come in contact with anything else,

he had no way of intelligently setting a value upon them.

We know the value of things only by comparing them with things of a different value, but Adam had nothing of an opposite character with which to compare things; everything around him was of the very highest order. We designate things as good, better, and best; bad, worse, and worst. Adam could not do this, for he had only the best. He could not rejoice over what he had because he knew of nothing inferior to it: it was the common thing with him.

He was in celestial glory; was possessed of eternal life; conversed freely face to face with his Maker without fear, and he was perfectly at home and at ease in his grand surroundings. But he did not properly estimate the value, the riches and grandeur of his condition, because he had never known any other. It was just as Lehi said, they were "having no joy for they knew no misery." It was not the place they were in that was at fault, but their own lack of experience with its opposites; as the prophet further says, "For it must needs be, that there is an opposition in all things." (2 Nephi 1:81.)

HOW JOY WAS OBTAINED

Our first parents fell and lost all this magnificent glory. Misery and suffering, deprivation and darkness followed. But memory remained true to her trust: they remembered their former glory, and they could now estimate its value because they, by transgression, had become acquainted with its opposite.

The strange part of the argument that they were not in celestial glory because they did not have a knowledge of good and evil, is the fact that sin was the thing that brought them that knowledge. They did not have to be put out of Eden to get it, but immediately after they sinned their eyes were opened and they knew good from evil, for they had experienced both. This would make sin a necessity to obtaining celestial glory, which cannot be true.

I believe that we who have enjoyed the good Spirit and have offended it so that it was withdrawn from us for a time, leaving us to be harrassed by evil spirits and the condemnation of our own consciences, can understand to an extent how Adam and Eve felt when they first obtained a knowledge of good and evil.

Remember, they died spiritually when they transgressed. Before that they had been alive spiritually from the day of their creation, and had never known any other sensation than the glory of the full and

free possession of the Spirit of God. They could not have abode in the presence of God without this. But when they partook of the forbidden fruit spiritual death ensued. Instantly the Spirit of God was withdrawn and they were left alone with satanic forces in control.

Then they knew the difference between good and evil. They suddenly realized how good was the Spirit they had formerly possessed. Hurling from the heights of heaven to the depths of hell, so far as condition was concerned, they knew good from evil, for they had tested the extremes of both.

The experience of Martin Harris when he lost the manuscript of the book of Lehi, seems to have been a taste of spiritual death. God's words are, "of which in the smallest, yea, even the least degree, you have tasted at the time I withdrew my Spirit." (Doctrine and Covenants 18: 2.)

The forepart of this paragraph describes the awful agony that our Savior endured when he passed through spiritual death for all men in the Garden of Gethsemane.

From these scriptures we learn what a close acquaintanceship our first parents formed with misery and suffering after falling from their glorious habitation. Nor was the plan of the redemption proclaimed to them until many of their family had grown to be men and women and had established homes of their own. (Genesis 4: 1-4, 12, I. T.)

Then the glad tidings of gospel truth was committed to them, through obedience to which they again received the Spirit of the Lord. And oh, what joy it imparted to their souls. They now saw the opportunity of regaining their lost position and place, and they knew that this time they would fully realize how good it is. Listen to their expressions of joy and thanksgiving: Adam said, "Blessed be the name of God, for, *because of my transgression my eyes are opened*, and in this life I shall have joy, and again, in the flesh I shall see God." (Genesis 4: 10, I. T.) The joy came because of the opening of his eyes. He was now able to appreciate good things, because he was acquainted with poor ones.

Notice that Adam did not expect anything more in the future than the regaining of what he had lost—"again in the flesh I shall see God"—but he rejoiced that his eyes were opened; he could now enjoy the goodness of God here and hereafter, which he was not able to do before.

Eve rejoiced also, saying, "*were it not for our transgression*, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Genesis 4: 11, I. T.)

In both cases their rejoicing hinges on the fact that their eyes were opened. They possessed the

good before but could not enjoy it because they knew of no other condition, but now their transgression had opened their eyes to sin and misery and they could understand how good the presence of God is.

THE PRODIGAL SON

"Prodigal: one who throws away from him: a waster: a spendthrift."—American Dictionary.

Adam and Eve were certainly prodigals. The Father gave them a splendid inheritance. Eve threw hers away for some nice looking fruit, and Adam forfeited his for association with his wife. Let us apply the parable of the prodigal son, found in Luke 15, to Adam.

As a son in his Father's house he had all the privileges and liberties of his Father's home. But knowing nothing of any other home he underestimated his good surroundings and left the place. A few years of wandering in sin and folly did their work. He was brought so low that he envied the beasts of the sty. In this plight far away from his former habitation, he awoke to the true value of his early home.

What did it? Did an angel come and reveal the grandeur of it to him? Was it the Spirit of God that overwhelmed him, sweeping away all the filth and dross and giving him a glimpse of what he had lost? Not at all. He learned by the things that he suffered.

The prodigal comes back, being met afar off by his father. The home is thrown open to him. The father receives him with open arms and acknowledges him to be his son (though he said this son *had been dead* but was now alive, *had been lost* but now found).

The son is restored to his former place. He is not exalted above what he was before, neither is he degraded to the position of a servant. He is simply welcomed back and restored to his former glory as a son in his Father's home.

But there is a great change. This time he rejoices to be there. He enjoys all his surroundings as never before. He is glad and thankful for every little favor and attention. Indeed, on first returning he did not feel worthy to be there at all, as a son, and is now ever anxious to show his Father how grateful he is by endeavoring to do what will please him in all things. He is now in a condition to enjoy his home and to do good. What wrought this great change? The home is not different: it is exactly as it was when he left it. The father has not changed. He was just as kind before as now, though the son did not notice it so much. It can scarcely be said the prodigal was building a better character in that far country. In fact he spent all that he

had and returned to his father in poverty. What, then, produced this great change?

The only difference is that he lived long enough in a bad place to teach him to appreciate a good one. He had been out in the cold until he longed for the warmth of his father's love. He returned with a proper estimate of his father's goodness as he learned it from experience with its opposite, and is now able to enjoy everything about his father's home. His eyes had been opened.

OUR JOY IS MEASURED BY OUR SUFFERING

We enjoy the light of day because we have experienced the darkness of night; we appreciate health more after having been afflicted and in pain. This seems to be the reason that suffering of various kinds has so large a place in the lives of the Saints: we are capable of enjoying glory only to the degree that we develop the power to suffer and endure. When Zebedee's wife asked for a place at either hand of the Lord for her sons in the celestial kingdom, Jesus immediately asked the young men if they were able to drink of the cup that he should drink of and be baptized with the baptism that he would be baptized with, referring to his suffering and death.

Peter says, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." (1 Peter 4:13.) Here again our joy in the future is measured by our suffering here.

Paul says, "Heirs of God and joint heirs with Christ: if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed in us." (Romans 8:17-18.)

From these texts we see how necessary it is to have the bitter that we may be able to enjoy the sweet. We might, like Adam, possess the sweet without the bitter, but we must know its opposite in order to enjoy it.

A knowledge of the bitter was what Adam lacked in his former estate. He knew no joy because he knew no misery. He did no good because he knew nothing about sin and hence had no incentive to work against it.

TERMS UPON WHICH CELESTIAL GLORY ARE GIVEN

The terms upon which that superlative degree is given do not necessarily include a knowledge of good and evil; nor do they always require joy in the goodness of God nor the accomplishment of good works. If they did, infants and those who have no knowledge would be excluded. Yet Jesus placed the highest estimate on infantile innocence and purity, declaring that "of such is the kingdom of heaven;"

and "Their angels do always behold the face of my Father which is in heaven."

Innocence, purity, and righteousness are the terms upon which admittance to eternal glory shall be granted. Adam and Eve possessed these without a knowledge of their opposites in the beginning. Infants now possess them without a knowledge of either them or their opposites, and if dying in infancy are welcomed into celestial regions.

Mormon assures us that the salvation accorded infants is the same as that given to those who, through obedience to the gospel, win eternal life.

Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.—Moroni 8:11.

What has produced this condition in little children? Listen:

Wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them.—Moroni 8:10.

The curse of Adam being removed from little children makes them heirs of celestial glory. What does this teach us? Simply this, that the curse that came upon Adam took celestial glory from man, and the blood of Christ paying that debt restores those who have no sins of their own back to that condition. The work of the atonement is complete in the little child, and unconditional.

They are truly restored to the primitive condition of innocence, and "are alive in Christ, even from the foundation of the world," (Moroni 8:13) and that which they lost in Adam is restored to them in Christ. What was it they lost? The same that they regained—celestial glory.

WERE ADAM AND EVE HUSBAND AND WIFE BEFORE THE FALL?

Yes; we are told distinctly in Genesis 2:25 that she was his wife. It was while Adam was in his Edenic paradise that God said, "It is not good that the man should be alone; I will make him an helpmeet for him." (Genesis 2:18.) The fall however, changed their relationship towards each other to some extent, as it did everything else on earth.

Referring to their first earthly condition Eve said, "Were it not for our transgression, we never should have had seed." (Genesis 4:11, I. T.) Lehi, also, said, "they would have had no children." (2 Nephi 1:113.) I accept these statements at full value; I believe them just as they are written.

Reproduction is for time, not for eternity. Before the fall and after the resurrection it is unknown. Birth and death are conditions that reign together.

When one is banished, the other will be. They commenced with the fall of man, they will end with his redemption.

"Except a corn of wheat fall into the ground and die, it remaineth alone," said the Savior of men. (John 12:24.) Paul corroborates this, "That which thou sowest is not quickened except it die." (1 Corinthians 15:36.)

True, they used this to prove the resurrection, but what of the natural law to which they referred? It is while in the process of dying that the grain reproduces its kind.

We read a poem some few years ago regarding the origin of the mummy wheat. It appears that a few grains of wheat had been found closely locked in the hand of a mummy two thousand years old. The wheat was taken out and placed in the ground and produced a crop. It had to fall in the ground and die before it could multiply, just as the Savior said.

So in the animal kingdom, until death began to have effect upon the body, generation was impossible. In the preexistent world the Lord spoke to the spirits whom he had created, commanding them to "be fruitful, and multiply, and replenish the earth." This was a command for a future time and state, for at the time it was given they were untabernacled spirits. But God, looking forward to the time when these spirits should dwell in bodies of flesh, gave the command. Now, in what kind of bodies were the spirits thus addressed destined to inhabit? The answer is clear, All except two of them would be born into decaying bodies. These two, the Almighty foreknew, would bring their bodies into a condition of death. Therefore he could say to the whole host of spirits created to take tabernacle in earthly bodies, "Be faithful and multiply," for he knew that in earth life they would be in the condition necessary to carry out the command.

THEY NEITHER MARRY NOR ARE GIVEN IN MARRIAGE
BUT ARE AS THE ANGELS OF GOD IN HEAVEN

This was the answer given by Christ to the Sadducees when they asked him whose wife a certain woman would be in the resurrection who in this life had been married to seven different husbands successively.

To understand this answer fully we would have to know how the angels of heaven live with regard to the social life.

OTHER OBJECTIONS ANSWERED

Was Adam immortal? Yes. Immortal means "exempt from death," (American Dictionary). Adam was exempt from death so long as he abode the law under which he was placed.

"In the day thou eatest thereof thou shalt surely

die."—Genesis 2:17. Until then he was exempt from death, whether it was one year or a million years, and it may have been either so far as the record of time in Eden indicates.

DID ADAM ENJOY THE CONTINUAL PRESENCE OF GOD
AND CHRIST?

Yes. One does not need to be on the same planet that God is on in order to be in his presence. He is present everywhere, and the only reason that we do not sense his presence is because the veil that is before our eyes shuts out his presence from us.

Prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth shall be taken off, and all flesh shall see me together.—Doctrine and Covenants 98:5.

Before man was driven out of the presence of God that veil did not exist. Since the presence of God was taken from man many of the children of earth have pierced the veil by their faith, and again conversed with their maker face to face. They did not have to leave the earth to do so; neither was it necessary for God to come to earth in order to show himself to man. Stephen "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55.)

Enoch and his people walked with God for three hundred and sixty-five years before their translation, which certainly was more than merely serving him; they must have reached that higher development which enabled them to endure his presence.

Joseph the Seer said in one of his last sermons:

There are two Comforters spoken of. The first Comforter is the Holy Ghost. . . . Now what is this other Comforter? It is the Lord Jesus Christ himself. When man obtains this last Comforter he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him. They will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions: Isaiah, Ezekiel, John upon the Isle of Patmos, Saint Paul in the three heavens, and all the saints who held communion with the general assembly of the church of the first born.—Life of Joseph the Prophet, by Tullidge, p. 492.

From these quotations we see that man even in his fallen estate is capable of regaining the presence of God during his earth life. There was nothing to hinder man in his unfallen condition possessing it, though dwelling on the earth. Place counts for little, condition for much. Jesus declared that he was *in heaven while on the earth.* (John 3:13.)

Was Adam endowed with all the fullness of God, perfect intelligence, power, dominion, light, truth, etc.? No. That was not man's first condition; neither will it be his last. If so we would all be gods and as such have the right to be worshiped as God.

Adam did partake of the fullness of God, he did have intelligence, power, dominion, light and truth, but not to the extent that God possesses them. Of our redeemed condition we read:

All dominions shall serve and obey him.—Daniel 8: 27.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Corinthians 15: 28.

The Saints shall have dominion, but not as God possesses it. They shall have power, but not the fullness of the power exercised by God. He is the Creator, we the creatures, worlds without end.

CAN CELESTIAL BEINGS DIE?

Yes, if they forfeit their right to that glory. Lucifer was in celestial glory. He was "an angel of God, who was in authority in the presence of God." (Doctrine and Covenants 76: 3.) Yet he died the worst of all deaths—spiritual death. Agency has been vouchsafed to men and angels from the beginning. It will never be taken from them. The time will never come that they who desire to do wrong will be unable to do it. "The wages of sin is death." Created man fell because he was unable to appreciate the good he possessed. Redeemed man will not fall because he knows the value of what he has regained.

CAN EVIL ENTER CELESTIAL GLORY?

It did enter into the very presence of God and presented its claims to him, and it remained there until cast out by the righteousness of the inhabitants. The agency of angels had to be tested as well as the agency of man, and only two thirds of them stood the test.

Next came the trial of man's agency. He did not stand the test and therefore Satan and evil remained, and will remain until cast out, as they were out of heaven, by the righteousness of the inhabitants.

WOULD ADAM HAVE ADVANCED AND DEVELOPED IN

EDEN

We will let Lehi answer:

And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good for they knew no sin.—2 Nephi 1: 111-113.

WILL THE MILLENNIUM RESTORE THE EDENIC CONDITION?

No; the created condition of the earth was an enduring one. As Lehi said, "All things which were created must have remained in the same state which they were, after they were created; and they must

have remained forever." The millennium is not a lasting condition but is only a glorious sunset to the life of the earth.

Mother Earth passes through about the same process of redemption as does man: she was cursed through his sin; she was baptized to cleanse her from sin, and in doing so she passed through as great a change as man does. (2 Peter 3: 5, 6.)

When Christ comes she shall receive her baptism of fire and of the Holy Ghost, which will bring her into closer touch with her Creator. But this does not disannul the sentence of death under which she labors. She will wax old as a garment, and, so far as her present condition is concerned, she will fall and not rise again. But like man her redemption rests in her resurrection from the dead. She who has partaken of a portion of celestial glory during the millennial reign, which was but the earnest of what was in store for her, shall, at her resurrection, receive a fullness of the same. Death or its equivalent reigns during the millennium, but in the Edenic state there was no death.

If the millennium were the Edenic condition we would read of the curse being removed and the tree of life being planted. But no; there is not a hint of the curse being taken away until after the thousand years is closed and the new earth appears. Then we read of there being no more curse, and of the tree of life blossoming beside the waters of the river of life. (Revelation 22: 1-3.)

The millennium at best is terrestrial glory, having the presence of the Son only, but in its first and last condition the earth enjoys the presence of God the Father.

WAS ADAM MADE LOWER THAN THE ANGELS?

We think not. What are angels? Some of them are spirits of men who have not yet taken tabernacle. The addition of a body in an unfallen state could not lower the spirit.

The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy. The elements are the tabernacle of God, even temples.—Doctrine and Covenants 90: 5.

When Paul said that man was made a little lower than the angels he referred to man in his present condition. This is made plain by the language he uses referring to Christ:

For we see Jesus, who was made a little lower than the angels for the suffering of death. Wherefore in all things it behooved him to be made like unto his brethren.—Hebrews 2: 9, 17.

If it were by reason of the suffering of death that Jesus was made a little lower than the angels, and he was in all things made like unto his brethren, then man became lower than the angels when he became subject to death, but not before.

REDEMPTION AND RECONCILIATION

The argument is made that redemption and reconciliation do not place man in celestial glory, but only place his feet on the road that leads to it. But what do we read?

And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. . . . Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness.—Doctrine and Covenants 85: 4, 6.

Redemption is not completed until the body is raised from the dead, and those who here are of a celestial spirit shall, in the resurrection, receive a fullness of that glory.

Redemption means, "To buy back," hence, if redeemed man is in celestial glory, he was there before, for he is simply brought back to his former glory.

The gospel is called "the word of reconciliation," and a part of that word deals with the resurrection from the dead and eternal judgment, therefore no man has become fully reconciled to God until he has complied with that part of the word as well as with the other principles.

We are, therefore, forced to conclude that reconciliation, restoration, and redemption are not only the first steps to celestial glory but the last steps also. A man is never fully reconciled, restored nor redeemed until he is in celestial glory. All else are but stepping-stones to that exalted condition.

MAGGIE MACGREGOR.

FAITH AND ORIGIN OF CHURCHES--Part 4

BY J. F. MINTUN

UNITARIANISM

While this religious theory claims to come under the head of Christian, yet a part of it, and one of the fundamental parts, is the denial that Jesus is the Son of God, or has any claim to more than a human parentage. It very emphatically advocates that there is but one God, and that Jesus Christ and the Holy Ghost are no part of the Godhead. It makes claim to no aid from the divine principle of the Holy Ghost, but that reason and right hold the only authoritative influence over man's actions here, and that there are no religious dogmas that are binding upon the consciences of men.

Punishment is considered only in the light of a means of reformation, and that as soon as holiness in one's life begins, blessedness follows as a legitimate reward, and it increases as holiness increases.

It is claimed by the advocates of this theory that it had its origin and began to be authoritatively advocated about one hundred years ago, although some,

it is claimed, have been partial believers in the theory for centuries. It is not claimed that it is a church, but simply a class of believers, who become associated by a covenant, which may not always be the same.

Morality is advocated as *the* means of salvation, and not the atonement or the special gospel theory advocated by Jesus Christ, neither is it necessary to become a member of any particular church. With this system death was ordained of God, and immortality begins at death, there being no resurrection of the body. The principle of love, as understood by them, is the only incentive to worship, which worship is not comprehended in any particular doctrine or creed. In this class of believers there are no ordinances or sacraments accepted as having their origin with God.

The highest hope of God's Fatherhood comes from the creative act and not from an obedience to the gospel of Jesus Christ by which men and women become adopted children of God.

The clearer representation of what this system is may be found in what is contained in the following extracts taken from books whose authors were Unitarians, which extracts we herewith append:

ORIGIN

Unitarians in America use as the basis of their churches a covenant, the declaration of a spiritual purpose, or a life promise. Their bond of union is not a creed—a set of beliefs—but a statement of religious motives. In this they follow the early Congregational polity, or method of church organization which was formulated by Robert Brown, in England . . . adopted by the English Independents, brought over to this country by the Pilgrims, and used by the original church in New England. . . .

In after years dogmatic and reactionary leaders in many New England churches overlaid these covenants with elaborate creeds, but on the rise of Unitarianism nearly a century ago those creeds were abandoned by these liberal churches and emphasis was laid once more upon the original covenant.—The Unitarian Church, by Crooker, D. D., pp. 15, 16, 1894.

The Unitarian gospel began with the discovery that we live in a universe. Its original affirmation was the unity of God.—Ibid., p. 5.

During the eighteenth century, there was a broadening of religious thought among certain Presbyterian churches in England . . . and by the middle of the century some of them had come to be Unitarians in belief. . . . In 1774, Reverend Théophilus Lindsey (formerly an Episcopal clergyman) established a Unitarian chapel in London (where the Unitarian headquarters are now located—Essex Hall). . . .

The movement now had a center and a name. The British and Foreign Unitarian Association was organized in 1825. . . .

The seeds of Unitarianism were brought over to America in the *Mayflower*. They were planted wherever a church was organized in New England with a covenant instead of a creed.—Ibid., pp. 9, 10.

Soon after the close of the Revolution many ministers of the old first parishes (Congregational churches) in eastern Massachusetts had come by quiet growth to occupy Unitarian ground. . . . Unitarianism was now in the air, partly as a result of the liberal thought imported from England and

France, partly as the product of the culture of Harvard College, but chiefly as the natural outcome of the principle inherent in New England Puritanism.

The first overt act was, however, the ordination of James Freeman, a decided Unitarian, as the rector of King's Chapel, Boston, (1787), the First Episcopal Church established in New England.—Ibid., p. 11.

During these years a great teacher came forth, Reverend William Ellery Channing (1780-1842), minister of the Federal Street Church (now Arlington Street), Boston; and his sermon at Baltimore in 1819, at the ordination of Jared Sparks, became the Unitarian Declaration of Independence. In 1825, followed at Boston the organization of the American Unitarian Association.—Ibid., p. 12.

AUTHORITY

Reason and right as revealed in man's mental and moral constitution is man's ultimate authority.—Reverend G. H. Batchelor, in World's Congress of Religions, p. 1,100.

Their [Unitarians'] fundamental principle may be stated to be the trustworthiness of the human faculties, and their competency, when duly trained and freed from prejudice, to receive moral and religious, no less than scientific truths.—Religious Denominations of the World, p. 168.

Reason has been the discoverer and revealer from the beginning, as love has been the master motive power; and these are progressive elements of an ever-unfolding human nature. . . . Unitarians demand the right to reason freely in religion, and they grant all others the same privilege. . . . They use reason and conscience as the supreme authorities in religious matters.

The authority of tradition and text of apostle and council is simply the authority of some other man. . . . The assumption that the apostles exercised final authority respecting belief and ceremonies is neither historically true nor spiritually helpful.—The Unitarian Church, pp. 28, 29.

Moreover, we are sure that God made our reason and our hearts. We cannot be so sure that he is the author of the Bible. So that, if we can find insoluble discord between the two, there can be little question which must and ought to yield.—Eternal Punishment, by T. S. King, p. 11.

GOD

The Unitarian gospel began with the discovery that we live in a universe. Its original affirmation was the unity of God.—Unitarian Church, p. 5.

JESUS CHRIST

Jesus was undoubtedly born at Nazareth, the child of lawful wedlock, Joseph being his real father, as Mary herself declared—Luke 2: 48.—The Unitarian Church, p. 38.

We believe so fully in human nature that we assert it was capable of producing Jesus of Nazareth.—Ibid., p. 21.

There is something infinitely more important than the acceptance of God in Christ; it is to honor, love, obey, and serve the divine life everywhere present in human nature.—Ibid., p. 30.

But with all our love and reverence for Jesus, we would not assert that he alone is our teacher, or that he represents the only type of life worthy of honor and emulation.—Ibid., p. 31.

We are not Unitarians because we deny the deity of Jesus; we are Unitarians because we believe in the unity of history and the divinity of human nature.—Ibid., p. 22.

Unitarians have long contended that the deification of Jesus has no warrant in Scripture or in fact, but was due to

his association with the logos philosophy of Alexandria.—Ibid., p. 35.

No father of the church for three centuries after Christ, lost sight of the subordination of Christ to God, or claimed him to be otherwise than a representative of the Father.—Reverend T. R. Slicer, World's Congress of Religions, p. 1,098.

HOLY GHOST

The Holy Ghost was not given a place as the third person of God until the eighth century.—Reverend T. R. Slicer, World's Congress of Religions, p. 1,098.

Never reason from the imagery of Jesus mechanically, but from the principles of Jesus. These principles plainly are that God is an Infinite Spirit; etc.—Eternal Punishment, p. 7.

BIBLE

We do not appeal to the New Testament as a document of final and infallible authority, and we do not claim that the Unitarian gospel is merely an echo of apostolic Christianity. But we do claim to represent its spirit and ideal.—The Unitarian Church, pp. 5, 6.

We accept and honor the Bible as the best of many similar Scriptures, but all were produced by the same causes and under the same laws. . . .

The Bible contains some errors and many noble truths; numerous legends and much inspiring history. No statement is true simply because it is in the Bible, while all its teachings must be tested by experience and subjected to the authority of reason and conscience.—Ibid., p. 27.

REVELATION

All discovery of truth is a revelation of God, and all progress of mankind is incarnation of God. And while some writings become Scripture because of the precious truths which they contain, they are neither supernatural nor infallible.—Ibid., p. 27.

MAN

We affirm that man is a spiritual being, the outcome of nature's highest creative impulse. A being, imperfect but progressive, with native capacity for the discovery of truth, for moral development, for religious feeling, and for the outgrowth of sin.

Man has been very imperfect, but he has stumbled on through ignorance and waywardness, sorrow and superstition, to higher civilization and nobler character. There is in him more good than evil—otherwise his creation would be a horrible blunder, impeaching the wisdom and goodness of Providence.—The Unitarian Church, p. 23.

The distinctive faith of Unitarianism has never been its thought of God, although that gives us name: it has been our thought of man. It is our faith in the dignity of human nature. When this faith in the dignity of human nature comes full circle, it is faith in the intellectual and moral unity of God and man. It thus rounds us again into a thought of God, and gives us back the incarnation doctrine in nobler form than ever—God incarnate in humanity, not merely in the one man Jesus.—Incarnation, p. 16.

FALL OF MAN

If man is what history declares him to be, there was no fall of Adam, and all the redemptive scheme rooted in that fiction becomes unreal and needless.—The Unitarian Church, p. 43.

DEATH

Why should God shed tears over the death of any one of

his children when he has ordained death as the experience of them all?—*Messiah's Pulpit*, vol. 5, No. 12, p. 13.

IMMORTALITY

He [Jesus] clung to his conviction of the truth, to his faithfulness as a man, to his crown as a supreme martyr—clung to it, and swooned through death into life, the life immortal, on the other side and here equally.

This if he were a man. If he were a God, the suffering could not have been real. He knew that he was simply passing through the preordained gateway, leaving aside his body, for the throne of the universe.—*Messiah's Pulpit*, vol. 5, No. 12, p. 13.

RESURRECTION

There are insuperable obstacles in the way of believing in the bodily resurrection of Jesus. The first form of this belief was simply that Jesus was risen from the dead (not the grave) and alive at God's right hand (Acts 2:22, 33; 3:15; 4:10). The sepulcher legends grew up later.—The Unitarian Church, p. 39.

A friend tells me that awhile ago he dropped into a Liberal Orthodox church, where the pastor was preaching a sermon on the nature of the resurrection. It gave the whole of the old idea of a bodily rising, and was as broad, philosophical, and spiritual as the most advanced thinker could wish, a credit alike to the preacher's heart and head. My friend listened to it with the utmost delight, and said to himself, "What now is the need of Unitarianism, when orthodoxy is preaching such sermons as this?" Just then he happened to glance from the preacher's lips to the church's creed written out on the wall in the background, and there his eye fell at once on the words, "I believe in the resurrection of the body." . . . The gentleman came away more impressed than ever with the importance of a church where there is no danger of such resurrections.—Need of Liberal Christianity, pp. 6, 7.

ATONEMENT

We cannot for a moment admit that the blood of Jesus made God propitious, or that faith in it releases us instantly from the punishment of our sins. This seems to us an immoral and irrational materialism. We protest against the sacrificial interpretation of Jesus' death.

The cross is not the scene of a payment for our sins, but the evidence of what the soul can achieve, not a screen to hide our sins from God, but a source of inspiration helping us to outgrow sins. . . .

The cross did not purchase God's love for us. That is a hateful and immoral doctrine.—The Unitarian Church, p. 39.

SALVATION

His [Professor David Swing's] own words were just what are preached from every Unitarian pulpit: "From such a dark estimate of God and Christ as this old notion (of Calvinism) involves, it is sweet to return to the thought that the law of salvation by morality is not a lottery, but, like the law of industry, it lies open for all.—The Unitarian Church, p. 13.

If man's needs are what our daily experiences illustrate, his way of salvation lies through culture, character, repentance and sacrifice.—*Ibid.*, p. 43.

To assert that we can enter heaven only on his merits, is to dethrone the doctrine of the divine Fatherhood which he preached. . . .

We affirm that Jesus helps to save us only as he inspires us to fulfill the royal law of love in our daily lives.—*Ibid.*, p. 32.

The way to heaven is always open before the sinner. But

it opens through repentance and righteousness. It runs not through the blood shed on Calvary, but through the spirit of love which Jesus sublimely illustrated on the cross. . . . The way of salvation in the real universe is the way of spiritual growth and beneficent service. Jesus is divine helpfulness to any soul and so far and only so far as he moves that soul to live as he lived.—*Ibid.*, p. 42.

CREED

Unitarians ask no one to sign a creed, because they affirm that dogmas are neither central in religion nor essential to salvation; and also because it is wrong to tie the mind to finalities when progress is the true law of life. . . . Unitarians oppose creeds, not alone because they are wholly or largely false, but because the method is inadequate and injurious.—The Unitarian Church, pp. 16, 17.

Jesus never set up any standard of doctrine for the guidance or government of his disciples, whether organized or unorganized: and he never made any particular intellectual beliefs the condition of entering any society, even the divine kingdom of heaven.—*Messiah's Pulpit*, vol. 5, No. 24, p. 7.

Count Tolstoi has said, "It is true I deny an incomprehensible Trinity and the fable regarding the fall of man, which is absurd in our day. It is true I deny the sacrilegious story of a God born of a virgin to redeem the race. But God-spirit, God-love, God the sole principle of all things, I do not deny. I believe in eternal life, and I believe that man is rewarded according to his deeds here and everywhere, now and forever. I believe that the will of God was never so clearly, so precisely explained as in the doctrine of the man Christ. But one cannot regard Christ as God, and offer prayers to him, without committing the greatest sacrilege." This is really a summary of the Unitarian faith.—The Unitarian Church, pp. 14, 15.

No particular belief about baptism or communion, the Bible, or even the rank of Jesus, by itself makes any one Unitarian.—*Ibid.*, p. 18.

James Freeman Clark briefly stated in the following words the five principles of the Unitarian religion commended by Doctor Channing: 1. The fatherhood of God. 2. The brotherhood of man. 3. The leadership of Jesus. 4. Salvation by character. 5. Progress upward and onward forever.—*Ibid.*, p. 46.

The gospel in its subtlest essence, is not a doctrine, nor a set of rules or forms, not a church organization, but a unifying life-giving spirit, ready to permeate all doctrines, all rites, all churches, just as a human spirit does the human body.—Need of Liberal Christianity, pp. 12, 13.

REPENTANCE

But so long as the principles of Christ's religion are to be trusted, God will be our best friend, and will desire nothing so much, throughout eternity as the penitence, return, consecration, and joy of the most abandoned nature.—Eternal Punishment, p. 8.

We contend, indeed, that, if the doctrine of no repentance, no possibility of spiritual improvement, among the degraded hereafter be true, Christ was *not* the incarnation or manifestation here of God's eternal love. The infinite is the same, yesterday, to-day, and forever. If he can forgive your sin to-day, he can forgive it ten thousand years from now.—*Ibid.*, p. 13.

CHURCH

We find that Jesus never organized or established any church at all; and there is not a single authentic word of his

ever uttered concerning the founding or the organizing or arranging of any church whatever.

And again let me emphasize, and over and over, that the church is the only institution on the face of the earth the one definite aim and object of which is to make men and women better, better, always better. . . . So, then, as this church goes on in the future, is it very important what kind of government it has, what kind of organization? I think that of very little importance. . . . Organize in any way you please, so you use the power of that organization to produce the Christ-life in the world.—*Messiah's Pulpit*, vol. 5, No. 24, pp. 6, 16, 17.

No modern church exactly reproduces the original Christian faith, polity or ritual (it is not necessary that they should be reproduced); but what we claim is, (1). That many of the dogmas made prominent in the creeds of Christendom have no warrant in the teachings of Jesus. (2). That the spiritual and eternal elements of primitive Christianity are affirmed by Unitarians.—*The Unitarian Church*, p. 7.

In joining the church (increasing emphasis is rightly laid upon the ceremony) the new member signs the bond of union, or covenant, and receives from the minister the *right hand of fellowship*. By the attendance of sympathizing witnesses and by appropriate remarks, this ceremony is made an impressive and helpful event in the life of the individual and the church. The young people of the parish are prepared for it by a *confirmation class*, in which (commonly during Lent) they are taught the principles and trained in the sentiments that constitute our religious movement.—*Ibid.*, pp. 45, 46.

The Unitarian strives to represent and embody in personal character and civic institution, the New Christianity which is rising all about us, which is the simple but mighty gospel of Jesus, enriched by science and democracy, enforced by the philanthropic impulse, and operated through the educational method.—*Ibid.*, p. 59.

APOSTOLIC SUCCESSION

In the first place there is not one single particle of proof on the face of the earth that is worth any honest and earnest man's attention, that any such thing has ever happened, that there is any such thing as apostolic succession, to start with. And in the second place there is no proof that, if there were, it would carry any validity or spiritual power or divine authority with it.—*Messiah's Pulpit*, vol. 5, No. 24, p. 4.

HEAVEN

We are in heaven so far as we live the heavenly life. Our spirituality is our salvation.—*The Unitarian Church*, p. 43.

HELL

An eternal hell is impossible in a universe that all belongs to God. To believe in it is so far to deny the Eternal Goodness. *The Unitarian Church*, p. 45.

LORD'S SUPPER

Unitarians do not consider church ordinances as sacraments with supernatural saving power. . . . In many Unitarian churches communion is observed, but always as a purely memorial service, free from sacrificial reference or symbolism. *The Unitarian Church*, p. 45.

BAPTISM

Adult baptism is practically unknown, but the christening of children felt by many to be both beautiful and helpful, emphasizing in an impressive manner parental joys and responsibility.—*The Unitarian Church*, p. 45.

PRAYER

It is clear, then, that prayer is conscious approach to God. It is an attitude of the soul in the presence of One with whom there is the certainty of communion, and it is an approach with a purpose.—*Logic of Prayer*, p. 4.

Prayer has lifted many a veil and lightened many a burden, healed many a wound, and comforted many a grief, which human sympathy could not touch.—*Ibid.*, pp. 6, 7.

It is true that we cannot by our prayer turn the Allwise from his wisdom or the Allgood from his goodness, but we can and do lift ourselves into closer harmony with his wisdom and goodness, and feel all through our wills the thrill of his presence and the rapture of his love. . . . We do not pray to bring down God, or to turn him round to our present fancies and desires, but to find uplifting and turning round ourselves in the direction of his nature.—*Ibid.*, p. 11.

REVELATION

In the conviction that God now abounds, and that his oracles are still open, we reverently watch the present heavens and earnestly listen to living voices for the revelation of a still more glorious gospel.—*The Unitarian Church*, p. 20.

MIRACLES

There is no need of God working a miracle, or in anywise interfering with the operation of his own laws; but we must enlarge our conception of what law includes and remember that there are great moral and spiritual methods by which God answers prayer; and by subordinating one law to another or combining his laws he can and does meet the necessities of mankind and control the current of human affairs.—*Logic of Prayer*, pp. 8, 9.

REWARDS AND PUNISHMENTS

The object of punishment is not vindictive, but disciplinary, not retribution but education.—*The Unitarian Church*, p. 45.

We still insist that sorrow will last as long as sin lasts; and though the door of heaven shall forever remain open, no one can go in without love and purity.—*Ibid.*, p. 44.

This doctrine of eternal punishment for the sins of this life desecrates all sanctities, and sucks us down into an atmosphere thick with inspirations of sacrilege. It is a hideous dream. It was born in heathenism.—*Eternal Punishment*, p. 14.

It would be advisable for all who profess to be Unitarians to study carefully the above extracts, and the works from which they are taken, and ascertain whether they are believers in the theory thus advocated, or whether they are associated with this class because there are some principles to which they are favorable, while to many of the principles they are not favorable.

To such there is one happy principle advocated by this class of religionists, and that is that "we watch the present heavens and earnestly listen to living voices for the revelation of a still more glorious gospel." There is no need for such a despair, or to become agnostics in the more complete sense, but to look to Jesus, the author and finisher of our faith.

(To be continued.)

THE ATTITUDE OF THE SAINT UNDER WORLDLY ENVIRONMENT--No. 2

[The following article is one of a short series on this subject, by members who have had occasion to make practical observations along this line.—EDITORS.]

Our success in gospel work is not dependent alone on our knowledge of the divine law and obedience thereto. As Paul states it, we must work out our salvation. Jesus gave expression to the fact that his followers must of necessity do this in the world. This implies worldly environment, the association in business and everyday life with all classes of disbelievers in and opposers to the message we bear to the world.

Christ requires us to be witnesses for him. To testify of our love for him and the gospel in the assembly of his people is good, but it alone falls short of meeting the test of a true witness.

If we have taken hold of the gospel as we should, the regenerating force accompanying it will so operate in our lives that though we must be thrown continually with people who regard us as deluded, deceived and fanatical, yet they will behold in our attitude and deportment the reflection of the Christ ideal, that they will get in no other way.

It often occurs with the young in starting in some business enterprise, some professional work or public position, that they are made to feel that their religion is a handicap, and Satan adroitly tries to convince them that it will be best to leave their religion in the background. Under such conditions the Saint may soliloquize thus: "My daily companions care nothing for my religion, and it will be useless for me to let them know of it. I will get along better by keeping them ignorant of my church affiliation, and by honesty and integrity I will win and retain their good will and assistance." Satan always presents to us that which on the face of it appears plausible.

Be assured that this is one of his cunningly devised snares in which he hopes to entangle you, and destroy your usefulness as a witness for Christ. Now is the time for decisive action before he gets you in his power. Since your situation may not be exactly like any other one, no definite rule can be given to meet the Tempter successfully, except in this way: Jesus was given for our leader, and as he always retired in secret to commune with the Father before undertaking any important work, so may we, no matter how peculiar our environments appear, follow the example our leader has set, and thus receive divine guidance that will, if followed, thwart the purpose of Satan and bring victory to the child of Christ.

We must let our light shine. This applies just as much to the Saint in business or professional life as it does to the ministry. The work of the former is

different from the latter, but the results are the same, as the success of the ministry depends in a great measure on the assistance of the membership who should always be as a sentinel on duty. A business or profession that would require us to darken our gospel light in order to succeed, can never bring success in the end. To take a firm stand for the right, may seem to lessen our chance of success at the start, but by so doing a firm foundation is laid, and the life work built on it later on is in no danger of being lost.

Wisdom is one qualification to be earnestly sought, and that with the spirit of humble submission to the divine will. A boastful, arrogant or aggressive attitude must be studiously avoided. Attend strictly to duty, and oftentimes it may be necessary to curb the natural inclination to resent unkind statements or ridicule directed against our faith, but patience along this line will do much more to break down opposition, than any outbreak of temper or repartee, which does not reflect the light of the gospel. The average business man, though professedly religious, has taken his place with those who consider the Christ ideal obsolete and impractical in modern business.

By reason of this, a great opportunity as well as responsibility comes to those who have received the light of the latter-day restoration. In order to prove to the indifferent and disbeliever that the true gospel is different from the creeds of men, it is absolutely necessary for those making that claim to prove it in the higher ideals that can and must find expression in dealing with our follower.

By adhering to this course, their interest and attention may later be obtained. If they are never won to gospel obedience, the Saint who has so lived and let his light shine before them, has assisted materially in building up the Master's cause. Friendship has been made that will often be far-reaching in its effects for good and the prestige that may accrue to the church.

In any business, profession or occupation, the true Saint has no occasion to put the cause of Christ in the background, but should hold it forth as the one thing worthy of notice to the gospel, and always put self in second place, merely the instrument in God's hand. By so doing we can build wisely, attain the success that in the end will be of greatest value, and prove ourselves true witnesses for Christ in all that the term implies.

O. J. TARY.

Medical authorities assert that one out of every one hundred people in the United States habitually use opiates of some kind. Upon this basis they urge more and better narcotic legislation in the various States.

OF GENERAL INTEREST

JOHN W. RUSHTON AT SAN BERNARDINO

Copies of the Morning and Evening *Index*, of San Bernardino, California, of July 8 and 9 have reached us. We note in both of them very favorable notices of Elder Rushton's sermons; first, the announcement of the services and second, the news items of the two addresses. Both are made a matter of news of especial interest. In the Sunday morning *Index* is a synopsis of one of the sermons, as follows:

"Give and it shall be given unto you."—Luke 6: 38. Jesus Christ is not only a teacher, but he is the revealer of life. Christianity is not only philosophy, but in its best and richest activity it is the life of God interpreted in human terms. Christ himself is the humanized expression of God. "How great the mystery of godliness," exclaimed Paul.

In Christ and Christianity, to be sure there are the "secret things," and the ineffable "mysteries," apparently defying all attempts to visualize and make concrete in our terminologies and vocabularies. But it is equally true that in spite of the amazing mystery and the bewildering secret, a vast province of accessible simplicity is within the grasp of any and all whose only qualification may be the innocence and trustfulness of "a little child."

In all sorts of unexpected ways our Lord reveals the point of contact between man, lost and weak as he may be, and his God whose holiness and glory no man has or can approach. The sublimities may awe and even threaten us, but the simplicities are inviting and benign.

The text, "Give and it shall be given unto you" (Luke 6: 38), taken from the very heart of the Master's Sermon on the Mount, is one of the transfigurations of the commonplace in which we may see and understand the foundational principle of the Christian truth. It is Luke's phrasing of what we call the "Golden Rule."

Whether we are concerned about the saving of the soul or securing the favor of God here and now, or in heaven by and by, or in the realization of the kingdom of God as the great and splendid task to which the Christian stands committed—this injunction of Christ makes it clear that the future of myself, my fellows and God rests upon my initiative. These are all within my reach, at my hand. God and the future wait for me and not I for them.

Give! not get!

And it, whatever I give, that, shall be given unto me. If you give suspicion, can you expect confidence? Give sarcasm, can you expect good will? Give hate and get back love?

Can God answer my prayer in terms of love, sympathy and generous forgiveness if I am "willing" my activities with mercenary, callous and self-centered intent? Nay, the very prayer which our Lord gave as the example insists, "Forgive me my debts as I forgive my debtors," clearly shows my claim upon God's ability to bless is measured by my willingness to do to, and for, others what I would have God do for me. The divine influence of grace is limited by the outflow of that which is mine to others.

So also in realizing the ideal of Christ—the kingdom of God; this is the result of socializing the inward grace, power and love which must be the Christian's own possession. Society governs itself according to those principles which are

crystalized into custom and law, meeting the approval of the greatest number. "Sociology as a whole rests primarily upon psychology," says Professor Lester Ward. Society has as its foundation—mind; hence, whatever the individual makes the dominant factor of his real and inward life, consciousness will inevitably work outwardly and react in others.

To make the rule of God universal will realize the kingdom. Each one must express his life and its concomitant activities in terms of the divine will and inevitably the reaction will follow. Persistent and constant "willing" of good will develop an appreciation of, and consequent desire for, that same goodness in those to whom that goodness is revealed.

"Whatsoever a man soweth *that* shall he also reap."

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Baby Week in Lamoni

The national baby week was observed in Lamoni in June instead of the appointed time in May, because that week was filled with other meetings. Under the auspices of the Woman's Auxiliary, with the assistance of a committee of citizens, Thursday, Friday and Saturday, June 14-16, were devoted to the interests of child welfare, the health of the babies, as underlying all other development, being made the prime object. The high school building was the scene of these activities and here a program highly interesting and instructive was carried out.

Lectures were given in the auditorium on two afternoons and evenings and baby health conferences were held in the forenoons, when fifty babies were examined and scored, the score cards being presented to the mothers at the close of the meetings. Doctor O. H. Peterson of Lamoni conducted these health conferences with the assistance of Doctors Horner and Greer and attending nurses.

Doctor F. E. Sampson of Creston gave a lecture with slides on "Young live stock and its conservation," in which he made it apparent that more intelligent care is given the live stock of the barnyard than to the precious live stock of the home.

Two lectures by Doctor W. A. McKeever, of the University of Kansas, and the conferences with him which followed were most helpful and inspiring. Doctor McKeever is in charge of the child welfare work throughout his State and is so well known as writer, lecturer and practical worker in the child training field that it is needless to say we felt highly favored in receiving his counsel. Doctor McKeever commended the plan followed by our committee in the scoring of babies, in that no prize was offered. In this way, he said, there were no hurt feelings, and indeed it should not be a matter of rivalry, but of help to all, even to the weakest. He approved also of the method of conducting our mothers' meetings, concerning which he had inquired. He thought it better for us to confer together over our own problems, our own members taking part in the programs rather than that we should bring others in to address us frequently.

Large and impressive posters lined the lower hall of the high school building and from these alone many a lesson in health preservation could be learned. They were secured, some from the Child Welfare Bureau at Washington and some from Des Moines.

Booths were fitted up in the kindergarten room where talks were given in regard to proper care and feeding of the baby, and demonstrations were made. Samples of foods, classified for the different ages were on display and a pleasing array

of comfortable clothing, loaned by the merchants of the town, was to be seen. Many helpful ideas were gleaned by observing mothers. Reading matter covering a wide range of subjects pertaining to baby welfare was furnished free to all.

One of the most striking object lessons was a booth, divided to represent two kitchens. In each was a table and an oil stove with two burners, a kettle over one burner and an oven over the other. Over one room a card bore the inscription "Mrs. Don't Care," while the other read "Mrs. Do Care."

In one the oven door stood open and a dish of moldy food could be seen within. The kettle was black with smoke and flour had been spilled on the stove and on the floor. A pair of old shoes stood carelessly near the table. On a line across the room soiled garments were hung, in company with doubtful looking dishcloth and tea towels. On the grimy table was another dish of moldy food and a bottle of sour milk.

With what relief one turned to the other kitchen—with no better furniture, but it was tidy and clean. The stove and its oven and kettle were shining. The floor was clean and the table spotless. On the table, with a doily under it stood a small blooming plant. And where was the baby's milk? In a small, homemade ice box. This was so simple that anyone could make it and I am sure you would all like to get the idea. One box is set inside of another which is large enough to allow two or three inches on all sides of the smaller box. First fill the extra space in the bottom with sawdust. Set in the smaller box and fill in around the sides with the sawdust. Cover the smaller box, then place the cover on the outside box. A double cover with sawdust between would be better, or one could lay newspapers over the inside cover. If one could not get the sawdust, newspapers might be substituted for all the filling. In one end of the box set a square pan for the ice. Of course this must be lifted out to drain off the water as the ice melts. Three cents worth of ice lasted during the three days of the baby program.

We are especially grateful to the doctors and nurses who so kindly donated their services for the work of the week and by whom the success of the undertaking was assured. Miss Gela Cook in nurse's uniform presided at the food booth and assisted throughout, coming from Independence for this purpose. Her demonstration under the announcement "Watch me wash and dress the baby" was a very taking feature of the program. With her were associated Miss Ethel Kelley, Miss Estella Roberts and Mrs. Amy Hall.

A baby parade on Saturday afternoon preceded the closing session which was devoted to story-telling. Misses Ethel Banta and Zilpha Monroe entertained the large audience of children with their mothers and friends with stories suited first to little children and then to older ones.

Doctor McKeever says it is a good thing to line up your children in a parade, look them over, see what you have, be proud of them and more ready than ever to work for their highest good. In harmony with this sentiment we had our baby parade. Mothers and babies rode in autos with colors flying—blue and white for baby week, mingled with the national colors. Other cars were similarly decorated, one of them, in which the nurses rode, bearing also the Red Cross decoration. The Lamoni band headed the parade and next came the boy scouts. Following the babies was a large auto truck packed with small children standing—a happy and inspiring sight.

Doctor McKeever's advice is good. Get all your children in a parade. Stir the community spirit of appreciation of its chief asset and then go to work, each and all, for the good of your own children and everybody else's. No man liveth unto

himself and we cannot have the best for a few children until we have the best for all.

CALLIE B. STEBBINS,
Press Chairman.

Reunion Suggestions

1. If possible have a tent for the women's use where all your meetings may be held and where all will feel welcome to rest and investigate the auxiliary work. The workers should relieve one another in having charge.

2. Hold two general meetings in the reunion meeting place, one at the beginning, to start the interest and one near the close of the reunion to be sure that all carry away an enthusiastic interest of our work.

3. Organize your Oriole girls at once that they may be ready to care for the small children while the mothers and fathers hold their morning meetings; to assist in caring for strangers, to do their share in keeping the camp in order, etc. Give them some definite part to do and see how wonderfully they respond and justify your confidence.

4. Organize your boys; give them a camp mother and camp father who will see that their hands, hearts, and minds are kept busy in a happy helpful way; fire builders, water carriers, messenger boys, ushers, etc.

5. Provide an early morning prayer meeting (with fasting) for divine help during your reunion and do not fail to interest the young women in this.

6. While the priesthood hold their meetings the mothers can hold meetings for discussion of the different phases of home and church work, children's imagination (what some call lying), the life story, the necessity of teaching our small boys the pure and sacred use of their bodies, adolescence, at what age should a child decide its own questions of conduct, how to connect the young girl's interests with those of her mother, how understand the boy from fifteen to twenty-two years, how our children can be taught to tithe their money, *their time*, and their ability, and many other questions that will readily come to mind. This can be the story hour for the small children out under some shady tree under the care of the Orioles.

Hold a meeting every day. There are so many questions for discussion you will not then have time to accomplish all the sisters will desire. I have papers from the different departments of the Woman's Auxiliary work that I will be glad to send to you if you will but write me.

MRS. WILLIAM MADISON,
In Charge of Reunion Work for the Woman's Auxiliary.
INDEPENDENCE, MISSOURI, 1313 Van Horn Road.

Canadian Interest in "Our Boys"

I am glad that the church authorities started something definite in the boy movement. My earnest prayer is that wisdom and understanding may be given the committee, with lots of "stick-to-it-iveness," as well, until the desired end shall have been accomplished. I have looked up some of the by-laws and rules governing some of the associations in this town, including the "Boy Scouts of Canada," and the "Life Saving Scouts" of the Salvation Army. I think the latter has a very good set of rules. They have, of course, the military aspect, which appears in everything connected with their work, but I think the military plan is a good foundation upon which to build an organization for boys. Of course we must avoid too much militarism, so as not to create a desire for war or bloodshed, but we should have enough for discipline.

I feel incompetent to outline what we need in dealing with boys; they have such varied dispositions, likes, dislikes, temperaments, and environments, but I am keenly interested, and if anything is decided upon before October 1, I should like to have it to give to our district convention of that date. Wishing you great success and enlightenment in your work.

OWEN SOUND, ONTARIO.

R. J. WILCOX.

LETTER DEPARTMENT

The Christmas Offering--Roll of Honor

Dear Coworkers: "Rally day" and "nest egg" Sunday have passed, and the results that were obtained by those schools reporting are most interesting and encouraging indeed. We are very thankful for your cooperation, for the splendid manner in which you have conducted your campaign, that we have not words to express our feelings. We feel that God has indeed worked with those who have shown a willingness and a desire to help in this splendid cause. We take this means of expressing our gratitude and appreciation for your cooperation and we most sincerely pray that God in his infinite wisdom will continue to guide and direct us in this work, for we know if he is with us that we will succeed far more than we can possibly expect without his directing hand.

Now that you have a "nest egg" we hope that you will continue to place more eggs in the nest and that you will be able to more than double it before the close of the year. Let us not discontinue our efforts for a single moment, but keep constantly at work in our efforts to clear the church of debt. There is much to do, so let us "be up and doing."

Watch these columns for notices and suggestions and please follow the following suggestion in prayerful spirit: Will each of the schools who are being successful in your efforts please write to all the other locals in your district, telling them of your offering endeavors and ask the cooperation of the other schools in this movement? Please do this, for we feel it will do a very great amount of good. Do not stop with your own effort but try to entuse other schools.

Sincerely yours for a greater offering.

A. W. SMITH.

Saint LOUIS, MISSOURI, 2903 Sullivan Avenue.

"Our offering on July 1 reached \$74.14, a little over three times the amount for 1916. All are trying for the \$2 each, if we reach it, our offering will more than double the amount we now have. We made a calendar like the face of a clock, with one hand pointing to the 1916 offering and the other to the one for this year.—J. A. McGinnis, superintendent, Che-tek, Wisconsin."

Scammon, Kansas, has over four times the amount of last year—\$53.67. The school has two lots planted to navy beans, the proceeds to go to the school offering. All help. Some of the children are picking and destroying potato bugs. Some of the young ladies are selling part of their crochet work, while others are selling sour milk. It is expected \$100 will be raised.

At Loxley, Alabama, they have an enrollment of 27, 12 of these in the home department. Last year they gave 60 cents but have now raised \$2.47. They hope to add to this.

Lamar, Colorado, is the address of the superintendent of the Wiley school. They had on July 1 \$7.53 more than last year—a total of \$62.53. They are working hard.

From Honeywood, Ontario, we have a report of their selling ice cream on Saturday evenings, which has increased their offering more than they had dared hope.

The school at Philadelphia First Branch have exceeded last year's offering by a comfortable margin and very energetically set their goal at \$500. They now have \$70.

Fort Scott, Kansas, increased from \$15 last year to \$30 now. Two dollars each, more if possible, they say. Some individual offerings have not been turned in.

At the Convention

SUPERINTENDENT OF CHILD WELFARE DEPARTMENT

Throughout the year I have had about twenty inquiries from all over the United States as to child welfare work; have answered them all, giving all the help and instruction possible.

Have written in all about one hundred letters about the work.

Have written articles for publication on the following themes:

1. The church and the state together for the home.
2. The power of the mother in the home.
3. Medical inspection in the school.
4. Preparing the school lunch.
5. My message as child welfare superintendent.
6. Building the home library.
7. The art of making home attractive.
8. The value of the story to the child.
9. Parent-teacher associations.

Contributed articles on child welfare outline, which was sent to each reunion to be read at our Woman's Auxiliary program.

Have prepared a letter on same subject to be sent out to all locals and districts of the Woman's Auxiliary throughout the world.

I have introduced the work in Greater Kansas City of twelve branches, Holden, Missouri, and Independence, Missouri. Have met with the general executive committee eleven or twelve times. Have worked on committee for arrangement of General Conference program.

By invitation of our general president, Sister F. M. Smith, have given two talks on the following subjects, "Child welfare work," and "Woman's building," at the monthly meetings presided over by the general officers of auxiliary at Independence, Missouri. Also filled appointment at Holden conference, talking child welfare work, and special work to Oriole girls. Have organized two child welfare circles, and had two others reported to me as organized.

Reports show interest awakening along lines of home and of child welfare work. Besides the work as child welfare superintendent, have acted as president of the Woman's Auxiliary in the new Kansas City Stake, in which a great deal of work has been done, and a splendid interest roused.

In closing I wish to recommend to the Convention that the child welfare department be united with the home department and so release me from office, as I am finding it difficult to carry on so many lines of work and do them well.

Praying that the Spirit of peace and unity may be with you in your convention, I am your coworker,

LULA M. SANDY.

Our wheat harvest is far below normal. If each person weekly saves one pound of wheat flour that means 150,000-000 more bushels of wheat for the allies to mix in their bread. This will help them to save democracy.

Inman, Nebraska; 1916—\$6.25. This year, to rally day—\$22.95.

Thurman, Iowa, gave \$8.12 last year. Now they have \$70.22.

Perry, Iowa, has more than doubled their offering of last year. In fact they intend to send in four times as much.

Bemidji, Minnesota, has six times as much as last year and intend to make it \$100. They have an enrollment of 34.

Pleasant Hope school at Maitland, Missouri: 1916—\$13 collected to date—\$54.18.

Rich Hill, Missouri: 1916—\$11.35. They have turned into the Bishop's hand already \$48.65.

Long Beach, California, has sent in more than double that of last year.

Stockton, California, report \$14.94, compared to \$14.54 of last year.

Mondamin, Iowa, reports more than four times last year's offering. They ask if it is better to send it in now or wait. We would say that the bishopric will be glad to receive it and issue a receipt; they can make good use of it. Be careful to state each time the school it is from. Send in only considerable amounts to save bookkeeping. Many are banking the funds, getting interest. Put all together and you can usually get at least three per cent.

Bay Minette, Alabama, has almost doubled last year's offering.

Brockton, Massachusetts, has \$45.50 now and sent in \$36 last year. With an enrollment of 65 including the home department, they are trying to raise \$130.

Valley, Idaho, school: 1916—\$8; now—\$50.

Niagara Falls, Ontario, have now \$30.50; last year it was \$17.70.

Pontiac, Michigan, says: "This is our first attempt to gather Christmas offering; our school is very young and small," but they send \$26 to the Presiding Bishopric.

Vinal Haven, Maine: 1916—\$5, now have \$15.

Denver, Colorado: 1916—\$35.70, now have \$72.50.

Winnipeg, Manitoba: 1916—\$26.30, now have \$72.02.

Seattle, Washington: 1916—\$40, now have \$90.

The Zion Star Sunday school tells us we have quite an error concerning the amount their school raised. We don't know how it happened, but we printed it as \$34 when it should have read \$134. The exact amount now is \$134.57, compared with \$105 last year. Glad to hear it.

Carson, Iowa, and a number of others, say that they are working hard on the offering and have considerably raised, but since many are working on farms and gardens, it will mean that the most of the offering will be turned in next fall. Carson folks say they have \$1.64 per capita now, which is excellent.

Tulsa, Oklahoma

Elder Joseph Arber began a series of meetings at the Hickory Coal Mines, three and one half miles from here, two weeks ago, with splendid interest, resulting in four baptisms, and others near. One other would have been baptized if sickness had not interfered.

The city papers gave our brother very favorable notice of the services. Sunday he was with the Saints of Tulsa, and preached twice for us. At the morning service Brethren James, Arber and Etheridge sang a lovely trio.

Sister Belle James and daughter Pauline are in Chicago to remain for the summer. Sister Pauline will spend the next two months studying with Oscar Saenger, the celebrated

voice tutor of New York. Their willing and efficient services are greatly missed.

Brethren O. L. James, A. L. Rudd and Sister Fry have been appointed a committee to raise money to enlarge the church.

The city of Tulsa held their fourth of July celebration at Owen's Park, but the Saints met at Central Park and spent the day together. This park is an ideal place because of the shade and the amusements for the children. We were fortunate in having Brother Joseph Arber with us, and his presence was greatly appreciated by the Saints. In the afternoon he gave a splendid talk.

Company C, First Oklahoma, came from Fort Sill to spend the Fourth. Among them was Sergeant W. E. Erter, who before going into his country's service was an active member of our Sunday school. All were much pleased to see him.

CARA BAILEY BRAND.

General Food Rules

Buy less, serve smaller portions.

Preach the "Gospel of the Clean Plate."

Don't eat a fourth meal.

Don't limit the plain food of growing children.

Watch out for the wastes in the community.

Full garbage pails in America mean empty dinner pails in America and Europe.

If the more fortunate of our people will avoid waste and eat no more than they need, the high cost of living problem of the less fortunate will be solved.—Herbert Hoover.

A Surrender to God

Noting the request that the Saints give their experiences in becoming associated with the church, I felt inclined to write of mine, and feel it so strongly I believe it a duty.

I went to Boone, Iowa, last August, more from a spirit of curiosity to know what the doctrine of the church really is, and what was the interest for so many of its members, for I had seen enough of its effect to know there seemed to be some great power which held and guided its followers. I felt the sincerity and earnestness of every meeting influencing me, and at last a doctrinal sermon by J. A. Gillen took away all doubt of anything but that which represented the gospel in its fullness and power. Still I could not yield. I thought of what my family and friends would say and feel at such a step as my uniting with this work, but the Spirit gave me no rest.

At two o'clock one night I wandered away from the tent into the woods and prayed for God to show me what I should do—still the way was not clear—something seemed to force me back.

The next night I lay in my tent alone. I had been awake hours in tears and anguish. The reunion had closed that night; tents were to be taken down and removed on the morrow. Could it be I should leave and not acknowledge my faith in the work? Suddenly it seemed a cross came before my eyes on which hung our crucified Savior, and the words came to me: "Christ is not dead but risen." I felt it was meant for me. "But," I argued, "you are already a member of a church, and think what will be said if you take this step, even though it seems so much more potent than your past experience." But immediately came words: "Blessed art thou when men shall revile you and curse you," etc.

With that I cried out: "Oh, God, I surrender. Give me thy blessing," and it came with such a flood it seemed the

whole tent glowed with it, and I could hardly wait for the morning, when I was baptized. My prayer is that I may never "lose the vision."

CHARLOTTE DRYDEN.

AMES, IOWA.

COLONY, KANSAS, July 1, 1917.

Editors Herald: It is very warm and dry in Kansas. No rain for three weeks.

I am writing you concerning some church literature. I was greatly surprised when one of my neighbors, a Catholic lady, called me and asked for some of our literature, as they wished every denomination to be represented in their public library in Colony. I had previously handed her some *Ensigns* to read. There were some Utah elders passing through here and stayed overnight with them. They had their Book of Mormon with them and said some things about our book, which I thought they misrepresented; so gave her the *Ensigns* to read. I was sure they could explain it better than I.

There are from two to five churches in every little town of from one hundred and twenty-five to five hundred and thirty inhabitants. They are still greatly in need of hearing the word of God preached. One lady told me she had never heard of the Latter Day Saints. I often think how much good might be done if some of our elders could come and preach for these poor people here. I had only a few *Ensigns* and *Ayllum Leaves* to present to the library.

If there is other literature that would be better for them to read I would be glad to know about it. I am looking forward to the time when there may be a branch established here, as these people are greatly in need of hearing the gospel in all its fullness. Your sister in the one faith,

MRS. ROSE A. WILEY.

THAMESVILLE, ONTARIO, July 2, 1917.

Editors Herald: As I love to read the HERALD and am sending for some books, I thought I would write a few lines to let the Saints know I am still in the gospel and trying to do my duty. We find that when we do our duty the Lord is sure to bless us. We also note that almost every time the Lord speaks to his people nowadays he admonishes the young to perform the work that is before us. He tells us to study, and at many times speaks to different ones, telling them of the work that is before them. Sometimes it makes us feel as if we were too weak to do the work the Lord expects us to perform.

I wish I could say something that would bring God's Holy Spirit to the ones that may read this. I love to bear my testimony to the truthfulness of this work; it brings much strength to me. Many times in the past the Evil One has tried to take away my life but the kind Father in heaven has spared it to me and I desire to do all that he would have me to.

It will surely be a joy when Christ comes and restores peace to the earth. What a grand place will it be when the angels and the prophets and all the martyrs for Christ are there and we need think of sin no more. I hope we each will be privileged to reach that happy place. Pray for me.

Yours in Christ,

JOHN A. TAYLOR.

SAVE THE WHEAT.—One wheatless meal a day. Use corn, oatmeal, rye or barley bread, and nonwheat breakfast foods. Order bread 24 hours in advance so your baker will not bake beyond his needs. Cut the loaf on the table and only as required. Use stale bread for cooking, toast, etc. Eat less cake and pastry.

BEMIDJI, MINNESOTA, July 2, 1917.

Editors Herald: As we seldom see anything in your valuable pages from Minnesota, thought a line regarding our reunion just closed would not be amiss. The reunion convened at Frazee, Friday June 15, with the largest attendance right from the start we have ever had in this district.

Friday was convention day and excellent work was done. Saturday was district conference, all enjoying the good spirit which prevailed. Those who did the preaching were J. A. Gillen, W. M. Aylor, W. E. Shakespeare, Birch Whiting, Horace Darby and J. E. Wildermuth. The preaching was of the highest order we have ever heard here. Never did apostles stand forth with greater liberty in presenting the gospel than did Brethren Gillen and Aylor.

Their preaching was different in its character. Brother Aylor preached the doctrinal sermons, establishing his points, clinching them, and then hammering down the clinches until it carried conviction to the souls of those who heard him. And we would think surely there can be nothing more said on that point; when Brother Gillen would come back at us from a scientific standpoint, (not the science falsely so called) but the genuine, coupled with the Spirit of God, drawing out the beauty and grandeur of the gospel; until as some expressed it, they seemed to be lifted right out of their seats.

The outside attendance was very good and kept increasing until the last night, June 24, there was two hundred outsiders present. Six were baptized and many more were convinced of the truthfulness of this great latter-day work. We looked for them to follow soon. The Saints were built up and strengthened and the effect of the prayer services will be felt throughout the year.

The auxiliary work was from three p. m. to five each day, in charge of Sister Graham from North Dakota, and was pronounced the best ever held here. While all rejoiced and felt they were well repaid for the time spent I feel that we can have a better reunion next year if all will put their shoulder to the wheel. It will be held in the same place and I find some even now are making plans to be there; will you?

D. A. WHITING.

STOCKTON, CALIFORNIA, July 5, 1917.

Editors Herald: Three years ago last March when I said good-by to the Saints here at the railroad station prior to leaving for General Conference and the East, I little dreamed of returning to California, much less of presiding over the Stockton Branch again. But again the unexpected got in it, so work and business is being done at the old stand.

It seemed good to meet the former standbys and their hearty welcome is appreciated. Some, however, have moved to lands far distant and some have crossed the great divide. Others, it is sad to say, have lost out a measure in church work, all of whom we miss.

We need, oh so much, two individuals to come in our midst and live and labor. A young woman, married or single, of refined mind, quiet spirit, full of earnest devotion and living personality, adapted and qualified to organize an "Oriole" society, and maintain the leadership of eight or ten girls with a tendency churchward rather than from the church.

I think I speak advisedly upon this point, for it is possible to develop a disregard of the real and primary object and intent of the church in providing the society. I say it is possible to make the society of the girls larger and more important than the church itself in its appointments and service; to educate them into a sufficiency of fraternalism, to the detriment of church requirement, which works death rather than life.

The second need and none the less important is that of a

young man, similiarly qualified for a similiar work among about the same number of young men. These to work not in opposition to each other, but with a coordination, especially adapted to the general social and spiritual uplift of all the young people.

Should there be either or both of such Saints, somewhere, looking for an opportunity for such service, I can tell them there is a splendid opening for it right here in this busy and wide-awake city of Stockton. I would be glad to hear from such. Surely here is a chance for a grand work. I say grand work, for it is just as great a work to make conversions and save people who are in the church as it is to save those who are out of it. It is just as important to keep people from being gathered out of the net by and by as it is to get them into it in the first place.

This is not the season for storms in California, either rain, hail, or snow. But California is becoming notorious for doing unusual things along that line, right here in this city a few days ago there was quite a heavy local shower. It did not cover much ground, in fact not over the size of one house. The day was hot, there was no thunder nor lightning, not even a cloud to be seen, but the drops were large and heavy, some of them measuring eight inches in diameter. This sounds like a little hyperbolic flexibility but the writer ought to know, for he carried them all home in his grip sack and had to make more than one trip.

So we are thanking the Lord and some of his people for sunshine and showers. They are both to be appreciated in an Eveless paradise, i. e., bachelor parlors.

H. J. DAVISON.

PAONIA, COLORADO, July 8, 1917.

Editors Herald: It has been over a year since I have written anything for your pages. I indeed enjoy reading the *HERALD*, especially the letters of other isolated Saints.

We have had until lately, only twelve that have attended Sunday school, but now we have an increase of seven more, of which three are Latter Day Saints, and the husband an elder. Brother and Sister DuBois and children with us are trying to work together that there might be more numbered with us. How thankful we are that Brother DuBois has been sent to us to be our shepherd and leader.

As superintendent of the Sunday school I have decided to do all I can for the building up of the cause in this place and redemption of Zion. We have more than doubled our last year's Christmas offering.

We had the pleasure of meeting our missionary again, Brother Hidgon, and listening to some of those interesting sermons he has to deliver wherever he goes. As my husband is not a member of the Latter Day Saint Church I feel my weakness and get discouraged sometimes when things are said to keep me from doing those things I know are right.

Dear Saints, pray for me that I may be given strength to endure to the end and to bring my children up in the way they should go, and some day rejoice to see my husband in the true gospel which he fights so much against, is my prayer.

Your sister in the true faith,

MRS. STELLA SCHONEMAN.

SALT LAKE CITY, UTAH, July 9, 1917.

Editors Herald: It might not be amiss to send a few words to our most valuable paper, the *HERALD*, from Salt Lake City. I cannot call to mind ever seeing a line from our branch here. Even if we are not in the habit of making noise, we are still alive, and will say, not entirely forgotten by our heavenly Father. This was proven to us at our last sacrament serv-

ice when our missionary, Brother Holloway, spoke words of comfort to us by the Spirit, and it was indeed a time of rejoicing to those who were there. We were told to prepare for a shaking up, after which the Lord would bless us greatly and help us in our peculiar condition here, for surely it requires all the patience and unity we can produce to even hold the banner waving, as a good many of our people know who have been here.

The writer surely feels thankful for now having completed three years as a member in this church, and can truly say the Lord has blessed me with a portion of his Holy Spirit, so that I truly have enjoyed many of the peculiar blessings belonging to us as a people. And my only desire is to do my little share while in this life, and do it in the right way.

I would also like to state my appreciation of our church papers and I cannot see how the Saints can possibly get along without them. I believe if we could get every member started to read them they might feel the necessity of subscribing for them, at least some of them.

Your brother,

SOREN S. HOLM.

SYLVANIA, OHIO, July 10, 1917.

Editors Herald: Perhaps a line from this part of the Lord's vineyard would be of some interest to your many readers. We have not seen anything from this part through the church papers as yet, although the work started here about two years ago. My family formed a part of the class of twenty-two members at Blissfield some seven years ago. These members were brought into the church largely through the efforts of Elder S. W. L. Scott. In 1911 seventeen of these Saints moved away into various parts of the country. My family located in Mecosta County, Michigan, with Brother and Sister Tong, and my sister and her husband, Brother and Sister Fox. Remaining in Mecosta County for four years, and doing what we could for this glorious latter-day work, we seem to have been led by the hand of the Lord to this town in the edge of Ohio. The gospel had never been proclaimed here.

We opened our home for services and Brethren Ulrich, Liston, and Hetrick from Toledo preached for us. Soon after, my husband, now Elder George Yeager, and Brother Ulrich secured a hall in the central part of town. The attendance was not so large, but baptisms followed; and at present we number twenty-four. We were organized into the Sylvania Branch on September 20, 1915, with nineteen members by Elder U. W. Greene. Elder George Yeager was elected president; Enos Ritter, teacher; Albert Reed, deacon. Have been occupying a rented hall, but a kind-hearted nonmember donated us a fine lot on which to erect a church building, several tons of crushed stone, and twenty-five dollars in cash.

The auxiliary is working earnestly. We anticipate a church in which to worship at no distant day. We certainly desire this town to hear the restored gospel, but prejudice seems to have gone to seed here. Yet we keep battling away. The orthodox element through the service of the Methodist Episcopalians, secured a lady lecturer to air the question of "Mormonism" here a little while ago but by the privilege of asking questions the distinction between the Reorganized Church, and the Utah faction was partially drawn, yet it was plain to be seen that she was careless, and was not overly anxious to make the difference manifest.

We are endeavoring to move forward in line of duty with our Sunday school work and church services. Our aid society is earnestly engaged, having about eighty dollars in its treasury. Brother S. W. L. Scott has been preaching for us here

of late, making the second series he has conducted for us. He organized a choir and it moves onward nicely. We are all young in the work, and appreciate the instruction in all these services, and desire to grow in the gospel cause of the latter days. My family are all members of the church, and my husband has baptized a number of his people at this place. We wish to see the work grow, and ask interest in the prayers of the Saints. Trusting for the redemption of Zion.

Your sister in the gospel,

MRS. ALMA YEAGER.

From Here and There

A sister who is losing her hearing desires the prayers of the Saints. Her trouble is of years' standing.

The *Port Huron Times-Herald* recently ran a cut of Elder Otto Fetting, with the announcement that he would preach at the Saints' church on prophecy and universal peace.

A few places are having to postpone their reunions, but we are glad there are many which can get tents and other equipment to hold the usual annual gathering. Lamoni had to change their date to August 8 to 19 in order to get tents, but by so doing will have plenty for all at an advance of about a dollar each. In the West we note the prices are about as last year. The reunion is an important feature of our social life.

From Sister Horton we learn that there are to be sunrise meetings on the Temple Lot at six o'clock a. m. each Sabbath. These promise to be delightfully spiritual gatherings. One was held on the morning of July 14, under the leadership of W. W. Smith and was full of life and interest. About one hundred and fifty were in attendance. The eight o'clock prayer meeting on Sunday mornings at the church are set apart for the young, yet because the older members take so much part there were only four little ones who took part in a recent meeting. However, the Spirit was present and the meeting characterized by many testimonies of God's healings. The Sunday school attendance was nine hundred and four. W. W. Smith assisted Elder Wheaton in the Temple Lot Services Sunday evening, the 15th, the latter speaking on repentance. The attendance at all the meetings was large.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WHEELING.—Special conference of the six counties composing the western end of the Pittsburgh District, including the Stubenville, Ohio; Wheeling, Wellsburg, and Glen Easton, West Virginia, branches was held at Wheeling District June 9 and 10 for the organization of the Wheeling District as per action of the last General Conference. G. T. Griffiths in charge, assisted by J. E. Bishop, president of the Pittsburgh District. All the branches were represented, also the majority of the branches in the other end of the district. The following officers were elected: president, O. J. Tary; vice presidents, O. L. Martin and William Richards; secretary, Jasper N. Dobbs; treasurer, L. A. Serig; member library board, Willard Allen; member gospel literature board, John D. Carlisle; the following were chosen for recommendation to the proper general officials for appointment: bishop's agent, William Richards; chorister, John F. Martin; historian, O. J. Tary. A complete set of rules for the government of the new district as adopted and a resolution passed, asking membership in the Kirtland reunion association. At the request of Brother Griffiths, the 10th was observed with

fasting and prayer for the new district and the sick. John F. Martin was ordained to the office of elder. Adjourned to meet early next spring. Samuel A. Martin, secretary, 3526 Woods Street, Wheeling, West Virginia.

Convention Minutes

WHEELING.—Sunday school workers of the new Wheeling District assembled at Wheeling, West Virginia, on June 9, 7:30 p. m. in charge of J. A. Jaques, superintendent of the Pittsburgh District, for the purpose of organizing the district association. The following officers were elected: O. L. Martin, superintendent; James S. Stock, assistant superintendent; Hyrum Bishop, secretary-treasurer; Jasper N. Dobbs, member library board; Mae B. Martin, home department superintendent; Mrs. Lily Bishop, cradle roll superintendent; William A. Schoenian, member gospel literature board; and the appointment of James S. Stock as normal superintendent was approved. A plan for raising funds for the work of the district officers was adopted. Adjourned to meet at the call of the superintendency. Samuel A. Martin, acting secretary.

Conference Notices

Central Nebraska with Clearwater Branch, August 25 and 26. Send all reports to Mary Sodersten, Clearwater, Nebraska. W. M. Self, president.

At Clarksburg, West Virginia, September 8 and 9. R. C. Russell and J. F. Curtis are to be in attendance. All invited. Sunday school convention on the 7th.

Northeastern Kansas, at Fanning, Kansas, August 4 and 5. Members of the priesthood should remember requirements of the district to report at each conference. William Twombly, secretary; Samuel Twombly, president.

Convention Notices

Northern California Sunday school on August 23 at 10 a. m., at Irvington, at the reunion. Mrs. L. Day, secretary.

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VII—EQUIPMENT

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THE PRESIDENT, GRACELAND COLLEGE, LAMONI, IOWA

The above is the seventh of a series of reasons why you should attend Graceland College. They include the questions of: Credit, Teacher Training, Junior College, Spiritual Environment, Low Expense, Special Departments, Equipment, Literary Work and Faculty.

Northern California Religio, Irvington, in connection with the reunion on August 22, at 10 a. m. Mrs. L. Day, secretary.

Central Nebraska, Clearwater, August 24. Phebe Out-house, secretary.

Reunion Notices

Southern Illinois, reunion has been called off on account of the scarcity of tents, continued drought and the high cost of living. W. E. Presnell, secretary.

Southwestern Oregon, at Dixons Grove, Myrtle Point, August 24 to September 2. Sunday school convention on the 28th and conference on the 29th. Would like to see every member in the district present. Expect J. W. Rushton, M. H. Cook, Roy F. Slye and others of the missionary force. R. Maude McCracken, district secretary.

Nauvoo, Illinois, at Montrose, Iowa, just opposite Nauvoo, August 24 to September 2. Tents, 10 by 12, 3-foot wall, \$3.50; 10 by 14, 6-foot wall, \$5. Camp furniture at regular price. Meals served on grounds at dining hall. Auxiliary work and recreation will be provided. Order tents early, cash accompanying order. Charles J. Smith, 210 North Graves Street, Ottumwa, Iowa.

Quite a number of our correspondents ask us to insert their notices under this head twice or until the reunion is held. We do not have time to write to each one, but will say here that it is out of the question to do this for all and consequently cannot for a few. In a few instances we have allowed a notice to appear twice on the payment of a dollar for not over one hundred words and fifty cents for any fraction over that amount.

The Southern Kansas District reunion advertised for August 10 to 23, has been postponed one year on account of the drought and anxiety caused by the war draft. Elder and Sister J. H. Amend, sr., will visit the branches and missions in the district during the summer and fall, as circumstances permit, in the interests of the church and Sunday school and Religio home class work. Mrs. J. H. Amend, secretary.

Seattle and British Columbia, in Bellingham, Washington, August 3 to 11 on beautiful grounds with running stream suitable for baptism. Tents: 10 by 12 \$2.50; 12 by 14, \$3. Each tent furnished with new spring and mattress. Able exponents of the gospel are expected to be present. Auxiliary work will be represented. We have just traveled over the country adjacent and found an anxious desire with the Saints to attend. Those wishing tents please notify G. R. Brundage, 1252 Elk Street, Bellingham, at once. Conference and conventions as per notice. Sacrifice a little in temporal and receive abundantly in spiritual. J. M. Terry, chairman committee.

First reunion of Holden Stake, Holden, Missouri, August 10 to 20, is an assured success. Tents 8 by 10, \$2.75; 10 by 12, \$3.50; 12 by 14, \$4.50. Cots 60 cents each. Please write the undersigned at Holden, Missouri as to your wants. Send remittance with order if possible. A limited number of cots and double coil bed springs will be rented for 10 cents a night. Bring your bedding, including bed ticks; straw for bedding free. The reunion will be held on the beautiful academy grounds (eight blocks from depots) purchased by the stake for a home for the aged. A number of the rooms in this large building will be rented during the meeting for 15 cents to 25 cents a night. Free transportation to and from camp grounds, including baggage. Free pasture for horses. Good water, meals at cost. Come. C. J. Hunt, Holden, Missouri.

New Cradle Roll Certificate

The *Stepping Stones* for July 17 contains a reproduction of the new cradle roll certificates, illustrated with some pictures of children of our church members. See if you recognize any of them. They cost five cents each and should be issued to each member of the cradle roll. Order of this office.

Married

CHASE-WALKER.—Two happy hearts were made to beat as one on July 14 when Doctor Charles S. Chase of Laurel,

Montana, son of our well-known Brother A. M. Chase, and Miss Lillian M. Walker, daughter of George W. and Lillian Walker of Billings, Montana, were quietly united in the holy bonds of matrimony at the parsonage of the Saints' church in Bozeman, Montana. Elder W. J. Brewer officiating. The bride and groom were accompanied on their trip to Bozeman by Sister S. A. Burgess, sister of the groom. The happy couple will live at Laurel, Montana.

THRAUS-SPAULDING.—On July 8, 1917, John A. Stowell performed the ceremony which united in marriage Elmer H. Thraus and Miss Adaline Spaulding, both of Nashua, Montana. The bride is a daughter of Brother and Sister C. J. Spaulding, of Dunseith, North Dakota, and a niece of Brother Stowell. They autoed to Nashua, where they are employed and will make that their future home. Friends and relatives wish them a happy life's journey.

Addresses

Arthur Allen, 289 East Tompkins Street, Columbus, Ohio.

Our Departed Ones

PATTERSON.—Charles, the twenty-month-old son of Brown and Mollie Patterson, died April 21, 1917, at Commerce, Oklahoma. Father, mother, one brother and 2 sisters left to mourn.

TRACY.—Jacob F. Tracy was born August 14, 1889, at Drain, Oregon. Baptized September 15, 1897, by Elder Joseph Luff. Ordained priest, March 12, 1917, at Salt Lake City, by J. W. Rushton. Died at Salt Lake City, May 21, 1917. Leaves to mourn a widowed mother, 5 sisters, 2 brothers. He was a noble worker.

DUNCAN.—Frank Duncan was born in New York, moved to Michigan when quite young and from there to Topeka, Kansas and then to Clarinda, Iowa. Here he married Lottie Chaney, June 5, 1875. Four years ago removed to Fort Collins, Colorado. Baptized September 22, 1911, by W. E. Haden. Died June 25, 1917. Loved by all.

MCDONALD.—Alexander McDonald was born June 22, 1889, at Bothwell, Ontario. Married Sister Margaret Carpenter, January 17, 1910; baptized in 1912 by John Shields; died June 24, 1917 at Wallaceburg, Ontario. Leaves wife, 2 small children and other relatives. Death caused by tuberculosis. Services by Samuel Brown in Wallaceburg church.

AMES.—George W. Ames was born in Hancock County, Maine, June 30, 1838; baptized in 1883, at Fall River, Massachusetts. In the same year was ordained a deacon, a teacher in 1886, and a priest in 1905. Died at Brockton, Massachusetts, July 1, 1917. His aged wife and several children survive. Funeral service in charge of O. R. Miller, who preached the sermon. The G. A. R. officiated, also.

BLOOD.—James Monroe Blood was born August 17, 1829, at Oswell, Addison County, Vermont. He was baptized June 30, 1889, by G. E. McConley, continuing faithful to the end. Served in the army during the Civil War in Company A, First Wisconsin Cavalry. Died June 25, 1917, at the Saints' Home, Lamon, Iowa. Funeral from Brick Church, sermon by John Smith, assisted by J. S. Roth.

SANDIDGE.—Son of Madison P. and Caroline Sandage was born July 5, 1888, at Bozeman, Montana. Baptized when nine years of age by W. D. Kelley. In April, 1917, enlisted in Company I, Second Montana Infantry, and met his death by accidental drowning on July 1, near Eureka, Montana. Leaves a mother, 4 brothers, 2 sisters, and many friends. He was reported as an exemplary soldier. Funeral services at Glasgow, Montana, July 15 in the Baptist church, in charge of James C. Page, assisted by Reverend Britten.

WALTENBAUGH.—Elizabeth M. Waltenbaugh (nee Williams) was born January 18, 1878, at Coalville, Iowa. Died May 7, 1917, at Taylorville, Illinois, after a lingering illness. Baptized July 12, 1891, at Kebb, Iowa, by J. C. Crabb. Married David F. Waltenbaugh, September 22, 1896. Five children were born to this union, 2 having preceded her, in infancy; 2 daughters and one son; husband, 2 half brothers and others. Died firm in the gospel. Funeral sermon by P. R. Burton.

PEARSON.—Myrtle Evanelia Pearson was born October 27, 1897, near Piper City, Illinois. Blessed by J. H. Lake, when three days old. Baptized by her father at Tigris, Missouri,

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

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USE LOCAL SUPPLIES.—Patronize your local producer. Distance means money. Buy perishable food from the neighborhood nearest you and thus save transportation.

where most of her life was spent, August 21, 1910. Was the first secretary of the Southern Missouri District Sunday school association. Died of tuberculosis on June 13, 1917. Loved by all and leaves a host of friends, with father, mother, and 2 brothers. Sermon by Grant Burgin to a large congregation.

PHIPPS.—At Lamoni, Iowa, July 13, 1917, Sister Lydia A. Phipps, aged 76 years, 7 months and 17 days. She was born in Bates County, Missouri, in 1840. Married William J. Phipps, February 19, 1857. He survives her, as also does one daughter, Sister H. W. Loper of Lamoni, Iowa. Six other children died in their childhood. Brother and Sister Phipps were baptized in 1874 in Montgomery County, Iowa, by J. R. Baldwin. Funeral sermon was preached by H. A. Stebbins, assisted by Roy M. Young.

Tonsils and Adenoids completely removed.

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IN THE SHELTER OF THE LITTLE BROWN COTTAGE. The popular serial that ran in *Stepping Stones* during 1915, by the editor, Estella Wight. The leading character is not a Latter Day Saint at first, but eventually becomes so, and in the process a strong gospel story is told. Several characters in the book are shown laboring toward the truth, making this a fine, readable missionary medium. Cloth,

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POTTER.—Rebecca Booth Potter, born November 22, 1836. Married Chas. E. Potter April 16, 1855; and to them were born 8 children, 3 having passed over to rest beyond, 5 sons still living. Her husband died April 14, 1907. Spent most of her life in Decatur County, Iowa. Baptized April 30, 1863, by W. W. Blair. Died at Saints' Home, Lamoni, Iowa, June 27, 1917. Funeral sermon by John Smith, interment in Rose Hill Cemetery.

STUDY.—Catherine Study was born May 31, 1870. Was the youngest child of David and Mary A. Study. Baptized August 25, 1888, by Joseph Luff. Married Henry Kemp, jr., December 24, 1889. To this union four daughters were born. Died July 12, 1917, from anemia and tumor. Was always a kind and loving wife and mother. Funeral services in Saints' church at Thurman, Iowa, many in attendance. Interment in Thurman cemetery by W. E. Haden.

WILL YOU

be one of those who will help win the war by turning farmer and raising something-to-eat to-sell-at-high-prices? Good! Then I have a message for you! You can find no better place to raise grains, forage crops, cereals, sugar beets, potatoes, fruits, live stock or poultry, than in the territory along the Burlington's lines. You can homestead a whole section of Government land (640 acres—think of it) in Wyoming; or purchase improved land in northeastern Colorado or southwestern Nebraska, where the climate, transportation and markets are right, on mighty attractive terms—if you act before it is too late.

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**They fought bravely, but the honor is theirs not their
government's, which should have supplied
them,---and failed!**

What Of Our Missionaries Who Fight Without Weapons?

We have a splendid force of missionaries, but they work under a tremendous handicap. They have little money or literature and the public press is practically closed to them. The only publicity they get is from neighbor to neighbor. Work as he will, a man's voice will reach only so far, and his strength is closely limited. It is like soldiers fighting without weapons,---heroic but disheartening. Every preacher's effort ought to be supplemented by Printer's Ink. This is the opportunity as well as the duty of the local saints. When a missionary is coming to town, write the Herald or Ensign and they will print you attractive posters. The cost will not be much, and if you will display them, you will get great results. Have some bills printed too, and distribute them all over your neighborhood. Just give us the facts and we will write them up so that they will pull. At the same time order a good supply of tracts and have them on hand when the meetings open. Let the preacher drive the wedge from the pulpit and then you clinch it with your tracts. You say this is the greatest work on earth.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, August 1, 1917

Number 31

E D I T O R I A L

WAR AS A TEST OF CHARACTER

(Synopsis of the commencement address of Graceland College, June 1, 1917, by S. A. Burgess.)

The horrors of war do not need emphasis and repetition. They are well known to all of us, in good part at least. War is barbarous. It is a reversion to savagery and has been so in every case in the history of the world; though it is a shock when we see German culture, which is admired and honored by all careful students, degenerated into kultur, which is a thing to be feared; if not despised.

But the plea is made that war is an advantage for the development of character. We all honor the soldiers; we honor the man who steps forth to do his bit, over the one who shirks and remains at home. We honor the courage demonstrated by the man who is willing to risk his life to defend his home, his family and his country, and we inherently despise cowardice.

WAR A COOPERATION

War means a unifying influence to a people. So much is this so that nations and governments have been known to provoke a foreign war in order to prevent an insurrection at home. Seward is reported to have so advised before the Civil War. It means a community of interest, which means a bringing to bear of all that the nation possesses and hopes for. Though anger is individualistic, war as national anger unites a people as one and makes for international cooperation.

War taxes are the only ones that are always willingly paid. It is so now; the history of the world shows that it has been so in all ages. A people will refuse to tax themselves four or five dollars apiece for a community center, yet accept without murmur an immediate tax of twenty dollars per individual for war purposes, and a secondary indebtedness or tax of fifty dollars, even though they realize that it is but the beginning and not the end.

The debt of the church would require an extra

sacrifice or payment of two or three dollars per member, in addition to the three or four dollars already paid in for general church purposes. Yet it drags on year after year. We say we cannot pay this debt; it is too much. We consider it a burden, yet we will pay our share without hesitancy of twenty to seventy dollars per individual for war. This latter is as it should be, but why cannot this spirit of cooperation, of unity of purpose, of consecration and devotion be applied after the war and now, in other fields than the field of blood?

It is probable, if the question were put to vote to strike from our history all record of the Civil War, scarcely a single affirmative vote would be cast. We consider this part of our heritage to be handed down to our children. The wars of recent years have made for democracy. The war of 1870 meant the establishment of the present French Republic, although that was not considered during the actual fighting or terms of peace. This present war has meant already a recognition of women's rights; it has meant a recognition of the status of the laboring man; it has meant a spread of democracy in England and France; and it has meant the establishment of a democracy or republican form of government in Russia, and already are some rumors to be heard of a similar tendency in Germany.

War has been urged in the past as a means of developing and proving personal courage and moral fiber, the doing away with the soft virtues of civil life by testing man through hardship and sacrifice on the battle line. The necessity of a social cooperative movement is made very apparent in war. It develops the hard virtues, not necessarily heartlessness nor bloodthirstiness, but strength of moral fiber as opposed to flabbiness of character.

THE MORAL SANCTION

War also has meant religious revival. It is so in this case, for no man can fight to his utmost unless

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he feels that he is fighting for the right, to defend his home and country, for the principles of truth, and unless he feels, in a sense at least, that in his hand is placed the sword of the Lord God Jehovah, the God of battle, to uphold righteousness; he may go through the motion, but there is not that final push, that deep stamina that makes for victory unless or until he feels that he is a part of a great divine plan and is fighting for the sake of justice.

In ancient times it may have been different. Today the moral sanction is demanded. As William James points out, the very horrors of war make its fascination. So it is claimed that war is the strong life in extremis. The poetries and histories of the past are full of blood; war redeems life from degeneration, it is said.

Steinmetz asserts that war "is an ordeal instituted by God, to weigh the nations in its balance. . . . No victory is possible save as the resultant of a totality of virtues, . . . fidelity, cohesiveness, tenacity, heroism, conscience, education, inventiveness, economy, wealth, physical health and vigor." Every moral and intellectual point of superiority is cast in the balance and counts in the final result.

While we do not agree fully with his assertion, it nevertheless is true that we tend to admire the man who meets danger and meets his problems half-way, and treat with disgust the man who shrinks from and avoids the test of life, avoids the hard things and contents himself with satisfying physical desires. It is true that we have little use for flabby mentality and flabby morals.

This war has probably shown more of tenacious courage and heroism than any other war. Part of this is explained on the basis that men are studied for the work for which they are best fitted. Panics are caused because one man, or perhaps a horse, takes fright and runs; then another runs, and another, and another, until, without knowing why, a whole mob is in retreat. By discovering and eliminating the man who will run, panic possibilities are greatly reduced, if not prevented.

TYPES OF MAN

It is suggested that some of the basic lines of division are founded upon the scientific analysis of the four types of man: First the digestive, who show a predominance in the abdominal section of the body, and a predominance in the lower third of the face. This type are slow, sure, intense lovers of home. They are not strong on aggressive work, but they are mighty in defense, as they are most tenacious against attack.

The second class is the somatological or respiratory. They have a broad head in the region of the nose and ears. Their head is shaped like a hexagon,

broader in the middle. They have great lung capacity and so are erethic. They make splendid airmen, cavalymen, and generally do well on outpost duty. They are not as easily led as the next class, but are courageous and independent, as they soon gain their second breath.

The third class is the athletic, with cubical shaped head. They are numerous, have large limb development, and make excellent private soldiers. They are the athletic type.

The fourth is the cerebral type, with the head somewhat of the type of an inverted pear, larger at the top. They are nervous and can work until they are all in. They will tire out everybody else, but when once they go under they go all to pieces. They need brain work, are splendid on long marches and for exigencies, and make good officers. This analysis has been carried even farther than is here indicated, to the end of adapting the man to the job.

EFFICIENCY

Another peculiar feature is that in times of peace the military organization is the most peaceful of our industries. A man may come from the busy turmoil of commercial life, but when he steps on the barracks grounds all is peaceful and quiet. The men in the barracks are not in danger of being thrown out of employment because their services are no longer needed, but they are trained for more efficient service. Many of us live in the same houses as were inhabited a hundred years ago, but a battleship or rifle of ten years ago is obsolete. Experts are working on them and making needed improvements, and when they are discovered they are carried out, regardless of what instruments must be carried to the scrap heap. Only a few of the largest concerns attempt to carry such scientific departments, and very few indeed will scrap old machines for new and more efficient, as readily as is done in this department.

These we must concede as advantages. But why should their use be confined to war and the military departments? Why should not this cooperative principle be continued into civil life and somewhere near a similar amount be expended for what will make better living conditions? The Civil War freed those who were in a certain slavery, but a like amount spent to free the children and women from excessive service in mill and mine would have brought even a larger amount of freedom and strength to the race.

SUBLIMATION

Now as a basic principle we discover that while some treat man as if he were a machine, most scientific discussion divides his nature into, first, physico-chemical, which includes metabolism of all

kinds, of nerve and somatic cells. It includes nourishment and it may also include the passing on of the germ cell, since this is included in cell division. This plane includes all life, even plant life. Second, there are the motor functions or the motor plane, which includes the animal creation. Third the psychic functions which are peculiar to humanity.

Now it has been discovered that what is suppressed upon one plane is almost bound to appear upon some other. There are many instincts which arise and may be placed or function ordinarily on a low plane, but if they are repressed they become sublimated or forced upward to a higher plane.

Thus nutrition, one of the fundamental functions of life, as life is impossible without it, may be abused into drunkenness and overeating. It may thus appear as a purely physical element, mere vegetation or worse, in a moral sense. Should it therefore be entirely suppressed because in some instances it has led to crime? Or should it be rather controlled—utilized so far as is justifiable on its own plane, restrained and sublimated for the rest, since it may thus function on the psychic plane as hungering and thirsting after righteousness?

In fact, we may be justified in adding a fourth and spiritual plane and placing this highest function thereon, though many scientists do not discriminate and include all these higher manifestations under psychic.

Again, there is that other fundamental function of affection between man and woman. It has led to stealing, to murder, to disease and many evils. Therefore we find many men who have urged its complete suppression and who would present woman as an unmitigated evil, an instrument of the Devil. Is this justifiable, or should we not rather regulate, restrain and direct that function, recognizing that suppression on a lower plane, continence and self-control mean sublimation into religion, art, poetry, music and into the highest type of human affection—love and affection in its purest and most ideal form. Experience has shown that it may be so elevated.

On reflection, the just man then, as Aristotle explains, follows the natural rule of the golden mean and denounces polygamy in every form and under every name and title, whether within or without the marriage relationship, and recognizes the function as one God-given, when rightly utilized and sublimated.

So there is the question of money, the accumulation of property. This has led to violent crimes against society in general and individuals in particular. So shall we then, as some urge, accumulate no property but live and work to gain barely sufficient for daily need?

Should we take the vow of poverty and reduce ourselves to that basis? Or should not this function rather be utilized and sublimated, so that we accumulate wisely, and use rightly for the benefit of society as well as ourselves? It is the selfish abuse that should be condemned. Energy should be exercised for the accumulation of all possible property, and then this property rightly used. This raises the question of what is most worth while and what really profits a man.

ANGER SUBLIMATED

Likewise we discover that anger may be violent and an attribute of nervous disease or even insanity, causing the paranoiac to harbor secret grievances of oppression and then suddenly burst out and kill the most convenient person at the moment of outbreak. In a national sense it shows itself in the cruel forms of war. Yet anger is not necessarily bad. We speak of godly anger, and the wrath of the Most High. Jesus drove the money changers from the temple.

The Bible speaks of the armor of righteousness, the armor of light, and Timothy is advised to war a good warfare. The sins of the Nicolaitans and all iniquity are both hated. (Hebrews 1:9; Revelation 2:15.) But this cannot mean anger, hate or wrath in any ordinary human sense.

Anger is a high expression of the will to live. It is resistant to oppression, and sublimated, is directed against wrong and injustice. There would be no justice had there been no anger, if all things were patiently endured.

It has been a question for discussion, if there are any men not subject to anger. Some say there are. But if there are any such, so phlegmatic that nothing can stir them, we are assured that they can feel no second breath, and none of the higher powers of man can find in them expression.

Anger in its very term is erethic. It brings all of his force and power, and seemingly more power than a man has, to bear on the question before him. Sublimated, it calls out the highest and best there is in the man. We are told that when a weight of stone has fallen over a miner his companion has been known, in erethism, to lift the stone and permit him to escape, though afterwards it was found that it was all that two men could do to budge it.

Schopenhauer declares that "energy is sublimated anger." It is the moving power to action, causing us to move out and meet the evils which confront us. We have heard it stated in a semihumorous way that a man is like a fine steel tool, he is no good unless he has a temper and he is no good if he loses it.

In the olden times warriors would break out in a berserker rage and at sight of an enemy force would

throw away their arms and rush forth and take their enemies in their bare hands and crush them. That is a low crass instance. We have no appeal to make for anger on such a plane, but we do believe that this anger against autocracy, this anger against wrong should be continued after this war to right existent evils at home.

Some would offer as a vicariate for war the fight against poverty. But the difficulty remains that while many must labor without vacation day after day and year after year, a few are not required to do anything, but take an unmanly ease. It has been suggested that if every man were drafted and required to labor in the fields, in the mills and in the mines, to perform his regular duty for humanity, the distaste would be removed and it could become a real vicariate and be as highly honored as the draft of warfare. Then man would go forth to fight against nature, against handicap, against the problems confronting him and his fellows.

POVERTY NOT A BLESSING

Some have urged that poverty is a blessing. Others are almost ready to froth at the mouth at the suggestion. Poverty is a curse, and much strong language may be used by some against it.

The first man compares the poor boy who, fighting for food, fighting against the evils of his surroundings, continues to fight until he fights his way to the top and becomes a second Abraham Lincoln. Against such a one is placed the millionaire's son—we will not call him a man—smoking, drinking, running a racing car around and doing other things that mean only the lowest kind of physical gratification. And so it is said that poverty has been a blessing and riches a curse. But it isn't the hole that he was in that is the blessing, though we sometimes truly have our afflictions referred to as blessings in disguise.

At the last General Conference President Frederick M. Smith cited a remark of Dean Wilcox of the State University of Iowa that our church had been persecuted so much that our young men had the fighting attitude. Fighting against oppression they fight their studies and so force their way to the top. When this incentive is removed, it was said, they will drop back into the common ranks, and do no better. President Smith urged that if this time ever came that we fight indifference and continue to fight to maintain the right.

At the same conference Brother Dwyer offered the suggestion that we had been persecuted and so were inclined to be backward, but that it was an evil, that we did not sufficiently push forward our claims, stand out frankly for the right. Humility is a splendid virtue, but we should stand forth for Christ

and for his gospel and defend that which we believe.

This presents the two sides of the problem. When a difficulty confronts us, how should we meet it? One man goes out to meet his trials and problems, seeks for and enjoys the personal contact and clash. He loves to place his personality in opposition to that of others. If he has a problem to be solved, he leaps forward to meet it. Every difficulty is but an incentive. He lives upon that high erethic plane, which is an energetic form of anger in a way.

On the other hand there are men, who shrink from personal contact, who will cross the street to avoid the conflict of personality, who will retreat and feel a sense of shrinking from a great problem; who, in other words, suffer from fear of life and its environment and circumstance in a way that seems to be an evil. Yet fear is not an unmitigated evil, for fear represents the conservative side. Fear protects us from rashly running into danger. It has saved the race, and has led to the development of medicine, hygiene and sanitation. The fear of nature has led to the study of science. Fear is the basis of rightful caution, of conservation, and of scholarship.

Now poverty is not a good thing in itself. It is an evil. Where there is one Abraham Lincoln there are many men who meet that problem in fear and shrink back. Persecution is also an evil. But a greater evil is that namby-pambyism, that softness of moral fiber, which has sometimes been compared to a tub of butter in July. It will stand up against nothing, but run at the first chance. No evil is good, but the overcoming of evil in ourselves or in the social nature is good.

We need, then, the hard virtues, which will stand up to a problem and meet it halfway. We need the courage of continuity for our school problems, that we shall move forward and stick it out until successful, and not sink back and let things slide. Therefore the need for a large part of organized school work arises, to get us to our duty of preparation, as many will not study, many will not continue serious reading, unless in some way compelled to do so.

We need trained specialists for civil life as well as for church work. We need cooperation and strength of purpose. We need consecration of all our powers and knowledge to meet our civic problems.

Courage is needed for life, but it is demonstrated by the mother who goes down into the very valley and trench of death for the one she loves. Courage is exemplified by the nurse, and especially in the care of contagious diseases. Courage and self-sacrifice is shown by the young doctors who have permitted themselves to be inoculated with the germs of yellow fever or white plague in order that its progress may

be studied. Many have died in the course of voluntary tests in order that others, men and women and little children, may live.

There are many problems yet to be solved in medicine and surgery. In sociology there are problems of women's rights, of justice and proper training for little children, that they shall not be compelled or permitted to become stunted in growth in mill, in factory, in mine or elsewhere.

FOR WHAT WILL YOU DIE?

Hegel suggested as the test of freedom or slavery, whether a man is willing to die for something or not. And the more things he has for which he would die the greater he is and the more free he is. With a little thought we can see that this is so. The more things there are that are greater to him than life itself, the more he has for which he will not only live, but will stand, work, endure, and, if necessary, die, the more fully does that man live. The worst of all deaths is the fear of death. "The coward dies a thousand deaths, the brave man dies but once."

How fundamental this is may be seen in one common event of life, though probably not one in a hundred realizes its significance. It has been made the subject of story and of jest, yet occurs frequently in ordinary life. A young man in love tells a girl that he would die for her. If she tells him, "Please don't die, I would sooner you would live for me," it is well. But if she says, "All right, go ahead and die," then it is all wrong.

However, do not lose sight of the fact that he has arisen to greater heights than ever before. Whether his sacrifice becomes real, whether he has been appreciated or not, he has found something that is worth more to him than life itself, whether he recognizes that in the thought presented or not. So at least, he is greater than ordinary, and is more truly a man.

A few weeks ago a request was made for men who were willing to die for their wives to stand up. One man afterwards suggested that he would like to qualify it by, How many men will get up in the cold winter mornings and light the fire, put on the boiler, get in the tubs, carry water and help with the washing on wash day? If it is a boy and other boys are hanging around, it certainly would take a decided degree of courage and would be of greater service than dying.

OUR SPIRITUAL WAR

Some have suggested that our missionaries should come in from the field and go to work on the farms. Some of them would be glad of an opportunity, but we should not permit it, for they are called for a greater, a higher warfare. Not only is the Old Testament full of physical warfare, but we find in

many instances the New Testament uses the figurative language of conquest. As Saint Paul writes Timothy, "I have fought a good fight, I have finished my course." Again in the sixth chapter of Ephesians he gives us a splendid instance of our spiritual life as a warfare. The Doctrine and Covenants speaks of us as "the warriors of the Lord," and we are told to be cheerful in our warfare, that we may be joyous in our triumph. He should fight against sin and injustice. After the war we shall need a thousand men, if we have them, for the war-tormented people of Europe, to say nothing of home work, and they should be ready and trained.

War makes for religious revival. We should be prepared to meet this need and opportunity, abroad and at home. We shall need trained men, prepared for that work, and we need these men now on the battle line of God for righteousness against iniquity.

We have no eulogy to offer for warfare, nor for any other instinct on its lower or baser plane. War is all that Sherman has called it. It seems an unmitigated evil. But we would urge that these instincts, hurtful when below, on the earthly plane, may be, if we will, restrained on this lower plane, and thus come up into the sunlight of God and bring forth the rose and lily of virtue and of purity. Anger which is evil on the baser plane, may be sublimated against injustice and wrongdoing, especially wrong to others, against the evils that are in ourselves, ("greater is he who ruleth his own spirit than he that taketh a city") against that which threatens the life of society and of individuals, against autocracy everywhere, and stand strong on behalf of the gospel of the Lord Jesus Christ and for the principles of righteousness, human liberty and democracy.

CHRISTIANITY IS AFFIRMATIVE

We would present to you no new Christianity, but would revivify the basic principles of the gospel of the Lord Jesus Christ. Some may reply that in the Sermon on the Mount he said, "Resist not evil, yet we find the very next clause to be "but overcome evil with good." This shows the surrogate for which we contend. This is also illustrated in Revelation 2: 11, 17, 26, 27; 3: 5, 12, 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

He himself, because he hated iniquity, was thought worthy to be called the Son of God. He himself, if we read carefully his life, did not exemplify a passive nonresistance, so much as he typifies super-resistance.

To use or not to use carnal weapons is alike to place us, as it were, on a materialistic basis. And as he typifies in himself the highest moral freedom

to die for humanity, so he typifies in the fullest sense that high spiritual resistance against wrong. Our time now does not permit a full discussion of this theme. His superresistance might be illustrated in part by "International Conciliation," by Harold C. Goddard, which we cite in part:

"Does anyone need to be told, for instance, that if the United States really were the democracy, the refuge for the oppressed, the land of equal opportunity, which in popular cant it is supposed to be, and which in actual fact it feebly tries to be—does anyone need to be told that such a United States could stand in absolute safety among the nations of the world, utterly unarmed? Does anyone need to be told, either, that such a United States could be armed to the teeth quite without danger to herself or to her neighbors?"

Thus is conciliation placed deeper than a question of resistance or nonresistance. Peace is placed along with beauty and with happiness, so that, "It is written that he only shall attain beauty who loves life more than he loves art. It is written that he only shall obtain happiness who loves labor more than he loves pleasure. It is written that that nation only shall gain peace that loves humanity more than it loves the absence of strife and bloodshed."

So to the class of 1917 we would deliver this message. Strive for the sturdy virtues, strive to direct and sublimate your fundamental instincts. Poverty is not good, yet it is better, if we fight our way out, than is mere physical ease. Our very trials and hardships may prove stepping-stones to better things. A surrender means lessened being and power, a conquest means greater energy and accomplishment. The will to live is the great anæsthesia of death and failure. Do not sit back and drift, but move forward energetically to meet your problems. Cultivate a surrogate in erethic energy against wrong, against injustice, against indifference and strengthen that which makes for peace, for righteousness and for justice.

NOTES AND COMMENTS

"Whence Camest Thou, Indian?"

Joseph Goode has handed us copy of the *Tabor* (Iowa) *Beacon*, for July 12, 1917, in which appears an article under the above title. The article calls attention to the offer of ten thousand Navaho Indians to enlist, and similar offers from other "reservations." Reference is made to the evidence that they came from Asia to this country long before the time of Christ, and to their wonderful cities, the chief stress is laid on the Book of Mormon story as a solution of the mystery of whence they came.

"Boston Transcript" on Jewish Congress

Much is being written concerning the Jews and the Holy Land throughout the press of late. Certainly their rights as citizens in Europe and in the Holy Land are being given consideration as never before. Yet the people of that land are suffering greatly, and will apparently until the British Army takes possession. The *Boston Transcript* of July 14 gives an interesting item concerning a Jewish congress to consider the Jewish needs and interest in the war and the subsequent peace. It also has much to say concerning mysticism, as meaning the inner life of man, and the need of a deeper spiritual sense among Christian workers.

The Conscientious Objector

"When the State compels men to military service, it raises the ancient religious question of freedom of conscience. Churches who have furnished martyrs for this principle are under particular obligation to see that the conscientious objector is allowed such noncombatant service as does not violate his conscience. We, therefore, request the Administrative Committee carefully to consider what practical steps can be taken to secure this end."—The Federal Council of the Churches of Christ in America. Report of Special Meeting, Washington, District of Columbia, May 7, 8, 9, 1917.

Comparative Cost of "Quarterlies"

The superintendent of the General Sunday School Association, G. R. Wells, includes some pertinent information in a recent circular letter sent out to district superintendents. From his letter we quote. We know that it is a source of much annoyance to find the prices on everything constantly rising, but since it cannot be prevented, we must accept as cheerfully as possible. The paragraphs mentioned are:

It may interest you to read comparisons in price between our *Gospel Quarterlies* and those of one or two other denominations. Taking one each of the five grades of the Baptist graded lessons, they cost (for the five) for one quarter, thirty-six cents; while our own come at thirty-nine cents—three cents dearer. But they do not make any concession to the yearly subscriber, and here is where we beat them. Their five grades for one year cost their people \$1.44, while ours are furnished for \$1.15. Most of our schools are finding it more economical to order by the year. *Please call their attention to it.*

The Presbyterians publish only beginner, primary, junior and intermediate grades, which cost their schools (one each) for a quarter, thirty-four and one half cents; for the year, \$1.38. The same grades of our quarterlies sell by the quarter for twenty-nine cents; by the year, eighty-five cents; which is cheaper both ways, notwithstanding we are a small association. The larger the edition, the cheaper the cost of printing per piece. We have only one *Quarterly* (Senior) printed in fairly large edition; but the profits on that go to make up for the smaller editions of other grades. On some of them we do not make a fair profit.

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES---Part 5

BY J. F. MINTUN

THE ROMAN CATHOLIC CHURCH

The claims for the Roman Catholic Church by its representatives are somewhat peculiar to itself. It is claimed to be, 1. The successor of the church founded by Jesus Christ; 2. The *only* church which advocates the true Christian religion, and that all protestant churches are wrong, having had their origin too late in the history of the world, and through some one who apostatized from the truth as they represent it, and by so doing lost all authority to represent God, or else by some one who has been associated with one of these unauthorized churches, and becoming satisfied that they did not correctly represent the truth made a further protest and thus originated a church of their own; and 3. The church that to-day represents all truth, while all other churches represent a belief which consists mainly of remnants of the Catholic faith, and that the protests of the present time are made against that which has no real existence, but is founded principally upon "prejudice, or misunderstanding."

It is advocated by this church that the religion of Jesus Christ is an evolution, it growing out of the previous religions advocated in the world previous to his day by patriarchs and prophets, none of whom advocated a perfect religion, but it was left for Jesus Christ to introduce for the first time into the world that form of religion which "satisfies the demands of the intellect, as well as the needs of the soul."

Reverend George M. Searle, a Paulist, in his work entitled, "Plain Facts for Fair Minds, from which I shall quote quite extensively in this article, admits that "there had to be some secrecy to our meetings then [in the beginning]; but now there is very little; everyone is welcome to every religious meeting of the Catholics, except to that between priest and penitent in the confessional." He advocated that it is a delusion to consider that "religion is a matter of emotion or excitement" only, neither is it "simply a set of mathematical formulas," but that "the emotion of true religion must rest on a solid basis of truth, fact and reason."

THE TRUE FAITH UNCORRUPTED

In a work entitled, *The Grounds of the Catholic Doctrine Contained in the Profession of Faith*, published by Pope Pius IV, p. u., this claim is made in behalf of the Roman Catholic Church:

1. That Jesus Christ has always a true church upon earth;
2. That this church is always one, by the union of all her members in one faith and communion;
3. That she is always pure and holy in her doctrine and communion, and consequently always free from pernicious error;

Upon the question of what the church is, Jesuit Gretser says, "When we speak of the church, we mean the pope;" and from the Civiltà, in an article entitled, "The pope, the father of the faithful," we extract the following:

It is not enough for the people only to know that the pope is the head of the church and the bishops; they must also understand that their own faith and religious life flow from him; that in him is the bond which unites Catholics to one another, and the power which strengthens and the light which guides them; that he is the dispenser of spiritual graces, the giver of the benefits of religion, the upholder of justice and the protector of the oppressed.—The Pope and His Council, pp. 31, 32.

From other Catholic authorities we quote that which seems to represent somewhat of an opposite view, and we present this also that the reader will have possession of these differing views, as they seem to be. Reverend George M. Searle says of the church:

Of course this great body, this parent stock of Christianity, may have corrupted or changed the faith which Christ gave it in the beginning; may have introduced something false or immoral, or at any rate merely human into that faith; may have usurped powers which do not belong to it; may have done something, in short, which it was right to protest against, and have acted in such a way that the only effectual protest was to abandon it, and start in a manner afresh.—Plain Facts, p. 10.

The *possibility* of such a change being introduced in the church as would make it necessary to "start in a manner afresh is supported by a further admission that this same writer makes in this language, "the pope himself" confesses "fully as often as, if not oftener than the average of the clergy." And that "he chooses his confessor, as anyone else would do," to whom his confessions are made, and then concludes this subject by saying, "You see then clearly that the pope himself does not believe that he is sinless." (Ibid., p. 41.)

In another part of the work by Reverend Searle I find this claim: "Catholics do believe the pope to be able to make infallible decisions with regard to *morals* as well as faith," and yet says, "we do not hold that even at these times he is, properly speaking, inspired." (Ibid., pp. 42, 43.)

Somewhat in contrast with the idea of the infallibility of the pope in regard to "morals as well as

faith" is the statement made by this same writer in regard to the work of the Council of Trent as follows:

The Council of Trent was called on account of the Protestant Reformation; it defined the dogmas of faith which were impugned by the Protestants, and effected various reforms in the matter of church discipline; there were corruptions and evil practices which had crept in, and really needed reformation.—Ibid., p. 187.

This statement of fact places the council superior to the pope, and in contradiction to what we have quoted from the Civiltà that "the pope is the head of the church and the bishops," for here is the council of bishops called to reform some of the corruptions that popes had admitted to be practiced, and thus undeniably admits that some of the popes and the church with them had entered into some "corruptions and evil practices" which had to be corrected. This also presents to the reader that which appears to be a contradiction of the claim made that the church continued as it was in the beginning "in faith and morals" as well as in "its organization and outward form," as claimed by this same writer in another part of his work.

The council of Trent did not convene till 1545-1563, and the Council of the Vatican which assembled December 8, 1869, was the first to declare the infallibility of the pope. Up to that time the question of the infallibility of the pope was a mooted one among the bishops, and the popes themselves were not agreed to it, as the following quotation from the pen of a Catholic writer will show:

Innocent I, and Gelasius I, the former writing to the Council of Milevis, the latter in his epistle to the Bishops of Picenum, declared it to be so indispensable for infants to receive communion that those who go without it go straight to hell. (See S. Aug. Opp. II, 640; and Concil. Coll. IV, 1178.) A thousand years later the Council of Trent anathematized this doctrine.—The Pope and his Council, p. 42.

Popes and synods decided in glaring contradiction to one another, now for, now against, the validity of the ordinations [of Pope Formosus], and it was self-evident that in Rome all sure knowledge on the doctrine of ordination was lost. At the end of his second work, Auxilius, speaking in the name of those numerous priests and bishops whose ecclesiastical status was called in question by the decisions of Stephen VII, and Sergius III, demanded the strict investigation of a General Council, as the only authority capable of solving the complication introduced by the Popes. See Mabellion, Analecta (Paris, 1723), p. 39.—Ibid., pp. 43, 44.

Stephen II [III] allowed marriage with a slave girl to be dissolved, and a new one contracted, whereas all previous popes had pronounced such marriages indissoluble.—Ibid., p. 45.

Nicolas III and Clement V, in decretals, assigned, "the property of Franciscans to the Roman Church, but John XXII, in a bull, declared this ordinance of Nicholas III and Clement V to be salutary, and of force.—Ibid., p. 47.

The Spiritualists in union with Louis of Bavaria declared the distinction between use and possession impossible, neither serviceable for the church nor for Christian perfection, and

finally rejected the doctrine of his predecessor as heretical, and hostile to the Catholic faith.—Ibid., p. 48.

THE PROFESSION OF FAITH

The profession or declaration of faith to be made by converts to the Catholic Church when they are received into it is:

I [the name is here given] having before my eyes the holy gospels, which I touch with my hand, and knowing that no one can be saved without that which the Holy Catholic Apostolic Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have and believed doctrines opposed to her teaching:

I now, with grief and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn, all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

"One only God in three divine persons, distinct from, and equal each other—that is to say, the Father, the Son, and the Holy Ghost;

"The Catholic doctrines of the incarnation, passion, death, and resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless Virginity.

"The true, real, and substantial presence of the body and blood together with the soul and divinity of our Lord Jesus Christ, in the most holy sacrament of the eucharist.

"The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, baptism, confirmation, eucharist, penance, extreme unction, order, matrimony;

"Purgatory, the resurrection of the dead, everlasting life;

"The primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of Saint Peter, prince of the apostles, vicar of Jesus Christ;

"The veneration of the saints, and their images;

"The authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic Church has held, and does hold;

"And everything else that has been defined, and declared by the sacred canons, and by the general councils, and particularly by the holy Council of the Vatican, especially concerning the primacy of the Roman pontiff, and his infallible teaching authority;

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God, and these his holy gospels, which I touch with my hand."

The profession of faith as published by Pope Pius IV is:

I,, with a firm faith, believe and profess all and every one of those things which are continued in the creed which the Holy Roman Church maketh use of; to-wit, I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of gods; Light of light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was in-

came by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate; he suffered and was buried, and the third day he rose again according to the scriptures; he ascended into heaven; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdoms there shall be no end; and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son, is adored and glorified; who spoke by the prophets; and (I believe) One, Holy, Catholic, and Apostolic Church; I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come.

I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

I also admit the Holy Scripture according to that sense which our Holy Mother, the church, has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind; though not all for every one; to-wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation and orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the most solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of these things, which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration.

I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of the other saints, may be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to Saint Peter, prince of the apostles, and vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent, and I condemn, reject, and anathematize all things

contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

I,, do at this present freely profess and sincerely hold this true Catholic Faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.—A Profession of the Catholic Faith, 1847, pp. 3-6.

Some of the principles of the Catholic faith as contained in the above I will notice in the light of other facts. It is advocated that "Baptism, confirmation, and orders cannot be reiterated without sacrilege;" yet it is an historical fact that Leo X annulled a number of ordinations of a Roman synod, and ordered reordination, and that many ordinations had been declared null at Rome, and reordinations performed during the eighth and ninth centuries.

It is advocated that there is "one baptism for the remission of sins;" yet the baptism of babes is taught and practiced, claiming that it had its origin with the apostles, but say of it, "Infant baptism, and several other necessary articles, are either not at all contained in the scriptures or at least, are not plain in Scripture, without the help of tradition." (Plain Facts, p. 34.)

Infants are without sin, as is clearly evidenced by the Christ when taking them in his arms and blessing them. He said, "for of such is the kingdom of heaven." (Matthew 19: 15.) When he was giving instruction to the disciples in answer to their question, "Who is greatest in the kingdom of heaven?" he used this very forceful language, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew 18: 1-3.) From these we are assured that infants have no sins to be remitted.

Converts must confess that "I believe in the Holy Scriptures according to that sense which our holy mother, the church, has held, and does hold, to which it belongs to judge the true sense and interpretation of the Scriptures;" yet it is claimed by the same work in which the profession of faith is published, and in supporting it that, "It is to be received by the Christian as the infallible word of God." (P. 24.) How an infallible thing can be interpreted by fallible man without the aid of inspiration, and through this means only the true sense is to be obtained, is a query, especially when it is admitted that the church or pope changed the "sabbath day," of the ten commandment covenant to the Lord's day of the gospel covenant, or in other words, changed the "seventh day" of the infallible word of God, to the "first day" without inspiration; and the sacrament of baptism to that of sprinkling; and the sacrament of confirmation by adding to what the word of God says, this, "and imposition of the bishop's

hands, with unction of the holy chrism." (See Confession of Faith, p. 26.)

A convert must also confess his belief in purgatory, yet say, "the word *purgatory* is not found in the Bible, . . . the strongest argument for the existence of purgatory and the practice for praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers."—The Question Box, pp. 562, 563.

The Profession of Faith of Pius IV requires this confession to be made: "I, . . . , do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved;" yet in Plain Facts, pp. 101, 102, we are instructed that

Being necessary to salvation really has nothing to do with the essence of the sacrament. It is possible to be saved without any sacrament at all; otherwise no one could have been saved before the sacraments were instituted by Christ. And even now it is possible to be saved without any of the sacraments; even baptism itself is not absolutely necessary; for one who knows nothing about it, or has no one to baptize him, can be saved if he has perfect sorrow for sin, and turns to God with his whole heart, desiring and performing to do all things which he has commanded.

Besides the above statements of faith and arguments, some of which seem, at least, to be contradictory, there are other items in the history and faith of this church of interest and information, which we present.

CANON OF SCRIPTURES

The first Christian synod which we find as sanctioning a special canon, or collection of books as properly belonging to the Bible, was that of Hippo, in Africa, in the year 393.—Plain Facts, p. 53.

NO NEW REVELATIONS

We do not hold that the pope or any other authority in the church receives from time to time new revelations, and proposes them to the faithful, to be received implicitly by them.—Ibid., p. 59.

BIBLE INSPIRED, BUT POPE NOT

In point of faith the Bible for us, as well as for Protestants, the higher authority of the two; for its teaching is inspired by the Holy Ghost, whereas that of the pope or of the church is merely preserved from error by him.—Ibid., p. 60.

Now a few remarks, more explicit than those previously made, with regard to the way in which we suppose the infallibility to attach to the pope's solemn teaching of the church with regard to faith and morals. In the first place, it is clear, from what has been said, that he is not habitually raised to any higher plane in these matters than other Christians; for it is only at the time of his formal decisions that he needs to be, and we do not suppose his prerogative to extend any farther than is needed for the good of the church. Secondly, we do not hold that even at these times he is, properly speaking, inspired.—Ibid., p. 43.

MOTHER OF GOD

The blessed virgin was the one who brought God into the world; and that is all we mean by calling her the mother of God.—Ibid., p. 76.

THE SUCCESSORS TO THE APOSTLES

The Catholic faith holds that those who have succeeded in this respect to the office of the apostles are the bishops and priests of the church.—Ibid., p. 92.

To perform this rite has been always regarded as the principal essential office of the priest. He performs it in what is manifestly the principal service of the Catholic Church; what we call the mass.—Ibid., p. 93.

BREAD AND WINE ADORED

The consecrated elements are elevated for a moment for the adoration of the people.—Ibid., p. 93.

But as the form does always remain unchanged for a considerable time, unless the elements are received in communion, it is clear that we cannot do otherwise than recognize the real presence of Christ in them by the same signs of adoration which we should give to Christ if he were visibly present.—Ibid., p. 95.

A DAY OF JUDGMENT

With regard to this day of judgment it is a matter of faith that there will be such a day, in which all mankind will be judged together, and the place or state of every human being definitely assigned for all eternity.—Ibid., p. 132.

The soul, then, is believed to pass to what is called the particular judgment (that is, the judgment for each one in particular), immediately after death, and its eternal state is then determined, according as it has left this world in union with, or separation from God. Most of those on whom a favorable sentence is pronounced, we have reason to believe, remain a while in purgatory before they are fit to enter on the joys of heaven; and they themselves recognizing their unfitness, would desire nothing else. The rest go immediately to their permanent state, only to be changed at the last day by the resurrection and resumption of the body, which shares in the punishment of sin, as it has shared in the sin itself.—Ibid., p. 142.

HOW TO READ THE BIBLE

I have said above that the desire and effort of the church is, and always has been, that Catholics should read the Bible. But she desires that they should read it reverently, not twisting it to support their own fancies, but understanding its more difficult passages as they have been understood by learned and enlightened Christian commentators.—Ibid., p. 153.

RELIGION TO BE FREE

We do not force our religion on others, we do not want others to force theirs on us.—Ibid., p. 155.

IMAGES USED, AND WHY

If, when, one does this, is it best to look at a blank wall, or at some other object? It seems naturally best to look at something which in some way suggests pious thoughts and keeps the mind from wandering. If the mind has no picture presented to it, it will make one of its own, probably. So if we are praying to our Lord Jesus Christ, which the immense majority of Christians believing in his divinity, consider perfectly lawful to do, is there any harm in having a representation of him before our eyes; a picture of him such as even Protestants often have, as he appeared at some time during his life here, or as we may imagine him to appear now in heaven?—Ibid., p. 167.

SUNDAY OBSERVANCE, AND WHY

We observe Sunday as the day for worship and for rest, not Saturday as in the old law. Evidently, also, the sacrifices

enjoined by the old law are no longer offered. It is clear, then, that unless some great and horrible mistake has been made, which can be hardly regarded as possible, these changes have been made in accordance with the will of God, and by competent authority. This authority Catholics believe to have been that of the church of Christ, and as nothing is recorded in the Scriptures having been distinctly arranged by our Lord himself, we are really obliged to rest our present observance practically on the word of the church, as contained either in distinct documents or in ecclesiastical traditions.—Ibid., p. 203. (See Christian Sabbath, p. 96.)

What is commanded by the third commandment?

The third commandment commands us to sanctify Sunday which is the Lord's Day.

Why must we sanctify Sunday instead of the Jewish sabbath?

We may sanctify Sunday instead of the Jewish sabbath because the apostles ordered it so, as Christ rose from the dead on Sunday, and sent down the Holy Ghost on Sunday.—From Catechism of the Christian Doctrine, arranged for the use of Catholic schools by priest of the diocese of Dubuque. Published with the approval of the Right Reverend Bishop C. Smith, D. D., Milwaukee, p. 40. Chapter III. The Third Commandment. Remember to sanctify the Sabbath Day. 1. This precept imposes two obligations: the first is, to abstain from servile works on Sundays and holidays, the second is, to hear mass on these days. In the old law the festival day was Saturday; but the apostles changed it to Sunday, a day sanctified by God over and over again; as Saint Leo has remarked. For it was on Sunday that the world was created; that Jesus Christ rose from the dead; and that the Holy Ghost descended on the apostles.—Extract from Instructions on the Commandments of God, and the Holy Sacraments, translated from the Italian of Saint Alphonsus Loguori by the late Reverend Nicholas Callan, D. D., Roman Catholic College, Maynooth.

ABSTINENCE

By "abstinence" is meant abstaining from flesh meat. All the world knows that the regular practice of good Catholics is to abstain from meat on every Friday. . . . This Friday abstinence is of course, in commemoration of the death of Christ, which occurred on that day.—Plain Facts, p. 208, 209.

PENALTIES AND INDULGENCES

In the early days of the Christian Church severe penalties were appointed for those who fell into grievous sins,

1. If any shall do any servile work on a Sunday or holiday, he shall do penance three days on bread and water.

2. He who breaks the fast in Lent, for each day shall do penance for seven days.

3. He who curses his parents, shall be penitent forty days on bread and water.

4. An usurer, three years, one on bread and water.

5. An adulterer, five to twelve years, according to circumstances.

6. A mother guilty of infanticide, twelve years.

7. If anyone shall swear falsely through avarice, he shall sell all his goods and give the price to the poor; and entering a monastery, do penance all his life.

Of course, these were different in different parts of the church, and at different times.

As time went on, and the fervor of the faithful became somewhat relaxed with the greater prosperity of the church, it was found impossible to get these severe penances performed, and it became evident that if they were still insisted on, the effect would be to prevent repentance rather than to

insure its being thorough and sincere; so, naturally, a true zeal for the salvation of souls required a reduction of the rigor, and that for them some easier works of penance be substituted. This substitution of the easier for the more difficult was known by the name of an indulgence.—Ibid., pp. 222-224.

Tetzel had authority to collect money for Saint Peter's, as one might have nowadays for any church, the building of the church and the contributing to it being regarded, undoubtedly as a good work; and that to this good work the Holy See attached an indulgence—that is, it substituted the good work for the canonical penances, in the way that has been described.—Ibid., pp. 227; 228.

DISPENSATIONS

What is a dispensation? It is a relaxation of a law made by the church, for some reason not sufficient in itself to excuse one from it. . . . Dispensations are never given by the church in matters of morality; but only those things which of themselves are indifferent, like that of abstinence on Friday, as mentioned above.—Ibid., p. 229.

ABSOLUTION

The Catholic belief about this matter is, that all who committed mortal sins, after baptism are bound by the law of God to confess these sins to a priest; and that this confession, or rather the absolution which is usually given by the priest after it is the ordinary way in which sins committed after baptism are forgiven.—Ibid., p. 233.

In the texts above quoted (John 20: 22, 23; Matthew 18: 18), Christ has made the pastors of his church his judges in the court of conscience, with commission and authority to bind or to loose, to forgive or to retain sins, according to the merits of the cause and the dispensation of the penitents. Now, as no judge can pass sentence without having a full knowledge of the cause, which cannot be had in this kind of causes, which regard men's consciences, but by their own confession, it clearly follows, that he who has made the pastors of his church the judges of men's consciences, has also laid an obligation upon the faithful to lay open the state of their consciences to them, if they hope to have their sins remitted.—Grounds of the Catholic Doctrine, p. 29.

CONFESSION NOT A HUMAN INVENTION

Hearing confessions is on natural grounds a burden to the priest, and often quite a grievous one. This of itself would suffice to show that it is not a human invention, for there could be no possible inducement to the priesthood to institute a practice so full of labor, and putting such a strain as this does on patience, except the conviction that it was required by the law of God.—Ibid., p. 236.

CELIBACY OF THE CLERGY

In the beginning I have represented the celibacy of the clergy as if it were principally instituted for the sake of greater efficiency and exterior application to the work of the ministry. But really its principal reason is that the priest by giving up special human relations of love, however good in themselves, may love God more ardently, and be united more closely with him.—Ibid., p. 250.

MIRACLES

We believe there is an Omnipotent God, and it necessarily follows from this, that he can change the laws of nature if he chooses. What is truly called a miracle is not necessarily a suspension or change of the laws of nature at all.—Ibid., p. 256.

HOLY WATER, BLESSED CANDLES, AND SCAPULARS

I do not deny that there are such things as holy water blessed candles, and scapulars, nor that the church approves of them, and wishes us to use them. . . . These means are what we call the sacramentals.—Ibid., pp. 268-270.

And they are believed to have a special efficacy, that by being set apart and blessed by the church for holy uses exclusively, they become especially helpful to all of us, as the sacraments themselves are, though in a less degree.—Ibid., p. 272.

RELIGIOUS PERSECUTION

But in point of fact, most of the religious persecutions which have been instituted, at least by Catholic states has been for the *open* utterance of heretical opinions, generally accompanied by the endeavor to persuade others also to embrace them.—Ibid., p. 310.

But the principle holds good that a religious doctrine may necessarily and obviously lead to results not only immoral, but such as shake the whole framework of society.

In some cases its effects may be immediate, being directly aimed at the social order itself. Such, for instance, is one of the propositions of Wickliffe to the effect that no man can have legitimate authority, either in the state or the church, while he is in the state of mortal sin. . . .

Now, can any one say that a Catholic state, or any state whatever for the matter of that, can calmly tolerate the dissemination of propositions of this kind? If it cannot, the persecutions of history are not without some just warrant.—Ibid., pp. 315, 316.

We probably all admit that indignation excited against the persecutions of former times on account of what certainly seems to us, their needlessly cruel and barbarous character. But we must remember that they did not seem so to the people of those times. What would be in our judgment most cruel and atrocious punishments were constantly used then for all grave crimes; and false belief was then considered by both Catholics and Protestants to be the greatest and most dangerous of all crimes.—Ibid., p. 319.

USE OF ALCOHOL

The Catholic church, then, does not condemn the drinking of wine or other alcoholic liquors as bad or sinful in itself. . . . But the church has always condemned the excessive or intemperate use of such drinks, and always regarded drunkenness as a mortal sin.—Ibid., pp. 352, 353.

GAMBLING

With regard to gambling, the state of the question is, as has been said, very similar. To risk money on events determined by what we call chance, is not itself clearly condemned either by reason or the law of God. There is no reason in the nature of things why a contract should not be made with conditions determined by chance, as well as one with fixed conditions, if the chances are fair all around, and the stake not so large that some one or more of the parties cannot properly afford to take the risk.—Ibid., pp. 353, 354.

In answer to the question, "What do you mean by extreme unction?" the following answer is given:

You have both the full description and proof of it, James 5: 14, 15: "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and, if he be in sins, they shall be forgiven him."—The Grounds of the Catholic Doctrine, p. 31.

(To be continued.)



Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Advice to District and Stake Presidents

Many inquiries have come to me of late about organization of districts, stakes and locals. I am hoping to reach all my district presidents, stake presidents and organizers with this message, that each may understand without my writing a personal letter.

By this time you have all seen the HERALD of July 12, and our own column, in which is printed the new constitution and by-laws, and the explanatory letter that accompanies it. Be sure to read it carefully. In addition to this I want to add some practical help gleaned from my own experience as a stake president.

All stakes and districts are not alike—the members of some are very much scattered; some are compact; some are in educational centers; while some are in very rural districts. The same organization will not fit them all—some need more, some need less; hence the change in the old constitution at the last convention. If you prefer to elect district officers, or stake officers, well and good; if you prefer to have your work entirely in charge of the organizer appointed by the general executive committee, she to choose her own assistants, well and good. A motion on the floor of your district convention will settle that question. In most instances the organizer and district president will be the same person. Now suppose you have your district officers elected, whichever way you have decided to do it, you have a head to your work, and she should arrange for the appointing of supervisors of all four bureaus, unless the body wishes to do that itself. When these are appointed they should be the chief helpers of the district president, or organizer. It will be the president's duty to introduce the work of the auxiliary all over her district or stake, find out the needs of each branch, what departments of the work are needed or wanted, seek out leaders, train them for their work, link her work and her workers together like a chain, make her ideas clear and interesting, recognize ambition among her workers and gather around her specialists of all kinds to help her with her work. She should plan, plan all the time for her workers and then be able to give them her ideas in an intelligent way.

It is the duty of the supervisors of bureaus to follow up the president's work, under her direction, and organize, build up, and train those who wish to take up work in her particular department, thus relieving the president of much work, and keeping the work of each department under the control of the supervisor of that bureau. When I hear a president say that she wishes she had some one in her district to help her with the work; then I know that she has not put her supervisors of bureaus to work under her direction as she should have done. It is an easy matter when you come in from visiting a branch to call the supervisor needed there and instruct her to go and organize a circle or class at a certain place, or write her, as the case may be, telling her at the same time who is the best one to put in charge of the work and something of the conditions to be found there.

Each branch should have some educational class as a part of its Woman's Auxiliary work, and many branches should have more than one. The home and child welfare work may be combined with the educational class or be in separate neighborhood circles. The relief and service, or "aid" department, is also necessary in our work, and each branch

can support one or two Oriole circles. Each of these should have its own officers, plan its own work and pay its own bills; and all should be under the general direction of the organizer, or the district or stake president. This officer should be able to work directly with the leader of each of these classes, societies, or circles and should feel free to call these leaders together for consultation at any time, thus forming a council for the coordinating of their work.

If you wish to avoid complications in your work, do not have a local woman's auxiliary over the other departments.

Also do not appoint local supervisors of bureaus.

These two unnecessary things are causing all of our trouble.

For all large cities, or large branches we are planning cooperative class work under the educational bureau, and hope to see our leaders in these places study this plan of work and be ready to put it into practice by the first of next September all over the church. If you will read our educational supervisor's outline of her plans that will be published shortly in our column you will get a good idea of the plan for cooperative class work, and I will be glad to give help along this line in a personal letter to all who wish it.

Come; let us work together, all who are interested in the development of our women and girls! Let us fit ourselves for the tasks before us, that we may do our work well and be of service at this time.

LULA M. SANDY.

KANSAS CITY, MISSOURI, 3431 Sixtieth Street.

Notice About Our Dues

All Woman's Auxiliary dues should be sent direct to the assistant treasurer until further notice—Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri.

By order of the president of General Auxiliary,

LULA M. SANDY.

"On This Ground We Stand"

At a recent meeting of the executive committee of the general auxiliary the following resolutions were adopted, after consideration of the recent appeal made by Herbert Hoover in the interests of food conservation.

"Be it resolved that we, as an executive body, look with favor upon Mr. Hoover's plan for food conservation, and, inasmuch as we believe this Government established by divine intervention, be it further resolved that we ask our church women of this Nation, to strive to comply with Mr. Hoover's suggestions for the support of this Government.

"Resolved, That we as an executive body, regret the attitude our Government has taken in permitting the use of grains and fruit in the manufacture of beer and wine, which use we consider to be extravagant and wasteful in this crisis."

OF HELP TO PARENTS

Parents who desire to impart knowledge concerning the mysteries of life and sex to their children in order to protect them from the pitfalls lying all about, and into which they stumble through ignorance of their own beings and their responsibility to their creator, will be glad to be reminded that from the Herald office may be obtained two very helpful books along this line. They are Fireside Talks with Girls, price 35 cents, and Our Boys, price 55 cents. Do not sleep, or procrastinate, while the "enemy of souls" steals your children from you.

An Iowa Lover of Boys

I am very much pleased to note the movement looking to the organization of our church boys. In your investigation of the various clubs I certainly hope you will find something better than I have been able to devise myself, for my effort among the boys has been far from satisfactory to myself, at least.

The problem of awakening in our boys an interest in the church seems to be one of vital importance just now, since there are so many worldly organizations and clubs, the nature of which is to detract rather than stimulate a spiritual development among them.

My work among the boys consisted chiefly in organizing a ball team for Saturday afternoons. After the game I would give them a little talk along lines that I felt would be interesting and helpful to them. We had a few rules, but no constitution. I trust you will remember me when your committee has formulated a satisfactory set of rules.

Another matter that has occupied much of my thought is that of the young people. We formed here a Sunday school class club, consisting of the classes of young people between the ages of sixteen and twenty-five, including both boys and girls. The object of this class club is to promote the interest of the Sabbath school and church, assist both in a moral and financial way, and to devise entertainment of a character that will hold the interest of the young people, keep them together, and away from the evil association of the world. Our success has been very much appreciated by those connected with the club and affords a wide field for work and the improvement of general conditions of the Sunday school.

This of course is not what you want, as your object is to deal especially with boys. I regret I cannot offer you anything more helpful, but feel confident that you will be enabled to rise to the occasion, and soon set on foot a movement in the church which will reach every good honest boy in it and cause him to feel that there is a place for him there, a work for him to do, the success of which depends upon his cooperation and assistance. Wishing your complete success and trusting I may learn more of the work.

BOONE, IOWA.

T. P. COOK.

Something for Mother

O, mother, so weary, discouraged,
Worn out with the cares of the day!
You often grow cross and impatient,
Complain of the noise of the play.
O, the day brings full many vexations,
So many things going amiss,
But, mothers, whatever may vex you,
Send your children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathways of right,
The dear little hands find new mischief
To try you from morning to night;
But think of the desolate mother
Who'd give all the world for your bliss!
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for their clear, happy voices,

And their welcoming smiles at the door!
 And, to press a child's face to your bosom,
 You'd give all the world for just this!
 'So, for comfort 'twill bring you in sorrow,
 Send the children to bed with a kiss!

Burr Oak, Indiana.

HESTER A. TAYLOR.

LETTER DEPARTMENT

"The God of H. G. Wells"

In the issue of the illustrated *Sunday Herald* of November 5, 1916, appeared an article by the Reverend R. J. Campbell on the above subject, quoting Mr. Bernard Shaw's belief as the possible idea of the new conviction of H. G. Wells, and adding to it his own views; and in all three we fail to find anything but a frantic effort to create a God to suit their own fancy.

Surely, if we accept and believe the Bible to be a record of God's relationship to man, we have not a little God, but the greatest ever possible for the mind of man to conceive. He is big enough to fit the facts of human experience, seeing that he is author and creator of humanity; for which reason he has indeed a purpose far beyond the grasp of most men, but revealed to John on the Isle of Patmos, to wit: "His tabernacle is to be with men, and he will dwell with them, and he will be their God, and they shall be his people, and there shall be no more crying, no more sorrow and no more pain, and God shall wipe away tears from their eyes." So that it seems by this he not only matches but excels us in sympathy and kindness, and we read that for nearly six thousand years he has been patient and long-suffering, showing that he has been more than willing to suffer and endure untold wrongs for what is right and true. And to prove that he is not indifferent to the cry of human agony, we should remember his marvelous answer to the cry of the children of Israel and their release from the bondage of Egypt.

Why not tell the people these things instead of dwelling on abstract theories and principles which they can neither understand nor appreciate? Instead of guardedly and partially agreeing with the views of the two authors in question, why not tell the people honestly and straightforwardly what the Scriptures clearly indicate God to be?

Do we not read, "And God said let us make man in our image?" We understand *us* and *our* to be personal pronouns. Was he not speaking to the second person of the Godhead, to whom he had given power to create all things? Who also is recorded as saying, "I and my Father are one [in power]. I came not to do mine own will, but the will of him that sent me." Therefore we conclude God is a personal being. Christ certainly was one, and the very reason he was crucified was because he being man made himself out to be God. We read in his dealings with Moses, Enoch, etc., that he walked, talked and spake face to face with them. With his hand he put Moses into a cleft of the rock so that he should not see his face as he passed by; afterwards he saw his back parts, however.

All this gives us the idea that he is a person, or else these records are merely myths. If they are, we have been led astray and the Bible would be better burnt than in our hands. Fancy comparing the author and source of all life with something designated as *it*. To our mind *it* is an inert substance and cannot possibly of itself seek to push, urge, or drive, in order to utter or express itself.

To talk of the complexities of creation is as much as to say that as it left God's hands it was not perfect or harmonious, and that is to deny that he had the power to create all things; and we read that everything he made was very good, which to our mind means perfect.

No, God has not been experimenting thus far, for we read, "I am the Lord. I change not," and "Whatsoever the Lord doeth, he doeth it forever." He has not blundered and failed, each failure meaning that he must start afresh. If this were not so, God would not be true. We read again, "Yea, let God be true, though every man a liar." Again, "Who art thou, O man, that speakest against God? For can the thing formed say of him who formed it? Why makest thou me thus? Hath not the potter power over the same lump of clay, to make one vessel unto honor and another to dishonor?"

It appears that two thousand years ago man experienced the same difficulties as the writers in question. The same conditions prevail now as then, viz: "No man knoweth the things of God, except by the Spirit of God, for the natural man is at enmity with God."

We must agree that man is his best work, for man was the last of his creations, so far as this world is concerned, his masterpiece, for he is the God of the spirits of all flesh, and assuredly man is the grand finale of all his works. "What is man that thou art mindful of him? For thou hast made him a little lower than the angels," says the Psalmist. "I am fearfully and wonderfully made; in thy book are all my members written." We read that at the beginning man was pure and innocent, and to him God gave dominion over all the beasts of the field, fowls of the air, and fishes of the sea." From these quotations we gather the idea that man was more superman than he ever is likely to be in this dispensation.

What, then, is the matter? Surely it is the fault of man and not God, that the disharmonies and maladjustments of nature exist to-day. Are they not the direct expression and result of the curse placed upon the earth and mankind, by reason of the fall? Not until then did enmity exist between man and beast, and the whole of creation begin to groan and travail together in pain, as it has done until now.

It is quite true that we can cooperate with God in bringing back to man his former greatness, but we cannot help him to express himself, to produce something greater and better than has yet seen the light of this world. That savors too much of the powers of a dictatorship; and also for the obvious reason that he has already produced the greatest and best thing possible, even his own prototype.

Our conception, therefore, of the present inequalities and distress and suffering, which we come in contact with, is not that the life force has apparently taken a wrong turn and run itself into a tangle (that is repugnant to one's idea of a perfect creator, an almighty and omnipotent God and loving Father of us all), but rather because his inexorable word had been issued, his word had gone forth and cannot return unto him void. Hence, we believe the reason why these things are as we see them to-day; also the welter of anguish and bloodshed through which we are passing are necessarily the signs presaging a more glorious condition of things upon earth, such as those revealed to John and the Old Testament prophets.

There is no room for doubt on this point, for the Messiah distinctly said, when describing these latter-day events: "These things must come to pass before the end." (See Matthew 24 and 25; Luke 21.)

Surely we can show why it is that we have an impulse to find and serve a higher than our own immediate self-interest.

At least to those who are willing to be led by the Spirit of God. The reason is because man is of a dual nature, composed of body and spirit, and the spirit is a portion of the divine life itself. So we can see why we have the craving called appetite for those things of the earth to satisfy the needs of the body, and the elements that constitute the body contain the same things that are produced from the earth. Likewise the spirit, soul or inner man craves for those things that are spiritual, the things of God, even God who is the greatest, highest and best of all. In agreement with the reverend gentleman we should say that God is not a mystery.

The attainment of the foregoing ideals is only possible to those who observe the conditions entailed, i. e., absolute obedience to the whole law of God. The doctrine of Christ and his apostles. In this lies the only way of becoming workers together with him. We cannot dictate or lay down our own rule of life as a means of bringing about God's eternal purpose. If we do this, we shall fail utterly. We think this the reason why the churches have failed to reach and influence the masses for good. The religion, doctrine or gospel of Christ has not failed. The conflicting creeds and diverse opinions of men have failed; and so long as these prevail, so long will we have chaos and confusion.

Not only can we find the God we want at the cross of Calvary, but we can also find the man we want in the triumphal resurrection and ascension of Christ. He is our elder brother and the ideal superman, who, by reason of the same redeemed and made possible this ultimate condition of man. Christ rose from the dead with exactly the same body that hung on the cross, but minus the corruptible matter of the blood. That was drained from his body, the same in which he appeared to his disciples, the one that was transfigured before them, they likewise receiving at the time a portion of his glory to enable them to withstand his presence. It was the same body, now glorified, immortal and spiritual with which he ascended into heaven. It was spiritual because it was animated only by the Spirit; the natural elements were absent.

"Ye men of Galilee, why stand ye here gazing into heaven? This same Jesus which ye see ascend, shall so come in like manner as ye have seen him go," said the angel. Among many other mighty expressions used by the apostle, is this, "For we know not what we shall be, but when he comes, we shall be like him, for we shall see him as he is."

That refers to those who are obedient. Are these statements true or false? If false, then away goes faith, hope, love and everything worth living and dying for. If only in this life we have hope, we are of all men most miserable. But thanks be to God, we have this sure and certain hope of future perfection, happiness and peace, through the stupendous and mighty fact of the resurrection of the just, on whom the second death will have no power. They shall reign with Christ as kings and priests for a thousand years and the rest of the dead (disobedient) will not live again until the thousand years are ended. Therefore, thrice blessed and holy is he that hath part in the first resurrection.

This is why we worship and love a personal God, one who is a jealous, just, almighty, merciful and loving God. He is one who loved the world, etc. The first and second commandments show us why he is jealous and merciful, his creation is wonderful, and his laws unchangeable. And if it is worth while writing at all about things pertaining to God, why not write and tell the people all about these things, and tell them honestly, plainly and simply? Why try to captivate the ear and enthral the heart and mind with high-flown language and eloquent theological discourses? or with the

oppositions of science falsely so called which Paul warns Timothy against? All science must be false unless it is in full agreement with God.

How soul sickening it is to read in the papers of the prodigious efforts to bring about the so-called National Mission of Repentance and Hope, and of some of the ways suggested to give expression to the same. One divine, for instance, recommends earlier and more frequent celebrations of the mass, another suggesting the erection of wayside shrines. It reminds one of God's statement through the mouth of his prophet: "Forasmuch as this people draw nigh unto me with their mouths but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."

Who will dare say, in face of all the foregoing, that he is not even now bringing to pass his act, his strange act? Who will say that his unalterable purpose, even his marvelous work and a wonder, is not now being consummated? Who will dare say that power has not been given to the beast, so that they (mankind) shall kill one another with the sword and lay desolate the waste places of the earth? Who will deny his very existence in the face of all the evidence around us? Who will dare to warn the people and say unto them, "Fear God! and give glory to him, for the hour of his judgment is come? Who hath made heaven and earth and the fountains of waters? Who will do this and help to comfort the people, instead of making them infidels by the creeds and ceremonies of men? Who?"

WILLIAM MOORE.

H. M. S. Berwick, Care General Post Office, London, England, Nos. 340, 214.

A Word from Providence

I see no reason why we should not rejoice as we see the signs of Christ's second coming. To the world suddenly and unexpectedly, but to the children of light he comes with deliverance. There are some of his creatures in this city who are waiting and watching for their King. And the branch is certainly trying to warn its neighbors by preaching to them the word of God. The outdoor services are renewed for the season. Not satisfied with simply preaching on evenings, we opened a Wednesday noon service on the street in front of Brown and Sharpe's machine manufactory, the largest plant of its kind in the world. The interest at these services is good. From one to three hundred men listen attentively. At the Onleyville Square Friday night service a mixed audience gathers. I notice some who attended last year. At the corner of Broad and Weybosset streets, in the heart of the city, a crowd passes every few minutes. Here one reaches mostly young men, well dressed and intelligent, but apparently not interested in religion of any kind. The branch has to its credit two experiments—the noonday service on Wednesdays and a park service held on Sundays at 3.30 which is out of the way so far as passing is concerned. All these efforts are big with possibilities and we know that God is pleased with them. For anyone to oppose or speak disparagingly of street work is to reveal ignorance of God's plan. He has commanded the church to preach the gospel to every creature, and there are only two vital things which really concern the missionary arm of the church, they are, to search out "every creature" and preach to them "the gospel."

Of the distinctly standing work of the church here much could be said, many names could be mentioned, but little need be said at this time. Our attendance at prayer services is phenomenal when compared with the total number

of members residing within a five-cent car fare of the chapel. One hundred out of one hundred twenty-five attend prayer service. The preaching services are holding their own against the pull of warm summer days. Strangers or nonchurch members attend, and from time to time baptisms take place. On last Sunday a soldier came up from the State armory, only a few minutes walk from the church, and was baptized into the church. It was the wisest step he ever took.

At the July business meeting the officers were sustained by vote of the body. They were willing to renew activities and continue working in the kingdom of God. There are faithful members of the priesthood in the Providence Branch. It cannot be said by members in the branch that they have not been visited by the priests for periods covering five, ten, fifteen years, as is often heard stated. Taking out the lost, dead, and scattered members of the branch, I find that over two hundred members have been visited from one to ten times in the past two years, and the good work is moving right along. We have added to the list two more faithful men.

The Sunday school is performing its mission faithfully. The Religio is struggling to find its mission. Brother William Calvert is now at the helm and we trust that he will either do wonders or else prove to himself that confidence in one's self and enthusiasm and "pep" and feeling that one knows how things ought to be done are not sufficient always to bring about those remarkable things desired. Leading people is a big job and inexperienced men, who underestimate the task and criticize unceasingly and feel that they could do so much better, are fortunate indeed if they are brought face to face with the bitterness of life's lessons, if such experience would be of profit to them.

All in all we are much encouraged. You will hear from me again.

R. W. FARRELL.

The Boys at the Reunions

[The following letter was written by D. T. Williams, of Des Moines, Iowa, to the presidents of the branches in that district. Since the subject is of vital interest and Brother Williams is a member of the church committee on the boy movement, we reproduce the letter entire that others may consider the suggestions.—EDITORS.]

No doubt, you are vitally interested in your greatest asset—your boys. They are full of vitality and "pep" which should be used for the good of the boy himself and the world in general. He has energy and enthusiasm oozing out at every pore which can and should be utilized to the good of God's work. We need only find the way. We want you to give us your help and influence in this work.

Every boy wants to do something, if he does wrong it will count against him here and hereafter; if he does right it will count in his favor. You can help him do right. Will you? He does not know how to apply this wonderful power. Men of God! he needs *your* help, you will help him, I am sure. Remember that the boy of to-day may be the preacher of to-morrow, and then think of the great responsibility which rests upon you and me. We must help keep him clean. How? Listen! Be the boys' friend, and not only in word but in deed. Make him feel that you have a deep and abiding interest in him. He will be loyal, true, helpful, and brave, he will be for you. Take him and his pals out for a hike. Be a boy with the boys.

"Oh, be a boy with the boy that is yours;
Play with him, stay with him, show him the way,
Walk with him, talk with him, take him outdoors;
Be his best friend, as you ought to to-day."

The only way we can accomplish our purpose at present is by organizing boy's clubs in the branches of the church to stir up an interest in this work among the boys.

What we need just now is to interest them at the Reunions. Where we expect to make our first general introduction of the boy movement, have as many of our boys go as possible. Let us show them and you how this may be used for the good of the church in general and the boys in particular.

We would like to have you get in touch with the boys that are coming to reunion, and those who have croquet sets, balls, gloves and other things for pleasure. Report to me the names and addresses of those who have these, so that the committee can direct this part of the work, otherwise there may be unnecessary material brought. Be sure to see to this.

Suggest to the committee some one in your branch who will be good at this kind of work to place at the head of the boy movement. We want some one that is *alive*. Send me his name and address. We want some one that will be a boy with the boys.

Very sincerely,

D. T. WILLIAMS.

Houston Welcomes Illinois National Guard

We wish to take advantage of your columns to get in touch with the boys of the church that belong to the Illinois National Guard, which we understand has been appointed to spend the next few months in training in Houston.

We expect, among the thirty thousand boys comprising the Illinois Guard, to find quite a number belonging to the church; and we want to get in touch with them and to welcome them to Houston and extend to them the privileges of the Houston Branch. The people of this city expect to do all they can for the boys in the way of providing entertainment, etc.; but we know that our lads do not want to get entirely away from the association of our people. Our church is located at 516 East Tenth Street, Houston Heights, and we will be glad to welcome all the boys and their friends at all times. We want them to make themselves known when they come to Houston.

Address me at the city hall, engineering department, Houston, Texas. Residence phone, Taylor 1836.

Yours for service,

A. J. BANTA,

President Houston Branch.

Arizona

Accepting the kind invitation of Brother John W. Rushton, June 15 found us on the way to Bisbee, Arizona.

Brother Rushton felt at home right away, stating that the abrupt hills, winding streets and mines reminded him of Wales, in fact the majority of the members there are Welshmen from Brother Rushton's native land, and if the hospitality showered on us is a sample of the article across the water the Englishmen cannot be criticized for their loyalty. Among other things we had some genuine "Cornish pasties" a la Sister Dingle.

The majority of members at Bisbee are new in the work and all seem anxious to learn and progress and "do their bit" and good desires were manifested by all in their mutual en-

deavors at composing differences and putting the church on a good foundation for progressive, constructive work which it is hoped will continue unabated.

By courtesy of Brother John Lamb and his auto, Douglas was visited the first Sunday but meetings were prevented by quarantine for smallpox. At the morning session the writer occupied, Brother Rushton in the evening.

The following Sunday Brother Rushton spoke at the Sulphur Springs Valley Mission at the home of Brother Farley. Here we learned that a minister of the Baptist Church was to speak on "Mormonism" at the Lee Schoolhouse about nine miles northeast of Douglas and the people were desirous that reply might be made if possible. On our arrival the preacher had not showed up and the time having more than elapsed for his expose, and the people all being on the ground Brother Rushton delivered a suitable and pleasing discourse. Little or no prejudice exists against our church in Bisbee and it seems a remarkably promising field for active work as soon as the miners' strike is settled. Brother James E. Yates was chosen as president of the branch for the remainder of the year.

Through the kindness of D. W. Davis and D. W., his son, we visited the Calumet and Arizona copper mine. We saw the 1,840-foot level, 1,400 and 1,000-foot levels, were led through the drifts, and new workings, saw the engines lifting 3,600 gallons of water a minute to the surface, and the new 1,000-horsepower electric engine now being installed. We were told that it costs \$4,000 per day for the operation of the pumps alone in this mine, it is claimed that ore enough is blocked out to keep the mine running twenty years without finding any new ore bodies. The water is all used for irrigating. Rents and living costs are high but wages are good; it is claimed that the wages paid and conditions of labor are better than in any other mines in the United States, nevertheless the morning following our visit a strike was called by the I. W. W. leaders, as has been generally published. Comparatively few of the men knew what the strike was for and to the credit of the steady men, who have families and homes at stake, he it said that they stood by their homes and families and braved the censure they might encounter.

Under the leadership of T. R. Davis, we wish J. E. and Amos Yates scaled the cliffs and dared the best the sun could do in a tramp for the hieroglyphic mountains. These were finally found, but after some hours search for the right trail we agreed that discretion was the better part of valor and headed for town; the others persevered and saw the Indian writings, at least they said they did, and took some pictures.

Leaving Bisbee, we called at Naco and saw the United States Army post, bullet-perforated building, the house where Brother J. E. Kelley had made his home in Naco and enjoyed the home of Sister Fike where Brother Kelley and wife had stayed and from where Brother Kelley made his last trip on church duties. A trail of love is bright through that country for Brother Kelley for his universal good nature, cheery disposition and loyalty to his service.

On the way home we visited Tucson and spent Sunday with the Saints in Phoenix, a fertile country "in a dreary land," attending Sunday school and filling the morning appointment.

Brother Rushton lost nine pounds, although we drank at least nineteen pounds of water each per day. We did not measure, but am sure it was that much anyway.

In addition to the entertainment of many of the Saints in Bisbee and Phoenix we were loyally treated by the Young Men's Christian Association, they supplying a private room and typewriter for all our work, and the complimentary use of their plunges in Bisbee, Tucson, and San Bernardino.

Would it not pay our traveling ministry to belong to this society?

At San Bernardino found Brother Elbert much improved, stronger, healthier, and recovered much of his old-time vivacity and quite an elastic step, good firm grip, and his feet do not look so much too large for him as they did some months ago. Sister Smith evidences her strain by an attack of fever diagnosed as typhoid, but Brother Elbert thinks it partly a recurrence of former trouble in which pleurisy plays a prominent part. She is improved somewhat and hopes are entertained she will yet be able to attend reunion.

Sister Audentia Anderson is expected to be at the reunion which convenes at Hermosa Beach August 3 to 13; orders for tents, cots and mattresses should be sent to Peter Kaufman, Montebelo, immediately. R. T. COOPER.

BURLINGTON, IOWA, July 10, 1917.

Editors Herald: A fair representation of Burlington people attended the convention and conference sessions Friday and Saturday, June 15 and 16, at Fort Madison, and about thirty were in attendance Sunday from here.

The convention and conference sessions were encouraging and interesting throughout. The reunion committee reorganized with Brother C. J. Smith, our new missionary, occupying the place of Brother L. G. Holloway. Date for the reunion was set for August 24 to September 4, Montrose, Iowa, directly across the river from Nauvoo.

The conference prayer meetings were especially good, particularly the young people's meeting at 8.30 Sunday morning, and the social and sacrament service in the afternoon. At the latter meeting, two prophecies were given, giving personal encouragement and assurance to two of our number, and words of assurance and recognition to the body, with the promise that there were yet many young men and maidens whom the Lord would call to service in building up the work in this territory. One hundred and twenty were in attendance at Sunday school, the younger classes being held out of doors, from which vantage point a number listened to the sermons also. Brother G. S. Trowbridge occupied the morning hour Sunday in the interests of the Religio, spoke to local and district workers Saturday evening after the sermon hour, and attended a joint meeting of Sunday school and Religio executive committees and District Presidency, Sunday at 1 p. m.

Sunday, June 24, was Children's Day and Sacrifice Day in Burlington. The children used the morning service hour to good advantage, and the belated flowers came quite opportunely. The sacrifice day had been provided for prior to the general announcement of July 1 for Christmas Offering Rally Day, and the response was little short of astonishing—\$167.58 that day with \$6 since, in all \$173.58. The classes had already collected a little over \$20, giving us a total to date of over \$190, as compared with a little over \$47 for last year.

The Fourth of July was marked by a picnic given by the two aids who invited the Sunday school members and parents. It is reported as the "best ever."

Sister Melva Ortleb was baptized Thursday evening, July 5, by Brother D. J. Williams.

Our recent sacrament services have been especially enjoyable. At the June service one brother related a vision had during the service, and was closely followed by a tongue and interpretation confirming the vision and encouraging and admonishing the body. At the July service two prophecies were given in encouragement and admonition to two of our number and to the body. Especially worthy of note was the assurance to Brother D. J. Williams that in his new work

in the district he should be an instrument in building up the waste places of Zion. This, coupled with the word given at the conference, gives us reason to believe that brighter times are ahead for the district.

Locally Sunday school and Religio work continues in good condition, most of the departments in both being active and showing results. The boy movement has been launched and gives promise of progress, and some of our girls are talking of Oriole work.

CORRESPONDENT.

SARANAC LAKE, NEW YORK, July 11, 1917.

Editors Herald: It is a long time since I have written you, but perhaps you have not missed much. I know, however, that I have a number of friends in different parts of the country who would like to know where I am and what I am doing.

For eighteen months I was pastor of the church in Attleboro, Massachusetts, and enjoyed the work there, although I could not do so much as I felt like doing, because of lack of time. When one labors at secular employment six days he is not as a rule in the best of condition to labor for the church on the seventh. The priesthood and people of Attleboro stood by me nobly, and they are a faithful loving band of Saints. They are indeed fortunate in having such an able man as Brother John D. Suttill to lead them.

I left home on June 1 for my field of labor, making the first stop at New London, Connecticut. Brother Thomas Whipple and family live in Waterford, a suburb of New London. I held a number of services while there and hope to make a more extended effort in New London, and surrounding country during the year.

There seemed to be quite an urgent call from Malone, New York, where Brother Arthur Phillips had done considerable work during the past year or two, so I left for Malone.

Do you know when I write for the *HERALD* I always wish I knew how much alike we were, I mean the editors, the people and myself. I always feel if I write anything but dry statistics and religion that the wrath of some, and the blue pencil of the editors are hanging over me. And yet there are so many things I see and feel that show me the majesty and love of God, that it is hard not to tell of them. The mountains, the vales, the quiet beautiful villages; forming a picture of rest, shut out from the turmoil of the large cities—it is glorious. Man made the city but God made the country.

Mr. Fred McDonald met the writer at the station and took me to his home, where I was made welcome by his good wife. We held services in a hall while there. We have just a few members of the church at Malone, but they are struggling to keep the banner of Christ unfurled, and while there is much prejudice in the minds of the religious people in Malone against us, we trust that time will wear it away.

On July 9 I came to this place, Saranac Lake, where Brother and Sister Hoxie (Polly Kelly of Cape Cod) have lived for two years. Sister Hoxie got acquainted with some people and started a Sunday school class and later a Religio. The result has been two baptisms, Brother Hoxie officiating. Monday night I had the honor of preaching the first sermon ever preached by our people in the Adirondack Mountains. There are a number interested here and we trust good results will follow our efforts.

GEORGE W. ROBLEY.

MUSCATINE, IOWA, July 13, 1917.

Editors Herald: I very much enjoy the reading of the letters in the *HERALD*. I have belonged to the church for over ten years and every day that passes brings a greater deter-

mination to push forward and upward till the end shall come, when I hope to hear those glad and glorious words: "Well done, thou good and faithful servant."

We have a very pleasing branch here and I hope it will continue to grow as the time goes so swiftly by. The conference just held here was an enjoyable event. We had a fairly good attendance, when we consider the condition the world is in and that the late spring kept the farmers at their work.

I am superintendent of the Sunday school here and appreciate the help the Saints give. Though I am only eighteen years old, I know the Lord is willing to bless and ask the prayers of the Saints to that end.

May the work prosper.

WILLIAM HARTER.

MOUNT JOY, OHIO, July 15, 1917.

Editors Herald: Our branch was organized February 5, 1908, and since that time has had many trials. On June 24 we lost Elder S. W. Henry. We are left without an elder and feel like we are as sheep without a shepherd. Brother Arthur Allen, our district president, has been with us, he was a present help in time of need. He baptized two noble souls into the kingdom, and there are others near.

The writer has been president of the branch the past year in the absence of the elder who moved to Wellsburg, West Virginia, whom the Lord called to his reward.

My mind goes back to 1904, to Elder F. J. Beaty the first elder that preached the restored gospel in this country. Brother Beaty baptized the writer—the first baptism performed in this country—and since that time many have followed. So the good work moves on. Our branch has numbered more than one hundred, some have been called away to their reward.

Dear Saints, stand firm in the work, as we are living in the perilous times that the apostle spoke of that would be in the last days. As it was in the days of Noah so will it be when Christ will come to claim his chosen few. May God help us to be ready when the time comes. Dear Saints pray for me that I may live so that the Lord can use me.

J. F. MITCHELL.

MERLIN, ONTARIO, July 14, 1917.

Editors Herald: On May 27 the Ridgetown Saints held their anniversary services, a pleasant time was had; tongues, interpretation, prophecy and the Spirit's presence were enjoyed through the prayer meeting.

Sunday, June 24, was observed by the Saints of Blenheim, in memory of their fortieth anniversary since their church was dedicated. Brethren W. W. Blair, J. J. Cornish, and Joseph Luff conducted the services on that date, it being fifty-five years last February since the branch was organized in the days of Brethren John and Joseph Shippy and George Cleveland, they being the early pioneers of the church. This was the first branch in Canada, known as the Buckhorn Branch at that time.

Brother J. R. Tyrell and Sisters Hacklin and Coburn were the only ones remaining of those present at the time of the church dedication, and the only ones left to-day that I first met with thirty-four years ago.

There was a goodly degree of the Spirit present, bearing witness to the testimonies given, also offering encouragement to the younger ones to press on and do all the good they can for the upbuilding of the church and uplift for humanity. The day's services were all enjoyed.

Sunday, July 1, was rally day with the Saints of Wabash. By request I was present for the occasion. A goodly number were present from Chatham, Bothwell and other branches, despite the rain and bad roads. The means of conveyance

of to-day is somewhat different from what it was about thirty years ago, when I first blew the gospel trumpet in Wabash. At that time there were few Saints in that place. The branch had been organized some years before that, but had become disorganized and the only place available for preaching was at Brother Anthony Sharrows's house, and, in the summer, his orchard. I failed not to let my voice be heard proclaiming the gospel of peace to the people of that place, sometimes in the woods on Sundays a basket dinner and sometimes supper being arranged, and very large crowds came to hear. By this means some were baptized, we got the work started again, that being the commencement of what it is to-day. And while sitting on the platform of the brick edifice during the prayer service when old Sister Sharrows and Sister Kelley entered the door my mind ran back to thirty years ago. I could not refrain shedding tears of the vast change that had taken place in that time. Sister Sharrows is the only one left of all these that were in the church at that time, and her time is drawing to a close.

The prayer service was good. The number of young people present was very encouraging. Brother J. W. Badder presides over the branch. Thinking over the work of thirty years ago, little did I think such a work would be brought about. It surely is like the bread cast upon the waters, after many days it shall return. It pays well to be diligent in the Master's cause when in after years we see the fruits of our labors. It is encouragement for us to press on to do all we can for the Master though we are getting nearer the end of the race.

I often think of the saying of Joseph to the brethren as recorded in Doctrine and Covenants 110: 22: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, to the victory!" etc. And as the hastening time has come it behooves every one of us to be up and do all we can for the advancement of this great latter-day work. I trust I may spend the balance of my days in proclaiming the gospel, for there is no time that I enjoy life more than to be engaged in the Master's work.

I am your brother and colaborer in the gospel bonds.

SAMUEL BROWN.

SPOKANE, WASHINGTON, July 16, 1917.

Editors Herald: The work here is making noticeable progress under the earnest efforts of our pastor, Brother S. S. Smith. The Saints greatly appreciate Brother Smith, and his splendid gospel sermons are an incentive to all.

District conference and reunion were at Palouse, Washington, June 29 to July 8. Although not so well attended as formerly, yet the meetings were uplifting, and the Saints greatly strengthened.

Two marriages took place at the reunion. Brother Vernon Gunter and Sister Laura Taylor were married Sunday at noon, July 1; Brother Will H. Taylor and Sister Maud Olney, July 5.

Brother S. S. Smith was elected president of Spokane District with Brother Lew F. Summers vice president.

Brother Daniel Macgregor was in attendance at the reunion, and stopped off and occupied our pulpit morning and evening of July 8, on his way home. The Saints greatly enjoyed Brother Macgregor's short visit and they are looking forward to a longer visit this winter.

The epidemic of whooping cough has crippled our Sunday school quite materially. However, the quarantine, restricting all the small children from meetings, has been raised and we are looking for many of our little ones back. Several children have been baptized recently. CHLOE K. SHAW.

DETROIT, MICHIGAN, July 6, 1917.

Editors Herald: The conference of the district held at Port Huron on June 23 and 24 was the best ever. Reports showed marked advancement in numbers and tithing receipts. There is no reason why we cannot excel, because we have the material. A little more consecration and we will reach the goal.

The failure of the local priesthood to report is deplorable. Perhaps a part of it is due to lack of knowledge on the part of some with regard to the resolutions on the books concerning reporting. Wake up, ye ministers of Christ and perform your work.

The slogan of the Sunday school workers throughout the district is "Pay the church debt by Christmas, 1918." We hope to see them succeed.

All the meetings were of a high order and the Spirit of God was present in a marked degree, both in the prayer and preaching meetings. We were pleased to note that the Saints did their "bit" in the Red Cross offering.

J. R. GRICE,

WILLIAM F. SAGE,

OTTO FETTING,

Press Committee.

MARSLAND, NEBRASKA, July 16, 1917.

Editors Herald: I am writing a few lines to ask if there are any Saints living in or around Belmont or Marsland, Nebraska. If so will you please write to me? We have been here only a short time and I feel very lonely at times and wish so much to be with some of the Saints.

My husband is not a member of the church. I have three little children that I am trying to teach that they may be true followers of our Lord and Master. I have not had them blessed yet but I hope to as soon as possible.

Words cannot tell how our paper, the HERALD, has helped me.

I am your sister in the one true faith and ever praying for the church and its leaders. MRS. CLAUDE FLEMING.

DALLAS, TEXAS, July 16, 1917.

Editors Herald: I had the pleasure of meeting with the Dallas Branch yesterday. Attended Sunday school, preaching and Religio. The branch is small but what they lack in number is offset by the earnestness and sociability. The Religians are wide-awake and progressive. They have apparently imbued the "onward and upward" move and make strangers feel they are welcome. Your brother,

J. E. NICOLL.

MANTENO, ILLINOIS, July 16, 1917.

Editors Herald: Our branch at Deselm numbers seventy-eight, but only about half that number are residing with us. Two were baptized in June. Elder E. D. Rogers is president of the branch, and with Victor Eklof as priest, William D. Bell teacher, and Abraham L. Rogers deacon, they try to magnify their calling and thus keep the work of the branch in good shape.

We meet in a very good hall at Deselm Corners, but there is quite a desire on the part of the Saints to build a little church building. We hope the Lord will direct in the matter.

The past week we have enjoyed a series of meetings extending over six days, with District President J. O. Dutton and Patriarch W. A. McDowell as speakers. The Saints feel encouraged to press on. As in many other places, there are those who oppose the faith, but on the other hand, there are those whom we sometimes call "leaners"—that is, they

lean in our direction. These people are sometimes found fighting our battles for us and we ask God's blessings on them. We hope the time will come when they will desire to obey the call and unite with us.

The Sunday school, Religio and Woman's Auxiliary are doing what they can to help the church. We are all trying to continue in the faith.

MILDRED ROGERS.

TRYON, NEBRASKA, July 17, 1917.

Editors Herald: After reading the editorial in the HERALD for July 11 on "The stress on the intellectual" I feel prompted to write. We cannot place too much stress upon the intellectual. We are often mortified when nonmembers attend our preaching services, by having one of our elders use poor language.

We are told in Doctrine and Covenants 87: 5 to study and learn and become acquainted with all good books, and with languages, tongues and people.

When I first came into the church, one of our elders who has now passed to his reward would preach good sermons, but used very poor language. One day after several were baptized we met at a private house for confirmation and prayer and testimony. This elder arose to bear his testimony. After saying a few words the Spirit of prophecy came upon him. His countenance changed and the words that passed through his lips were uttered in a perfect language. I noticed the contrast.

In trying to represent our Savior, the very best is none too good.

LILLIE M. RENEAU.

MINNEAPOLIS, MINNESOTA, July 18, 1917.

Editors Herald: We have a membership of about one hundred and thirty, including two elders, four priests, three teachers, and one deacon. I am glad to report that there is at last being some missionary work done here, however I do not wish the readers of the HERALD to think that we have been shirking all these years for we haven't, but have merely been handicapped, not having a sufficient number of the priesthood to carry out this part of the work. There are at the present time four of the brethren here working from house to house with church literature and in that way spreading the gospel, not merely leaving a tract or paper at the door, but actually visiting the homes of outsiders and explaining the angel message to them. The results are surprising. The brethren say that a great many of the homes are freely opened to them and really there is more work to do than we have men to do. I believe if this were tried out in more places we would be surprised at the good we could do. If we only had sufficient faith and confidence in God and his promises what a great work we would be able to accomplish.

We also have a fully organized Sunday school and Religio, as well as the Woman's Auxiliary, all of which are essential to the making of a good live branch. We are working so that some day we can say our auxiliaries and branch are filling their mission and accomplishing what God has designed.

Brother Augustine Dwyer was here and gave us some fine lectures, each of which were very educational and instructive.

Brother Leslie Delapp, one of our promising young men who attended General Conference this last year, has enlisted and joined the hospital corps. He says all is well and his faith and confidence in God and his promises as strong as ever. We are glad to hear this and hope the Saints will remember him, together with all the rest of our young men that have been and will be summoned to the colors, that they may ever be true to their God and their country.

Brother Charles Lundeen continues to improve rapidly, the result of the faith and prayers of the Saints. He is a regular attendant at church and able to attend to his duties as branch president.

On Sunday, July 1, Brethren B. R. McGuire and Keir of the bishopric visited us and preached in the afternoon and evening.

The writer was privileged to visit Lamoni for the first time recently and my impressions were of the best. I have heard a number of people say they did not like Lamoni. Perhaps not, neither would I if I were going there to make money, but I honestly believe that all who go there and are willing to do as the Master said, consecrate their all for the service of the Master, and do their part to redeem Zion, will be able to say that Zion truly is the joy of the whole earth.

Brother Horace Darby, our Minnesota missionary, was married recently. We wish him and his Godspeed, prosperity and health.

Sister Ruth Serrell of Minneapolis has also taken to herself a companion, Mr. Robert Lundeen, a son of our branch president. They are residing in the city. We hope they may ever find favor with the Master.

R. J. WILDEY.

180 Russell Avenue North.

LANSFORD, NORTH DAKOTA, July 19, 1917.

Editors Herald: The North Dakota reunion is now history and a very profitable one it was; those who made the effort to attend were well repaid. The gathering was the largest we ever had and most of the campers were on the grounds at the beginning and remained until the close, which added much to the meetings.

The burden of the preaching was done by J. A. Gillen, W. M. Aylor and J. W. Peterson and was of a very high order. Such remarks by outsiders as, "If anybody is right you are right," and "We cannot doubt your position," were heard. Sixteen in all were baptized and many more near the door.

Our camp was saddened on the evening of July 3, by the news of the tragic death of our esteemed brother, Charles Graham of Lamoni. This of course took away his brother, Morgan Graham, and his wife, Sister Bertha, who was conducting the institute work. We cannot see through all things now—no wonder the Apostle Paul said "Now we see through a glass darkly." Our departed brother was one of the early pioneers here and of the very best of men. May the good Lord succor and sustain the bereaved.

The district conference convened on the 3d. The bishop's agent, J. E. Wildermuth, reported receipts for the past six months the largest for that amount of time. Why shouldn't the "hastening time" be an awakening one to our every sense of duty?

The Fargo Ladies Aid had charge of the commissary, and I understand did nicely, as the expense was very heavy this time. The profits were very small but this they gave to the reunion and Christmas offering funds.

The music was in charge of our district chorister, Fred Mollison, assisted by William Shakespeare, which added to the services.

The writer with Thomas Leitch and C. A. Smith constituted the district presidency; Thomas Leitch and Ferd Hammel head the Sunday school and Sister Bertha Graham the Religio for the coming year. Let's one and all try to make this the best year. If we do less do you think we will heed the oft-repeated admonition to "come up higher"?

We expect to hold a reunion in 1918. So begin to plan attending now. Fall in line. Get the habit. The beginners

this year say they are coming back next. May the good Lord bless the workers everywhere—and all should be workers—that his kingdom may spread triumphant “in all the world”—then peace our heritage, if faithful.

Your brother,

WARREN MCELWAIN.

MANITOWANING, MANITOULIN ISLAND, ONTARIO.

Editors Herald: The appointing powers saw fit to send me to Owen Sound District, Manitoulin Island, as my field of labor, so on May 8, I left Flint, Michigan, and loved ones there for Owen Sound.

I passed through the tunnel at Port Huron and as usual met our busy friend, the customs officer, whom I passed without any trouble. At Owen Sound I found Elder Benson Belrose and Saints, all earnest workers for the Master.

At Hepworth we met with and talked to the Saints, meeting there Elder John Shields whose words of encouragement gave strength to us all and gave us greater courage to press our way onward. Then we went to Clavering, meeting Brother D. Perkins, president of Owen Sound District. On to Allensford, where Brother Powell with his auto took us to his home, then to Southampton where meetings were held for two nights.

Port Elgin was next for two nights and by request of Saints returned to Southampton again for eight days.

While there met Elder Grant St. John, enjoying his association while there. And while striving in our weakness to tell the gospel story our laborers were blessed by being permitted to lead two more precious souls into the waters of baptism. On the 25th we had to leave in company with Elder St. John for Owen Sound, where we stayed until the morning of the 30th, then left for the island, arriving there on June 1 to greet Saints. There stayed the first night with Brother and Sister Thomas Charlton, she being the first Latter Day Saint baptized on the island. Then on out to meet with Elder W. R. Smith who was the first elder to be ordained on the island, where we stayed for a week, talking each night in the church. Then out to Sandfield preaching each night for a week, there finding a good live branch of Saints, Elder Arthur Gordon in charge. Then we went back to Manitowaning to meet wife and baby. Went out to The Slash for an all-day grove meeting, meeting Elder R. T. Brown and wife. Stayed there and held meeting each night for a week and baptized five more honest souls, and left others interested.

The time of writing finds us at Sandfield. We find the Saints whole hearted and very kind to us. They have purchased us a horse and buggy to better enable us to reach the different parts of the island. So the good work goes on and God is blessing us in our efforts for good. Ever praying for the advancement of this great work. E. M. ORTON.

From Here and There

Sister Jessie Wells requests the prayers of the Saints that she may be healed and live to raise her children.

Sixty-nine tents have been ordered from the Lamoni reunion committee two weeks before the opening date. Many are privately owned in the community and no doubt a goodly number will be ordered later. A record-breaking attendance is looked for in spite of the higher prices for tents. A number of permanent improvements have been made on the grounds, south of town.

Brother Wallace N. Robinson, owner of Hotel Tulsa, Tulsa, Oklahoma, and of Hotel Baltimore in Kansas City, has been

chosen by Herbert C. Hoover as one of the five members of the national hotel men's conservation commission. Details of the work will require his presence in many cities of the Nation to urge economy and conservation in handling hotel food requirements. He was lately elected president of the American Hotel Protective Association.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NOVA SCOTIA.—At the home of K. Hyatt, president of River Philip Branch, July 14, 3 p. m. F. J. Ebeling presided. All officers of district reported in writing. Bishop's agent, Boyd Johnson, reported \$354 in tithes and offerings received from 15 Saints, all of which was forwarded to the Bishop. Branches, Rover Philip 12, absent 6; South Rawdon 14, absent 9; Williamsdale 17, absent 13. Time and place of next meeting left to president of district. It was voted to disorganize River Philip Branch and unite with Williamsdale, as there were not enough in either to hold a business meeting. Lois Johnson, secretary.

SASKATCHEWAN.—Viceroy, July 7, with district presidency in charge and J. A. Gillen chosen to preside. A condensed report of the labors of the elders, priests, teachers and deacons was read. Branches: Minnesota 83, Zion's Hill 29, Glenn Ellyn 40, Sunnyvale 62, Iowa 83, Weyburn 51, Rabbit Foot Lake 30, Artland 86, Disley 43, Senlac 24. Bishop's agent reported on hand last report \$303.40, receipts \$10,426.35, expenditures \$10,508.65. Officers reelected. New officers: Ida Mae Bergerson member library board, W. F. Jordan member good literature board. Motion prevailed to petition General Conference to divide Saskatchewan District into two districts. Time and place of next conference in July, 1918, left in hands of district presidency. Bertha Cornish, secretary.

SPOKANE.—At Palouse, Washington, June 30. F. D. Omans and L. P. Summers presided, W. W. Fordham, secretary, Oliver Turnbull, assistant. Branch reports: Spokane 304, Gifford 72, Valley 43, Sagle 61, Palouse 32, Leahy 31. Report of tent committee showed balance on hand \$20.95. committee released and funds placed in hands of district treasurer. Bishop's agent, W. W. Fordham, reported receipts of \$1,654.74, expenditures \$1,555. District treasurer \$10.35, paid out \$5.15. District rule 4 was rescinded. The words “Missionary in charge” were stricken from rule 2. Officers elected: S. S. Smith, president; L. P. Summers, vice president; W. W. Fordham, secretary. By request, the name of the Leahy Branch was changed to Mansfield. Next conference in Spokane. W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

Convention Minutes

NORTH DAKOTA.—At Logan, July 5, 1917. Schools reporting were: Lansford, Dunseith, Logan, North Prairie, Cottonwood Lake, Dunn Center, Fargo, Sherwood, Brampton and Straubville. Officers elected: Thomas Leitch, superintendent; Ferd Hammel, assistant superintendent; Gladys Darling, secretary-treasurer; Elmer E. Weddle, home department superintendent; Mrs. Ferd Hammel, cradle roll superintendent; Thomas Leitch, member library board. Next convention at Fargo, time left to district officers. Gladys Darling, secretary.

The Presidency

To the Saints of the Pittsburgh District: Inasmuch as the formation of the Wheeling District out of a part of the former Pittsburgh District has taken the vice president and the treasurer of the Pittsburgh District, I hereby give notice of the appointment of Elder L. F. P. Curry, vice president, and Sister Emma Lockard as treasurer of Pittsburgh District, to act till the convening of the next district conference.

FREDERICK M. SMITH,

President of Church.

July 20, 1917.

The Bishopric

APPOINTMENT OF BISHOP'S AGENT, MINNESOTA DISTRICT

Brother L. A. Gould having indicated to the district conference his desire to be relieved of this work, upon their recommendation we hereby appoint Brother Lester Whiting, of Battle Lake, Minnesota, to act as bishop's agent. This district is large and Brother Whiting may not be able to visit the branches very frequently but we trust that the scattered Saints and those in branches will be faithful in observing the Lord's financial law and will forward their tithes and offerings as the Lord doth bless and prosper. We appreciate the labors of our retiring agent.

BENJ. R. MCGUIRE,
Presiding Bishop.

Conference Notices

Far West at Guilford, Missouri, October 13 and 14. It will not be necessary for the branches to appoint delegates; the people will meet en masse. A large attendance is desired. R. S. Salyards, president.

Reunion Notices

Western Nebraska at North Platte, September 15 to 24. All invited. C. W. Prettyman, president committee.

Religio Graceland Scholarship Fund

By action of its General Convention the Religio society has a Graceland scholarship fund from which loans may be made to worthy students to help defray the expense of their education at Graceland. These loans are made in sums of not to exceed \$60 per year on the student's note, on recommendation of the president of Graceland College. The notes do not bear interest and are payable as soon as possible according to arrangements made at the time the loan is secured.

The Religio now has available for such loans approximately \$1,000 which they would be very glad to have worthy students make use of. Applications for loans should be addressed to Brother George N. Briggs, president of Graceland College, Lamoni, Iowa, and either he or Brother G. S. Trowbridge, President of the Religio, 5032A Devonshire Avenue, Saint Louis, Missouri, will be glad to furnish any additional information regarding the matter.

JAMES W. STOBAUGH,
General Secretary.

INDEPENDENCE, MISSOURI.

Our Departed Ones

Through an oversight, the name of Sister Henry Kemp appeared in this department last week after her maiden name—Study. If our correspondents would put the notices up in the form they appear here it would help us much and prevent such mistakes.

PORTER.—Samuel D. Porter was born May 15, 1866, at Claiborne, Alabama. Baptized June 18, 1911, by A. E. Vancleave. Died May 13, 1917, at his home in Whistler, Alabama. Interment in Wolf Ridge Cemetery. Sermon by A. E. Warr.

CROWLEY.—Octava Crowley was born at Jonesport, Maine, June 2, 1854; baptized June 30, 1897, by Joseph Lakeman. Leaves 3 daughters and five sons, her husband departing this life but a few years ago. She lived a consistent Christian life. Died June 16, 1917. Services from the Saints' church, conducted by E. J. Ebeling. Interment in Greenwood Cemetery.

HATCHER.—Margaret C. O'Neil was born December 3, 1842. Married John Hatcher April 18, 1858. Eleven children were born, 5 sons and 6 daughters, 7 of whom survive. Her husband passed away in 1914. Died at Des Moines, Iowa, March 24, 1917. The body was brought to Lamoni, where she was buried from the residence of her daughter, Mrs. J. P. Haas. Funeral sermon by Heman C. Smith, assisted by E. E. Long.

WILLETS.—Margaret Ann Willets was born February 25, 1867, at Bath, California. Baptized August 14, 1881, at Lucas, Iowa. Married William Willets October 16, 1884. Eight children were born to this union, one girl and 7 boys, all remaining to mourn, in addition to 6 grandchildren and a host of friends. Died July 16, at Moline, Illinois, following

an operation. Was an active church worker and will be greatly missed. Services at the home in Rock Island, 1835 Thirty-second Street, in charge of F. G. Pitt, assisted by E. A. Curtis. Interment in Chippianock Cemetery.

DANIELSON.—Christopher Danielson was born at Arsdan, Norway, January 4, 1835. Came to America with his parents when two years old. Resided in LaSalle County, Illinois, the remainder of his life except three years at Lamoni, Iowa. Married Miss Ann Thompson July 5, 1856. She bore him 9 children, all whom, with their mother, survive. Was ordained a teacher March, 1867, by Z. H. Gurley, sr. Died at Sheridan, Illinois, March 25, 1917. Funeral service from Saints' church, Lamoni. Sermon by Heman C. Smith, assisted by John Smith.

American Explains Germans' Methods of Bagging 'Planes

The Germans have arranged their guns in batteries; and when an enemy plane came within range, the first gun would throw three shells into the air in rapid succession. These were so devised that they would explode at different elevations, liberating different colors in a smoke cloud. Usually one of these would be somewhere near the plane. Thus the Germans had three fixed altitudes in the air and from their smoke test they could instantly determine the altitude of the plane.

A second gun of the battery fires a big high explosive shell, aimed as close to the aeroplane as possible. If it explodes close enough, it will wreck the machine; but the Germans do not really expect to get one even with the second shell. The effect of this explosion is to "dud" the air. It creates air conditions which for a time make it impossible to move in that vicinity.

It is a third gun which gets h'm. Having ascertained the range with the first, and killed the air with the second, a big sharpnel shell is directed from the third gun. If the machine has been fairly caught by the high explosive shell, the six hundred shrapnel balls released by the next generally finish it.—Lieutenant G. T. Cummings in *The American Boy*.

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Helpful Books

HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of *Stepping Stones* and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$1.60

JOSEPH SMITH AND HIS PROGENITORS.—The Martyr's mother, Lucy Smith, wrote this biography. For this reason alone, if for no other, the book must always be intensely interesting. But there are

many other elements entering into its value: its condemnation of polygamy; its true perspective on early history; its sweet maternal intimacy. The church gives it out to the world "for what it is worth," and obviously it is worth a great deal. No. 287, cloth\$1.00

THE MORMON GIRL.—Paula Brown Dykes, a member of the Reorganized Church, who has lived in Utah for years, writes a telling indictment of Brighamist spiritual and carnal methods in this novel. No one can resist the realism of the story. It is so entirely different from the usual anti-"Mormon" work; so sincere and straightforward in its style,

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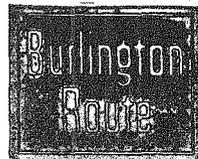
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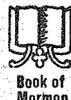
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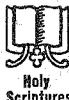
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, August 8, 1917

Number 32

E D I T O R I A L

FRUIT IN ITS SEASON

[Considerable anxiety is expressed from several widely separated localities as to the interpretation of the Word of Wisdom on the use of fruit in its season. We have been giving the matter serious consideration and may give the views of a number of our church people at an early date. However, the following from the pen of our late President Joseph Smith should meet with approval and settle the question. It is from the SAINTS' HERALD for May 23, 1894.—EDITORS.]

We have sometimes been quite amused at being questioned in regard to the lawfulness of eating preserved fruits and vegetables, the questioners contending that according to the Word of Wisdom, no one was justified in eating of either fruit or vegetables that have been dried, preserved in either salt, vinegar, or sugar, as such preserved food would be out of the season.

On this topic we offer:

1. The Word of Wisdom is not given by way of commandment or constraint, and hence any man who may not keep it in accord with the strict letter of it is not for that reason alone adjudged to be a sinner, and guilty of breaking a command "thou shalt" or "thou shalt not."

2. All wholesome herbs were designed of God for the use of man; and every fruit.

Under this rule every plant, the leaves, bark, or root of which may be found beneficial to man, either in health or in sickness, may be used by man lawfully. And those the qualities of which are preserved by drying are in their season while their quality is not impaired by being kept too long. Also under this rule, every fruit may be eaten in its ripened condition from the vine, shrub, plant, or tree, and so long after it is plucked as it may be kept in sound condition, whether the process of keeping may be by saving the fruit in a suitable place until it mildews or molds or rots; or drying, preserving in syrups, boiling in sugar, canning, or in any other way preserving its original flavor and consistency.

The fig of ancient commerce, the date, and other biblical fruits were saved and used after drying. The olive as a fruit, and the oil pressed from it were articles of food and used the year round; and it is perhaps significant that as a rule it is quite difficult to keep fruits in good condition longer than from crop to crop; but it ought to be a settled matter with all Saints that divine economy has so ordered the ways of man that he may learn from the provident bee, ant, bird, and beast all of them that live in the quarters of the earth where there is a succession of seed time and harvest, a season of blooming and a season of ripening, and provide for the time when the earth rests and sleeps by storing up what has been grown in their season of labor.

3. All grain, and all that the vine above, or in the ground bears, has God given to man for food for himself and his beasts of burden and use. This grain may be grown and stored for an indefinite period; and it is just as logical to refuse to eat bread made from grain more than one year old because it is out of season, as it is to refuse to eat the pear, peach, plum, apricot, apple, strawberry, blackberry, currant, gooseberry, or grape after the fruit drops from the tree and is preserved, or canned, upon the plea that it is out of its season.

The germ of life has been preserved in wheat garnered on Egypt's plains nearly two thousand years ago, and placed where it was kept from dampness and the weevil; and who shall say that so long as that wheat retained its qualities it should not be eaten by man if his necessities required.

Meat has been dried and salted to preserve it since man lived on the earth, and corned beef and pickled pork are as much out of season as preserved or canned fruit, or kept grain. But all accept the idea that the bean, the pea, the onion, the potato, the carrot, the parsnip, and all other succulent vegetables, roots, or berries must be gathered, dried, and housed to be eaten in the winter; the fruits both of the vine, shrub, or tree are as much the

subjects of the provident care that provides for the season of cold, snow, and ice as are vegetables, or the grains, and we see no good reason why Saints should not be as sensible in the one as in the other; avoiding either extreme.

We believe in the Word of Wisdom, and in the conclusions of common sense as well.

COSTS IN CHURCH TRIAL

The following extract from a letter raises a point of much interest. It should be noted that in the suggestion it is left to the court to say who shall pay the costs, so that the person who is unable to pay may have, as he should, the full protection of the court. On the other hand, one ought not to be protected in continued wrongdoing, and in forcing the church to a considerable expense, when he is able to bear a share or all of said expenses himself. It is a point worthy of our consideration, and may be taken up by the special committee on the church part of the Rules of Order and Debate.

There is a point of general procedure which is involved in the above matter, and which I have frequently considered during the past year or longer. It is regarding the expense of church trials. In some cases the expense is small and can be easily borne by the branch; in others it is heavy and may work an injustice to the branch or even district, if either has to pay it. I am of the opinion that the difficulty involved in meeting the expense has prevented many a trial which ought to have been held. Ought not some provision be made by the General Conference to meet this defect? For instance, give to the court the power to determine how the expenses shall be met, and by whom.

In cases where members are proven transgressors and are able to pay the costs they should by all that is just and right be required to do so as an essential part of their repentance. It is enough that transgressors should injure the church in its reputation and not that their transgressions should cost the church financial loss in addition, and then by confession be forgiven forthwith. Of course where parties do not repent but go out of the church there is no recourse, and some who do repent are unable to pay and those must be forgiven. But I urge that our court procedure should be revised to give the courts power to place the costs and the branches power to make their payment one of the evidences of repentance of those against whom the costs are charged.

DON'T PLAGIARIZE

A letter from Elder O. R. Miller raises the above point. He says, "Some of our men 'almost' plagiarize in order to get something real attractive over their signatures." He gives an instance in a recent HERALD and then adds: "The part underscored is copied word for word—and the fore part is changed to suit. This is not serious of course, and in fact we are all inclined at times to draw thoughts from the writings of another, but I have a large scrapbook of pointed paragraphs, taken from

current writers and numerous quoted paragraphs appearing in church papers are copied."

He gives several instances. It is unfortunate that we have to watch poetry and prose to catch quoted lines and may often fail even then. Even whole poems have been sent in without proper credit. The HERALD has made a rule of putting in quotation marks all extracts when we do not know the author. When we do know the author, we give credit. We have known some speakers to deliver an address of which scarcely any part was original, and at the most only a few connecting words. Yet it was given and insisted upon as original.

On the other hand, we have learned from experience some ideas have been worked out independently. They may not be entirely new, though some may be new to us, and not copied or quoted. Many times it happens that two or more people have the same ideas about the same time. We have a number of editorials that we have written upon special topics, and then before they could be published, we have found them in some recent magazine or newspaper which has come to our hand after the writing of the editorial. There is nothing remarkable in this, as many students may come to same conclusions from existing conditions. But certainly every writer should be careful to give due credit for quotations made, whether it is only a line of poetry or a part of a sentence.

Quotations should be exact. Too many of our contributors are careless about them. It would seem self-evident that they should be exactly followed, yet articles have been received with ten or more pages of quotations and not one correct. Many times we have not the originals for verification, and in any case it makes much extra and unnecessary work.

S. A. B.

CHICAGO DEDICATION

On July 8, Bishops B. R. McGuire and J. F. Keir dedicated the two churches in Chicago, that on the west side in the forenoon, and the church on the south side at three o'clock in the afternoon. We have received only partial reports so far, but learn that there was the usual musical program, presentation of the key and deed, and the return of the key to the deacon. Also a testimonial was presented to one of the neighbors, Mrs. Steers, for her help and interest while the church was being built.

Bishop McGuire offered the dedicatory prayer on the west side, and Bishop Keir, by them well known and much beloved, preached the dedicatory sermon.

As part of the program a brief history of the branch was prepared and read by Sister Grace E. Johnson, of which we present a summary:

Thirty-eight years ago Columbus Scott, H. A. Stebbins and

William H. Kelley came to Chicago and held cottage meetings. Mark H. Forscutt was sent and a branch organized and meetings held, a hall being rented for this purpose. Uncle Mark continued for several years, being succeeded by the services of T. W. Smith and J. R. Lambert. The branch was disorganized for a time, but again reorganized in 1885, but only one of those, who then belonged, is now living, Sister Elizabeth Cox. Meetings were held in various halls and private homes. Elder F. G. Pitt rendered valuable services through the Columbian Exposition and afterward. Under his administration the work grew, and the young became active financially as well as spiritually.

Services were held at first in the heart of the city, later on the west side, then on the north side, and still later on the south and west side, where the two churches are at present established. Brother J. M. Terry and wife, and Elder F. M. Cooper and wife rendered valuable services from time to time. F. M. Sheehy, M. H. Bond, and W. A. McDowell are mentioned as doing valued missionary service.

At last a chapel was located on Holman Street, during the administration of Elder Arthur Allen. This place was later sold and the present edifice erected. It has meant a struggle on the part of the branch, but they rejoice in its completion. J. A. Tanner and David Dowker have administered in late years.

This history, it will be noted, includes also the south side branch in part. We have no special data on the south side, except that the services were in charge of the Presiding Bishopric.

QUESTIONS AND ANSWERS

A number of questions are sent in for our consideration, raising some interesting points. Some of them and the answers thereto have been copied and will be published from time to time under the above heading for such value as they may have to our readers.

Question. If a husband or wife becomes insane and is placed in the asylum and there pronounced incurable, and the spouse has been granted a divorce by the State courts, would the church approve of a remarriage to another companion by the spouse, who is sane?

Answer. The church has had no legislation on this question in the General Conference, so far as we are aware. The constitutional law of the church would seem to be quite clear as stated in the Bible, and only recognizes one cause as justifying such a separation and remarriage, and that is marital infidelity. In some ways it might seem hard to forbid a mother with many small children to care for, but we know several who have cared for their children and raised them successfully and after many years the husband was released from the asylum. Some cases thought to be incurable will recover. In some cases it may be justifiable to permit a remarriage. The question must, however, be approached with the utmost care, and a general rule other than the above is, hardly possible.

Question. What is a seer?

Answer. Literally the word is related to "see." The early Hebrew word appears to have had a similar significance. It has sometimes been used in connection with prophet. We use it to-day in the phrase prophet, seer and revelator. The one who is the prophet to the church is also the seer of the church. The Book of Mormon connects it with the use of the Urim and Thummim, but it is not certain that the possession of the Urim and Thummim is prerequisite to a seer. He who possesses and uses this instrument was called a seer in ancient times. (Mosiah 5:74; 12:21.) From the Bible 1 Samuel 9:9 is often quoted to show that a seer is the same as a prophet: "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a prophet was beforetime called a seer." However, there may be many prophets as there were in ancient Israel. (1 Samuel 10:10; 19:20; 2 Kings 2:3, 5, 7; Numbers 11:29.) There also were prophets in the Christian church as shown in the New Testament (Ephesians 4:11; 1 Corinthians 12:28; 14:29). While he who is a seer to the church is also the prophet to the church.

The fact appears to be that the actual knowledge of the Urim and Thummim has been lost, so that there are two or three different views in regard to what the Urim and Thummim really is. Some have held that it referred to the three rows of stones on the breastplate and that these were marked with Hebrew letters and the message signified by the shining of certain letters. Others have thought that the message was delivered by an audible voice. Certain passages of the Old Testament would seem to contradict the above view in the minds of some critics. (Leviticus 8:8; Exodus 28:30; 28:17, 21; 39:10.) Hence they take the position that there were two stones that were carried in a pocket of the breastplate. And some have thought that these stones were shaped like little images. The Book of Mormon is quite clear on this point and so is modern revelation, as they declare the Urim and Thummim to be two stones in bows, and the seer looks through them and receives the message. It may be noted here, that one may receive revelation without the Urim and Thummim.

Question. What is the difference between a seer and a prophet?

Answer. 1 Samuel 9:9 has already been quoted. Literally one means a man who sees things. The other one who foretells the future. Perhaps it may be safer for us to limit the first to the use of the Urim and Thummim, though there appears to be no definite statement aside from those we have already given. In Israel only the high priest could use the Urim and Thummim, while there were many prophets. (Mosiah 5:74; 12:21.)

THE LYNN CASE

Question. Which is the higher in authority?

Answer. "And the king said that a seer is greater than a prophet. And Ammon said that a seer is a revelator, and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which have past, and also of things which are to come."—Mosiah 5:76, 77, 78.

Question. Is the seer the only one permitted to use the Urim and Thummim?

Answer. Evidently from the above statements the one who uses the Urim and Thummim is a seer.

Question. Is a seer supposed to know things in general as well as spiritual, or was the instance of Samuel telling Saul in regard to his animals a special occasion?

Answer. A vision may give an answer or a dream may give the answer as well as the use of the Urim and Thummim. A seer or a prophet knows what other men know, through what he may have gained by study. He also knows what the Spirit of God reveals to him and the Spirit of God may reveal matters of general importance, as well as the spiritual. The promise of the Spirit of God goes beyond the man who may be called a prophet, seer and revelator to the church. "Your young men shall see visions and your old men shall dream dreams." The promise of the Spirit of God is general, and ministers of God have at times this definite direction for their work by which the secrets of the present life are revealed. In fact, if we are striving to do our duty, the Spirit of God will inspire and direct, as is needed. But the gift of God is not to be used for personal profit. Neither a seer or prophet makes it his special business to find lost articles.

Question. Is a seer always a prophet, but a prophet not always a seer?

Answer. A prophet is not always a seer in the sense at least of using the Urim and Thummim. A seer is evidently a prophet. (Mosiah 5:78.) Bible commentators would refer to 1 Samuel 9:9 and would emphasize that a seer is a prophet and vice versa. We have attempted to interpret it by the light of all we can bring to bear upon the subject. This means that he who is the prophet of the church is the seer, and those who were previously called seer are now called the prophet. But there may be many prophets who may not be seers. Both are divine and it is indeed not possible that we should limit the working of the Spirit of God if we would, and we would not.

When the city clerk of Lynn, Massachusetts, refused to record the marriage of Ernest M. Norton and Miss Vida Lakeman, performed by Frederick M. Blanchard, of our church, last March, he perhaps little realized the effect his conduct would have. He reported the matter to some of the newspapers, and the news went out to the world that marriages by representatives of our church were not legal.

Legal advice was sought and the case presented to the supreme judicial court, Judge Loring presiding, on June 29. Mr. Robert W. Nason had charge of our case. After a brief hearing, and without argument by the defendants, a writ of mandamus was issued, by which the city clerk was ordered to record the marriage as performed by Brother Blanchard. The newspapers as freely referred to the favorable decision as they did to the initial incident and from a few of the many we reproduce the following extracts:

A grandson of Joseph Smith [Israel A. Smith], founder of the Mormon faith, was in Supreme Court yesterday ready to testify regarding polygamy, for [one of] the apostles of the Reorganized Church of Jesus Christ of Latter Day Saints, [was] present to prove their church was against polygamous marriages.

Mr. Smith was not called because Ulysses W. Greene, of Somerville, one of the twelve apostles of the church, succeeded in convincing the court that marriages performed by clergymen of the faith were bonafide.

The matter came before the court on a petition of the Reverend Fred W. Blanchard of Lynn, that a mandamus issued to compel Joseph W. Attwill, city clerk of Lynn and brother of the attorney general of the Commonwealth to record a certificate of the marriage of Ernest M. Norton and Vida E. Lakeman.

Mr. Attwill after consulting with the office of the secretary of the Commonwealth, refused to receive it on the ground that Mr. Blanchard was not an ordained minister of the gospel.

After hearing Apostle Greene, Judge Loring reached an agreement between the attorneys in favor of the church.—*Boston Journal*, June 6, 1917.

The Reorganized Church of Jesus Christ of Latter Day Saints is a recognized religious body in this Commonwealth, and, therefore, marriages performed by its ministers must be recorded when certificates of marriage are presented to city or town clerks for the official records.

This question was determined to-day by Judge Loring of the Supreme Judicial Court.

Reverend Frederick W. Blanchard of East Lynn raised the issue involved in a petition filed by him against Joseph W. Attwill, city clerk of Lynn, for a writ of mandamus to compel the respondent to record a marriage solemnized by him. Mr. Blanchard declared that the city clerk refused to record the marriage because he was not a minister of the gospel ordained according to the usages of his denomination within the meaning of Section 32, Chapter 151, Revised Laws.—*Boston Transcript*, June 29, 1917.

The Reorganized Church of Jesus Christ of Latter Day Saints is a recognized religious body in this Commonwealth, and, therefore, marriages performed by its ministers must

(Continued on page 765.)

"When greatness is thrust upon a man he loses his individuality."

ORIGINAL ARTICLES

TO LIVE IS CHRIST

(Sermon by John W. Rushton preached at the General Conference, Lamoni, Iowa, Easter Sunday, April 8, 1917.)

The lesson was from Paul's letter to the Romans, chapter 1, verses 1 to 21. The text: "For me to live is Christ, and to die is gain."—Philippians 1: 21.

It is, of course, a very great pleasure to be with you this afternoon, and I should be ungrateful indeed if the privilege was not appreciated and also the honor of this particular position. But I assure you of the sense of inadequacy and unfitness for the task which I assume, that is burdening me; coming up as I do from the regions of what with appropriateness I may call, ecclesiastical machinery, to be for the moment a watchman on the tower. You will believe me, that when I tried to snatch a few minutes of quiet and relaxation to steady my nerves and focus my vision, it seemed as though I looked out upon the wild waste of the Atlantic Ocean; and thoughts, ideas and passions would loom up and sweep in like restless billows. As they surged against the granite limitations of my mind and burst into clouds of spray I selected from out of the inchoate mass both the lesson and the text, as they have more or less impressed me for some time.

In the lesson there is placed before us what we might call the background of our particular religious work, ethics and ideals. The text is suggestive of the conditions as well as the day under which and on which we meet, as well as the occasion of our general gathering: "To me to live is Christ and to die is gain," is distinctively Christian. There have been philosophies and peoples who believed in glorifying death by suicidal processes, and others who have developed heroisms and crusades for the establishment of principles and the exaltation of persons; but in this Pauline phrase so characteristic in its combination of the utmost extremes, there is in a single sentence the union of humanity's worst and most tragic sorrow with the highest and holiest we have ever conceived of in life.

To me, life is Christ—not Paul, not, "me," and therefore death is gain. Probably in Bascom's phrasing of this text the innermost meaning is made concrete: "It cannot be gain to die until it is Christ to live." The obvious deduction is clear, that whatever may be the passion, the ethic, the ideal of a man in life, and his activities, in the nature of things is the actual value of that man to society, and the event of life or death is a mere

incident, the value of which is found in the soul's passion, ethic and motivation of the act and the ideal, all of which are the factors in the equation of life. In the light of this we are at once lifted above the noise of ecclesiastical machinery and lose the smell of oil and waste with all the fretfulness consequent thereto in the new atmosphere of soul melody, fragrant with the heroism of love.

GOD IMMANENT AND PRESENT

It is under this feeling we are moving into a new world of thought and achievement as a church, and we see the new avenues of endeavor opening before us and can realize the tapping of fountains of energy within ourselves. This is suggestive that our work is becoming more of grace and less of mechanics. If I am not mistaken, these symptoms are being discovered in the conference activities already. Men and women are not seeking seclusion and isolation as necessary in their quest for God, nor are they depending on the externalities of institutionalism and ritual for holiness, but we are being directed more and more to the unsuspected possibilities which lie within our own hearts and nestle within the secret chambers of our own consciousness. We appreciate the saying of the sage who centuries ago advised us that if we cannot find God within the confines of our own heart it is useless to leave the place where we are in the hope of finding the God who is far away and abroad.

The book of Proverbs has a suggestive though rather rude saying upon which I have been thinking very much in the past. It is this: "A fool's eyes are in the ends of the earth." And I wonder how many Christian people are qualifying for such classification because apparently they are insensible to the provinces of the immediate and present, which are being woefully neglected, and they live in reverie, contemplating the glories of the far-away horizon, looking there for coming deliverance and glory.

"For me to live is Christ and to die is gain."

NO SHORT CUTS TO RIGHT AND TRUTH

We have reached a condition to-day when most of us feel the remarkable crisis which is upon us in the church as well as in the world. The age in which we live characterized by interchange, interrelationships and interdependencies is developing a transmutation of values. We begin to appreciate not only the need of doing things or of being something ourselves, but we must develop the philosophy of being and doing, in which there shall be defined and related causes and purposes, and the thing that

is done shall be justified not in the end hoped for alone, but also and indeed much more so, in the reaction of others to our being and doing. In our religion it is necessary that we supply an intellectual foundation to our faith. The time is here when we cannot successfully develop the Christian ideals in the realm of theological devices, and learn that there are no short cuts to desired ends, and the philosophy of Christ is not a sort of legerdemain by which attractive results can be reached without proper work and expense. If religion is real it is a science, and therefore, a reasonable process which correlates effects and causes with all the unerring and even deadly accuracy of chemical phenomena. Therefore the to-morrows are in the womb of to-day, as the to-day is the child of the preceding yesterdays. We must believe that the Bible quotation is not only a copy-book maxim, but a cardinal crystallization of actual experience and history.

"WHATSOEVER A MAN SOWS THAT SHALL HE REAP"

As a church if we shall lift our eyes from the confines of immediacy and indulge in the dreams and visions of the future, hoping for the city which is to come down out of heaven, in which shall reside the glory of God, we still must not forget that there is more than bricks and mortar, stone and wood, and a temple with golden towers and glittering minarets. For the author of the lesson and text in this service insists, "Ye are the temple of God," and the apocalyptic writer closes by announcing the climax: "Behold the tabernacle of God is with man." The future is involved in the present and heaven is in earth as God is in man.

It is interesting to note that the concrete lesson suggested in our Bible which grows more and more as the inspiration of God marches majestically along the highway of human evolution is this—the very foe attacking us constantly, which we deplore as the root of the world's misery—sin—is the result of this very thing—the desire to avail oneself of the fascinating short cut to a desired end. The traditional first sin was in the surrender of that which alone is the key of knowledge and the foundation of the empire of mind, the will to obey constituted law by which only can results be legitimately and therefore beneficially obtained. The long valley of woe, grief and tragedy through which their posterity has been doomed to travel is the result not of the mechanical act of disobedience but rather because we decline the "quest of truth," meaning toil, sacrifice and death in order that we may snatch greedily the inviting offer of the reward.

This is the sin which lies at the root of our devolutions and follies. How we are endangering the manifest purpose of God by seeking to avoid the road along which we must travel to appreciation,

grasp and application of the truth. This is the essence of the great economic sins, which warp our commercial, industrial and social life and develop the moral obliquities deforming our modern civilization. This it is which generates the ambitions and passions of rulers, making possible the dreadful wars baptizing the lands with blood and plunging generations into the night of sorrow and debt. This is the same sin which aberates the vision of the modern so-called evangelical school, the offer of theological short cuts to divine grace and the kingdom of heaven. And is it not the same sin which lies lurking in the shadowy places of our own church life, when the anxiety to secure the prophetic Zion is offered on any other than the foundation of life, which in motive, method and purpose is devoted to the glory of God in the highest and noblest service to man of which we are capable?

THE QUEST FOR TRUTH

There is an incident related in Grecian mythology of a certain man who prayed the gods of his race to grant him the truth. Surely a laudable desire. A messenger from Zeus came to him and said, "I am sent to offer you two things and you may take which you please; one is, you may have the truth, the other is you may have the quest for the truth. Which will you choose? The suppliant pleaded for time to think, and at the conclusion of his meditation said, "I will take the quest for the truth."

May I not suggest to you without being charged with heresy or theological delinquency, that making the desire for a revelation at our annual conferences and measuring the success of such gatherings by what we may call spiritual novelties, we are in danger of attempting to secure the desired end, which is the truth, by short cuts and ecclesiastical devices? Is not this also a fault which underlies the many criticisms of the day among us, and unfortunately being multiplied? "What did you think of the sermon to-day?" "What did you think of the prayer service this afternoon?" "Why, I don't know, things do not seem to be right; there was not the old-time Spirit, we had no tongues nor was there any prophecy." Oh Lord, how degenerate we are.

SPIRITUAL GIFTS

Do we pause in our spiritual exercises to inquire what is the purpose and value of these phenomena? Is it not true that unless we do understand the purpose and value of them that they are useless and may be harmful? If a man does not understand what is the value of a dollar bill then a shower of them would be a waste of munificence and generosity. The value of a thing is not altogether in its intrinsic qualities but in the use to which it is put by the possessor. Our trouble in church life to-day is not that the golden highway of divine ap-

proach is being closed to the soul of man, but rather in the barren wastes of our own spiritual and mental indifference and apathy. Instead of waiting for God and relying upon the spiritual kindergarten and the mechanistic interpretation of religion, we should recognize that God waits for us to accept the invitation extended through all the holy prophets and apostles to enter into communion with the supreme and controlling intelligence of the universe whose message of love is audible to all who listen with reverent and patient waiting.

What is the Christian gospel? I mean what is its essence and what the sources of its power? What should be the distinctive qualities resulting from an application of the Christian ethic?

The sufficient answer to these questions I think is found in Paul's letter to the Romans, chapter one and verses 16 and 17. The gospel or message of Christ analyzed is this: The power of God can save. That power to save is allied with what is right. Any who will have faith in that right becomes allied with God and is therefore safe.

WHAT IS FAITH?

This faith which is the elementary principle of religion and is the foundation of the dreams, visions, hopes and aspirations from which all progress comes—how should this be interpreted? The letter to the Hebrews gives us a useful answer and as translated by Doctor Weymouth in the Modern Testament it is this: "Faith is the well-grounded assurance of that for which we hope, the conviction of that reality of things as yet unseen."

A closer observation will justify the phrasing of a modern philosopher in the following terminology: "Faith is that which may be reasonably inferred from accepted truth."

No one could be justified in believing a contradiction of what we know is truth. That truth becomes the foundation of his faith. The truth is the result of his own experience for truth is the knowledge of the eternal reality of things, and this knowledge is the result of experience. From this source faith flows and may be reinforced by the majestic powers of the imagination and reason. But no matter how antiquated, imposing the vestments or awe-inspiring the authority which contradicts the truth, it cannot be indorsed by faith. In one of Doctor G. Stanley Hall's volumes on Educational Problems he says: "There can be no moral progress unless we have faith that the eternal powers are on the side of right." Another quotation from the same author extends this principle to the philosophy of history: "History is the great judge and vindicator of the ways of God to man."

To "vindicate" means "to authoritatively declare to be right." As we watch the progressive march

of the race from the low-lying plains of ignorance and superstition to the heights of our present possession and look forward into the promised land of immortality in the light of that past and present, it is indisputable that the law of the survival of the fittest has and still is gradually but surely obliterating those things which are untrue, and glorifying with imperial mien those things which in human experience have been proved true, even though once "despised and rejected of men."

ETERNAL POWERS ON THE SIDE OF RIGHT

My dear friends, is it not this faith in the reality of the unseen things, that God is on the side of the right, that sustains us? At times the object of faith is vague, and many times inarticulate, as some of us are in our attempts to express that faith; and to many it is abstract rather than concrete, yet because it is true some leave home and become exiles in its advocacy, others decline the invitation to social repose or the alluring eclat of society's pleasure and prefer the association of the sons of toil, believing in the work everywhere spoken evil of because the righteousness of God is enshrined and therefore God with the eternal powers insures the triumph in the vast to-morrow.

Is not this the reasonable inference from accepted truth? And is not this same principle contained in the exalted language of the Old Testament: "Not by might nor by power but by my Spirit, saith the Lord"? Whether it is the mailed fist of enthroned monarchs or the callous selfishness of the privileged classes taking advantage of their material supremacy or the truculent brutality of ignorance seeking to enforce its stubborn will or acquire its capricious desires, as God lives and as sure as to-morrow's sun will melt the snow of to-day, just so surely will these things fail. Blood and iron cannot be the foundation of the kingdom of God, the dynamic force of which is love and has for its moral principle righteousness. If we shall be true to the logic of history, inasmuch as history has shown us that the ways of God alone are right, then everything which is unlike God is doomed to eternal defeat. In successive waves we have seen the eloquence, art and splendid power of Babylon, Egypt, Greece and Rome come and go; great and glorious as long as they were true to what was right and just, but when the quest for truth was forsaken for the short cuts to ease and pleasure they went down in humiliation and now their names are only memories on the pages of history. So it is with churches, parties and men—none may leave the quest for the right and become the victims of the anæsthesia of pleasure and indulgence without being damned already.

Looking again at the lesson: "I am not ashamed

of the gospel of Christ; it is the power of God unto salvation"—both the Jew and the Greek. These two nations, the one representative of the highest and most glorious culture which the pre-Christian world had known and the other representative of the best which the monotheistic religion had given in ritual and morality; to these the apostle insists that God—personified goodness—must be the saving power. This is the first principle of Christ's message.

SALVATION NOT IN LOCALITY BUT IN THE WILL

If I am not mistaken in my definition, salvation does not consist in geographical changes, nor environmental conditioning, nor in chronological programs, but rather in the language of a Wesleyan hymn:

Breathe on me, breath of life,
Fill me with life anew.
That I may love what thou dost love
And do as thou wouldst do.

No man, it matters not what his ecclesiastical standing may be, nor how expert in his knowledge of causes and effects, and he may be moral and a strict observer of the laws of etiquette and good breeding; but, unless he loves what God loves and hates what God hates he is unsaved. If a man's acceptance of the gospel does not involve this love of what God loves and hatred of what God hates the gospel process of instruction has not been completed, if it has even begun. How identically Paul and the eminent psychologist of to-day seem to be related in their ideas! The gospel is the power of God to save, which power is allied with divine righteousness and an increasing faith in the right increases that salvation. This is the Pauline analysis. Our progress depends upon our faith in the principle that the eternal powers are always on the side of that which is right, is the conclusion of the other.

As this vision becomes focused and defined, we are led to see that while to religion we owe the unspeakable debt of gratitude for its mighty uplift and strong urge towards better and higher things yet it is also true, paradoxical as it may appear, that what we sometimes call religion has been the most unrelenting opponent to morality, righteousness, and the passions which make for improvement in the history of the race. That is because a study of comparative religion shows that nearly always and exclusively when the emotional has been appealed to in the experience of man, he has been led to surrender to his feelings without using his reason in analysis. Even now it is the common basis of evangelical effort to build up a new order here and hereafter by the play upon emotions rather than the direct appeal to the reason and conscience. Until we shall make religion mean therefore the reve-

lation of the eternal right and devote life to the securing of justice and virtue there will always be the menace of religion itself to the great fulfillment of Christ's work—the realization of the kingdom of God.

As a distinctive sect we have realized the beauty of Paul's graduation which will characterize the judgment of God beginning with the celestial glory and coming down to the different glories typified by the stars, "and as one star differs from another star in glory, so also is the resurrection of the dead." This graduation can only be secured by God's regard to the moral worth and the identification of the life with what he declares is right, and simply because he is omnipotent, everything which is not harmonious with himself is doomed to obliteration. The judgment will not be concerned with what a man can believe, because our capacity to believe is limited. We can only believe according to the quantity and quality of the evidence marshaled, and then again this is subject to the individual capacity to evaluate and appreciate such evidence. The salvation for which we long as individuals and as a church has an ethical foundation and the three preliminaries are: first, to have the righteousness, which is of God; secondly to be faithful to that even unto death; and thirdly the power of God is always with the right.

TO LIVE IS CHRIST

As the echoes of the closing song from the adjoining congregation reminds us of the close of the service, let us consider briefly the text in relation to this background. "For to me to live is Christ, and to die is gain." It can only be gain to that one who has made it his business to live Christ. Of course this does not merely mean the historic person called Jesus Christ, but rather the principle for which he stands and of which he is the incarnation. It has been said that a woman's religion is devotion to a person and a man's is devotion to principle. Lecky's brilliant sarcasm in his famous work may possibly be lurking in this reference, but I do not think so. It is generally true that woman loves the concrete rather than the abstract and she has established her devotion to Christ and the church in many remarkable ways. Be that as it may, it is true that Christ is the personification of the divine principle, which includes love and truth.

It is not sufficient to believe in the person of Jesus and be able to say: I believe in God the Father Almighty, maker of heaven and earth, and in his Son Jesus Christ, born of the virgin Mary, who suffered under Pontius Pilate, was crucified, dead and buried and on the third day rose again. No, faith besides being the inference from the accepted truth must be made the program of life. Religion

is only a potential value until it becomes kinetic in living activities. To me to live must be identification of my life with all that is involved therein with Christ, the Christ of love and truth. It does not matter whether you believe in the immaculate conception, and that he was heralded into the world by a cohort of angels and all through his wonderful life was demonstrating the power of God in the miraculous, and finally died upon Calvary. It may be hard to believe that on the first Easter Sunday morning he was raised from the dead in power and glory. These are "stage properties" compared with the stupendous and essential facts of which forevermore he is the world's only genuine symbol. Christ the leader of men is the revealer of truth, of the righteousness of God, and in the sacrificial service of love lifted man up to intimacy with the divine and filled all earth with heaven. These are the essential facts of Christ. And while we may be bewildered with the intricacies of Christology we can all appreciate Christ as the humanized expression of God in truth, love and redemption, and as we identify ourselves with these facts and make Christ the center of our lives, "behold the kingdom of God is within you."

THE STAFF

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Music and the Congregation

In August, 1862, the great armies of the North and of the South lay encamped on opposite banks of the Rappahannock River. It was a Sunday afternoon, and in those days even armies could observe the good Sabbath of rest. The thousands of men were lying around, quiet and glad for a day of peace and repose. And then a regimental band in the southern camp began to play: "Maryland, my Maryland." The music was heard on the other side of the river and a northern band took up the challenge. With the close of the last note they played back, "My country tis of thee" as an answer. Again the southern band began to play: it was the "Bonnie blue flag of the southland." The band of the North echoed again: "The star spangled banner." Thousands of men in blue and in gray were listening. Next came the liveliest and best loved of all southern airs, "Dixie," and the no less typical response of the North in "Battle hymn of the republic." Once more the southern band played, but this time it was not a song of war. It was "Home, sweet home." There was a pause, and then from the northern bank of the Rappahannock came back the echo, "Home, sweet home."

There is a sentiment in the human heart that is dearer than party or race or creed, and music as nothing else can, searches it out and makes the heart right.

Music is the common language of the race. It speaks the human heart, and knows no nationality, no class, no creed. It asks only sympathy and understanding, and it will minister to rich or poor. It is the highest, the truest, the most pleasurable form of all art, and so is best fitted for the service of the church.

Some one has said that "within the path of duty, lie all

the good things of life." I like that. I like to believe that the things worth while, the things beautiful, the things pleasurable, are found in one group; and that to be good does not mean to be narrow and ascetic, nor that to enjoy life means an abandonment to sin. I like to believe that within the circle of our church are to be found every true and rich gift, and that to be a Latter Day Saint is to be *alive!*

That is the first message that is brought to me from the choir loft: That the service of God is not a thing apart from life, but is life itself: that every natural gift with which we are endowed is quickened by the religious impulse, and by the magic touch of faith, common things are made sublime.

Music is the common language of the race. It speaks the human heart and knows no nationality, no class, no creed. It asks only sympathy and understanding, and it will minister to rich and poor. It is the highest, the truest, the most pleasurable form of all art, and so is best fitted for the service of the church.

In olden times men brought gifts of myrrh and incense and fine stones and laid them on the altar. Our ideal of giving has changed now—we bring to the altar a trained voice, a skilled hand, an artistic eye, and our incense is the sweet consciousness of service in making men happy; and our fine gems the deeds of good we do.

That is the message that music brings, indirectly, to a waiting congregation. It links our church and our best endowments together, and teaches us that God is not only all-good, but that he is all-beautiful, and that there is true pleasure in following in his ways. Idealistic? Perhaps, but the results are just the same.

The direct influence of special music on the congregation is very marked. Nothing affects the emotions so profoundly as music. The moods are at its instant command, and to make a man gay or meditative is but the change of key and time.

That is music's direct part in the service of the church. The congregation, a thousand separate individuals, with a thousand varying thoughts, are fused into one expectant body by the music of the organ and the choir. The transition is quiet, but it should be complete, and will be if the members will only allow its magic spell to reach them.

The service is a ritual in itself. First the organ with its deep, full tones—powerful, impressive, dignified, calling all to quit their thoughts of self, and join in worship of their Maker. Then the hymn in which the congregation enters with sober thoughts. It is as a confessional in which they sing to God their faults and their sorrows. It is truly a pouring forth of the heart, an expression of the pent-up emotions of a week of stress and too often of sin.

With the hush of the last words, in the subdued quiet, comes the prayer, as of a high priest who meditates for his people. It is the translating of their emotions into words, words that ascend to God as from one soul intensified one thousand times over! The prayer is heard, the answer is distilled like dew from heaven into every heart.

The hymn that swells forth now is a hymn of praise, of joyfulness, of thanksgiving to a God who is so gracious to receive and so gentle to forgive. It is sung with hearts full to the overflowing, and with thoughts subdued by the sacred Presence.

As the congregation settles back to its place, the choir or soloist, it matters not so much, takes up the service. It is the answer to the prayer and to the praise. Whether it be a gloria to the Father sung with intense emotion or a quiet song of promise and of hope, it comes to the waiting people as a gift and a seal to their blessing.

We have no ritual we say; but this is ritual enough. It is the world-old ritual of penitence, of acceptance, and of praise before the Father. Our music can mean this and more. We can sing into it whatever our hearts are capable of feeling.

A. E. MCKIM.

(Read at musical institute, Independence, Missouri, Sunday afternoon, April 9, 1916.)

Introducing the Chorus

(Address by Elder J. August Koehler, at the convention chorus, Philadelphia, Pennsylvania, November 19.)

This assemblage is one of the evidences that music plays a big part in drawing men together into pleasant relations. There is, perhaps, no factor that plays a larger part, in times of warfare, in giving courage to the faint-hearted and resolution to the weak.

Music is indispensable to human happiness; and whether consciously or otherwise this necessity has led the church everywhere to make music a regular part of its service.

Not only are the functions of the church sweetened by the service of song, but the natural thirst of the soul for music has led us to invent ways of giving the best grades of music a regular place in our homes.

We are here to-night to enjoy the fruits of many hours of persistent toil—of labor sweetened by the anticipation of its natural and inevitable fruits. And we do not doubt that the director of this event, Brother Albert N. Hoxie, who, with these soloists, and the members of this choir and orchestra, are to-night rendering such magnificent and appreciated service, will rejoice with us while we eat the fruit of their efforts.

We are glad that there are in the world men who have high ideals, men who have a vision of what may be accomplished through the instrumentality of song; and I am sure that this massing of talent in no small way tells us that there is some one connected with *this* function who has a vision, too.

Every real musician takes delight in acquiring a correct technique. And it is necessary that musicians should become skillful in the art of music; but the purpose of the efforts that have been made in developing this chorus and this orchestra were not so much to develop a correct technique as they were to inspire higher ideals in the lives of those who perform and those who hear. The technique is the means; the refined soul is the end. The service of music, like all other service, becomes effective only when it is the message of a soul animated with a desire to do good.

We see then, what refining power there is in music. And this influence manifests itself not only in the actual service of song, but its refining effects are seen in the activities of every-day life.

"Music cheers the darkest day;
It brings the brightest morrow."

"What the dew is to the flower,
To the soul is singing."

All have realized something of this kind. And too, we have heard the confessions of those who have been engaged in the service of song in the house of the Lord; their testimony is that their acquaintance with the masters has very much modified their tastes. Ragtime has lost its charms. They seek now for companions such as Handel, Mendelssohn, Beethoven, and Hayden. Here, too, a person is known by the company he keeps.

Now, whatever some may think of the efforts that are

being made in this place; whatever the motive that may be ascribed to this choral and orchestral work, we submit to you that the personal sacrifices that are being made, the sacrifices in time, in money, and in personal ambition and liberty are proof of godly intentions, and must challenge the admiration and call forth the commendation of all who know the character and extent of these sacrifices.

I need not tell you that these efforts are going to succeed: They have already succeeded. We wait only for the greater successes that the future holds in store. And we want the people of this community to have the benefits and the pleasures and the satisfaction that this kind of service offers to them.

It is on such grounds that we have asked and have received the moral support of many who appreciate service. You probably will never know who the individuals are who are giving themselves over in such rich measure for your good.

Only a few weeks have passed by since notices of an intention to organize an orchestra were sent out. Only a few weeks have been devoted to practice, and yet, we see this magnificent result, this vast array of talent.

If this *limited* effort has been so richly rewarded, what must be the outcome of a persistent and united effort to promote such an enterprise? The people in this part of Philadelphia have before them an opportunity to develop some of the biggest things Philadelphia has seen.

You need not be surprised if you are apprised that in the rendition of "The Elijah" this coming spring we will have an assemblage of talent, compared to which what you see to-night is but a nucleus.

This orchestra has been just born. It is in its infancy. In its manhood it is going to "speak out" in a way that thousands of people in this city are going to *know* about it. It already has many friends; and under such fostering care as it has been receiving and will receive, it must develop until it attains unto the full vigor of an accomplished organization.

I need not tell you about this choir. You have already become intimately acquainted with its work. All we need to say is that its efforts will not be relaxed; this is an assemblage of enthusiasts, and of consecrated servants; and while some of you may have thought that it has attained the zenith of its power, we are sure that the productions of the near future will greatly modify your conclusions. They are going on to higher altitudes.

One thing only we have to regret on this occasion; that is that the real "Mr. Hoxie" is not in action. Mr. Hoxie sustains a temporary injury due to an accident that occurred in New York a short time ago. But it will be only a little while, we hope and pray, before the *real* "Hoxie" will be swinging the baton again.

A word about finances. We have been severely criticized because we have refused to pass the hat on occasions of this kind. People have said that it is not right to deny them the privilege of giving financial support to such laudable undertakings. But this refusal on our part has been prompted only by a desire to prevent any selfish motives from creeping into our efforts. We are interested in the good we may do, not in the money we can collect.

However, whoever feels that he wants to express his appreciation of this evening's service by making an offering, may place his contribution in the box on the wall by the door.

We are delighted to welcome you to this performance. This is a church building, as you know, and its use has been freely given to functions of a kind that serve the higher interests of society. Regular church services are held here, and your presence is just as welcome at the regular services

of the church as at these special functions. We take this opportunity to extend any visiting friends an invitation to share with us the inestimable benefits that come from church associations.

Flint, Michigan, Choir

Just a few lines to let you know we are alive to our opportunities, and trying to do our "bit" in the general choir and orchestra movement. Our choir of fifty members all working together for the advancement of the work, stand united in every effort along this line. This spirit of unity existing is the reason for our success in rendering the musical numbers selected for our services.

On Sunday evening, July 1, we rendered the sacred cantata "Esther," assisted by the orchestra. The church was too small to hold the appreciative audience and at their request it was repeated the following Sunday.

At 7:45 the choir was in its place. At the request of the writer the audience joined in singing "America."

The exercises were turned over to our able choir director, Mrs. Zella Blasdell Harder, who had the program in charge. The numbers rendered before the cantata were: violin solo, (a) Reverie, by Vienxtemps; (b) Rondino by Kreisler, by Eugene Everhart. Two readings by Beatrice McKinzie, followed by a descriptive reading of the cantata by Mrs. Etta Campbell Youngs.

The soloists were: Mrs. Myrtle Hutchins Holden, Esther; M. Glen Sager, king; Mr. Silas C. Robertson, Haman; Mr. Arthur Du Rose, Mordecai; Mrs. Paul Belleisle, Zeresh; Mrs. Ruth Wilcox, prophetess; Mr. Fred Rauh, Hagai; D. S. McNamara, beggar; Miss Beth Burns, pianist.

A silver offering was asked for at the close, which will be used to buy music. We are planning on getting the music along the line of the general movement, also the cantata "Elijah." This being our first attempt at anything like this, the feeling of timidity and "stage fright" is very well worn off.

We are trying hard to hold high the standards of music in this city. Judging from those not members of the church we are close to the leading choir of the city. At the musicals rendered in the city our people are often asked to assist.

The orchestra leader, Mr. Eugene Everhart, is interesting many, who are taking up the study of different instruments with the object of some day having a concert orchestra to assist in the church services. Already he has the foundation of ten pieces and more coming in from time to time.

MATTHEW W. LISTON.

FLINT, MICHIGAN, 306 Eighth Avenue West.

SAVE THE FATS.—We are the world's greatest fat wasters. Fat is food. Butter is essential for the growth and health of children. Use butter on the table as usual, but not in cooking. Other fats are as good. Reduce use of fried foods. Soap contains fats. Do not waste it. Make your own washing soap at home out of the saved fats.

Use one-third ounce less per day of animal fat and 375,000 tons will be saved yearly.

SAVE THE SUGAR.—Sugar is scarcer. We use to-day three times as much per person as our allies. So there may be enough for all at reasonable price, use less candy and sweet drinks. Do not stint sugar in putting up fruit and jams. They will save butter.

If everyone in America saves one ounce of sugar daily, it means 1,100,000 tons for the year.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Dress Problem

As a "silent member" of the Woman's Auxiliary I am very much delighted with, and deeply interested in, every movement for development among our women along all the different lines of study or work they are taking up. I have thought, however, that one of the important problems we should take up, and which has been somewhat overlooked, is that of dress reform. I approach this subject, so dear to feminine heart, with fear and trembling, but, after all, why hesitate to turn the microscopic lens of "hygiene" and "sanitation" upon it, and gaze without shrinking, upon the panoramic picture revealed?

From long observation in both day school and Sunday school, we have noticed the superior strut or swagger of the overdressed child, and, as well, the timid approach of the less "favored" one. Who has not seen the former call the attention of the latter to her own fine apparel, with an air of superiority and disdain, and noticed the open admiration and longing in the eyes of the humbler one? In nature, these little traits will develop into false and foolish pride in the one, and resentment and envy in the other.

As a result of such training and such thinking, we have the "hydra-headed" idea so prevalent in the world to-day, that the well-clothed or well-housed person is "it," or, in other words, if the outward appearance suits us, we take it for granted that the good clothes cover everything good and noble and admirable! We appraise him, "truly refined and cultured," no questions asked; he is just marked "approved" and passed on! The poorly-dressed or poorly-housed individual gets an insignificant or indifferent glance, and we pass on!"

How will the Scriptures help us on this point? "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel," "but let it be the hidden man of the heart," etc. Because a man or woman is handsomely dressed or housed is by no means a reason why he or she is in any way superior to his or her less fortunate fellow. It is only an indication of better fortune in the financial world; while true superiority in the human family comes through the blood—breeding, if you please—natural refinement, inherent and fostered carefully. Money can buy appearance and a "following," but it cannot buy that innate refinement and culture which comes through hereditary channels.

As a church, we want and need the real article; not the vulgar resemblance that money can acquire and assume. I once was snubbed by the wife of a circuit judge, just because I was brought up in the country; later on, when she discovered that I was closely related to the Governor of our State, she came and fawned over me! Country or no country, I was all right *then!* Her viewpoint had twisted, you see!

Now, dear sisters, let us take this dress problem right along with our other problems, and dig to the bottom, as we do in other directions when we undertake to find the truth. How many of us are ready, and willing for investigation? Of late the church papers have been urging the necessity of sacrifice upon the part of our members. How many of the sisters are willing to sacrifice a little worldly pride and vanity in the matter of clothes? Oh, no! I mean a great big chunk of pride! I believe when we, the women of this church, believers of this latter-day gospel, learn to discriminate between true, deserving, honest merit, coming from the inward

graces of the heart, and the false, flashy display that money can give, we have made a long, long stride towards the goal—"Zion"! The world draws a sharp line between "riches in money" and "poverty," (meaning without money) but let us think! Are all the people that are rich in money rich also in grace, purity, refinement, culture, honesty, nobility, intelligence? Alas, it does not follow! In many instances we find worldly riches coupled with a pitiful lack in all these true essentials to real riches! They often think their money opens a way for them, without their having to put forth any real manly efforts in life; and often, indeed it does—with some people; but should we, the children of light, mistake here? It gives power and position of a certain kind, but in the sight of God no value attaches to money, power or position of the kind indicated. Some people have become so blinded to real values that they worship money as a god, and have let the things that count the real good go as naught—not worthy of even passing notice and attention. Surely, "the love of money is the root of all evil," as the Bible declares.

Come, then, let us put aside the false estimates of the world and reach out after the "Pearl of great price." "The inward graces of a pure heart" are more to be desired and can be attained by those in humble clothing and plain homes. If all reach eternal life the rich will be compelled to mingle with the poor there, and all will be clothed alike, Christ being in the midst. Why not practice it a bit here and "get the habit"? If we must all "be of one heart and mind," why not try to come to some basis of friendly equality, even on this dress problem, and do away with the false and foolish pride so prevalent concerning it? Who is with us in this move, sisters? Hands up! Let's reform our dress system, and pay the church debt! You know when woman wills, things move! Let us bring the world to see us as we should be—a people worth while, living up to their principles and genuinely superior because of them. Let us not reach out after the world's false display and vanity; let us dress simple and suitable and without extravagance either in expense or style.

We can do it, sisters! Let us "redeem Zion"—at least so far as removing from its midst the pride and shams of dress are concerned.

We must "move up," and not allow the brethren in their whole-hearted consecration and devotion, to get ahead of us. They need us, and the help we can give them. The world needs us and our example. We need ourselves at our very best estimate.

Who will volunteer? Let us have a series of helpful articles on dress reform, artistic dress, healthful and sanitary dress, elegant dress—suitable dress, and how we may accomplish the very desirable aims before us.

MRS. HELEN LOGAN THOMPSON.

SAPULPA, OKLAHOMA.

Anent Raising Money

I have often wondered if it is right for the women of the church to organize societies for the purpose of raising money with which to carry on church work. After reading Brother Walter Smith's sermon on "How to give" I am more than ever convinced that it is not best, especially for us women who have small children and homes to care for, to spend so much time and effort outside. As the wife is helpmeet to the husband, so should the Woman's Auxiliary be to the church; and as we do not find that the church is authorized to make money, neither should we try to do so, as we have been doing.

Brother Walter Smith, in the sermons in the *Ensign*, tries to imbue in the minds of the people the idea that the Lord does not require the money so much as he wishes the spirit of sacrifice and consecration in his people. We are told: "Seek ye first the kingdom of God and to establish his righteousness, and all these things shall be added unto you."

We who devote so much time to sewing and such work in our societies for the purpose of raising money to carry on the church work, would be doing the church, ourselves and our families, and the communities in which we live, far greater service if we would devote more time to study and to efforts to improve ourselves so that we would be more qualified to carry on the real spiritual work of the church. In this day and age of the world we must have education if we wish to keep up with the times.

We are told, too, that none may even assist in this work of the Lord's except he be temperate and full of love. Can we say that we are temperate when we eat more than is necessary for us? On the Wednesdays we meet in our society I abstain from one meal and send the money to the bishop; and I feel that money obtained and sent in that way, is far more acceptable than earned in other ways, as it represents personal sacrifice.

Why not change our methods, and give our lives to the world more as Christ did? Why not educate ourselves and dedicate that education to the church, giving our services free to all who need our help? Why not sacrifice something from our own lives and send the money to help carry on the work? Then will the world see our good works, and be led to glorify our Father which is in heaven.

I am glad to note that the auxiliary women are making changes and improvements, trying to heed the admonition to "come up higher." Why should not the sisters who are good hands at sewing, go into the homes of people who need such help, whether of our own faith or not, and give their services there, instead of taking money for it, and then sending the money to the bishop for the express purpose of helping these same needy ones, or preaching to these same neighbors? Why not, I wonder? Would be pleased to read the ideas of others along these lines.

EFFIE J. DENTON.

SHELLBROOK, SASKATCHEWAN.

Children's Play--A Patriotic Call

"Public provision for recreation is not a luxury to be cut off but a necessity to be conserved." Miss Julia C. Lathrop, chief of the Children's Bureau of the United States Department of Labor, in discussing the report on Facilities for Children's play in the District of Columbia which has just been issued by the bureau, said recently:

"An English authority has lately pointed out the demoralization to boys and girls caused by the breaking down of clubs and the withdrawal to the army of recreation leaders, and he has traced much of the increase in juvenile delinquency in England to the chaos in recreation activities which has prevailed since the war.

"This is a good time to remind ourselves that the continuance and development of all types of innocent and healthful recreation in every community offer a call to patriotic service for many who cannot go to the front. The strain and anxiety which are certain to grow in this country for an indefinite period ahead of us need to be counterbalanced by greater community effort to provide opportunity for wholesome play."

The report on children's play in Washington describes the various sections of the city and the extent of the playgrounds

and athletic fields provided by the district government, by the public schools, and in connection with the Federal parks. It includes an analysis of distances and population in relation to play facilities and makes recommendations for the further development of recreation in Washington.

Home and Interior Decoration

(Written for the Woman's Auxiliary, Manteno, Illinois.)

Man supplies the material, but to woman are we indebted for the creation of the home. To woman we are indebted for the kitchen, the dining room, the living room and sleeping room, and for their atmosphere, not only of taste but of spirituality. A home is not necessarily a house; neither is a mere house a home. Many a woman, poor in this world's goods, sits in the shelter of her humble abode, sewing, and singing to her babies, as truly a home maker as she who may have every possible material convenience.

There is a very old saying which declares that no one can live on bread alone. To all of us this is very familiar, but do we sense its full significance? To be sure, it is well to pay the strictest heed to the relative qualities of foodstuffs, and the fitness and durability of clothes, but the practicability of materials out of which homes are built, that they withstand the wear and tear of life, is of fundamental importance if we would live happily. The sorry spectacle of clothes totally unsuited to the individual or the occasion, of foods served in ways too vulgar to bear description, houses used to exhibit personal possessions, would gradually disappear from our vision, if the important relation of beauty to life were better understood and accepted. Sometimes a good way to recognize this fact is to consider its opposite.

For some reason, we seem to have grown to believe that one material or thing, added to another material is a decoration! Whether beautiful or not in itself, we think it will become so, when so placed, even if we pay no attention to the laws of harmony or acknowledged decorative treatment. This accounts for the bad placing and hanging of pictures so commonly seen, when the relation of the object to the things adjacent to it is ignored, and its decorative fitness impaired. A picture of great beauty, or a piece of furniture of pronounced charm, may become almost hideous when placed on an ill conceived background, or in close association with other things entirely out of harmony with it.

In a shop things are arranged for display; in a home things should be arranged for use. The most decorative wall coverings, or curtain hangings, if used out of place, with no consideration as to fitness and use, or if used in unseemly quantities, not only become ugly in themselves, but create a tawdry and undecorative *ensemble*.

Show, or lavish display, often passes as decorative effect. Because one possesses cut glass, silver plate, or decorated china, should that be a reason for a grotesque display of the same? There is absolutely no reasonable excuse for placing quantities of art glass or china on side board, plate rail, or serving table! Pantries and closed closets are proper places for such things, both from a decorative and hygienic standpoint! Only a few pieces, which have a reason for being there, should be displayed.

There is always fundamentally, the idea of background, and decorative color spot, to be considered in every article in a room. The walls, the ceiling and the floor are the primary background ideas. These should have a distinct relation to each other in value and intensity. Secondly, they should have a distinct relation in both these qualities, to all objects which are to appear against them as furnishings. The ceiling in general, should be a little lighter than the

walls, and the walls a little lighter in general effect than the floor. Backgrounds should be less intense in color than are the objects to be shown against them.

The living room should, above all things, be provided with comfortable chairs, in which one can rest and relax. It is the heart of the home, the spot where the family life centers, and it should express an atmosphere of informal hospitality to all who enter. It should be peaceful and calm, a veritable haven from the stress and storms incident to life's voyage.

DAISY FAULKNER.

LETTER DEPARTMENT

Helpful to Gospel Literature Workers

THE PLAN

General Organization

Three Members—

- One selected by general church.
- One by General Sunday School Association.
- One by General Religio Society.

Elected annually. The work is to formulate general policies and to carry them out. To aid district organizations and advise locals when necessary. To report annually, March 15, to the three general societies appointing the commission.

Stake and District Organizations

Three Members—

- One selected by district church conference.
- One by district Sunday school convention.
- One by district Religio convention.

Members of this committee are to be elected annually or semiannually and constitute a district gospel literature board. It is the duty of this board to see that every branch in its district has a local literature board, and to advise and encourage such boards whenever necessary, by visits and correspondence. To assist locals in obtaining literature when possible. To report semiannually, September 1 and March 1, to the superintendent of the general commission, R. W. Farrell, 14 Kenwood Street, Providence, Rhode Island.

Local Organization

Three Members—

- One selected by the branch.
- One by the Sunday school.
- One by the Religio.

Appointed at election time, to form a local gospel literature board, having charge of the distribution of church literature in its vicinity, appointing workers, collecting literature and passing out the same, raising money for necessary expenses, etc., reporting to district board quarterly, May 1, August 1, November 1, February 1.

HISTORY

At the General Conference and General Conventions held at Lamoni, Iowa, April, 1917, it was deemed proper and expedient to organize a Gospel Literature Commission, that the work of distributing church literature might be carried on more effectively. Harvey Sandy was selected by the General Religio Society, Ralph W. Farrell by the General Sunday School Association, Edward D. Moore by the General Church Conference to constitute this general commission, which thus has the sanction and confidence of the entire church. R. W. Farrell was chosen by the commission to be its chairman.

OBJECT

It is the object of this commission to take general oversight of literature distribution by encouraging the organization of district and branch gospel literature boards; by contributing pertinent articles to the church papers, directing, suggesting, and in every possible way helping along the circulation of God's printed word.

HOW TO ORGANIZE

The method is partially explained on page 2 under "the plan," preceding this. In branches or districts where there may not be three societies, let two form the committee, giving it power to select a third member. After organization meet immediately and appoint a chairman and secretary. Divide the work, select other assistants if needed, agree on plans, and in other ways perfect the organization.

BOARDS

It is the duty and privilege of district and stake boards to encourage and assist the local boards by writing them letters, advising of methods of furtherance of work, supplying literature when possible, receiving quarterly reports from the several local boards, that reports may be forwarded promptly to the General Commission, and in every other cooperative way giving help. The local boards are really the working units, and being many will be able to accomplish much for the cause. It is their duty and privilege to raise money, appoint workers, collect and distribute church literature.

Bear in mind that every big task is made up of little ones. The gospel literature work is no exception. Inasmuch as every Saint is supposed to warn his neighbor, this obligation calls him into the field of literature work, no member of the church being excused. He is a steward which God will hold accountable. And the members of the commission realize that by this mighty corps of helpers, a marvelous work will be done. For the good of the cause and the encouragement of others, will every person who passes a piece of gospel literature please give in report to their local board.

MONEY

Money has been called the sinews of war, and it is well put this way, for not even the church can be run without material funds. One of the vitally important works of the church is that of sending the printed word to those who walk in darkness, therefore let no one withhold his offering from the appeal which comes to him from the local boards. The commission favors the monthly offering from the several societies of the branch as a means of supplying the gospel literature workers with necessary funds for their mission. However, there are other ways to raise money. Individuals might wish to donate certain sums direct to the board. It is legitimate and advisable under certain conditions to purchase literature at the one hundred piece rate and sell it at the single piece rate. And the commission advises that a more careful effort be made to sell our church literature. Yet, there will be times when we should give it to those not able to buy it, and interested persons should be supplied with all they need. We urge that a considerable sum of money be wisely invested in the literature work. The publishing houses of our church will in time be able to supply every need of gospel literature workers, and every dollar spent in this line will enable the Board of Publication to extend more fully its usefulness to the Saints and the world.

LITERATURE

Church literature, clean literature, and abundant literature. Collect it from the Saints. Purchase it from the Herald Publishing House, Lamoni, Iowa, or the Ensign Publishing

House, Independence, Missouri, selecting the nearest in location. Encourage every family in the church to take the SAINTS' HERALD, *Zion's Ensign*, *Journal of History*, *Autumn Leaves*, *Stepping Stones*, *Zion's Hope*, and purchase the many books and tracts, which are printed for the salvation of the world. If either secular reading or religious reading must be sacrificed, by all means let it be the secular. Request Saints to preserve their reading matter and keep it clean for the collectors who will call for it once every two weeks and carry it to a common repository where it may be sorted, stamped and allotted for distribution. Purchase standard tracts and be careful in selecting them. The advertising manager of the Board of Publication has carefully selected thirty-four splendid tracts which make up "The dollar library of tracts" which is offered for one dollar. The literature commission heartily recommends this set of tracts and hopes that every gospel literature local board will purchase many of these sets.

DISTRIBUTION

Distributing literature is an art, and the work should be studied as such. Local boards may appoint assistants if needed and instruct them. Every helper should have assigned to him or her a specific task. There are homes to be supplied with literature, streets canvassed, boxes placed in shops, hotels, factories, stations, post offices, etc., and kept filled with papers. Personal workers should call on strangers and interest them in the church literature, leaving literature where it will do the most good, lending church books, taking subscriptions for papers, studying the need of the people and supplying it. Each branch should distribute all its literature in its vicinity, but if there be more than is needed the district board should see that the surplus is sent where it can be used. Make the work intensive. More is accomplished by working a small territory thoroughly than by scattering promiscuously. It is urgently necessary to prevent waste, and the mere throwing of literature about is wasting money and energy. The work must be done in a proper manner if we are to get big results. Make use of the service of boys and girls: they are efficient and willing helpers in certain phases of our work; such as, keeping boxes filled with papers, etc. Use rubber stamps. For a small sum can be obtained a stamp containing the name and address of pastor, time and place of services. In stamping literature make every move tell the story of neatness, business effort and distinction.

Above all else remember that a true Saint is the best living epistle of what the church can do for her sons and daughters. Let gospel literature workers be truly meek and humble. If doors are closed upon us we can fill our mission in no better manner than by turning meekly away with a prayer in our heart for the one who shuts from his life the light of heaven. However, these unpleasant experiences are rare; as a rule if we are courteous to the people they will be courteous to us.

TRACT CASES

Every local should have a tract case. The general commission recommends a valuable case, or compartment wall pocket, which can be purchased from the Herald Publishing House at a reasonable figure or given as a premium with every purchase of a certain amount of literature. Make arrangements with E. D. Moore who has charge of this matter.

REPORTING

If a thing is worth doing it is worth doing well. Let us put our heart and brain in the task before us! It is God's work and no greater honor can come to us in this life nor in the life to come than of working with God. The local boards use blank No. S129, reporting quarterly to the district boards.

The district boards send the totals of these reports to the chairman of the general commission, R. W. Farrell, using blank No. S125. These blanks can be purchased from the Herald Publishing House at fifteen cents for ten. A copy of all reports should be preserved in a ruled book.

CIRCULATING LIBRARIES

In response to demands for church books to lend to investigating nonmembers, the general commission has arranged a cooperative plan with the General Library Commission, whereby a number of sets of books are available. There are persons who enjoy reading religious stories, and such books as *With the Church in an Early Day*, *Two-Story Book*, *Joe Pine*, will catch and hold the interest of investigators when other reading matter might fail.

These sets will be sent, in the order of their call, without charge for a period of three months to any district literature board, to be loaned to *nonmembers only*. The only cost will be the transportation both ways, to be paid by the board receiving the set. Separate books can be sent to individual readers.

Correspond with E. D. Moore for details of this matter and have your requests in for the books as soon as possible. Further announcement will be made in the church papers. But do not let this offer, which will be very limited in its scope, cause you to neglect the purchase of the dollar library of tracts, which should be in the home of every church member.

RALPH W. FARRELL,
Chairman.

PROVIDENCE, R. I., 14 Kenwood St.

HARVEY SANDY,
In Charge of Stakes.

KANSAS CITY, MO., 527 Denver Ave.

EDWARD D. MOORE,
In Charge Tract Cases and Circulating Library.

LAMONI, IOWA.

The Christmas Offering--Roll of Honor

We have received some of the most enthusiastic letters imaginable, letters that have caused us to wish that we could visit the writers and talk with them and the schools they represent for the good we could obtain from such a visit. What a wonderful organization we would have if all were as enthusiastic as those we refer to! There would be little to worry about if such was the condition and the church debt would melt away into the past in a very short time.

We have a further favor to ask of all the enthusiastic workers of every district, that is, will you not sit right down and write to all the locals in your district and tell them of your success and how you obtained your good results? Tell these locals in just as enthusiastic letters as you can write, of the way you have looked at this matter, how you have planned, how you have enlisted the assistance of your workers, what plans you have found most successful, and give them a little statement of your results. Will you do this right now while you have the thought fresh in your mind. If you feel that you must state a reason for writing them, tell them it was our request. You need not tell them that you consider they need assistance or suggest anything of this kind, but let them feel that you have a deep interest in the work and because of the success you have obtained and desiring to have others try out the plan, you are telling them of it. Then ask them to write to you and tell you of their plans for you would like to have suggestions and new thoughts. You will be able to create a little enthusiasm and possibly a little competition also, and this is not entirely undesired, for

friendly competition is really a good thing—let us have a great deal of it and we will find ourselves advancing at a very rapid rate, we are sure.

Encourage all whom you come in contact with to be boosters for this good work—encourage the various schools to send in the results of their efforts—the boys and girls, both old and young, like to see their school mentioned in these reports. Now, altogether, let us work as we have never worked before—let us lift this debt, make it a thing of the past.

Our next "Roll of Honor" number of the HERALD will be September 19.

Malad, Idaho, raised \$17.08 in the first six months of the year, while their total was \$13.76 last year.

Ironton, Ohio, have \$10.55 as a nest egg.

Postoak, Missouri, have \$9.20 and expect to make the two dollars per member.

Springfield, Illinois, have almost double their last year's offering, it totaling \$18.83.

Owendale, Michigan, is the post office address of the Pigeon River school and they have doubled last year's offering. They are fortunate in putting out their money at seven per cent interest.

Eldorado Springs, Missouri: Last year's offering \$10, this year's so far, \$30.

Lees Summit, Missouri, sent in \$13.45 last year and report as much now.

Prince of Peace school, at Porcupine, Wisconsin, send in \$21.50, while they gave \$10.60 last year.

Sandyville, Iowa, has raised \$7.15, compared to \$3.85 last year.

Fairland, Oklahoma, last year \$15.99; this year \$33.15.

Denison, Iowa, last year \$4.10; this year \$18.

Creston, Iowa, last year \$6.30; this year \$12.38.

Andover, Missouri, last year \$24.67; this year \$52.42.

The latest from Moorhead, Iowa, is that they have remitted \$210 to the bishop, having \$44.50 last year.

The superintendent of the Milwaukee school says they are Germans and slow about getting started, but now that they are on the move we may look for real results. In fact they have so many excellent ideas on raising funds that they ask that any who want some of them write him—W. E. Gittins, 647 Madison Street, Milwaukee, Wisconsin. They have a good start and are not especially proud of their \$6 of last year, and have \$6.90 now.

From Minidoka, Idaho, word comes that they have \$14.22, and had had \$10.22 last year. They are all working, old and young.

Phoenix, Arizona, raised comparatively little last year, but have four times as much now.

Knox, Indiana, reports \$11.40 on July 8, and \$7 last year.

Louisville, Kentucky, say they didn't take much interest last year, but are making up for it now. They have four times as much already.

Dekalb, Illinois, have a large school, but since most of them are children of nonmembers they hesitate to urge the school offering. However, they are going to increase their present fund of \$7 very much.

Stratford, Ontario, send in \$16.30.

Tulare, California, sent in last year \$34.42 while they have now raised \$125.97 and are still busy.

Biglers Grove, Iowa, have about \$40 in cash and pledges and wonder about disposing of it. See the Herald for July 25.

Paonia, Colorado, say that on July 1 they had \$19.49, while their last year's total was \$7.25.

The San Francisco, California, school have already turned in to the bishop \$85.70, which is not only more than double

their offering of \$42.31 last year, but more than the \$2 per enrolled member. Their enrollment is 37.

Winnipeg, Manitoba, have over \$72 now and last year sent in a little over \$26. They believe the Bishopric were right when they enlisted the children in the cause in this manner.

Andes, Montana, had \$37 on July 1 and sent in \$26 last year. See our instructions in the recent *HERALD*, Brother Hutchinson, about sending it in.

Eldorado Springs, Missouri, sent in \$10.40 last year. Though they started late, they now have \$35.01. They expect to make it ten times last year's offering. Surely there are no drones there.

Magnolia, Iowa, have 44 enrollment and have at present reached \$74.80, compared with \$24.55 of last year.

Scammon, Kansas, have \$54 and still going, though only a small place.

Joplin, Missouri, is bending every energy toward building a new church, but have almost \$50 raised.

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

A Protest from a German Brother

[We publish herewith a letter of protest against two recent editorials, "The church and war," and "The psychology of the German soldier." The letter probably also includes the article, which we notice is ascribed to the National Geographic Society. We did not verify, but published the article in the hopes of giving a more favorable view of the German position than perhaps many of our people had received.

We have tried to make it very plain that the church is most emphatically for peace and against war. In the second place, that the church is international, and so cannot take sides. Its sympathy is as ready for one side as the other. The opinions expressed were presented as our personal opinion, and only in reply to urgent requests. We do not attempt to answer the questions in this letter because to do so would necessarily involve taking sides, the very thing to which the brother objects. In the midst of such stress it is difficult to avoid all reference to the situation confronting us. The questions involved are individual, but the church stands frankly for peace, as we quoted in the first of the editorial, and also for liberty of conscience, as is shown in the resolution of the assembly held in 1835:

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience." (Doctrine and Covenants 112: 5).—Editors.]

STEWARTSVILLE, MISSOURI, July 23, 1917.

Editors Herald: In a recent *HERALD* I find two articles, "The church and war," and "The psychology of the German soldier."

The writer, born and raised to manhood in Germany, came to this country over thirty years ago, became an American citizen, loyal as a man can be to his new country, and accepted the faith of the Latter Day Saint Church.

I want to protest against the above mentioned articles.

Does the church approve of this Government's acts throughout this war towards Germany? Have we as a nation, been

neutral towards Germany? When England put the blockade around Germany, did our Government enforce its demand on England? If it had, would we not be in the war with England to-day? Has not this blockade brought the submarines on? Why didn't our Government enforce the rights of international law to England when they put that blockade around Germany? Does the church uphold one wrong and condemn another? When Germany put their submarine warfare in force, they put all international law aside, but how about England? Germany claims she was forced to it. Did England as the mistress of the sea, violate all international law? Wasn't she first to put that blockade there?

If the church stands for righteousness and sits in judgment, see that it renders a righteous judgment. The church is mistaken about the German people, that they could be educated to follow their leaders blindly. The German people as a rule are a God-fearing people that stand for truth and righteousness. They do their own thinking, and act accordingly with a clear conscience.

The writer has no sympathy for the German Kaiser, but it looks as if a man of his standing would not make such a speech as referred to in the *HERALD*. Does the church get its information from his friends or enemies? The church in the above article justifies our Government to go to war with Germany, and says, "Certainly the American Government has lifted an ensign of peace for the third or fourth time" (Doctrine and Covenants 63: 9). "I the Lord would fight their battles."

It is a question with the writer where the righteousness and the justice lies, for this church to uphold either side, and I think the church has made a sad mistake to uphold either side. It ought to stay neutral. As a Latter Day Saint for over thirty years, loyal to my adopted country as a man can be, I love to see truth and righteousness established here on this earth. I could not see the justice in the course the church is taking.

The writer longs to see the day that all the warring countries would be swept of their kings, England included, and a just government installed. But for the church to take the course it is taking, it must shake a true Latter Day Saint.

Respectfully yours,

J. S. PETERS.

Western Nebraska and Black Hills

Being assigned to my old field, Western Nebraska and Black Hills, I left Lamoni on April 13 direct for the field and arrived in North Platte on the 14th, where I was well received by the Saints. I remained over Sunday and preached a few sermons. Went on to Angola and preached several sermons in that vicinity. There are a few Saints there and they manifested their zeal by their works. I organized a Sunday school while there and baptized a young man.

At Bridgeport I visited and preached as weather and road conditions permitted, baptizing four. Brother Meglimre and family are standing supporters of the work there. The few others also manifested becoming interest.

Made a short stay at Minatare, baptizing another youth from whom I have reason to believe the church will hear in the future. Preached a sermon or two at Gering and attended to the funeral of Brother O. O. McHenry. Met with the Albin Branch and was pleased indeed to find such pleasant conditions there. About three years ago Brother O. B. Thomas and myself were sent there to help Brother McConley who was introducing the work at that place. Four were baptized at that time. The work has grown steadily till they have a flourishing branch now. Elder H. H. Robin-

son of Kimball is at their head. He is a live wire. Brother J. Albin Anderson is another live wire and solicits for tithes in the branch. Elder Alvin Knisley dropped in while I was there and baptized a convert of his. He was full of cheer and energy as usual.

We were glad to note that the Saints are very much alive and interested in the progress of the work and know how to make a missionary feel at home and enjoy the good Spirit of the Master in presenting the angel message.

On to Spearfish, South Dakota, where I observed another great change. Several years ago I visited the place, preached several sermons and baptized an old man. I suppose he has crossed the river we call death, but there are others there who have accepted the gospel and are surely alive to gospel interests. They are of the kind that wield an influence that is felt in the town. They treat a missionary so that he feels that it is a joy to be a missionary. I enjoyed my visit there very much, baptizing one. I trust the time may soon come when they can be organized into a branch.

From there I went on to Belmont, where there are a few Saints trying to keep "the lower lights burning." I visited and preached a few sermons, ministered to a young man of the Catholic Church who was sorely afflicted.

Went on to Tryon. Here is a branch of the church that I assisted in organizing some years ago and baptized a large percentage of their members. Glad to find them alive spiritually and striving to build up the work. While I notice a little lack of wisdom along spiritual lines, I trust that through prayerful diligence harmony may prevail. I enjoyed preaching the gospel there very much and had the privilege of leading six precious souls into the waters of baptism. In their confirmation the Spirit attended in great power and signified that the Lord was well pleased with them in their obedience to his will. I am satisfied that one or more of their number will be known to the church as of more than ordinary usefulness.

I am glad to note there is so much of the spiritual life among the Saints where I have visited. I have been kindly received and well treated by them all, for which I am indeed thankful. May God bless them with all his children.

COMSTOCK, NEBRASKA.

C. W. PRETTYMAN.

Bringing Forth Fruits of a Life in Christ

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15: 8.

If we do not bear fruit, are we his disciples? Is not that the ground upon which we are his disciples? What think ye?

The railroads say: "Safety first." Christ says: "Purity first." To live a pure life must be followed to gain recognition of Jesus as his disciples. Paul had a clear conception of true conditions of a life in Christ. "Christ in you the hope of glory." Yes, and that by a divine process when you are baptized in water you are born into Christ in part; when you are confirmed you receive the Holy Spirit; the germ of new life enters you. Now you are a citizen of the kingdom of Christ and to be true to your citizenship you must bring forth the fruits of this new life.

If you fail to bear fruit, will you have the "hope of glory"? Think about it. If you have the Holy Spirit will it not be apparent? Has it changed? No, you say God cannot change. All right, then it will show its presence as of old. "The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

If you put sugar into anything will it not show its pres-

ence? If you have the Holy Spirit will it not also? If you have not the Spirit what does that show? "God is no respecter of persons"—must be something wrong with you. What would you think of a rosebush that never had any roses on it? Or an apple tree that never had any apples on it? What would you do with it? What will God do with us? We are to be governed by law, the law of God.

Christ says: "If you bring forth much fruit, you glorify my Father." Can we do it any other way? If we do not glorify and honor God what are we doing? We will be like the rosebush which never bore roses, or the apple tree without fruit.

God first in all things. "Thou shalt love the Lord thy God with all thy heart, mind and soul." What else have you? That shows that all the forces of the being, according to the divine desire, shall be concentrated upon God, to do his will.

What kinds of fruit should we bear? Must they not be the fruits of love to God and love to and for his cause to advance its interests? If you wanted to buy a piano or some other thing, you would make a strenuous effort to do so; make sacrifices to do so. Are you doing that?

Is not the promotion of the greatest thing in the universe of more worth than a piano or anything that will perish? Will we fail in a financial way? The Lord says: "Prove me herewith." How? "Bring ye all the tithes into the storehouse, that there may be meat in mine house." What for? To care for the missionaries' families who are giving their all to promote the work of Christ; can you think of any better effort in life? As you make others happy your own happiness will be increased. "Ye are bought with a price, therefore glorify God in your body and in your spirit which are his." Let us be wise unto salvation. Is not that what we are aiming at? If not what is your aim? Can you do it your way? The Lord says: "It must be done in mine own way."

Do you believe it? "Heaven and earth may pass away, but my word shall not fail."—Jesus.

What have you? What do you want? How are you going to get it? It must be gotten in some definite way. Jesus says: "I am the way, the truth and the life." Can you get your sins remitted only the way Jesus says? Then can you bear fruit only as he says? Will some other kind do? Will indifference do for effort as he directs?

We are being tested now to prove our fidelity. The just shall live by faith. Faith in what? In yourself? No, in God and his means of salvation. God waits for us; we do not have to wait for him. His plans are perfected.

Let us awaken these who are asleep. Let us bend every effort to advance the gospel work; better to do it now than to wait until we get over on the other side and wish we had. Let us not stand in our own light. If this gospel is worth anything it is worth every possible effort we can make for its advancement. "Ye are the salt of the earth, but if the salt has lost its savor wherewith will ye season it?" Have salt in yourselves and have peace one with another, so that when you are ready to go to your record of life you may have peace, not fear.

CHARLES A. PARKIN,

Bishop of Northern California.

From Here and There

The officers of the Alma Branch, at Alma, Michigan, desire information as to the whereabouts of Jason E. Ludy, who left home last February. Send information to L. A. White, 110 North Grover Avenue.

All parents in the Spokane District with children three years of age or under, are asked to correspond with Miss Olive Gunter, with a view to having them enrolled on the cradle roll of the district. Address her at South 717 Ferrall Street, Spokane, Washington.

"An Interested Worker" writes: "Where can telegrams be had at one cent? Sunday school Christmas offering for one half the year was so reported. Surely no school would spend twenty-five cents when a postal would report it as well, saving twenty-four cents. One-cent telegrams will accommodate many of us. Where can they be had? Economy leads to large Christmas and other offerings."

JOHNS RIVER, NEW SOUTH WALES, AUSTRALIA.

Editors Herald: In sending you my yearly subscription, which I am pleased to be able to renew, I ask for a little space in the Letter Department of your valuable paper, in order that I may be able to try to write something concerning the Lord's work in this part of his vineyard, also in return for that which I enjoy and appreciate reading.

It is now a good many years since the "precious angel message" was first proclaimed to the people on this river. The first missionary to arrive here and hold preaching services was Elder J. W. Wight, of America. At that time there were very few Saints on Johns River, the members numbering about four, being of two families only. Later Elders John Kaler and Gomer R. Wells came to the locality, and with Brother Wight they held a number of meetings which were mostly conducted in private homes of the Saints. After a number of years of faithful service by these brethren, another family of Saints came from the Upper Manning, and took up their abode here. Soon after this, a Sunday school was organized by Brother Wight. But it was not until Apostle P. M. Hanson, then a young missionary to Australia and New Zealand, was preaching one night about a mile and a half from our home, that I first remembered hearing this glorious gospel presented, being then scarcely in my teens.

However, together with my parents or some of my brothers or sisters, I enjoyed going to the meetings to hear Brother Hanson, who held many services here, as well as other parts of this neighborhood. But, it happened that we were invited by some of the members to come along to the Sunday school which continued to move along. So some of us decided to attend, and I really believe that this same school had much to do with bringing others of our home as well as the writer, into the true fold, in later years. Before this time, however, Brother Hanson after some years of hard and continuous labor in this mission, in which very few were converted here, left for his home in America, via Palestine and other places. Brother C. Avery, who labored also here, left the field also about that time.

Then some time had passed away without a preacher, when we were glad to hear of Elder A. C. Barmore, who then very soon arrived and held a great many services here as well as round about. Before Brother Barmore had preached many times our mother, who was the first of our home to do so, decided to give her name in for baptism, thus uniting with the church of God. Since giving obedience to the gospel, as a true Latter Day Saint, she has had many experiences in life, one of which I will endeavor to relate here.

About two years ago, she was taken seriously ill, and the doctor, on arriving and seeing her, afterward said to some who were there in the house, that she had consumption and that he couldn't do anything for her. Talking to some after leaving, he said she only had about four days to live. But

mother always had great faith in the Lord, and that if it was his will, she would recover. So the instruction given in James, the fifth chapter, was resorted to, the elders being called in, they administered by the anointing of oil in the name of the Lord. This was repeatedly done, and to-day mother, though not real strong, is enjoying her usual health, and rejoices that she has two sons and five daughters in the church.

After many untiring efforts by Elders C. A. Butterworth, J. Jones, E. F. Robertson and others to get the gospel before the people, a branch with forty-nine members was organized by Apostle G. T. Griffiths and Elder John Jones in 1914. The following were the officers appointed: C. H. Ivers, president; Brother G. McLaughlin, secretary; J. T. McLaughlin and W. A. Ivers, priests; C. Bignell, teacher; and the undersigned as deacon. And though the officers are all new in the work, yet the branch has gradually forged ahead, and within many months a very neat little church was erected, which I am pleased to say has been dedicated to the Lord's service, being free from debt.

Our church is very conveniently situated, being only about three and a quarter miles from Johns River railway station, so visiting Saints have no trouble in finding us. Together with other Saints from here as well as from Tuncurry Branch, about a year and ten months ago, I enjoyed the privilege of attending some of the sessions of a debate held in Taree, about twenty-two miles from here, between Evangelist G. E. Burns of the Campbellite Church, and Brother P. M. Hanson, who with Sister Hanson had just returned to Australia. Though this debate is that of history, yet we all rejoice in the manner in which Brother Hanson defended the claims of the Reorganized Church. Much credit is also due to Elder W. J. Burrows and Brother C. A. Loving, for through their earnest toil this discussion was brought about. And though no converts were made for our side, yet we believe much good was done.

At present we have Elder W. Patterson and Brother W. J. Vaughan laboring together in this district. They are both able and earnest workers for the cause, and are very popular with both members and nonmembers. Our Sunday school, of which our worthy Brother C. H. Ivers is superintendent, is superintendent, is still improving. Brother Vaughan who is at present presiding over our little, alive Religio, proves himself to be a tower of strength to that auxiliary. He is also president of the district Religio society. The total membership of the Johns River Branch is now fifty-four, five being added by baptism since its organization. The recent annual district reunion, which convened during Easter, at Laurieton, was attended by a large gathering of the Saints, all branches of the district being represented. A spiritual uplift as well as an enjoyable time together was enjoyed by all. Laurieton is a little town situated on the Camdenhaven River, and in this place is the home of Brother and Sister Will Rodger. Brother Rodger is the nephew of the late Brother Glaud Rodger, who with Brother Charles Wandell were the first missionaries of the Reorganized Church to reach our shores.

Another nephew, Brother John Rodger, together with Sister Rodger and family reside in Wauchope; a few miles farther north in the district among the visitors to reunion were, Evangelist John Jones, Bishop Lewis and daughter Lily. The two latter came from Wallsend, Southern New South Wales district.

One precious soul in the person of Sister Smith, mother of Sister John Rodger, was led into the waters of baptism by Brother Vaughan a few days following the termination of the conventions. Heretofore the Northern New South

Wales annual district conferences were held during the Christmas holidays. But, this year it was decided to hold district conference and reunion combined, in 1918, Easter time, at Buladelph on account of the mission conference being again held in Sydney, together with that of the Southern District. This should be a change for the better. The latter-day work in this district under our beloved president, Brother G. H. Parker, seems to now have a firm footing. May it continue to grow.

We were pleased to hear of the result of General Conference, when the HERALD came to hand. Especially did I enjoy reading the president's report. As in other branches, we have been having our share of sickness. Among the afflicted members of the branch are Brother and Sister John Barratt, who are at present in Sydney, both seeking a Specialist's advice. Next Sunday, 24th instant, we are holding special prayer services for the sick and suffering of the district, especially on Brother J. Maybury's behalf. All have been asked, who care to do so to abstain from the midday meal. May they receive God's blessing sufficient to be restored to health and strength.

Dear Saints, as the hastening time is fast approaching may we all be as wise virgins and have our lamps trimmed and burning when the Bridegroom shall come to gather up those, his faithful ones who have endured unto the end.

Your brother and coworker with Christ,
CHARLES H. MADDALENA.

TOLEDO, OHIO, July 20, 1917.

Editors Herald: The change from active missionary work to that of local work has been more than I anticipated, and have as yet not become entirely adjusted to it. I came to Toledo about a month ago and have learned to love the Saints with brotherly love, and while I find that mistakes have been made, I find a humble spirit that assists to correct all mistakes and bring about a reconciliation that is commendable.

This is a city of activities. I have never been in any place where the outlook for labor was as good, especially for mechanics. The Government has let contracts for tents, airplanes, and other army equipments to exceed \$25,000,000, and the talk is that about \$200,000,000 worth will be manufactured here. Many acres are to be covered with buildings especially for this purpose.

The branch here is numbered only about eighty, and only about half of them are in the city, or if in the city are inactive. The attendance on the part of these in the city is good. We have from twelve to eighteen to every Wednesday evening service, and from thirty to forty at the preaching services. Street preaching has been held each Saturday night since I have been here, and the interest is increasing up till the present. The meetings so far manifest spirituality beyond some of the larger branches, and the spiritual interest seems on the increase. We find some of the Saints have gone far away from God and his righteousness, and the present effort is to seek and to save the lost, but there are some who do not manifest a desire to be saved. This is a very wicked place, open saloons and a red light district, neither of which exists in Des Moines, my home. A strenuous effort is being made to bring Ohio into the dry column this fall, and I am doing my part in this effort.

There is a manifest humility on the part of all, both members and ministers, in this branch, and my stay so far has been very pleasant—the indications are that it will become more so as I get better acquainted with the people and work. The burden of debt on the Saints because of building a place of worship has caused some discouragement,

but there is evidence of recovery from that, and all seem more encouraged to try to lift together the burden that rests upon all. This is commendable.

Some mistakes in letting transgressors continue without proper attention, and the church has suffered some from this and is still suffering, but so far as I can ascertain the local brethren have done all they could, being engaged in daily employment, and their time nearly all occupied that way. Some of these difficulties are being adjusted, and others are in course of adjustment, and we hope to save all. When a brother or sister gets in a disposition that he does not want to be subject to law and authority, it is hard to save him. Sometimes the spiritual disease gets so bad that an operation must be performed. This is the sad duty of those intrusted with the pastoral care of the flock.

I am looking forward to the time when I can be located with my family here, so that my mind may not be divided as much as it now is, and I can do more effectual work in the interests of the work to be done. I find much to be done, and but few to do it, but those few seem willing to do so far as they see it is their duty, and as they have time and ability.

To save the members of the church is the crying need of the hour. To get the local churches so that when others are gathered in with faith that this is the work of God, they will find a place of spiritual supply, which has not always been the case heretofore, is most necessary. From what I learn this branch has been in the enjoyment of the Spirit at times, but it did not last; but there seems to be a longing for the former experiences and many are making a consistent effort to secure them.

If any of the Saints have friends in this city please give me their names and addresses, and as soon as possible I will call. If any know of Saints who either may be here, or may come in the future, please to write me, so that we may call. Let such ones know of a branch here, and the location of the church building at 1202 Waverly Avenue.

Trying to patiently labor under temporal conditions not very encouraging, I am.
Your brother in Christ,
J. F. MINTUN.

GENOA, NEVADA, July 20, 1917.

Editors Herald: Possibly some of the experiences of the Sagebrush Parson would again interest the readers of the HERALD. I was summoned from home early in May by telegram to Lovelock, Nevada. Arriving there I found a young man, Harry Presby, suffering from the effects of being run over by a freight train, his right arm off at the elbow and his skull crushed. He was then having periodical spells like epileptic fits. Sister Neelie Valley, his aunt, was there and for a long time tried to interest him in the gospel, but to no avail. He had absolutely had no use for God or religion, so he thought. He had not yet sown enough "wild oats," although he had sown them thick and with a liberal hand for ten years. These spells however, brought him to his senses, and he began to call upon God. Sister Valley telegraphed and wrote to different places for an elder as Harry wanted some one with authority from God to administer and baptize him. A week or so before I came Sister Valley saw in vision a man baptizing Harry. The man had the front finger of his left hand off and combed his hair up from his forehead.

On the morning of my arrival, I was talking to Harry's sister, Mrs. Edna Curry, showing the necessity for church organization. In doing so I raised my left hand and she noticed the absence of my finger. That convinced her that I was a man sent of God, and the next day both of them were baptized. Two days thereafter, through Harry's influence and the Spirit's power, I had the pleasure of baptiz-

ing into the fold his father, mother, aunt, and cousin. Whenever the spells came on they were rebuked by the Spirit's power through administration. Brother Presby, sr., also felt the power of the Spirit in administration and testified to it, all in the room feeling the power of God within them.

In the course of a week or so Sister Presby was talking with a neighbor telling how the Lord had blessed them. The women said, "Why, you must be a Latter Day Saint." Receiving an affirmative answer, she said her husband's people were or had been members of that church, and invited the minister to call. I did so and after a good deal of talking and the Spirit's working, the father and six children from eight to nineteen years of age were received into the faith. Others in the place professed belief but procrastinated the time of their deliverance.

Sister Presby had always said she was "sufficient unto herself," and had no need of a Savior. In a letter since, after visiting at a hospital and seeing a man hopelessly dying, yet afraid to die, she said, "I am so glad I found God before it was too late."

From there I went to Hualipi to the home of Brother J. L. Detrick. He lives thirty miles from Gerlach, the nearest railroad point. Brother Detrick has secured one hundred and twenty acres of land there and a water right. To enable him to improve the rest, he wants to sell eight acres at twenty dollars an acre, with a water right. As Government rights cost as a rule twenty-five dollars an acre, this is very low. The soil is fertile and covered with the usual sagebrush. Brother Detrick is very desirous of having a family of Saints there with two or more children as they can have a school. If any of the brethren are interested they will do well to write Brother Detrick.

From there we visited Sister Doyle at Chilcoot, California, whom we baptized last summer. Her husband is thinking of obeying.

Coming on to Carson Valley on the fifth, we felt almost like coming home. Have since baptized Brother Frank Bal-lou, whose wife, daughter and two sons were baptized last year.

Ever praying for the triumph of Zion,

S. M. REISTE.

EDMONTON, ALBERTA, July 23, 1917.

Editors Herald: I am now traveling through this north country with my congenial companion, J. A. Gillen. This is a wonderful change for me, as my missionary work has always been in the South. While I liked the south field work I am enjoying the change, getting acquainted with new people and conditions which I consider of great value to me.

At this time of year in the South we suffer so much with the heat generally, and here we need a light overcoat nearly every night, especially when we are riding. Some things are so noticeable: the days are so long, scarcely ever need a light in our night services commencing at eight or eight-thirty. We can see to read at the close of the service by the daylight. I like the country and the people fine. While they have a short summer season it produces small grain and potatoes the best of any country I have seen, also great for grass; cattle are now very fat. It also seems to be a good country to produce Latter Day Saints, and I find them generally active workers and believe in keeping the whole law.

They are keeping Brother Gillen and me busy. They believe in working us while they have a chance. We just returned from Millet, thirty miles south of here where we had held a two-day meeting, and dedicated a church yesterday. We have five other points to make in this country, then we go back to the States.

We did some work in Iowa on our way north, helped in a ten-day reunion at Frazee, Minnesota, where we enjoyed special liberty in preaching and administering. Also a reunion at Logan, North Dakota, lasting ten days, where much good was done.

Our camp was thrown into a gloom when Brother Morgan Graham received a telegram, his Brother Charles had been killed by a train at Lamoni, Iowa. He and Sister Graham and sister left immediately for Lamoni. This of course, crippled our work as they were among our main standbys and workers. We left before their return. I consider Sister Graham one of our specialists in church work.

We ordained Brother William Osler of this city a high priest. He is president of this Alberta District. Brother T. J. Jordan is presiding over the Saskatchewan District and is doing a good work. We are so glad to come in contact with these good men and to see the good work they are doing. To know the men you must see them on the ground, and to see them in action. And I am glad to say most of them when tested out are, in my estimation, better than I thought. I think you will find this the case generally with all true men. I am sorry to say we also have some men whose works we cannot feel are profitable, and likely they will not last long as representatives of the church. Of course, we expect some to fall away. I haven't mentioned any names in commendation, but will say I believe most of our representatives are good true men. I hope to see my old field in the South late this fall and winter.

Sincerely yours,

W. M. AYLOR.

HOLDEN, MISSOURI, July 23, 1917.

Editors Herald: It is with considerable pleasure that we announce the organization of a branch at Grandview, Jackson County, on Sunday, July 22, with thirty-three charter members and a complete corps of officers. This place is located twenty miles from Independence, in the southwestern part of Jackson County in its most beautiful and productive territory, and is an ideal place for a gathering point for Saints who wish to move in harmony with the direction in the law and assist in the strengthening of Zion.

This district is adapted to agriculture and stock raising and some of the finest stock in the United States is raised in this vicinity. We had the privilege of viewing some of the imported Shorthorn heifers owned by Mr. Forsythe, as well as some of his native stock. They were certainly beautiful animals and one would wonder why anyone in the live stock business would give their time and feed to the inferior stock.

The Saints at Grandview have been looking forward for some time toward this organization. They have been meeting in a stone building which they leased and remodeled, as they are not able at the present time to build a church on the lots which they have purchased.

The following were selected as branch officers: Elder C. V. Hopkins, president; Elder Lewis E. Anderson, presiding priest; George R. Wheeler, teacher; William E. McLaughlin, deacon; Maude P. Dyer, clerk; Dollie F. Taylor, chorister and organist; James R. Dyke, member library board; Sister C. V. Hopkins, correspondent. Bishop C. J. Hunt nominated C. V. Hopkins as bishop's agent, which was approved. The branch starts out with splendid prospects and united interests.

A Religio society was organized with Cornelius Edgerton, president; Lewis F. Anderson, vice president; Iva Edgerton, secretary.

Anyone who desires to settle in Jackson County and en-

gage in the farming or live stock business should certainly investigate the Grandview territory.

Sincerely,
D. J. KRAHL.

ANDES, MONTANA, July 24, 1917.

Editors Herald: We note with interest the zeal of the children and some of the grownups in raising a big Christmas offering, and can say that our school has already doubled their last years' offering. Yet it does not seem to me just the right thing for the older ones to stand idly by and wait two or three years for the children to pay off the church debt, and to help the thing along also ask them not to have their names printed in the *Blue Stepping Stones*.

Now I think the grownups ought to "do their bit." So I would like to make this suggestion: That every family in the church make a Thanksgiving offering of at least five dollars, and as much more as they can and make it a general movement throughout the church, even if we do have to cut down some on our Thanksgiving dinner.

If this should meet with favor and the bishop should request it through the church papers so that everyone would make a special effort with the idea that we are going to pay off the church debt as the Lord has requested, we can do it this year and not wait three years for the children to do it. Then we won't need to blush when we read Luke 6:46: "Why call ye me Lord, Lord, and do not the things which I say?"

Hoping that all who favor this will say, "I" on Thanksgiving day, with from five dollars up, I am your brother in hope of a free church in every sense of the word.

J. W. VAIL.

PIPER CITY, ILLINOIS, July 24, 1917.

Editors Herald: The Saints in this branch are still in the faith and trying to live in the light. The branch numbers about thirty-five, but over twenty are absent from the branch, some of them living at quite a distance.

The Sunday school is doing very good work and expects to organize a normal class soon.

Elders J. O. Dutton and W. A. McDowell have recently held a series of meetings here, extending over a period of six days. Brother S. D. Heavener is the only officer in the branch, a priest. Two of the Sunday school girls were baptized not long ago. Later two more gave in their names for baptism, but when the ordinance was to be performed there were four instead of two. The Spirit was present in power at the confirmation meeting and made it a day long to be remembered. The work of Brother Heavener was commended and two young men held in high esteem by the branch were told to prepare themselves for work in the ministry.

Brother McDowell has given several blessings here and his helpful counsel appreciated. We hope several other interested ones will unite with the church soon.

DORA E. HEAVENER.

THE LYNN CASE

(Continued from page 748.)

be recorded when certificates of marriage are presented to city or town clerks.

This important ecclesiastical question was determined today by Judge Loring of the Supreme Judicial Court, and as a result of this decision a cloud of confusion has been lifted, as heretofore it was believed by many that the Reorganized

Church was associated with the Utah Mormon Church and its accompanying recognition of polygamous marriages.

Reverend Frederick W. Blanchard of East Lynn raised the issues involved in a petition filed by him against Joseph W. Attwill, city clerk of Lynn, for a writ of mandamus to compel the respondent to record a marriage solemnized by him.

The case came up for a hearing on its merits before Judge Loring to-day. Much interesting matter involving the origin of the church was gone into and dated from the early 1800's when Joseph Smith founded the Mormon Church.

"We are in no way connected with them and do not believe in polygamous marriages," he said he told Mr. Attwill. —*Boston Record*, June 29, 1917.

NOTES AND COMMENTS

A Dollar Library of Tracts

The advertising manager, A. E. McKim, has prepared a list of tracts covering the different phases of our work, which it is planned to have made up into a set and sold for one dollar. This should prove an excellent means for missionary work, and we trust that our people will secure several sets for such use, especially should they be recommended to our library boards and gospel literature bureau. This list does not include all of the tracts published, but it does include a representative number.

Historian Visits Historic Places

Elder Heman C. Smith, church historian, and his wife, left Lamoni on July 24 to locate the old Bogard battle ground on Crooked River, Ray County, Missouri. This was satisfactorily located, but the spot where the victims of the cholera plague were buried was not found. The result of this interesting trip will be written of later, for publication in the *Journal of History*. Brother Smith teaches a class of business men in church history at Lamoni and they are talking of making a trip through that country. If this is done, the account may include this.

Can People Find Your Church?

Not long ago a young brother in training in Chicago looked in the telephone directories and everywhere else he could think of and couldn't locate anything except one that looked suspicious. He went there and found it was the Utah people. Another lad hunted in vain for the address of our church in San Francisco, while we have been hearing of such things from a number of sources of late. If you have done all you can, well and good, but if there are still avenues of publicity open or that may be opened that are not used they should have immediate attention. It may be too late now for present needs, but it's a good time to begin. For the benefit of those who constantly write us about the location of the church meeting places in various cities, we would like to hear from all the city branches, that

we may make up a card index. We wish to supply this information promptly to those who ask us, and if you will help it will be appreciated.

August "Autumn Leaves"

The August *Autumn Leaves* is now before us in a new and very attractive form, with further changes coming. It is printed in two columns, making shorter lines and hence easier to read, as has been proven after hundreds of tests. A rearrangement of the type and a little longer page give fifteen per cent more reading matter to an issue, and this filled with good things. First come two excellent cuts of Kirtland temple with a poem; *The Camp Cricket* gives reunion notes and suggestions; the Editorial Chat consists of many short paragraphs, instead of one long sermonet; the new department, the Periscope, gives promise of spicy and pointed information, a fair sample of which is served. At last we are told whom Janey will marry in "A vineyard story." The Young Woman's Department, Religio's Arena, and the Sunday School Department remind us that this is the young people's magazine of the church. The increased space permits matter of great interest to be offered.

MISCELLANEOUS DEPARTMENT

Convention Minutes

SASKATCHEWAN.—Religio, at Viceroy, July 5, 1917. A. B. Taylor, president, presided. A recommendation for a field worker was included in the report of the district president. It was resolved that the district president visit each local once a year and that each local pay their share of the expenses. Officers elected: A. B. Taylor, president; Bertha Cornish, vice president; Joseph Bates, secretary; Mrs. T. J. Jordan, treasurer; Emma Beckman, librarian; Emma Dow, home class superintendent; Mrs. O. L. Newcomb, member gospel literature board; Sister M. L. Cornish, historian. Joseph Bates, secretary.

Quorum Notices

Northern California Quorum of Priests meet at Irvington, August 16-26. Bishopric instruct that quorum elect bishop of district and his two counselors to preside over quorum. First Presidency desires that all priests join some quorum. All come or send in name of membership. Harley V. Bates, president; E. S. Parks, secretary-treasurer.

Conference Notices

Western Colorado, at Bayfield, Colorado. August 25, 26. The priesthood please have all ministerial reports in hands of district clerk by the 15th of the month. M. L. Schmid, clerk, Amos T. Higdon, president.

Eastern Colorado, with Wray Branch, at Wray, September 1 and 2. Prayer service at 9. All the priesthood of the district send reports of labor done during past six months, to E. J. Williams, 1210 South High Street, Denver, not later than August 20. James R. Sutton, president.

Kansas City Stake at Central Church, Ninth and Lydia Avenue, August 25 and 26, convening 2.30 on 25th. As this will be a mass conference, do not elect delegates. Statistical reports to close July 31 and mailed to T. B. Dunn, 1216 South Thirty-eighth Street, Kansas City, Kansas. Ministry reports to close July 31 and report direct through quorum. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

Reunion Notices

Northwestern Kansas, 5 miles east, three-fourths mile south of Osborne, Kansas, at the old reunion grounds. Those desiring tents notify J. B. Ansley, Osborne, Kansas.

Kewanee reunion has been called off. Added expense over last year compelled this decision. W. E. Peak, district president, is holding one or two-day meetings with fine success. J. W. Bean, secretary committee.

Two-Day Meetings

Eastern Michigan District: Sandusky, August 18, 19; Carsonville, August 25, 26; Shabbona, September 1, 2; Bay Port, September 8, 9; Blaine, September 15, 16; Brown City, September 22, 23. William Grice, district president.

Requests for Prayers

Prayers are desired for Harrison Daniels, a young soldier, sick in the hospital.

Our Departed Ones

WHITEHEAD.—Lena Gladys, eldest daughter of Brother and Sister Robert Whitehead, was born February 3, 1897. Leaves to mourn, 2 brothers and 2 sisters.

EVANS.—Irene Margaret, infant daughter of Brother and Sister E. F. Evans, was born July 17, 1917, near Dixon, Nebraska and departed this life July 18. Services at home by D. R. Chambers, assisted by E. L. Butterworth.

HOPKINS.—Sarah A. Hopkins died July 21, at Horners-town, New Jersey. Funeral from Baptist church by A. B. Phillips. She was 64 years old and a member of the faith from an early period. A. J. Hopkins is her son. Died July 21, 1917.

SMITH.—Priscilla McLain, the eighth child of William and Mariah McLain, was born November 18, 1841, at Whitford, Monroe County, Michigan. Married Peter Smith, May, 1876,

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Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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The earth is our workshop, the universe is our exercise ground,
 Life is our opportunity. Let us get busy.—Bruce Calvert.

at California, Michigan. Baptized by W. H. Kelley in June, 1877. Died July 27, 1917. A true and devoted member of the church. Samuel Stroh in charge of funeral service, J. D. Stead preaching the sermon.

BONNEY.—Catherine M. Hardacker Bonney was born June 24, 1844, in Middleburg, New York. Married John F. Hardacker in 1860; to this union 5 children were born; 4 dying

in infancy. Sister Gertrude Christy of Stewartsville is the surviving child. She and husband were baptized in 1878. In 1879 her companion died. In June, 1903, married Brother William S. Bonney; making their home shortly afterward in Perrin, Clinton County, Missouri, at which place she died on July 10, 1917. Services held at Saints' church in charge of T. T. Hinderks, sermon by William Lewis. Interment in Pleasant Grove Cemetery.

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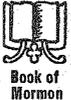
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



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



Volume 64

Lamoni, Iowa, August 15, 1917

Number 33

EDITORIAL

SOME PROPHETIC ASPECTS OF THE WAR

We have had several requests for a discussion of prophecies concerning the war, the millenium and the second coming of Christ. It is significant that for the last hundred years nearly every great war has made for greater liberty of the people and has tended towards democracy, even though apparently that was not the result or intention.

Since the establishment of the American Government great strides have been made by revolution, either peaceful or warlike, towards a recognition of the rights of the people. This has been the case in the Far East, in China, where a republic has been established and in Japan where a constitution was granted by the Mikado in the seventies.

England has given greater liberties to all her colonies, including India, and is herself one of the most democratic governments in fact. Siberia has gained in liberty together with the rest of the Russian Empire as one of the greatest outcomes of the present war. So quietly it was difficult to realize autocracy was revoked in Russia and that democracy had arisen. Persia and Turkey have also made progress. In fact, it would be difficult to find a nation which has not in either form or substance drawn nearer a democratic ideal. Even the Franco-Prussian War resulted in the end of the empire of Napoleon III and the establishment of the present republic, which has continued for over forty-five years and has proven the most stable government in France, since the French Revolution.

So many hope that the present war which already has secured additional recognition of women's rights and of the rights and dignity of labor among the entente, may produce a clear and broad recognition of the principle of democracy, a government of the people, for the people and by the people throughout Europe, and so open the way for freedom of speech and the preaching of the gospel of the kingdom.

Much has been written in this line and the present

tendency appears to be very decidedly in that direction, provided the entente is victorious. We consider it safe to assert that the people of this country have no antagonism against Germany or the German people, but only against autocracy and militarism.

Much has been written concerning the possible liberation of the Jews in Russia. Many observers of the present day consider it an accomplished fact. We have seen some articles which have urged, pursuant to Daniel 11, that Turkey will be driven out of Europe and will make her stronghold in the Holy Land. This chapter does not appear to us to be sufficiently clear to justify such an interpretation. Certainly we should not attempt it in an official way. The dominant opinions from many sources are intimated in the following extract from a daily paper (citation has been lost) and rather tend towards the emancipation of the Holy Land:

A NEW JERUSALEM

The breaking of diplomatic relations with the United States by Turkey, following the example of Austria according to the wish, if not the express direction, of Germany, increases the probability that over no land will the end of the war and the settlement of peace bring a greater change than over Palestine.

The Holy Land! Ironical and paradoxical that the tide of war should have swept over it so often and that it has been the scene of the bitterest animosities that ever divided men. Once more are its strongholds and the ancient Zion fortified and an army of invasion has moved across its southern border to pitch battle with the Turk, the modern Philistine, at the gates of Gaza.

Even if Turkey should not proceed to become a declared belligerent against the United States, the Ottoman government has gone so far that it may expect no word from us on its behalf in the settlement, and with a victory by the allies and the United States it is certain that Palestine, with all its historic places and sacred associations dear to the Christian heart, will pass definitely into Christian custody or award. The Turk will be banished forever from the shrines he has desecrated and polluted, the worst enemy the Cross has ever had. It will make a great difference. It will seem like a reconquest of the promised land. The dream of the pious and valiant Crusader will have been realized, and the Chris-

tian pilgrim may visit the land with his imagination, his recollections and his meditations undisturbed by the consciousness of the contamination of the Moslem Turk.

It would not be inconsistent with Christian sentiment to give over the redeemed land of the patriarchs, the prophets, the apostles and the Christ to the descendants of its former possessors, that nation without a country—the Jews, for Jewish history to the hour of Calvary is Christian history and the Jewish scriptures are a part of the Christian Bible, and Christian hearts would regard with complaisance and gratification the apparent fulfillment of prophecy in the return of the Jews to the land of their fathers.

A sign of the ardent intensity of the hope raised by the war in the minds of the Zionists is the fact that Israel Zangwill has again become an enthusiastic Zionist after having been alienated from the movement for twelve years. He gave up hope that it would be possible to create a Jewish state in Palestine under Turkish rule, and went to looking for some other region—Africa, Australia, Mexico, Central America—to which Jews dwelling in lands of persecution and oppression could flee and establish themselves on an autonomous basis, but was unable to find a suitable location. Now he is satisfied that Palestine is about to be wrested from its tyrants and thinks it possible for the Jews as a nation to regain possession of it under satisfactory conditions. He will therefore do his utmost for this consummation.

It would be strange. The prayer, uninterrupted for two thousand years, at the wailing wall of Jerusalem would be answered.

Others urge the thirtieth chapter of Jeremiah (1-7), and especially the seventh verse, which reads: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Certainly this day is very great, so that none is like it; but the thought of the chapter seems to be the restoration of Israel and this seems to be indicated by the extract above. This passage indeed seems to be near fulfillment, yet there have been other great and terrible days, and if the record is true there will yet be still others to come.

Much has been written at various times concerning the signs of the times. Among others are given the sea and the waves roaring (Luke 21: 25) and the sea heaving itself beyond its bounds, earthquakes and tempests (Doctrine and Covenants 85: 25). It is indeed strange that in the past seventy years there have been more instances of the sea beyond its bounds than in all the rest of history combined. The same may be said of the frequency of earthquakes, which is cited as another instance of the times. Disasters by sea is also given as a sign, and in view of the Bible record they seem to point to the approaching of the end. Nebuchadnezzar's vision (Daniel 3) has many times been referred to as already being in process of fulfillment.

But especial attention may be called to the twenty-fourth chapter of Matthew (29: 31):

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign

of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The whole chapter may be read with profit, and also the twenty-fifth chapter. Evidently these chapters are in answer to the third question: When shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; of the end of the world? (or the destruction of the wicked, which is the end of the world.) (Matthew 24: 4, I. V.) There are three distinct periods here referred to. Evidently the same period is referred to in Luke 21: 25-27; Inspired Translation.

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And then his disciples asked him, saying, Master, tell us concerning thy coming? And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh.

Surely if there ever was a day when men's hearts failed them for fear, it is in the midst of the trials by sea, the railroad wrecks and wars of the present time. It may be noted in passing that Luke 12: 40-42 (Inspired Version), in connection with the rest of the chapter, indicate a second and a third coming of the Master. Other scriptures lead us to believe that the second coming is before the millennium; the third coming will be after Satan has been loosed for a little season (Revelation 20: 7), when Gog and Magog come to battle and finally the earth is redeemed and purified by fire.

Sometimes confusion is caused by referring to the second coming passages which concern the third coming. Many passages would seem to indicate that, though Satan is bound, there still will be unrighteousness upon the earth, "the child of the wicked shall be accursed" (Isaiah 65: 20-23; Doctrine and Covenants 63: 13), and the fact that Satan is so soon able to gather together Gog and Magog.

But before that day there remains the great battle of Armageddon. (Revelation 16: 14-16.) Before

the coming of the Master it seems plain from these and many other passages of the Bible that peace shall be taken from the earth, and that after the millennium there will still be another great battle against the Holy City and the camp of the Saints.

In modern revelation we find the distinct declaration that peace shall be taken from the earth and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.—Doctrine and Covenants 1: 6.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. . . . and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.—Doctrine and Covenants 45: 4.

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And, behold, this is not yet, but by and by.—Doctrine and Covenants 63: 9.

It will be noted that the latter part of this paragraph urges a movement, a gathering of Zion, yet the paragraph preceding admonishes that it should not be in haste, lest there be confusion and pestilence. This should be done in justice, recognizing our obligations to the Government and to our neighbors, so that Zion may indeed become a place of safety (Ibid., 45: 13) and a place where there may be peace, for Zion has not yet been established.

Again, in section 108: 4 we are urged that our "flight shall not be in haste, but let all things be prepared before you." When we do and come in humility and righteousness, then shall Zion be redeemed by power. If we will move forward in righteousness to the establishment of Zion, having the things prepared before us, then it will be the New Jerusalem (Ibid., 36: 12) and the abode of our Lord (Ibid., 36: 13), wherein we shall prepare to go forth to meet the bridegroom.

And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion

rejoice, for this is Zion, the pure in heart; therefore let Zion rejoice, while all the wicked shall mourn; for, behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen.—Doctrine and Covenants 94: 5.

This brings the new theme, and that is that Zion will be visited with affliction unless she keeps the commandments of God and that she must be chastened unless she obeys (Ibid., 98: 5). In fact, it is declared that the scourge will go forth from Zion and unless she hearkens, the scourge will go forth upon her and over her (Ibid., 83: 8).

This emphasizes anew the situation in which we find ourselves. The world is beginning to think and talk of the coming of the millennium. Tolstoi wrote concerning it before the war, and many have expressed the hope that this war will lead to the introduction of the millennium when righteousness and justice will be done between man and man. We are not prepared to say when, for the record is clear that no man knows the day nor the hour (Luke 12: 40 seq. I. V.); so it were useless to attempt to interpret the Scriptures, so as to say at the close of this war the millennium will begin.

Nevertheless the Master himself is reported to have declared, "When ye see these things ye may know that his coming is nigh." (Matthew 24: 42; Luke 21: 31, I. V.) It behooves us then to stand in holy places. Many other passages may be brought to bear on prophecies concerning the war, pestilence, scourges and famine that will be poured out upon the earth as a witness to the time of his coming. Yet, as the coming of the leaves betoken that summer is nigh, so we are bid to lift up our heads and to rejoice when we see these things come to pass, for we may know that the coming of the Son of man is near. (Luke 21: 27.) It behooves us, then, to seek earnestly to understand and to keep the commandments of our God.

S. A. B.

Reckon the days in which you have not been angry. I used to be angry every other day; then every third or fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.—Epictetus.

QUESTIONS AND ANSWERS

THE SCAPEGOAT

Question. In the sixteenth chapter of Leviticus the sins of the people were put on the goat and it was turned loose. Why?

Answer. Most Bible critics consider this act as being symbolic. The laying on of hands was for cursing. Some suggest that it was sent to the wilderness, where dwelt the evil power. Many claim that the two goats were to prove the one symbol. The one goat is a sacrifice; by the shedding of blood it signified cleansing; the other, the literal bearing away of the sins of the people. Both have been taken to be a type of Christ. All atonement ceremonies are more or less veiled illusions to that great sacrifice made by Jesus.

We apparently have a parallel instance in the fourteenth chapter of Leviticus where leprosy is to be cleansed from the house. Two turtle doves or pigeons are taken. One is slain and the premises is sprinkled with the blood mixed in water. The other after having been employed as a sprinkler is set free to carry away the evil.

The Jewish Encyclopedia says that one goat was for JHWH and was slain as a public sin offering; the other goat was for Azazel, the leader of the fallen angels, i. e., Satan, and on it the sins of the people were laid by the laying on of hands. Some say it was a bribe to Azazel not to bring accusation against the people and so prevent the atonement. Others say that by it the sins of the people were sent back to the spirit of desolation and ruin, the source of all impurity. The goat was driven forth to the wilderness and down the cliff. When it was down a shout of relief went up.

The Talmud says: "Yearly on the Day of Atonement a red cord was fastened to the temple door, and as soon as the scapegoat reached the wilderness the cord turned white." But the same book says that for forty years before the destruction of the second temple the cord retained its original color.

LOTS

Question. In what manner were lots cast in order to determine the will of God? Did they have prayer and the Spirit designate?

Answer. As far as can be gathered from history and tradition the casting of lots was often employed by the ancient Israelites. Colored stones were used. They were thoroughly shaken up and one drawn forth, which signified the lot. Lots were cast for the dividing of the inheritance of the children of Israel in the land. (Numbers 26: 55.) Lots were cast to determine the scapegoat. (Leviticus 16: 33.) The choice of land (Judges 1: 3; 20: 9) for the division of property. The order of the priests and the

daily service were also determined by lot. (1 Chronicles 24: 5.) It was used by Joshua to detect Achan as a criminal. (Joshua 7: 14-16.) It was used also in the times of Matthias. (Acts 1: 26.) Saul and Jonathan employed it to determine who had offended God, and it was likewise used by Jonah. (1 Samuel 41; Jonah 1: 7.)

The exact method employed we do not know. An effort was made to prevent preference. The whole thought underlying is divine direction and divine choice. It is meaningless unless it is so employed. Proverbs 16: 33 makes the direct statement that God does the choosing. In the case of Matthias the distinct declaration is made that prayer was first offered. This was doubtless a general rule, as it was a sacred ceremony in which divine guidance was expected, but we do not recall that a distinct statement was made that prayer was offered except in this one instance of Matthias.

NOTES AND COMMENTS

A Pleasant Vacation

We are informed in some of those mysterious ways that do not need an official notice, that our genial new advertising manager of the Board of Publication, Brother Arthur E. McKim, is to take a little vacation beginning on the 16th. We join with our readers in wishing him a happy honeymoon trip in company with Mrs. Ruby Short McKim, of Independence.

The Lamoni Reunion

The attendance and interest at the Lamoni reunion is most excellent. By changing the date and putting it one week earlier than was planned on, there were plenty of tents, though at a little higher cost than last year. As we write, the meetings have only fairly begun and there are about one hundred and twenty residence tents on the grounds. At the first meeting—a social service—there was an attendance of about three hundred, and the Lord graciously commended the Saints for their preparation and efforts to make the reunion a success. He promised to grant unto the Saints the blessings they desired in proportion to the efforts they were willing to make. The well-arranged programs indicate that much of interest will be had in all departments, continuing the excellent start already made. Since this is a reunion in one of the central places, and one in which all our readers will be vitally interested, we will report more of it in our next issue.

Persons who can only be graceful and ornamental—who can give the world nothing but flowers—should die young.—Anon.

ORIGINAL ARTICLES

THE HOME OF A SAINT

[Miss Knipschild will teach home economics at Graceland College the coming year. She has been taking advanced work at Columbia University, New York City, to this end. Some of her studies there proved truly inspiring, she writes, and has caused her to write this paper, setting forth some of the great underlying principles of æsthetics or the beauty belonging to a true home.—EDITORS.]

In these momentous times so fraught with human destiny, when nearly every nation is merged in this the greatest and most atrocious war ever known in the history of man, there is not a phase of life that escapes the pressure brought to bear. On all sides the cry is going out to produce, preserve, and conserve. One place where this should most emphatically apply is the home. Not only because the present crisis demands it, but also because we as Saints should heed the admonitions of those in authority and be deeply concerned about the financial condition of the church. It is highly imperative that we conserve our means in order to help decrease the church indebtedness and to promote this great gospel cause, which will assuredly have an unparalleled opportunity as a solace to the masses of humanity while grim war and death spread their desolation and destruction. These will be the mighty levelers, break down the barriers between ranks and classes, and man in his extremity will seek to restore his shattered faith and to fix his hope in a far better life.

This very essential reason would alone suffice that we should not lavish vast expenditures on our homes, thereby displaying our utter selfishness and leaving the church and humanity to want. But there is another reason which I wish particularly to discuss in this paper and that is the conservation of our means so as not to construct a house too large or elaborate, but one that is an expression of our *personality*.

We have all known people who have spent a portion of their lives in homes with various imperfect fittings and insufficiencies until they have amassed a goodly income and then exhausted every resource in overbuilding and overdecorating. The result may be a good looking mansion, consistent, graceful, and well proportioned. It may be a blameless achievement of architecture and decoration.

It would seem ungracious to find fault with such a perfectly worthy construction, but how often have we come away from our intimate friend's new home chilled and uncomfortable, almost unhappy? We do not feel that it is the same Mary or Ruth who so completely pervaded that old house of hers. Old-

fashioned, in some respects, inconvenient, yet it was thoroughly delightful, for where the architect's touches failed or the decorator's draperies faltered Mary's personality somehow stepped in and eked out all deficiencies, corrected all errors. It was hers entirely. Now her new home is too large with no insufficiencies to be eked out. Her personality seems to slip and slide helplessly upon a kind of glacial surface which it cannot penetrate and make its own.

And so, if we consider all the homes, large or small, of our friends we shall see that there are fixed limits to the amount of space in them that is truly and pleasantly habitable. We cannot get that lovable "lived-in look" in rooms where we do not actually live and we cannot live all over a house that is larger than our needs.

Houses are curious things. We take a portion of illimitable space, wall it in and roof it over. Suddenly it ceases to be a part of God's out of doors and becomes an entity with an atmosphere of its own. As we live our way into the house, adapting it to our need, the bricks and mortar, the paint and plaster, cease to be inert matter and become alive. Like the plant, that organism which "slowly turns lifeless into living matter," woman has transformed her place of shelter from the beginning into something living. In her home she thus achieves almost an organic extension of herself. And as Saints, whose lives we feel should be the most exemplary to be found anywhere, we should seriously consider this thought before we build our homes, we should estimate how far our "self" will extend, how large a house we can *humanize*.

If we applied this thought to our whole life, as we most certainly should, we might have no trouble in applying it to our homes. It is the tendency of our era to want more of everything than we can use. When we get the Too-Much we demand we are crushed by it. Just as the capacity of the human stomach is limited to a certain quantity of food, so also is the capacity of the human spirit limited for appropriating and assimilating property in its different forms. Beyond this limit to what we can effectively make our own possession is a detriment.

This argument may seem to be upholding a moral value of poverty. But I am no convert to asceticism. I am simply emphasizing the æsthetic and vital value of "not too much." We should not be afraid of enough but greatly afraid of too much.

The direct result of helping ourselves to too much of anything is to coarsen and degrade. We know this as regards food. Nature writes it in large

letters all over the man or woman of gross appetites. It is as plainly printed, although in smaller type on the faces of those who want too much of other things: houses, notoriety, money, power, etc.

In various respects the past has left us a noble heritage of moderation or not too much. This is especially true with regard to houses. As Americans we are slowly learning to appreciate the charm and delicacy of the old colonial types of homes which in their very simplicity so readily lend to charging them with our personality. Those early colonial homes of New England were always the simplest and most obvious expressions of that wholesome Puritan spirit. Dignity and refinement pervaded the very atmosphere of such simplicity.

This same simplicity and personal touch prevail in our modern cottage. A vitalized spirit, the comforts of living, ease, convenience, are all suggested by it. One writer says that a world full of model cottages might prove the happiest world. To her the state drawing rooms or any rooms only used for guests are a needless luxury and belong to the category of superfluous and pretentious, which should be cut off for the sake of developing a finer and more individual quality in our possessions.

More than one woman if she were honest with herself, would have to admit that she has too many possessions. Sometimes she is veritably ridden to exhaustion by the care of her "things." Besides being too many for her to animate she is deplorably hindered in caring for them from developing her mind in the higher things of life. As Saints of Zion under such conditions where would be our time to "study of all good books"? For this reason if for no other we should have need to remember the "simple life" slogan.

Our home life should be somewhat like scientific farming. The study of the soil as a science has taught us that we must resort to intensive farming which gives greater returns from reduced acreage. The same is true of the returns life makes to our spirits. We need a science of intensive living that we may get the larger crop from the smaller field.

This doctrine of limitation and selection is beautifully brought out in the words of a simple Norwegian maid, who while caring for the rooms of a woman said, "I like dis room. It looks like Norway. Dere iss more moneys in America, but in Norway t'ings iss more pretty. Even the kitchen is good to see. Dere iss shelves an' copper cooking dishes all shiny, all so happy looking. I like dem way best. It is better not so much moneys to haf, but to be more happy wit' one's t'ings."

It is the American woman "who has always had everything" that is at the very center of the tragic tangle of modern living. All the rush speeding-up of business is largely an outgrowth of her demands.

She often falls far short of the richest knowledge a woman can possess, the priceless secret of being "happy wit' one's t'ings." Her home is to other material possessions what a soul is to the body—the center from which life moves outward. If there is no greed in the home there will surely be less in the offices. If woman were to avowedly undertake to give quality to her belongings instead of demanding belongings which she hopes will confer quality upon her there would undoubtedly be both a lessening in the stress of life and an improvement in its texture.

Aside from the points that we cannot vitalize a lot of senseless luxury, that comfort and all the beauty which we can successfully charge with our personality are essentially wholesome, but that there is profanation in having more wonderful things than we are able to give the personal quality, there is one more thought—the ultimate purpose of our homes. A certain writer has so beautifully developed this thought that I shall quote her own words. They seem as if coming from the noble heart of a true mother of Israel. If every home of a Saint could breathe the lofty sentiment of her words Zion would truly be the land of the blessed where happiness and contentment reign supreme.

This ideal home of one so worthy of being called a home-mother was a little cottage set upon a mighty eminence, facing the sunset and the sea. Within it were all the treasures of her eyes, her mind, her heart. It was an abode composed of love, of aspiration, of desire. The ancient love of man for his shelter had gone into it, and the love of woman for the place of her appointed suffering. Desire for beauty and hope of peace were in its making. Its walls had heard the birth cries; her children had played about its door; out from it had been borne her dead. Inconsiderable speck on the vast hill-shoulder that it was, it could defy time and the elements, even as she defied them, for she had given it her own immortality.

She writes as follows:

I believe that in the humble business of loving the material things that are given to us to own and love, in shaping our homes around them, in making them vital and therefore beautiful, we are not only making the most of our resources in this life, but are doing more than that. Somehow, I cannot tell you how, I know that we are *getting them across*—into timeless places! In making them vital we are making them enduring.

Christ tells us to lay up for ourselves treasures in heaven. What did that mean to you when you were young? I had no idea that when I loved somebody very much or pitied somebody very much, when I shared my heart or shared my roof eagerly, that I was doing the commanding thing. Still less did I realize, when I worked hard to make my home more comfortable or more beautiful, that I was sending vibration from my everyday world right into the eternal one. But so sure as that our mortal shall put on immortality I now hold it that what we first find in the

eternal world will be the things into which we have unstintingly flung our vitality, our feeling, while we are briefly here.

Thus when I am making my house live I am putting something into the eternal world that fire cannot burn, nor floods destroy, nor moth and rust corrupt. No heaven can be holy to me if I have not made this spot holy. I shall not ask, even from the mercy of the Merciful, a heavenly mansion if I have failed to make this earthly dwelling live. Eternity begins beside my hearth, shaped by my will.

These are the facts which I feel are paramount in the consideration of our home building. Surely their simplicity is within the reach of every Saint, rich or poor. A home in keeping with them is my ideal home of a Saint.

MABEL KNIPSCHILD.

CHRISTIANITY AMONG THE NATIONS

IS IT A FAILURE?

Since the great war began August 1, 1914, until now, when it is well along as its third year, there have been many writers and speakers questioning whether this wickedness, all this unparalleled destruction of life and of the life force of the European nations, does not denote that the Christianity of the so-called Christian nations is not only a failure but if it is not also a pretense or a sham, to claim that they are really Christians and followers of Christ.

Quite a variety of views have been set forth by leading men, ministers, educators, authors, scientists, business men and political leaders. At least one prominent man has said that to him there appears to be a "collapse of civilization," and an actual "denial of religion, of the religion of Him whom they professed to have followed," whose life principles they have in the past claimed to honor and abide by.

But, notwithstanding the apparent failure in the past and in the present, to live up to the Lord's teaching and example, yet the same writer claims to have hope that all will come right, and that at the end will come "a just and lasting peace" among and between all nations, by mutual agreement, and probably by mutual concessions. For he seems to have no idea other than that the Christianity professed among the nations is the true doctrine of Christ, except in their flying to arms so quickly against each other.

Another writes that "the hope of the world lies in the teaching of Jesus Christ, and in his spiritual conquest of the nations." Of course he has no knowledge or understanding about Christ's coming material conquest, or of his actual government over the nations, as spoken of by the prophets or by the Lord himself, which is to be a worldwide government and protectorate.

Yet another makes this reply: "You ask me how I square the message of the lowly Nazarene, 'Peace on earth good will to men,' with present facts, Europe a slaughterhouse. I do not attempt it."

One of America's great educators states as follows:

The founder of Christianity taught in conversation and in public speech, gentleness, mercy, righteousness, love, good will, and service. This teaching was cast into the Greek and Roman world, a world full of war and national selfishness.

Then he said about Christ's teaching that it is a marvel that so much of that teaching survived and became "fixed in human memories." But he writes an indictment against a perverted Christianity. He says:

It was inevitable that Christianity, embodied in priesthood, churches and councils, should be soon corrupted by paganism, militarism, and imperialism, and that the original teachings should later be buried under creeds and dogmas. The horrible war which is desolating Europe . . . proves that the Christian churches, Greek, Roman and Protestant, have completely failed, after an existence of over eighteen centuries, to control national passions and the hearts of rulers. . . . The rites, dogmas and creeds which have proved useless must be relegated to history with all their shocking ideas about God and man. . . . That is what the great war teaches concerning the shortcomings of organized Christianity and the long road humanity must travel before the blessed teachings of Jesus can come to govern the relations of man to man and nation to nation.

Certainly by such admissions as the foregoing we can see great proof that the word of the Lord is nearing its fulfillment, wherein Isaiah prophesied that the "covering cast over all people, and the veil that is spread over all nations" should be removed, or destroyed, as stated in Isaiah 25:7. The light of the great dawning day is more plainly manifest before our eyes, and also we see that the eyes of other people are being opened to the important truth declared at the beginning of the latter-day work, namely that all had gone out of the way and departed from the Lord's way when they created their own "dogmas and creeds," as named by the last writer above quoted. If all these have not yet "proved useless" the time is near when they will be so found, when the people will say, "Surely our fathers inherited lies, vanity and things wherein there is no profit."

A university president writes as follows:

The present time is the most awful time in human history. Never before have the primitive forces of ruin and rapine been loosened on so gigantic a scale. . . . God is not mocked forever.

This makes us think of the word through Daniel the prophet, saying:

There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time

thy people shall be delivered, every one that shall be found written in the book.—Daniel 12: 1.

Yes, the day is near for the deliverance of the Jews and for their restoration to their own land, as spoken by God's prophets.

Another writer declares:

In nineteen centuries the Christian church has failed to preach or even formulate to itself with any clearness a gospel of international Christianity, and it has idly hoped and prayed for universal peace without it.

Thus it is recognized by many thinkers of our times that the nations and their people, both pagan and Christian, have proven themselves unable to practice a noble generosity towards each other, or to have unselfish dealings with or to feel real love for each other and for all men, such as Christ taught and said was necessary in order that people might become the children of God and obtain eternal life. "Thou shalt love thy neighbor as thyself."

All the foregoing extracts are from the columns of *Collier's Weekly*, and the following is from the *Review of Reviews*, by Mr. Harold Begbie:

I am inclined to think that the churches as we now know them will cease to exist. I do not think that any form of ritual known at present will satisfy. . . . The day of formalism, of great national churches, with tremendous machinery, is almost over.

The last quoted writer believes that among the warring nations multitudes of people at home are learning the satisfaction there is in self-sacrifice such as they never experienced before, that they are waking up to the joy of doing something of value for others, that they are learning that such "service rendered to humanity is the highest expression" of life and they are thereby "losing their selfishness." He claims that "in all kinds of ways men and women of all classes are working for others, giving up for others, living for the first time lives of real devotion."

Thus even while the war goes on with terrible hatred between rulers and some of the people there are others being moved upon by sympathy, tenderness and love as never before, and I doubt not that such as these will by and by be ready to receive the true gospel and the coming kingdom of Christ and his peaceful and happy government.

The last writer quoted above is said to have "a strong feeling that the world is on the eve of astonishing discoveries." Thus the leaven of God's Spirit is working to prepare the minds of people for the change in the government of the earth, and for a new order of things in general, whereby in the course of time "all the ends of the earth shall see the salvation of God." (Isaiah 52: 10.)

It was reported from Germany about a year before the great war began that the Emperor Wilhelm

made an address to the students at one of the German universities in which he said as follows:

God gave me my crown and I am accountable only to him. . . . The king holds his power by the grace of God, to whom alone he is responsible. He chooses his own path, and only decides his actions from this point of view. . . . As I look upon myself as an instrument of the Lord, I am indifferent to the point of view held by others.

This strongly illustrates the "gross darkness" of the world (Isaiah 60: 2), for all men, no matter what their station, are continually accountable to their fellows for the rightfulness or the wrongfulness of their course in life, as Christ taught so plainly; in brief, "Thou shalt love thy neighbor as thyself." Ruthless, heartless desolation, ruin and bloodshed by him "who chooses his own path" as being divine, must be brought to account along with the unrepented evils by men of less degree.

H. A. STEBBINS.

SALT AND SERVICE

"Ye are the salt of the earth," said the Master to his disciples. "Salt?" Yes, a seasoning power, a preserving force of essential characteristics. Could the world do without us? Why, they scarcely tolerate Latter Day Saints; we go unnoticed and unappreciated by the world at large.

Yet, as the little measure of leaven influences the whole loaf, so has "Latter-Day-Saintism" modified the whole loaf of religious thought and doctrine in the last eighty-five years. Spiritual gifts are being counterfeited; miracles of healing are advertising specialities for several denominations which say "Behold I am Christ's." The sway of pulpit power through fear of evil consequences, has waned before a surprising evangelism of omnipotent grace, and divine impartiality, as applied to good work.

Salt is a synonym for service. It is only as salt loses itself in the processes of usefulness that it has any value. The identity of selfishness must become dissolved in a solution of service before we, as the "salt of the earth," will have a recognized degree of merit.

"Let him deny himself," says Christ of the would-be disciple. "I will gladly spend and be spent," declares the great apostle to the Gentiles.

Seemingly we have this antithesis: behind each Saint there should be a force to elevate him above his fellow men in the world, with a character of indomitable power; yet denying self, apparently unconscious of that strength; refusing the exercise of that function which gives the force for fear that force become the master. It is keeping self under, for having the strength of a giant we must "become the least of all."

If the reader can say from the heart, "Thy will, not mine, be done O Lord, verily, I say, ye are the salt of the earth."
C. B. HARTSHORN.

HIDING OUR BROTHER'S FAILINGS

THE CHRISTIAN SCIENCE WAY

Under the above heading in *Christian Science Sentinel*, for October 21, 1916, Lucy E. Doe sets forth the manner of hiding a brother's failings before and after her connection with Christian Science, thus:

At one of our Wednesday evening meetings the hymn was sung in which occur these words (Hymnal, p. 60):

"Each can his brother's failings hide,
And show a brother's love!"

A great song of gladness went up from the writer's heart for having been shown the right way to do this. Before knowing of Christian Science she thought that to hide our brother's failings was to keep his errors from others; to shut our own eyes to them; to conceal them through either love or pride, especially if the wrongdoer was some one near and dear to us. The more love we had for anyone, the more excuses we would make for him, and try to keep his failings from the eyes and ears of others, although our own heart was being torn through the belief that the error was real.

But now how different it all is! How gladly we take up the task! We have learned through the teachings of Christian Science that man is God's child, *perfect*; that *evil is unreal, therefore no part of our brother's real being*. Then we remember the scriptures, "As far as the east is from the west, so far hath he removed our transgressions from us;" also this: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." *Since we understand that God's child does not sin, it is our work to see our brother as God's child; to blot out of our own consciousness the belief in his failings, and refuse to accept the material sense testimony which would make us believe that he is a sinner*. When we have done our part faithfully, the failures are blotted out through love. Furthermore, we always have some proof that a change has been brought about in our brother's thought. [Emphasis mine. K.]

From this it is easy to see that the Christian Science way to hide a brother's failings is to believe that he has none, for we must "understand that God's child does not sin." How is it possible for one who does not sin to have failings to hide, or to uncover? So, while a superficial thought may make it seem an easy way, it is in reality so hard as to be impossible.

We quote: "We have learned through the teachings of Christian Science that man is God's child, perfect; thus evil is unreal, therefore no part of our brother's real being."

Again we ask, How can we hide the failings of the perfect? Why talk about hiding the failings of the man of whose real being sin or evil forms no part at all? Again, we are reminded that it is our duty "to blot out of our own consciousness the belief in

his failings, and refuse to accept the material sense testimony which would make us believe that he is a sinner."

That's the Christian Science way of hiding our brother's failings. We must refuse to accept the material sense testimony that would make us believe he is a sinner. In other words, we must believe that he has no failings, no sins, no evil, and must believe he is perfect; that these things are unreal and do not exist, and thus hide them. Well, it would seem that what did not exist would be quite securely hidden, at least from mortal eyes.

"When we have done our part faithfully, the failures are blotted out through love. Furthermore, we always have some proof that a change has been brought about in our brother's thought."

But, sister, if you blot out of your consciousness the belief in his failings, how can you be conscious that said failures are blotted out? Moreover, how can you always have proof that your brother's thoughts that were responsible for his failures (failures that you refuse to believe in, yet were blotted out in spite of your belief that they did not exist) have undergone a change?

Still further: If our brother is perfect, his thoughts must be perfect also, and if so and a change takes place in his thoughts, will not that change be for the worse and not for the better? It would seem so.

I wonder, too, if Christian Scientists ever think how inconsistent it is to contend that sin or evil and error are unreal and existent only in mind, and that their opposites, goodness and truth, do really exist. If by blotting out of our own consciousness the belief that our brother is a sinner, and lo! he becomes righteous, why may we not blot out our belief in his righteousness and he become a sinner?

Summed up, the matter stands about as follows: First, we are to hide our brother's failings. Second, we must refuse to believe that he has any failings, but is perfect already.

Third, when we have done our part faithfully by refusing to believe in his failings, or that he has any, then our brother's failures, which he does not have (according to Christian Science) will be blotted out.

Fourth, we will always have some proof that the evil thoughts of our brother (which he does not have) will undergo a change, and his failings or sins, which are unreal and no part of him are securely hidden.

Fifth, if with our eyes we see drunkenness and bloodshed, even unto murder, and with our ears we hear cursing, profanity, or even blasphemy and falsehood, we must refuse to accept the testimony of the material senses and insist that the brother who did it all is no sinner, and when our duty is

thus faithfully performed in behalf of our brother, lo! he is "God's child, perfect," and his "failures are blotted out through love." All very strange, very strange.

I pass the drunkard's door. I see him reeling and staggering and hear him using foul and blasphemous words. Vile oaths and hideous curses flow in a torrent from his mouth and fall heavily and without mercy upon a devoted, unhappy wife and helpless children. Heavy blows fall on their bodies, inflicted by his brutal hand. This, with intense suffering caused by exposure and neglect, cause sickness and premature death.

"Is there real evil here?" I ask. Christian Science replies: "no, the drunkard is a man," "God's child, perfect, that evil is unreal, therefore no part of our brother's real being." But I see bitter tears falling from the wife's eyes, and blood flowing from the bruised bodies of her outraged children.

Christian Science: "Forget it. It is our work . . . to blot out of our own consciousness the belief in his failings who struck the cruel blows that bruised the flesh of helpless ones and poured a volume of abuse on the devoted wife whom he had promised to love and cherish."

"But I cannot forget. My consciousness refuses to give up the memory of the cruel conduct that none but a sinner would be guilty of. My consciousness will not forget; my eyes saw, my ears heard, and memory retains those horrid sights and hideous sounds."

Christian Science: "What your eyes saw and ears heard is 'material sense testimony,' you must 'refuse to accept' such testimony, for it 'would make us believe that he is a sinner.'"

"Well, is he not a sinner?"

Christian Science: "No. Sin is unreal and no part of our brother's real being. God's child does not sin. Let us do our part faithfully and his failures will be blotted out through love."

Well, I must confess I do not understand how all this can be. First you say my brother is perfect, God's child, and that sin or evil forms no part of his being. Then I must hide his failings; that I must refuse to believe he is a sinner, no matter if I hear him blaspheme, or even see him commit murder, I must blot out of my consciousness all belief that he has any failings, and if I do that, I'll have proof that my perfect brother and God's perfect child has had a change of thought or a change of heart, and all his failings which he, being perfect—God's child—cannot have, will be blotted out.

It is all as clear as a sounding brass or a tinkling cymbal. It reminds us of the story of the building of a new courthouse. The authorities met and after due consideration decided they needed a new court-

house. Then they resolved: First, to build a brand new brick courthouse on the same site where the old one then stood; second, that the bricks in the old house should be used as far as they would go in building the new; and third, that the old courthouse should not be torn down until the new one was finished.

Christian Scientists resolve: First, to make a brand new man out of an old one; second, that they will forget the old man, blot him out of their consciousness; third, that they have the proof that this old man with his deeds of evil and whom they have blotted from their consciousness has faced about and is now a first-class new man.

If Christian Science can really educate and enlighten people till they have a conscious proof that a brother has changed from an evil thought, and at the same time they have blotted out of their consciousness the evil thought from which the brother has turned and in regard to which he has changed, then is Christian Science a wonder of wonders. How could one be conscious of a change in a brother's evil thought if he is unconscious of the thought itself? How can he be conscious of a change in thought if the thought itself is blotted out of his consciousness? Those who can perform such a feat should find little or no difficulty in building a new house of the bricks in an old one, and not tear the old one down until the new is complete.

T. C. KELLEY.

THE CALL TO SERVICE AND SACRIFICE

[About the middle of June a letter was sent out over the signature of Herbert Hoover, asking all pastors to observe July 1 as a food conservation day, and to preach it on that date from the pulpit. This letter states that at least fifteen dollars a year is wasted in food by every family in America. This is much more conservative than earlier estimates. Still, it is significant. We have already called attention to this letter at the time, as a request was sent out asking various publications of the country to call attention to his special date. Pursuant to this request, a special organization was formed in New York to see that it was carried into effect.

Elder Ward L. Christy delivered a sermon at the Brooklyn church and turned over a copy to the committee in New York, who forwarded it to Mr. Hoover. In acknowledgment of this, Mr. Hoover again emphasizes the dangerous shortage and need of food conservation, expressing his appreciation for the effort, which we print herewith.—EDITORS.]

The Government through its representative, Herbert Hoover, is calling upon the citizens of America to assist in the production and conservation of the food supplies of the Nation. Let every man and woman of our church answer to the call, "Here am I, send me." The church of Jesus Christ should be first to respond with zeal and zest for two reasons:

First, because the Father whom we serve and the

Christ whom we love and follow, gave promise of blessing, through frugality, obedience, service, and temperate living. The slothful and the waster have no place in this time of the Nation's greatest crisis, and all such should be rejected in the building of the church of Christ, which should be the embodiment of assiduity directed by the power of divine love.

Second, as a people we have long been governed by the following article stating our belief in regard to earthly governments and laws:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have the right to enact such laws as in their own judgments are but calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience. We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

Being doubly bound to the service of God by serving our fellow men, let us answer to the call of the men, who under God are directing the affairs of our government and gladly labor and save, that we may do our part to wipe out the existing annual waste of a thousand million dollars, not only eliminating waste, but actually putting into practice the principle of temperance by minimizing the consumption of foods.

It is my candid opinion that at least fifty per cent of the people of the United States consume more food than is conducive to their best physical condition, therefore this call to a more common and temperate living will bring us a double blessing. Let every member of the church adhere strictly to the instructions of the Lord to the church as found in section 86 of our edition of the Doctrine and Covenants which is as follows:

Strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof, all these to be used with *prudence* and *thanksgiving*. Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, *they are to be used sparingly*; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or of famine. All grain is ordained for the use of

man and of beast, *to be the staff of life*, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health to their navel, and marrow to their bones and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto you the promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Let every member of the church of Jesus Christ recognize that the Lord has provided and instructed that herbs are to be the principal articles of food, and while he has made these the things most conducive to good health. He has said that he will bless them through the strength of the earth, if men will honor his laws, and return unto him the portion that is his, for his special work, the church, as stated by Malachi in 3: 10-12.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

Is this not a time when every man should honor God, that God may honor him? Let the heads of this Government and every subject get on God's side, and victory will come to us, and through us to all our neighboring nations who join us in the great conflict for political and religious liberty. There is only one way to make our prayers available and that is to honor God's laws, for, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." (Proverbs 28: 8.)

Let us honor the law and then we can pray with assurance this beautiful prayer, "America Befriend," by Henry Van Dyke:

O Lord, our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend.

The strength of every state increase
In Union's golden chain;

Her thousand cities fill with peace.

Her million fields with grain:
The virtue of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend.

O, suffer not her feet to stray;
But guide her untaught might,
That she may walk in peaceful days
And lead the world in light.
Bring down the proud, lift up the poor,
Unequaled ways amend;
By justice, nation-wide and sure
America befriend.

Through all the waiting land proclaim
The gospel of good will;
And may the joy of Jesus' name
In every bosom thrill.
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity,
America befriend.

OF GENERAL INTEREST

SAVE FOOD BY PROHIBITION

"The Federal Council of the Churches of Christ in America, officially representing thirty denominations, with a communicant membership of more than eighteen million, in special session assembled, desires to record its conviction that the immediate prohibition of the liquor traffic as a war measure is essential to the conservation of the economic resources and latent power of the Nation.

"Five eminent economists estimate, on the basis of the latest positive figures available, that seven billion pounds of food materials are annually used in the production of fermented liquors and distilled spirits. Two university professors of physiology estimate that, eliminating the amount necessary for the production of denatured alcohol, the fuel value of the remainder would supply the energy requirement of seven million for a year. The Brewers' Year Book declares that it requires the toil of seventy-five thousand farmers for six months to furnish these foodstuffs. If the labor of these men could be used for food instead of liquor it would measurably relieve the situation produced by the present scarcity of food.

"There are employed in the manufacture of liquor 62,920 wage earners. These men are needed in legitimate industry, and they should be transferred to such occupations as will make their labor a blessing to the people, instead of a curse."—The Federal Council of the Churches of Christ in America. Report of Special Meeting, Washington, District of Columbia, May 7, 8, 9, 1917.

EXTRACTS ON CONSECRATION

"The country's coming to a place where it will need disinterested men, and whole-hearted men, and clean-hearted men, if it's going to pull through. It's extraordinary how deficient we've been in leaders who had any of these characteristics, to say nothing of all three. . . .

"Moreover, it must find them among the young men. The older men are all steeped and branded and tarred and feathered with the materialism of the nineteenth century. They're perfectly sodden. They see no patriotism except in loyalty to a political machine; and no loyalty to a political machine except for what they can get out of it. From our presidents down most of them will sacrifice any law of right to the good of the party. They don't realize that nine times out of ten the good of a party is the evil of the common weal; and our older men will never learn the fact. If we can't wake the younger men, we're done for. . . .

"No one is ever going to get away with this thing who thinks of leadership. There are times in the history of countries when men are called on to give up everything and be true to an ideal. I believe that time is approaching. It may come to Europe in one way and to America in another; but it's coming to us all. There'll be a call for—for—consecration.

"By consecration I suppose I mean knowing what this country stands for, and being true to it oneself through thick and thin. There'll be thin and there'll be thick—plenty of them both—but it will be a question of the value of the individual. If there had been ten righteous men in Sodom and Gomorrah, they wouldn't have been destroyed. I take that as a kind of figure. A handful of disinterested, whole-hearted, clean-hearted, and perhaps I ought to add stout-hearted, Americans, who know what they believe and live by it, will hold the fort against all efforts, within and without, to pull it down. I've been thinking a good deal during the past few weeks of your law of Right—with a capital. I laughed at it when you first spoke of it—.

"We must stand by it, we younger men, just as the younger men of the late fifties stood by the principles represented by Lincoln. I believe in my heart that the need is going to be greater for us than it was for them, and if we don't respond to it, then may the Lord have mercy on our souls."—Basil King in *Saturday Evening Post*, June 25, 1917.

Don't put off starting your plans to make this year's Christmas offering average two dollars each for every *Quarterly* sold—just \$90,000. You may need to do a little more than that to make up for those who cannot, but by starting now it will be easy.

"CARRY YOUR OWN"

The Council of National Defense authorizes the following:

Driving home the idea by means of a slogan, "Carry your own," the commercial economy board of the Council of National Defense is working up a strong sentiment among both retail store merchants and the buying public, in favor of the "totting" of small parcels by the purchasers.

By the use of its slogan, flashed upon the screens in thousands of motion-picture houses, and widely published in the periodical press, the board aims to overcome the prejudice of the American man and woman against being seen in company with a parcel of any kind.

If the plans of the board are successful, it is certain that the net savings from a corrected and amended delivery system will run far into the millions of dollars, and that "Carrying your own" will not only become respectable, but actually a point of honor.

PEELINGS OR STEALINGS?

Under the caption, "God bless the household that boils potatoes with the skins on," the American Bankers Association published a half-page advertisement in the *New York American* on June 14. The advertisement presents this query:

Suppose that a lot of selfish, careless, thoughtless people throughout the Nation so conduct themselves that you cannot get enough food for your family, so that your wife fails and grows weak and shrunken before your eyes, so that your children weaken, sicken and die. Suppose starvation looks at you through the hollow eyes of all you love best in the world. Wouldn't you be filled with loathing and contempt and bitter hatred for the careless, thoughtless people whose fault it was?

This is probably the first time that a group of prominent financiers has publicly admitted prevalence in the United States of undeserved poverty and distress, during a period of so-called prosperity. It is the first time that it has admitted justification for bitter feeling by the victims against those responsible for their condition. It is the first time that it has expressed itself in a way that has brought arrest and prison sentence to many a curbstone orator.

To be sure the American Bankers Association does not agree with the radicals concerning the identity of the persons most responsible for involuntary starvation. It puts the blame on the individuals who peel potatoes before boiling even though they have earnestly earned them, while the radical blames those who, through legal methods, steal the potatoes or their equivalent from those who have

earned them. Still the association's position marks an advance from the orthodox stand which puts the blame for poverty on voluntary idleness, shiftlessness, intemperance, or some other failing of the sufferers. It is not strange that having raised a blindfold long upon its eyes it should be confused at first by suddenness of the light and fail to get a proper view of what is clear enough to those who have long kept their eyes open. But if the association will keep on looking and thinking, it will finally get used to the light and get a better idea of the situation.

The advertisement states further:

There is not enough food to go around. Entire nations abroad are starving—men, women and children are dying like flies to-day, in some countries, of plain, sheer starvation. We must send them millions of tons of food, and we will. There will be less for you. Wake up to it. You will have to supply the difference. Stop it! Every time you have potatoes for dinner you waste enough in the peelings to keep a starving ally alive for a day. Stop it! Don't peel new potatoes. Buy a five-cent brush and brush the skin off, saving all the potato.

Further advice is of this nature:

Make bread pudding from your bread crust. It's good. We liked it twenty years ago. . . . Don't run up bills. Pay cash—you get more and you save by it. . . . Eat corn bread half the time. . . . Stop waste.

Instead of paying for publication of that advertisement, the American Bankers Association should have sold it for cash to some humorous periodical. It would have gone well with a cartoon showing a typical plutocrat thus solemnly discoursing to the producers of all the potatoes, bread, and other wealth, of which he tells them they have too much and must get along with less. The humor of the advice to "stop waste" could be made clearer could the illustration show the present manner of living of the bankers who liked bread pudding "twenty years ago," and that of the average man whom he urges to eat it now. It could be made still more ridiculous by showing the advice against waste given by a representative of the class which appropriates without return wealth in the form of ground rents, exorbitant railroad rates and other monopoly charges. And it would be well to construe the advice in a way more rational than the American Bankers Association intended.

It is good advice to stop waste. But it should be stopped at the bung hole before effort is misspent at the spigot. Let there be an end to all the waste in which special privilege compels us to indulge. Let there be no more payments to public utility corporations of rates in excess of fair value of services.—*The Public*, July 13, 1917.

The Christian on his knees sees more than the philosopher on tiptoe.—Moody.

MOVEMENTS TOWARD PEACE

There are many organizations for peace, but they seem to be taking a united step with America, under the leadership of the People's Council of America.

In that council will be represented various branches of the labor movement farmers' organizations, Socialist bodies, branches of the Socialist Labor Party, single taxers, pacifists, antimilitarists, advocates of the repeal of conscription laws, professional men's organizations—every radical and forward looking force in the nation. A conference of radical unions, the workmen's circle, United Hebrew trades, Socialist and similar organizations, will be held in New York June 30 and July 1 to bring about the affiliation of hundreds of thousands of workers with the new movement, which is to be a clearing house, or congress, and is not in any way to supersede any organization now existing. Arrangements have been made to affiliate various branches of the farmers' movement in the Middle West. Antimilitarists and peace advocates of all shades are becoming affiliated either directly as constituent members, or through the medium of their own organization. Mothers' Anti-High Price Leagues have joined in bodies.

Many of these are undoubtedly honest and sincere in their intent. Particularly does this seem to be so of some of the men having in charge this council, but unfortunately we cannot but notice that some organizations are ulterior in purpose. There are undoubtedly in America many people conscientiously opposed to this war. The principles laid down appear to be generally good.

No forcible annexations.

No punitive indemnities.

Free development for all nationalities.

To urge international organization for the maintenance of world peace.

To induce our Government to state concretely the terms upon which it is willing to make peace.

To work for the repeal of the conscription law.

To safeguard labor standards.

To preserve and extend liberty and democracy in the United States.

"The people who indulge in honeyed phrases seldom have any fear of eating their own words."

For the first time since the white man came to this country to dispossess the Red Man of his land, the 1916 birth rate of the Indians in the United States was greater than the death rate.

The Massachusetts Legislature recently passed an act which sets aside for the duration of the war the laws of the State relative to farming and gardening on Sunday. Under the new provisions one may work in his garden or on his farm on this day and not break the laws of the commonwealth. In spite of some opposition the governor signed the bill. Connecticut did the same except that the governor vetoed the bill.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

"Home, the Greatest University in the World"

I have just been reading "Helps that hinder" and "Our auxiliaries" and heartily agree with both writers. I firmly believe that if parents were doing their full duty there would be no need of clubs to hold the young, no need of Sunday schools or even public schools.

One of the latest organizations of the world is "The National League of Teacher-Mothers," which I believe we would do well to duplicate. It is founded by Ella Frances Lynch of Byrn Mawr, Pennsylvania. At the top of her letterheads is a line which reads "The Home is the Greatest University in the World." At the bottom, "The home is the chief factor in human education. The school, at its best, builds upon the home instruction, supplementing and developing the teaching given by wise parents."

In her letter to mothers she says: "Between the ages of three and seven is a period of human life that usually determines whether or not the child is to become a useful citizen. It is the period in which correct physical and mental habits must be developed.

"The home, and the home only, can properly undertake and carry through this training. For the mother to neglect this responsibility, or to shift it to the school, is, perhaps, the most destructively far-reaching phase of modern civilization. The school never was and never can be the chief factor in human education. As the home is the true kindergarten, so it is also the true preparatory school for the university, for life. Unless the young mind has been carefully prepared, much of the instruction will be futile; the seeds will fall on barren ground. No teacher can repair the damage wrought by mal-education or neglect during the first seven years of life. Undeniably, the home is the proper community for the young child; it is the environment to which he should first learn to conform; it is there that he owes his first and best allegiance. The home, not the community, is the foundation of the State.

"The period between the ages of three and seven is more important than the entire school course. The best school could not teach the child in daily sessions of five hours as many valuable lessons as can the mother in a short period each day. Beginning at the age of three, every child should be given a period of five minutes' instruction daily, to get him in the habit of learning, to teach him the simplest elements of knowledge getting, to open his mind to a liking for good literature, and to give him a vocabulary that creates ideas.

"The very best teaching a little child can have is the teaching given by the busy mother while she is doing her housework. The very best lessons for the child are those dealing with its home surroundings, which may seem commonplace to us, but in the eyes of a little child are new and wonderful, as if newly created especially for his joy and use. The mother who has had only primary schooling herself, may well be a good teacher for her own children. At her work in her home school she becomes clever as she never was clever before. She learns by teaching. Her instinct, her patient and understanding love as she watches his growth and development, guide her to find the right way to take her all-important part in the education of her child. She needs no rigid system. She is not dealing with a theoretical child, but with the child as he really is. No mother who can read is justified in saying that she does not know how to teach her child.

dren. The mother has the main requisite of successful teaching—a knowledge of child nature and a heartfelt interest in the child's welfare. The main thing we need insist upon for the child of two is that it be a healthy little animal trained to obey and be docile. Then comes the home kindergarten period, two or three years in duration, during which the child is learning in every waking moment. There is not one feature of the kindergarten, as planned by Froebel, that is not at hand and ready in every simple, well-ordered home. Along with the training of the senses must be training in obedience, self-control and industry. The very best means of instilling these lessons is through the little tasks about the house, carefully chosen to fit the child's age and strength, regularly and punctually fulfilled. 'Helping mother' is the most profitable kind of primary teaching. Before the age of seven must be instilled reverence, respect for authority, a liking for good books. These things are done, if at all, with great difficulty in the school. At home they may be done simply and naturally."

To the above we can but add our own experience for we have demonstrated the truth of these statements.

Three years ago we moved to the country, and as we could not always get to Sunday school the responsibility of teaching our children fell upon our shoulders for the first time. Our oldest child had been attending Sunday school seven years, but we were shocked to discover how little she knew about the Bible. We had made the mistake of many others in thinking that one hour each week was all the religious training necessary. To remedy this we sent for Huribut's Story of the Bible (which is for sale at the Herald Publishing House) and, gathering the children about us, read one story each evening until we had finished the book. Many times because of weariness of body, or because of some special work of our own we wished to finish, we were tempted to omit the reading but the children would plead so earnestly for their story that we could not resist them and as we read the weariness left us and a peace filled our souls that no pleasures of our own could possibly bring.

Soon after finishing the book a set of Bible cards was published by Brother C. H. Rich which made a splendid means of reviewing our work. Now the children call for the Bible cards and when they fail on a Bible character look him up in the book of Bible stories.

We then took up the Book of Mormon. Not having a book of stories on that we took a chapter at a time and told it to them as simply as possible. We were astonished at the way they took to it and could repeat it after us almost word for word. We are looking forward to the set of Book of Mormon cards that Brother Rich is preparing and are meanwhile taking up the church history the same way. With our children these stories eclipse all fairy tales, legends and folk lore. We are also fortunate possessors of the Book of Knowledge which gives us information on all subjects and makes profitable readings.

The first year we were out here we sent the children to the little country schoolhouse down the road where a bright, energetic young woman handled three grades. Owing to the long walk it was impossible to send them during stormy weather and fearing they would get behind, I undertook their lessons at home. Then came another surprise. They were backward in everything and when their health began to fail we determined to teach them at home altogether. The superintendent and teachers were very kind in lending us books and giving suggestions and the rapid improvement in the children repaid us a thousand fold for the extra responsibility.

We have a boy of five and girls eight and ten and have

been made to marvel at what can be accomplished by a busy mother if systematic study is faithfully adhered to. Ella Frances Lynch asks a mother to give a three-year-old child five minutes a day. Five minutes a day has taught our little boy to read. An average of five minutes a day has taught the girls to play the piano. The children are learning by practical experience how to cook, clean and sew and we have really enjoyed brushing up on fractions and reviewing geography and history long since forgotten.

A nervous, delicate child should never be subjected to the rigid discipline of a schoolroom. Five hours a day is too long a time for any child to be herded in a schoolroom. The National League of Teacher-Mothers hopes to revolutionize teaching by educating the mother to the idea of keeping her children under her own care during the most important period of their lives, teaching them how to study, how to work and how to concentrate, so that they will be able to accomplish in half an hour as much of the essentials as are now mastered in the whole day, and the elementary course shortened by the equivalent of several years.

Let us not wait until the people of the world arouse us to our duty concerning our children. Latter Day Saint children should be the brightest and best behaved children in the world, an example to the world of the light that has come to us.

A small boy returning from school one day said to his mother, "Our teacher says every mother should have a children's hour," and she replied, "But how can I when I am always getting ready to go somewhere?" That is the trouble nowadays, mothers are rushing here and rushing there, seeking their own pleasure and development and missing the joy of training their little children to shine with intelligence.

We hear parents with grown sons and daughters regretting that they did not spend more time reading to their children. Let us heed their warning and teach our children now while they are with us, that we may have no regrets in the years to come.

We would that all children might be brought up in the country where parents would sense their responsibilities and where lessons in industry, a love for animals and all God's creation is more easily taught.

We believe in all organizations that are for good inasmuch as they do not interfere with the duties of the home, and until parents arouse themselves, let us have boys' clubs and girls' clubs presided over by some wise person fitted to give them the instruction that has been neglected by their parents.

MABEL A. SANFORD.

"Our Boys"

Herbert Moniger once said "Build a wall of men around your boys and you'll have no boy problem." Recent agitation of the question has led us to ask the question, "Why have we a boy problem"? Is it because we have failed to build the wall? And if so has our failure to build the wall been due to a lack of building material?

The boy problem is really a man problem. It is a question of leadership. We have men, good men, too, but have we leaders? Some one has said a leader "must have the magnetism of Moses, the patience of Job, and the wisdom of Solomon," and, we might add, the love manifested by the Lord Jesus Christ, a love translated into terms of service. Why is it that after eighty-seven years of practical experience in the workings of a religious democracy we have failed to develop adequate abilities of leadership? Is it a lack of vision, interest, or industry?

Talk is cheap, but it takes material and work to solve problems, and in this, one of our greatest problems, our young people, being our greatest asset, will be required to furnish the very best we can muster in the line of material and effort. The formation of an organization is comparatively an easy matter, the writing of a constitution with "ironclad" rules, many of which will have to be made of India rubber, is not so hard, but these will die a natural death without the vitalizing touch of efficient leadership. Personality, not organization, is the solution of the boy problem in the church.

A. E. WARR.

At the Convention

REPORT OF RELIEF AND SERVICE DEPARTMENT FOR 1916

In reporting the work of the relief and service department of the Woman's Auxiliary for the past year, I can say that I believe that it has moved along lines of active advancement. A number of new societies have come into existence and identified themselves with the general movement; some of the old reliable societies hitherto operating independently have wheeled into line, and the regular forces have worked steadily on with continued diligence and faithfulness.

We believe that we may be pardoned when we say that we contemplate with pride the substantial results of the labor performed by this department in the past. It has been the principal factor in the purchase of many a plot of ground, upon which it has been a financial aid in building, furnishing and equipping with modern conveniences churches in which to worship God. It has helped to pay the debts and bear the expense of many a struggling branch. It has contributed liberally to the various worthy institutions of the church. Many of its societies have paid tithing and have helped the missionaries. All these things breathe of the self-sacrificing work of the women of this department, and with it all they have found time to succor the needy, visit and minister to the sick, sympathize with the sorrowing, comfort the afflicted and cheer the declining years of the aged. Some of our societies have committees appointed especially for this purpose, to work in conjunction with the local deacons.

Some have interested themselves in some of the vital problems of the day, such as temperance, social and sanitary conditions, etc. Some have formed clubs for the study of various phases of social life, and work.

Our women are waking up to the realization of the work lying right at our doors and the necessity for being better equipped for service in this direction.

We have been represented at the reunions of the districts and stakes by some of our able workers, also our president contributed one excellent paper in the interest of our department, to be used in reunion work. This was also published in the church papers. As superintendent of the department we contributed one article on our work, to the HERALD columns. We have also sent out numerous circulars and personal letters. Have tried to give advice and help whenever appealed to. Have met twice with the executive board, and have been impressed by the importance of the work being planned for the women of the church, which is yet in its incipiency. The glorious vision of the future is unfolding to them; and they will go forward with brave hearts and willing hands to meet the toil and sacrifice requisite to the splendid accomplishment of its promises. Progression is written upon the pages of the history of to-day, and the women of the relief and service corps will not be found in the rear guard in the onward march.

EDITH COCHRAN.

News Items

Sister Susan L. Hayer writes from Lamoni, Iowa, that a local has been organized at Pleasanton, Iowa, about twelve or fifteen miles from that place. They have a relief and service department, and a young woman's department.

A meeting was held with the Evergreen sisters but so far only a few are interested in this work, but it is expected something can be done later.

Sister L. Lenor Christy, of Brooklyn, New York, says the society there has discontinued meetings till cooler weather. We learn that the East, along with the Central West, has been suffering from an extremely high temperature. Many of the Saints of Brooklyn leave the city for the summer but most of them carried some kind of work with them to do ere their return. Sister Christy hopes they will not forget their study hour, mentioning how greatly they enjoyed the class work, with the approving presence of the Spirit.

Two delightful luncheons are reported, upon which the Lord's blessings seemed to be poured.

LETTER DEPARTMENT

From a Personal Letter

[Brother R. W. Farrell wrote a brother concerning the work of the gospel literature commission and we extract some items of general interest.—EDITORS.]

I have mailed to-day to the other members of the general commission matter to be put into print, and when it is out I will send you a copy. It is impossible to do more than write to the brethren who are so far away, but I want them to know that everything they do in the gospel literature campaign is of vital interest to me and a million times more so to the Infinite One.

If you Michigan Saints knew how much interest I take in you and how much I appreciate the fact that you are dead-in-earnest workers, you might be pleased. I have often wondered why the districts in your State are so much alive compared to the many districts in other States. Perhaps you can answer.

The gospel literature work, as you say, is big, the field is white and waiting for you to reap. We can do so no better outside of preaching the word than by sending it abroad in its printed form. God is behind it; he will bless our efforts; and we shall see results that will satisfy and thrill our souls. The gospel literature work is an inspired John the Baptist preparing the way for the coming of God's messengers with the full, spoken words of life. We should sow beside all waters; in the morning and evening we should not withhold our hand, for God will give the increase.

I advise that when literature work is done in a vicinity it be under the charge of the board in that community. If there be an encampment of soldiers near by, by all means try to get such interested in gospel literature. Lowell said that once to every man and nation comes the moment to decide.

The main thing and the really important thing, is to start out with the work—the unfoldment will come as needed.

R. W. FARRELL,

Superintendent Gospel Literature Commission.

The Highest Calling One Can Have

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

Christ left his home in glory, came to earth, suffered and died to redeem the world from sin. While here on earth he established his church and called men to represent it, and go out into the world and preach the gospel. We claim to have the restored gospel the same as Christ taught when he was on earth and send men out the same as in olden times.

I read in a recent HERALD the article: "The missionary list not a charity list," neither should they be objects of pity, for they are honored by the highest calling man could have. Paul of old marveled that he was counted worthy to be called to be an apostle. Our sympathy they should have for it certainly must not be no light thing to leave home and loved ones and go out into the world. But Christ says: "He that taketh not up his cross and followeth after me is not worthy of me," and if they be followers of Christ they must exhibit the same meek and humble spirit Christ did.

In Doctrine and Covenants 83, we read the commandment given to men in latter days that are sent out to preach the gospel: "Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. . . . Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. . . . Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money."

When our men sent out in these latter days exhibit the true missionary spirit and go out as they are commanded, the same spirit that prompts them to do so will work on the minds of the people of their necessities and it will no longer be necessary to take up collections or ask for money to defray their expenses. I do not believe I can express myself better than by using the poem, "Life's mission."

There are loyal hearts, there are spirits brave,
There are souls that are tried and true,
Then give to the world the best you have
And the best will come back to you.

Give love and love to your heart will flow
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave
'Tis just what you are and do
Then give to the world the best you have
And the best will come back to you.

SHELLBROOK, SASKATCHEWAN.

EFFIE J. DENTON.

Religio Pins for Illinois Soldiers

The ladies' aid society of Beardstown, Illinois, has decided to give Religio pins to all soldiers in our faith from the State of Illinois who are called to service or have volunteered; not to those that may go, but if you are now in training

somewhere, write us and we will see that you get a Religio pin. This pin does not necessarily mean that you belong to Religio, but the purpose of it is that when you are among hundreds of strange soldiers, you could easily see who are Latter Day Saints and pick them out as your companions.

Many of the boys have bad habits, but I trust our boys will be upright and true to their heavenly Father. When you choose a Latter Day Saint for a companion or maybe have five or six in your regiment you can get together and have a prayer meeting or talk over the gospel. Thus God will always watch over you.

I trust some aid society in every State will take the same step so all our boys may have opportunity to wear such a pin and know each other when they meet. If any of them want such a pin and cannot get it from their own State, we will see that they are supplied. Be loyal to your country and to your church for which the pins stand. As secretary of the society, you may write to me.

Your sister,

MRS. W. C. NORMAN.

BEARDSTOWN, ILLINOIS, 1317 Jefferson Street.

From Here and There

An excellent reunion is reported at McKenzie, Alabama. Brother F. M. Slover reports twenty-three baptized.

Elders James C. Page and Jett A. Bronson are laboring at Outlook, Montana, where they are having baptisms about every Sunday. From there they go to Glasgow to hold tent meetings.

The recent ministerial conference of the quorum of elders of the Eastern Mission is reported as one of the most important ever held. Papers were read on the duties of the deacon, teacher, priest, and elder. The contents of these were said to be most excellent and mere comment on them would mean so little it is not indulged in.

Brother J. L. Winter says he has received a large number of papers and tracts in response to his call and is sending and handing them out. He mentions Florida, Illinois, Kentucky, Texas, Colorado, and California, adding: "and possibly a dozen other States, sooner or later." Are there not many more who could devote some time to this work that is so productive of good? Literature distribution is on the increase and we would like to see it doubled this year.

BOWMAN, NORTH DAKOTA, July 22, 1917.

Editors Herald: We seldom see letters in the HERALD from North Dakota and never from this part of the State. We have no branch here nor near here, though I have heard that there are some saints not far from Bowman. If any such read this letter I wish they would communicate with me. Perhaps, working all together, we might be able to get the gospel before the people in this part of the country. Only we who are or have been isolated know what it means to be month after month and finally years without hearing the gospel preached. I know that this work is true and though I think I realize more fully each day how weak I am, yet I am striving to go forward. My husband is not a member of any church, though I have faith that some time in the near future he will accept the true faith. So just now my struggle is a lonely one, though with God's help I shall remain steadfast in the truth. I am ready to do anything in my power to aid in getting the gospel here. I ask the prayers of the Saints that I may have more faith and more courage to move onward.

Through this letter I send greetings to the Bemidji Saints and those who have moved away to other branches since we left that place. They are often in my thoughts, many times with smiles—sometimes, I must confess, with tears. This is a great and beautiful country but it lacks that absolute necessity—the true gospel. Your sister in the faith,

MRS. ROBERT LOVE, JR.

DETROIT, MICHIGAN, July 26, 1917.

Editors Herald: About one year ago the Second Detroit Branch was organized, with a membership of thirty-five. Now we have about eighty. Our Sunday school is prospering and we are doing well with the Christmas offering. Elder Blair has a good way of appealing to the pocketbook. Much good is being accomplished through street preaching.

We are to have a rally day and expect to have a good time. We hope to continue faithful to the end.

MARY BROWN.

OAK HARBOR, OHIO, July 27, 1917.

Editors Herald: We have just concluded an interesting series of meetings here at Oak Harbor, Ohio, and have led six persons down into the "Loosang River," near its entrance into Lake Erie, and buried them in the waters of baptism—four on Sunday afternoon, and two at the twilight hour Wednesday evening. We also organized a choir, and gave introductory instruction. This is the second we have organized in northwestern Ohio, the first being in Sylvania.

It appears that the District has no chorister as yet, so I seemed to rather have things go my way at present. We are all using "The New Church Choir," put out by the Fillmore House, for amateur choirs.

The country is agitated over the great conflict, and the entrance of our country as the fifteenth nation to "present arms," and the eleventh against Germany. Three years of the ugliest scars that war has made on the face of civilization, make unanswerable and complete argument for the code taught by the Prince of Peace, and the Babel din heralds the glory that is coming by and by. The world is wearied and exhausted with blood and iron, with fire and sword, with deadly explosives, and asphyxiating gases; with agents of death operating in air, on land, on sea and under the sea; with the destruction of the accumulation of its labor, and industry and the choicest treasures of its art; by waste of money and property, grievous burdens of debt and taxes. Its ruin, its squalor, its dead and wounded, its widows and orphans, disaster, and affliction, bow in anguish and in sorrow, and plead for the coming of the King of kings to "rebuke strong nations from afar." Thousands of factories have either been closed or destroyed, and millions of men from these, have been drawn and entered the armies of Europe.

Unhappy Belgium, another "Niobe of nations, childless and almost crownless in her voiceless woe," three years ago a busy scene of happiness, prosperity, and commercial industry, now ruined, blackened, and desolate. In sunny France the rattle of the machine guns, "the busy Berthas," the 75 millimeters, and heavy "Krupps" have replaced the busy hum of countless spindles. Where once rolled the smoke of factories, the air darkened with deadly hail of shot and shell.

Imperial Germany, one of the greatest export countries of all Europe, is an armed camp, her exports shut off by an allied fleet. Austria with millions of men engaged in working night and day to turn out munitions of war, and death dealing missiles of destruction. England, proud mistress of the seas, conscripting her men from factories, and sending

them by millions in serried rank to the trenches. Russia with her countless thousands battling against the gray wall of Teutonic steel. Italy concentrating her full force to the prosecution of the war. No time for peaceful commercial pursuits.

Servia dismantled at the feet of her invader. Montenegro is prostrate. Bulgaria is exhausted, Greece is blockaded. Hundreds of merchant vessels have been sent to the bottom with millions of tons of foodstuffs. International commerce has been strangled and throttled, in many ways.

The United States, with the strongest industrial resources of any nation on Earth, must sink her billions in the common vortex. All of this setback to civilization, this drenching of eastern soil with the blood of man, this war-mad condition, indicates the "sharp sickle being thrust to gather the harvest of the earth" which seems "fully ripe." (Revelation 14: 14, 15.) "All things shall be in commotion"—confusion, unrest, unsettled, unstable, the fixed stars fading from the sky. Strange shapes have come. Established ways are lost. Have we any standard for food prices in this dread hour? All "commotion!" "Distress of nations!" "Perplexity" reigns.

With this regime of terror it would be wonderful should selfishness not grow, and Paul's prophecy of "perilous times," not apply. The millions of dollars diverted into the Automobile channel, creating a "swim" into which thousands must plunge if farms and chattels are mortgaged to get there. Even some who "love the great work of the last days" toss their coin into this "common chasm," while at the same time, some of the banner bearers of the Angel's message plaster mortgages on their homes to meet the common obligations of life. How is this? If conditions here in this world are right, why does the Almighty seek to change them? Why teach the coming of the "Just One" to adjust to millennial conditions? Enough.

Saints here are trying. God will help the effort.

Ever yours hopefully,

S. W. L. SCOTT.

CAPE MAY, NEW JERSEY, July 30, 1917.

Editors Herald: I am a young Saint in the service of the Government and I thought possibly you would be glad to hear from me. There is one thing I miss more than the separation from all that is near and dear, and that is the church.

I have several times attended services elsewhere but the spirit of peace is lacking. It causes me to look back to the times when we have met in prayer service with the sweet influence of the Spirit present. I would appreciate any word from the Saints.

Everything is very much different, but I hope to return strengthened spiritually as well as physically. I expect to go abroad within a month. Remember me in your prayers.

WILLIAM M. SAUTER.

Fourth Naval District.

SHELLBROOK, SASKATCHEWAN, July 30, 1917.

Editors Herald: The Shellbrook reunion has again come and gone, leaving us with pleasant memories. From a worldly point of view it would not be termed a success, for we had very little interest from outsiders until the last Sunday, when a number came.

The Saints were at first greatly disappointed, for Brother T. J. Jordan, also J. A. Gillen, were to have been with us, but were both called home. J. W. Peterson and W. M. Aylor took charge of the reunion and conducted it in a creditable manner. This was Brother Aylor's first visit to this north land and we hope it will not be his last, as we found in him

a good loyal defender of the faith. No baptisms were had, but the Saints were strengthened and encouraged to press onward and upward. We feel that great good has been done and that a new era is dawning on the Saints of Shellbrook and vicinity. No doubt the day is not far distant when we will not only be an equipped and organized branch but will also be able to send out from our midst many to represent the cause in other places.

May the Lord speed the day when all in these parts will fearlessly stand for the right and not only in word but in deed be Saints and an example to their friends and neighbors. There was a good Spirit at the meetings and some were heard whose voices are ordinarily silent.

This is one of the most beautiful places and were it not for the long and severe winters and the mosquitoes in summer, with the longing for Zion, it would be an ideal spot to locate. Crops are better this year than in many parts of Saskatchewan. One man from this country went to the coast, then back through Washington and Montana and Alberta. He says he only saw one place besides this where the crops were very good.

There is a great work to be done in this great Northwest, preparing the people for the coming of the Lord. Many, many people are needed for the work.

Ever praying for the advancement of the cause,

EFFIE J. DENTON.

MARLIN, TEXAS, August 1, 1917.

Editors Herald: We had a grand conference at Hearne, recently. A good spirit prevailed. We are suffering from one of the worst droughts that central Texas ever had. Don't know what the Saints are going to do, for all of them are renters. We have no corn or hay. Oh, pray for us, that we may have bread at least.

The writer has baptized fourteen this year and others are near the faith. This is a fine time to extend our work in the district. I met, with many friends at the conference, Brother John Harp, D. S. Palmer, and many of the Houston and Dallas Saints.

We had some grand healings in our Marlin Branch in the recent years, and as a band of Saints are trying to do our duty as best we can. We have another teacher in our branch who will add to our welfare. Our meetings are held at the writer's home some of the time. As many as one hundred and fifty people attend.

With your permission I will relate a little experience in regard to paying tithing. In 1900 my brother-in-law and myself had a crop in the same field. The grasshoppers began to take everything and we put out poison to kill them, but to no avail. I went to the Lord and told him I would pay him what I owed, regardless of the crop, if I could collect a certain note. My cotton crop turned out twenty-two and a half bales on twenty-two acres, while my brother-in-law picked eight bales from the same area, and the same kind of land. I collected the note and paid the Lord what belonged to him, and received the blessing. We will all receive blessings if we live for them.

The Lord has told us to prove him and I have done so in regard to tithing. If you have never tried him, do so and see what he will do.

Your brother,

B. F. SPICER.

WILBER, NEBRASKA, August 2, 1917.

Editors Herald: Being detained at home on account of sickness, I have a little time at least to contribute to your pages. As I look out into the world and note its condition, I am

made to exclaim: Surely the inhabitants thereof are ripening for destruction—drinking, dancing, Sabbath breaking, gambling, ball playing, even women doing their washing on Sunday. If we had some of the blue laws of Iowa enforced here it would be a blessing, I believe.

I hope those in southern Ohio who are expecting a letter from me will remember that I appreciate your kindness and sincerely hope you will hold onto the rod of iron. Do not fail to give tithing into his storehouse for the furthering of God's work.

In a dream a few weeks ago I was admonished to study the Fishing River revelation (section 102). It surely contains much important instruction and should be more generally studied.

Your brother,

W. C. Hidy.

SALINA, UTAH, August 3, 1917.

Editors Herald: A few lines from the valleys of Utah may be of interest to your readers, so will make an attempt to tell how the gospel work is succeeding here.

In company with Elder Willard Parks, of Alpena, Michigan, we left Lamoni on June 12 in a little Ford. We stopped en route at Haigler, Nebraska, also at Denver and Colorado Springs for a short time, reaching Salt Lake City on June 23. The entire distance traveled was 1,626 miles and it took six and one half days to make the trip. From Haigler, we had the pleasure of the company of Brother Cotterell and family, who also drove a "tin Lizzie." From Colorado Springs to Salt Lake we were accompanied by F. A. Russell and also Brother Cotterell. Because of snow and high water in the mountains, it became necessary for us to take an extreme southern route. The only accident was a blow-out, caused by stone bruise.

In crossing the Gunnison River we found three cars stuck in the mud. The river was out of its banks and presented an ugly appearance, but our little car was equal to the emergency and went through it without any assistance.

The highest point reached by us was the Poncho Pass, which is 9,995 feet above sea level. The roads were generally good and while at times we could only travel at the rate of six miles an hour, at other times we could speed up to the full limit of thirty-five miles an hour.

For several miles we traveled over a road built by convict labor. This was very fine and runs along the Arkansas River. The scenery was simply grand and no one passing along this route can help seeing the handwriting of the Infinite One.

The most unpleasant part of our journey was in the eastern part of Utah, where we passed through one hundred and twenty-five miles of desert. As we entered this desert the wind was blowing a gale. At times dust and sand were hurled into our faces so we were nearly suffocated. As a result of this wind it became necessary to fold our auto top. For several hours the sun's rays were almost unendurable. As it passed over the mountain tops we surely breathed a sigh of relief. Our faces were almost blistered, our lips were parched, and in fact we were a sorry-looking party. For miles and miles all the eye could see was a barren waste. Occasionally we would find some indications of civilization, as the people would erect along the railroad houses to protect them while laboring on the railroad.

Finally we reached Salt Lake City and were glad to know our journey was at an end. We took a bath in the briny waters of the great dead sea of America and enjoyed it immensely.

We found a few of the faithful Saints trying as best they

could to keep the banner afloat, even though under discouraging conditions. Brother C. A. Smurthwaite is president of the branch and tried to make our stay pleasant while in the city. We called on a number of the Saints not only in the city, but also at Midvale and other points, and all seemed glad we were permitted to be with them and did all they could to help us in our work.

We are now on a tour of the southern part of the State, but as our letter is already long, will reserve the rest till later.

In the conflict,

L. G. HOLLOWAY.

Mission address: Salt Lake City, Utah, 314 West Sixth South.

WARRENSBURG, MISSOURI, August 6, 1917.

Editors Herald: After so long a time we are once more located; and this time in our own home, at Warrensburg, Missouri, 516 North Holden Street. We hope that we are now located for the remainder of our lives. This is my thirty-first year under General Conference appointment, besides a number of years under district appointment, and I feel that I have had about all the moving from place to place that is necessary for one short life, and that it is now time to settle down and work near my home. Oh, if it were necessary for me to change fields and move again, I should do so; but I am hoping it may not be necessary.

Am preparing to attend the Holden Stake reunion, August 10 to 20, if nothing prevents, and get better acquainted with the Saints in the Holden Stake, and also to add my mite towards making the reunion a success.

Am well pleased with the reception given us by the Saints here; like the town where we live, like the country around it, and like the people whom I have met and with whom I have gotten acquainted. Don't think I ever met a nicer set of business men than those with whom I have had occasion to deal, here in Warrensburg. The Saints, as a rule, are a nice class of people and are living honorable upright lives; but we all understand that it takes something more than that to build up Zion. That is good, so far as it goes, and is absolutely essential; but we read that the Lord called his people "Zion," one time, because they were of one heart and one soul, and dwelt together in righteousness; and there were no poor among them at that time, either; and, if Latter Day Saints ever become worthy of being called "Zion," it will be when they attain to Zion conditions of mind and soul, as referred to above. The work in the stake seems to be in good hands and seems to be progressing, but it is going to take more zeal, more enthusiasm, and more of the spirit of self-sacrifice than is now in sight, to build up Zion.

There is much, very much, to be done, and it is not at all pleasant to see so much that needs to be done, and yet be able to do so little—and that seems to be my condition at the present time. Whether I shall recuperate and be able to do something for the work, or whether I shall go completely under, seems to be very uncertain just now; but I believe the Lord has power to heal and that, if it is his will that I live and labor in the interest of his work, he will enable me to do so; and if it is not his will I am willing to pass over on the other side. But I want to do what little I can while I am here.

With love to all, especially those among whom I have labored in the years gone by, I am as ever,

Yours in gospel bonds,

516 North Holden Street.

ISAAC M. SMITH.

HYMNS AND POEMS

Selected and Original

A Certain Man

I knew a man, who young in years
Began to serve the Lord;
And though he tried quite earnestly
He found that service hard.
Illiterate he started out—
But, sought each day to find
The priceless gem of Christian truth,
To illuminate his mind.

This man is poor in this world's goods,
He has no lands nor gold;
But, rich in faith he forward moves
With courage, strong and bold
He trusts in Him whose voice hath called
Him to the ministry;
And as the days grow into years
He labors hard to see, the truth
That Jesus brought to earth;
And ever prays, that he might fill
The purpose of his birth.

This man has learned one lesson well,
" 'Twas hard at first," he said,
But then, he learned to work and pray,
And follow on as led.
He saw the sin of selfishness;
The havoc it had wrought;
And so he labors, that he might
Dispell it from his thought.

He lives a sacrificial life;
He loves his fellow-men;
He thinks of their most sacred needs,
And tries oft, and again
To lead their minds, to higher truth
Than simply selfish ends.
He seeks by deeds of love and truth
To make all men his friends.

I've seen him go with ragged shoes,
His trousers oft he'll mend;
And with all those who love the truth,
His service he doth blend.
No candies, cream, or summer drinks,
Does this man ever buy,
To satisfy his appetite,
And now, you wonder why—
But listen just a moment, friends,
The truth you all shall hear;
He sacrificed his comforts oft,
That others he might cheer.

'Tis true he'll buy a book or two,
And day by day he'll read—
He seeks each day to find relief
For every human need.
He often walks from town to town,
That he might save the fare
Which, to the Bishop he doth send,
If he has ought to spare.

He often goes without his meals
 Because his funds are low;
 He asks the Lord to give him strength,
 Then on his way he'll go.
 He's slept in depots once or twice—
 Sometimes stayed out all night,
 Because he had no better place,—
 And yet, his heart was light.
 No labor seems too hard for him;
 No journey seems too long;
 He never falters by the way,
 Because his heart is strong.

He speaks in gentle tones to all,
 His spirit strong and pure,
 Is likewise, a means to an end,
 Which helps him to endure.
 Each day he serves with greater ease,
 "A pleasure 'tis," says he,
 "To labor with my blessed Lord
 To set His people free."

So year by year this man advanced,
 In learning he excels;
 And though obstructions fill his path,
 All darkness he dispells.
 He doesn't sigh o'er things that's past,
 Nor long for things afar—
 He knows the Lord will be his strength,
 And *truth* his guiding star.

To-day, this man is with the church,
 His labors some have known;
 But none have heard him make complaint,
 Nor seek to claim his own.
 To him, 'tis life to bless the race,
 No labor now, seems hard;
 The selfish spirit he has crushed—
 He does not seek reward.

February 22, 1917.

J. E. VANDERWOOD.

Now and Then

May we love the truth, O Father,
 With that love that comes from Thee;
 Even if we must abandon
 That which now seems dear to me,

May the fear and superstition
 Of the ages passed and gone
 Be abandoned in the valley
 As the higher heights are won.

May we climb the heights of knowledge
 By the power of spiritual growth,
 Till we reach the glorious summit
 That the gospel now holds forth.

With the light of heaven shining
 On our brow in that bright day
 We shall understand each other
 And as clearly see the way.

Then that dark and loathsome valley
 Made by ignorance and sin
 Shall be left so far behind us
 It shall not appear again.

Shall we grope in darkness
 As we often do to-day
 When the battle is against us
 And we cannot find the way.

When we reach the height of glory
 And all knowledge is our own
 We shall walk in doubt no longer
 As we sometimes now have done.

W. E. PEAK.

Three Little Words

Three little words, but full of tenderest meaning;
 Three little words the heart can scarcely hold;
 Three little words but in their import dwelling,
 What wealth of love their syllables unfold!

"For my sake" cheer the suffering, help the needy;
 On earth this was my work; I give it thee,
 If thou wouldst follow in thy Master's footsteps
 Take up thy cross, and come and learn of me.

"For my sake" let the harsh word die unuttered,
 That trembles on the swift impetuous tongue;
 "For my sake" check the quick rebellious feeling
 That rises when thy brother does thee wrong.

"For my sake" press with steadfast patience onward,
 Although the race be hard, the battle long,
 Within my Father's house are many mansions;
 There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
 If "for my sake" thou suffer pain and loss,
 Bear on, faint heart; thy Master went before thee;
 They only wear his crown who share his cross.

—Hester M. Poole, in *The Churchman*.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTH DAKOTA.—Met at Logan, July 3, J. A. Gillen in charge. Branches reporting: Dunseith, Fargo, Lansford, Minot, Dunn Center. Officers elected: Warren McElwain, president; Thomas Leitch, and C. A. Smith, counselors; J. W. Darling, secretary; W. H. Lively, treasurer; Bertha Graham, member library board; J. W. Wildermuth sustained as bishop's agent, who reported balance on hand \$165.13. Next conference at Fargo, time to be set by district officers. J. W. Darling, secretary, Thorne, North Dakota.

EASTERN OKLAHOMA.—At Manchester, Texas, July 28, district president in charge. Branches reporting: Grannis, Arkansas; Jacksonville, Arkansas; Manchester, Texas; Shawnee, Texas; Winthrope, Arkansas; Fanshawe, Oklahoma; Wilburton, Oklahoma. Ten of the priesthood reported. J. C. Chrestensen of the tabernacle committee reported that they did not buy a tabernacle because of lack of funds and a scarcity of tents. Following resolution adopted: "Resolved, That no person shall be ordained to any office in the Reorganized Church of Jesus Christ of Latter Day Saints in this the Eastern Oklahoma District, who is addicted to the use of tobacco or strong drinks (liquor) or gross sinful habits; and that no person shall be ordained only as the law of God may direct, as found in the Bible and Doctrine and Covenants; and be it further resolved, that we will not honor the calling or official labors of any one holding the priesthood who persists in continuing their

sinful, unlawful habits after being properly labored with." Officers elected: J. C. Chrestensen, president; J. E. Kelsey, secretary-treasurer. Wilburton, Oklahoma, was selected as the place for the next conference, to be held some time in February, exact date to be set by district president. J. E. Kelsey, secretary.

Convention Minutes

EASTERN OKLAHOMA.—Religio, at Manchester, Texas, July 27. B. F. Pollard elected president pro tem. A motion prevailed that since there is not a live local in the district we declare the district disorganized. The balance in the treasury was given to the district Sunday school. Ora Kelsey, secretary.

Conference Notices

Eastern Colorado, at Wray, September 1 and 2. E. J. Williams, secretary, 1210 South High Street, Denver.

Southern Indiana, at Derby, September 8 and 9. Please report for four months ending August 31. Mail reports promptly after this date. Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis, Indiana.

Central Oklahoma, Skiatook, September 1 and 2. Branch clerks please send in their reports at once to Mrs. T. L. McGeorge, Terlton, Oklahoma.

Convention Notices

Western Colorado, Sunday school at Bayfield, Colorado, August 24, 2 p. m. Program in evening at 7.45. All coming by railroad will be met at Durango and transferred to Bayfield by auto. Minnie Akers, secretary; M. L. Schmid, superintendent.

Eastern Colorado, Sunday school at Wray, August 31. Send credentials to Mrs. Agnes Massey, secretary, 1171 Kalamath Street, Denver, Colorado.

Reunion Notices

Northwestern Kansas, changed to August 18 to 26, five miles east and three fourths south of Osborne, Kansas. J. B. Ansley, committee. Conference will convene during reunion and all reports should be sent to J. B. Ansley, secretary, Osborne.

Those coming to the Clinton reunion, August 24, please provide their own meals, as the committee have decided not to maintain a dining tent. A lunch stand will likely be provided.

The reunion of the Portland District has been called off by a majority vote of the committee. The committee regret that our members find themselves so situated that they are unable to patronize either financially or by their presence the proposed meeting. May the Lord abundantly prosper his people so that 1918 may find us amply able to sustain such useful gatherings. Also please note that this in no way affects the usual summer conference, notice of which will be

given in due time. C. E. Jones, G. M. Appleman, L. B. Shippy, of committee.

Two-Day Meetings

At Brant, Michigan, August 25 and 26. Those coming by train will be met at Chesaning, Friday afternoon. Also a two-day meeting 5 miles east of West Branch, on Hemlock Road, September 1 and 2. All coming by train will be met at West Branch with autos. Those who can should bring baskets. Two-day meeting at Glover, September 8 and 9. Trains will be met at Bently. George W. Burt, president.

Quorum Notices

Far West Quorum of Elders will meet each Sunday of the Stewartville reunion, August 19 to 26. R. S. Salyards and B. J. Scott will address these meetings on some live topic and an election of a quorum secretary will also be considered. B. R. Constance, secretary.

Our Departed Ones

HOWE.—Violet May, infant daughter of John C. and Anna Howe, late of Little Sioux, Iowa, was born October 25, 1915. Died quite suddenly from some complication attending whooping cough, on August 6, at Ceres, California. Interment at Modesto. Sermon by H. J. Davison.

HILLYER.—Alica Orphelia Clites was born January 5, 1855, in Pennsylvania. Married Robert S. Hillyer, February 13, 1873. He died June 19, 1916. Six children were born, 5 of whom survive. She was a faithful member of the church for years. Died at Imogene, Iowa, August 5. Funeral services in Methodist Episcopal church, at Strahan, Iowa, by W. E. Haden.

PRUDEN.—Louis M. Pruden was born in Montrose, Iowa, May 6, 1873. Baptized when seventeen. Married in 1902 to Miss Zulah E. Wells, of Moline, Illinois, who lives to mourn. Leaves one daughter by a former marriage, Mrs. Earl Draper, of Anna, Kansas. He died at the Saint Helena Sanitarium where he had been taken from his home at Napa, California. Several sisters and brothers also remain.

CRAWFORD.—Harold Berve Crawford was born August 21, 1901, at Inland, Michigan, baptized May 8, 1910, at Springfield, Oregon. Was youngest son of Robert T. and Florence C. Crawford. Killed June 21, at Skamania, Washington, while at work in the woods, by a cable line breaking which was drawing a tree over, killing him instantly. Besides parents, he leaves 5 sisters and 2 brothers. Funeral sermon by G. M. Shippy, assisted by John H. Hanson. Interment in Orchard Cemetery, 2 sisters having preceded him in death.

VAN FLEET.—Abigail M. Van Fleet was born in Knox County, Illinois, December 23, 1843. She was the daughter of Elijah and Sarah Austin. Married to Nelson Van Fleet at Amboy, Illinois, October 23, 1861. Moved to Aurora and lived there for seven years; moved to Plano in 1868, and lived there until the fall of 1870. Moved to Kansas, taking up a homestead at or near Abilene, where they lived for 12 years.

NO MORE PAID ADVERTISING

After August 15 neither the "Herald" nor the "Ensign" will accept paid advertising. This action is taken by the Board of Publication because the ideal of the church publishing interests is religious rather than commercial, and besides the space in the church papers is worth more to advertise our own books and periodicals than to sell for other purposes, however all of our existing contracts will be carried out.

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Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Our greatest glory consists not in never falling, but in rising every time we fall.—Oliver Goldsmith.

Lost! A precious moment set with golden opportunities. No reward offered, for it is lost forever.

They came to California in January, 1883, landing in Los Angeles and from there went to Downey, where they lived for 24 years. From here they moved to Los Angeles where they have resided for 8 years. She attended the first conference of the Reorganized Church and was present when Joseph Smith was ordained. Together with her husband was baptized in 1864 at Batavia, Illinois. She was the mother of 11 children, 8 of whom are living, 3 boys and 5 girls. She has had an eventful career in the church and has been one of the staunch pillars of the latter-day work in southern California for a third of a century. Funeral sermon by Thomas W. Williams.

MOREY.—George M. Morey was born near Pleasanton, Iowa, to David B. and Deborah Morey, January 8, 1860. Baptized August 1, 1868. Married Sarah J. Rossiter at Beatrice, Nebraska, March 22, 1891, who survives him. Two children were born to them, one dying in infancy. Brother Morey's death came from heart failure, July 28, 1917, and was very sudden. The funeral services were conducted at the church, Pleasanton, Iowa, by R. J. Lambert, who preached the sermon. Interred in the Hamilton Cemetery, July 30. His influence for the church was good and will be missed.

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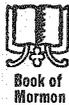
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



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



Volume 64

Lamoni, Iowa, August 22, 1917

Number 34

EDITORIAL

COGITATIONS OF A CONVALESCENT

It is Sunday. To preach—"it is *verboten*." And anyway I have no audience excepting trees and a brook, and it is said that they preach their own sermons. But who can forbid meditation? We cannot even avoid it when we would.

Editorials are supposed to be impersonal. Editors are as impersonal as Deity in the opening chapters of Genesis. But cogitations are prone to be personal—and disconnected. So "we" may be pardoned if I become personal. I am out of the way of being an editor.

Lecturers on psychology are fond of telling people that they have vast reservoirs of energy of which they are not aware, and that if they will but tap these reservoirs they can perform prodigious labors.

They do not tell what will happen after the reservoirs of reserve force are exhausted. They should do so, for it is most interesting. One may find out, however, by the simple process of working at mental work each day until mentally exhausted and then at physical work until physically exhausted, and then at night reviewing the day's labor and planning for the next day.

If this is kept up persistently one obtains a free trip over "the road of a thousand wonders" known as nervous prostration. He will come to learn that the most terrible words in the English language are, "Seeking rest and not finding it."

I am just getting back from such a trip and have had what my friends refer to as a "vacation." Watching a broken winged sea gull limping down a lonely strand in the melancholy shades of evening, while his former companions flew gayly out to sea, I soliloquized: "Well, old fellow, you too are having a vacation."

Vacations are fine when desired. Recently I heard a motorman say: "I wish I could take six months off from work twice each year for ten

years." He was a volunteer. With conscripts it is different.

The overburdened should take their vacation while they can enjoy it. I have become suspicious of that old song which says: "There must be no furlough granted in the army of the Lord."

After riding about in a wheel chair for a few months I reached this conclusion. Much as I would like to own an automobile or a Ford, anything that I could refer to as "my cah," it is even more desirable to have two perfectly good legs capable of being used for purposes of locomotion at a reasonable rate of speed whenever needed. And on that question of a *reasonable* rate of speed I am somewhat like the gentleman that I met as he was coming down the lower slopes of Pike's Peak. The climb up had been very strenuous, and it was even worse going downhill, as it usually is. As I passed him he said to me: "If the Lord will forgive me this time and let me keep my legs I will take better care of them in the future."

I am glad to report that I am able to walk again, if not so fast and so far as of old, still it is walking, and I appreciate Adam's motor as never before.

At this writing we are for the time being domiciled in a tent house on the banks of a cold mountain stream in Lytle Creek Canyon, some twenty miles from San Bernardino. A former tenant has named it "Bubbling Brook Camp."

Some one left a horseshoe at our tent. I wonder if it means good luck. The Smiths were said to be superstitious a hundred years ago. That was an awful charge until it was learned by actual inquiry that seventy-five per cent of the professors and students at Harvard are superstitious *now*. Woodrow Wilson says thirteen is a lucky number for him, and Friday a lucky day. And we suspect that the Kaiser carries a rabbit's foot. What a notable company Joseph Smith and Lucy Mack are come among.

The California Saints have been very kind to us, as usual. But the weather has been most inhospitable.

pitiable. The winter was long and cold. The summer has been the hottest on record—the Government thermometer at San Bernardino registered one hundred and sixteen and one half on one occasion—as hot as one might wish to become in this or any other world. Next year's oranges are burned up on the trees—very nearly a total loss.

Now in conclusion, as the elder says in the middle of his sermon: In many respects the year has been dark and dreary, due to sickness, and the loss by death of friends and relatives, and inability to continue our service in the church.

Yet we realize that it is true, as Longfellow says:

"Into all lives some rain must fall, some days be dark and dreary."

And probably while we pity ourselves, our neighbor to the right or the left is worse off than we. We never know when we are side by side with tragedy. My seatmate in the stage coming up to this camp was a young man in apparent good health. If I thought of him at all it was to envy him, until he confided in me that he had recently lost his wife. She had burned to death. The horror of the tragedy and his consequent loneliness had weighed upon his mind until he had become a nervous wreck and was fleeing to the hills for refuge.

In answer to the prayers of the Saints, my wife, who was very ill with pleura-typhoid for a long time is now recovering rapidly.

And in answer to similar prayers, despite many hindrances, I am progressing toward recovery.

Our hearts turn homeward. Often we sing the refrain:

"Home, home, shineth before us; when, when shall we get there?"

We solicit a further interest in the prayers and faith of the Saints. I want to get back to my work.
July 28, 1917. ELBERT A. SMITH.

PRAYER MEETINGS

Who may take charge of a prayer meeting or of a prayer and testimony meeting? Must one of the priesthood preside, or if none of the priesthood are present may a member be chosen to take charge?

This question was brought up many times with our late President Joseph Smith, and was answered by him through the columns of the HERALD. We give herewith several extracts from these editorials:

A brother writes and asks the following question; the circumstances being that there are a few living somewhat near together, but no officer near them that they know of:

"Have we a right to meet and hold a prayer meeting without an elder present? Please give us some light on this subject in your next issue."

We reply to the above question, that wherever the Saints may be, "two, or three," or more, it is the privilege and right

to hold seasons of prayer, as they may agree, whether there is an officer of the church present or not. We know of no reason why Saints may not meet and enjoy the communion of the Spirit in prayer and converse together concerning the kingdom of God, and his mercy to the world and his loving kindness to his people. So we answer the question—Yes.—SAINTS' HERALD, vol. 39, 1892.

PRAYER MEETINGS

In places where prayer meetings are held among the Saints where a branch organization has not been perfected, the rule regarding who should preside would be, the one present holding the highest office in the priesthood should take charge. In case no officer should be present the one to take charge should be appointed by a motion and vote of those present. If there should be an elder in the locality, he would be privileged to suggest some one of the laity to take charge from time to time, if it was known that neither he nor any other officer would be present; but he would not be authorized to appoint anyone to take charge permanently without the consent of the Saints authoritatively to put anyone in charge. If a branch organization was effected, the presiding officer could name another officer to have temporary charge, he could not properly appoint a lay member; though he could suggest who might be a suitable person to take charge when no officer should be present. The Saints who may at any time be assembled for prayer and find that no officer is present to take charge, may select one of their own number present to lead, so that their assembling may not be lost to them.—THE SAINTS' HERALD, vol. 51, 1904.

This topic has been discussed by President Joseph Smith several times in the HERALD. In volume 48, page 182, he answered that either a brother or sister may open, conduct, or close a prayer meeting concluding as follows: "They should hold their meeting by all means, if they can do it without a controversy, or wrangle over who should take the lead."

Reference might also be made to volume 25, page 97, volume 46, page 81. The discussion is also taken up in regard to prayer union of the sisters which is discussed in a favorable way. (SAINTS' HERALD, vol. 36, p. 209; 39, pp. 390, 453; 52, p. 1138.) In volume 55, page 507, another aspect is considered still as affecting the prayer union as follows:

Our understanding of the matter is this: there were a great number of inquiries made in the HERALD from time to time, for prayers to be offered for those who were sick, afflicted in body, or distressed in spirit. This attracting the attention of some of the sisters of the church suggested the thought that it would not be improper for some of the sisters in any given locality to meet by agreement on some certain day of the week and at a given hour of the day, for the purpose of entreating in prayer on behalf of these afflicted persons. We were consulted about this contemplated prayer service, and readily gave the matter consideration and approval. . . . Of late, however, we have heard some complaint arising out of the fact that in some places these prayer unions have assumed a character of the ordinary testimony meetings held by the branch, and over which the officers of the church preside; this is a departure from the original intention and must be avoided; as advantage has been taken and will be taken of the conditions, and imposition by improper spirits will result, the sisters being off their guard. We advise at once a return to the original intention and understanding upon which these prayer unions were estab-

lished. When this is done we see no reason for the intervention of the church authority in regard to them.

We may be wrong, but it seems to us sometimes that the priesthood is a little too jealous of its prerogatives, and a little too restrictive of others.—From an editorial on prayer meetings, after giving a similar answer to the above, SAINTS' HERALD, April 6, 1881.

It seems clear from this that prayer meeting may be held by men or women with or without a member of the priesthood, but such meetings should not be held in a spirit of contention, if there is contention or grave objection we should refrain. But such meetings are not to be conducted as ordinary testimony meeting. It belongs to the eldership to discern unclean spirits, and especially does it belong to the presiding elder; but the priesthood should not be too jealous of its prerogatives, but should work for the good of the cause.

But a prayer and testimony meeting should not be held unless the officers of the branch, the priesthood, are present and in regular charge.

It belongs to the eldership, and especially to the presiding elder in each branch, to perceive and rebuke an evil spirit. (See Doctrine and Covenants 50:7; 46:7—last sentence.) The elders are to direct the meetings as directed by the Spirit. (Doctrine and Covenants 17:9; 46:1.)

Joseph Smith the Martyr is quoted in *Millennial Star*, volume 17, page 312 (published May 19, 1855), as saying:

Every spirit, or vision, or singing, is not of God. The Devil is an orator; he is powerful; . . . The gift of discerning spirits will be given to the presiding elder. Pray for him that he may have this gift. Speak not in tongues without understanding it, or without interpretation. The Devil can speak in tongues; the Adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by consent of the one who is placed to preside; then he may discern or interpret, or another may.

Our late president is quoted above from SAINTS' HERALD, volume 55, page 507. President Frederick M. Smith, so far as we are aware, has not expressed himself directly on this question, but in the light of the strong position taken by him in the July, 1917, *Unity*, on the right and duty of the Melchisedec priesthood to preside, there is every reason to presume that his views are in accord with those of his predecessors.

S. A. B.

PORK

The Mosaic law forbade the use of pork. The Jewish Encyclopedia, volume 11, page 609, contends that swine are most subject to disease, that their intestines more nearly resemble that of man, so that the consumption of swine has been considered dangerous to mankind. The Encyclopedia Brittan-

ica, under "Tapeworm," states that there are three kinds, from beef, pork and fish, of which the second is the more common. In all cases it comes from the eating of food, raw meat, or meat poorly cooked. Much less of it is to be found in the United States than in northern Europe. Careful inspection tends to eliminate the danger, but cooking, thorough cooking, is certain to destroy the lurking germs.

The same authority, under "Trichinosis," states that in 6,329 cases of the disease, 5,456 came from eating raw pork. Swine are the main source of infection, and careful inspection under a microscope is only a partial protection, for thirty-two per cent of the cases examined, were caused from meat which had been passed by the Government. But thorough cooking is an effective preventive, and after the meat is thoroughly cooked it is stated there is no danger of infection.

Pork is listed regularly among the recognized foods in this country, and one which possesses a high nutritive value, and is regularly considered in most courses of dietetics.

In view of the data set forth above there is very good reason offered for the declaration of this law of sanitation. Camping out as they did, and with more or less imperfect methods of cooking (in fact it is still considered the thing in the best restaurants, and in the civilized countries, to serve beef underdone) pork is a serious source of infection.

So far as the divine law may be concerned, the Mosaic law has been done away with in Christ. (Romans 10:4; 8:2; Galatians 3:13; 24:25; 4:1-31; John 17:7, etc.) The Christian nations have not considered themselves bound by this prohibition. In plain fact, we still have reason to believe that there is strongly the natural reasons back of these prohibitions of the Mosaic law. So far as we are concerned, the New Testament lays down no special restriction except to avoid giving offense in the eating of meat. That is, do not eat meat sacrificed to idols, if it would offend. Also we have the emphasis on temperance by the early Christians.

In modern times we have the declaration of the Word of Wisdom:

Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.—Doctrine and Covenants 86:2.

Yet we are told:

And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin;

and woe be unto man that sheddeth blood or that wasteth flesh and hath no need.—Ibid., 49: 3.

From this it would appear that meat should be used very sparingly indeed, except in cold weather, or times of famine. In these revelations we must remember that under frontier conditions they were not possessed of a variety of food, such as we have to-day. Yet meat is not denied to us; we are aware that many physicians as well as others, urge a greater change in diet.

And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. . . . All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and earth; and these hath God made for the use of man only in times of famine and excess of hunger.—Ibid., 86: 2.

On compliance with this we are promised health. As we understand it, the Mosaic law is not binding upon us to-day. So far as the law of God declares, we should eat little or no meat during the summer months of the year, yet we may use it with wisdom in the colder months. This includes the ordinary kinds of flesh used for food. Grains and fruits in their season are all good for food.

Pork is not a meat for hot climates, because of the high percentage of fats. Palestine is semi-tropical, and the desert where they wandered for forty years was to the south and hotter. The mean temperature of Palestine to-day is given as 70 degrees for the plain and 62 degrees for the mountainous region. Snow rarely falls, and then stays only a day or two in the mountainous regions, where they dwelt. The temperature often rises to 100 and 102 degrees in the shade. There are greater changes east of the Jordan, but hardly so extreme as in the United States.

In this country the temperature in winter drops to sixty below in the northwest; and the winter mean of the north interior is below freezing.

In Missouri twenty to thirty below has occurred many winters, while the three winter months average for mean temperature below freezing. In Iowa the temperature has been as low as 43 degrees below zero, with a mean temperature for the year of 47.5.

Massachusetts has a mean summer temperature of 70, the same as for the year in Palestine; but the winter average at Williamstown is 23 degrees. The springs are long and cold.

Thus we could continue through most of the States. The essential point being, that except the few southern States and southern California, which still average lower than Palestine, the mean temperatures are decidedly lower. But in addition to this, there is greater range of change in temperature, as in many places it is as high as 140 degrees

and the extremes are even greater. These cold winters require different food and treatment from the mild and more nearly uniform temperatures of Palestine.

So far as investigations have shown, these conclusions appear to be confirmed. Pork is more a source of danger than is beef and other meats, but may be used safely when it is thoroughly cooked, and as safely as other flesh. In fact, pork is given a very high place for its nutritive quality and especially fats. It is a meat for winter, as it is heating, and hence is not a meat for summer when we can keep hot without additional help.

Other meats may prove injurious, too, as we have known men to eat beef in such quantities and so regularly that they could not keep awake in church, but snored regularly through the sermon, regardless of the speaker or how loud he spoke.

That indicates also one possible fault with pork. Many people may be like the bishop who after eating of much pork, awoke in the night in great pain. The family came to his rescue with all the available remedies, but still he groaned, and carried on so that the lady of the house said, "Why, bishop, surely you are not afraid to die!"

"No, sister, not afraid, only ashamed."

S. A. B.

THE LAMONI REUNION

The stake reunion progresses with added forcefulness and significance. It seems as though such an abundance of God's Spirit is present in the meetings that it must surely purge the dross from the finer metals. The consecrated workers are renewing their pledges upon occasions so solemn that it is as though they are standing before the judgment bar of God, calling on him to witness their pledge. Tongues and interpretations, communications of the Spirit to the people, testimonies inspired by a Spirit not of man, are frequent and deeply inspirational. The very early prayer meetings of the young are revealing new sources of help not hitherto brought to the light. And in all the meetings one in attune with the spirit of the occasion must recognize the importance of this reunion.

The big camp of nearly five hundred people, over one hundred and twenty tents, involves considerable administrative ability, but with the cooperation of the people everything moves smoothly. Two afternoons and evenings after preaching services are given over entirely to recreation, which has been largely participated in, and the Lord has been pleased to commend the Saints in times past for the manner in which they have taken part in this as well as in other features of the work.

On Sunday morning, the 12th, President Fredrick M. Smith addressed the Saints in a most powerful plea for a recognition of the crisis in both the world and the church, pointing out the relation of the two, and the importance of a wise and immediate solution, to the stake and the church at large. The large audience was deeply moved as he portrayed some of the problems of the church and the part the central places must have in the establishment of Zion conditions. Perhaps more fully than ever before, he plainly pointed out to the people of God that it is a time in which men's souls will be tried as by fire but that those who will prepare for the emergency will pass safely through and be fit instruments in the hands of God for the working out of his plans.

The attendance from abroad is noticeable. Some have driven three and four hundred miles to be in attendance, while a considerable number have come from points within a radius of a hundred miles or more.

The reunion is certainly an important factor in our church work, and it is a matter of sincere regret that so many of our districts were unable to hold their meetings this year. Yet it was only by changing the dates and paying more for tents that Lamoni could secure accommodations this year.

While the meetings have not closed as we write this, yet sufficient has been noted to indicate the nature of meetings and the success being attained. The grounds are the admiration of all who view them, and the improvements, together with the naming of the streets this year after historic church places, lend a delightful permanency to the grounds, which will long stand as a monument to the church and its activities. The report of the committee on naming the streets is of general interest and will appear in the *Autumn Leaves* as written by Vida E. Smith.

E. D. M.

QUESTIONS AND ANSWERS

WAR

Question. If God is all powerful, why does he not stop the war?

Answer. A careful study of the biblical records should convince us that it has not been the plan of our heavenly Father to compel us to be saved. He has given us our free agency to the end that we may develop and become his sons and daughters. According to Genesis 3 (Inspired Version) Lucifer fell because he would have compelled man to be saved.

Our heavenly Father wishes us to learn and grow until we become strong in the truth and prefer righteousness. Yet he does not leave us entirely

alone. He intervenes many times for the protection of those who love him and seek to keep his commandments, not by the setting aside of law, but in accordance with law. He has promised to fight our battles and if our faith is sufficient we may look for protection.

Later we may have another article or editorial on this theme, the nature of evil and why it is permitted in the world, so far as we are able to determine with our present limited knowledge.

HOPE OF MESSIAH OLDER THAN BIBLE

The following item may prove of much interest to our readers:

Philadelphia, Monday, May 7.—The doctrine of a Messianic hope of the expectation of deliverance from sin and suffering by a god-man in the shape of a king, goes back at least to 2500 B. C., when the Sumerian theologians and priests evolved a theory which has been the basis of Jewish and Christian religion ever since, according to tablets in the Nippur collection of the University Museum just translated by Doctor Stephen Langdon.

The new tablets are of interest because they show that the Sumerians never lost hope that the restoration to a state of sinlessness and happiness through the agency of the gods would come, and their faith was pinned on earthly kings who were deified and worshiped in the hope that one would be a deliverer.

Elaborate rituals were made for all of them but each failed. Then came the Semite conquest of Sumer and the era of pessimism set in as shown by the famous epic of Gilgamesh, one missing book of which has just been found in the Nippur collection of the University Museum.

The discovery is considered important because it shows that the Sumerians who first gave an account of the creation, flood and fall of man, which were adopted by the Jews also provided the first theme of a god-man who should suffer death and redeem the people from the loss of paradise. All of these documents date from before the time of Abraham and are apparently copies of those much older. The fundamentals of Jewish and Christian religion are shown in tablets at least 4,500 years old.

The Sumerians preceded the Chaldeans, Babylonians and Assyrians in settling the valley of the Euphrates. Their language and characters were used by the latter races very much as Latin has been used in the Catholic Church, in medicine and in law. From non-Symitic and non-Aryan people, Nimrod is now ascribed to them. The discovery of their ruins has done much to oppose the strong Aryan view of civilization upheld in the end of the last century, as their civilization appears to have excelled considerably that of their successors in the valley of the Euphrates. Their culture exceeded that of the historic nations of antiquity.

From a Biblical viewpoint it is not at all surprising that we should find the fundamentals of the Jewish and Christian religion on the tablets written forty-five hundred years ago, for the gospel was

preached to Adam, to Moses, to Abraham, and to Noah. We should not be at all surprised to find that their early religion was superior to that of the Jews.

S. A. B.

NOTES AND COMMENTS

Sacrifices, Their Origin and Significance

A short tract with the above title by B. A. M. Shapiro has come to our desk. It is for use among English-speaking Jews and is pro-Christian. It is of interest as giving the Jewish view of sacrifices of the Mosaic law and their meaning and also on their idea of the atonement under the law of Moses and through Jesus Christ.

Chain Letter Prayers

Chain letter prayers may be effective, but we believe that the same energy put into a personal appeal to God would be far more efficacious. We have seen a number of such prayers, some of which contain objectionable features, and with all of them there is a threat that those who dare to break the chain will meet with some dire misfortune. The sister who sends in the most recent one says "this seems to me to be superstition." We agree that it has that appearance and advise against all kinds of chain letters.

Continue to Prepare for Ministry

"Voted: that the administrative committee be asked to express the conviction of the Federal council that students in our colleges and also students in our theological seminaries and candidates for foreign missionary service continue their preparation for the Christian ministry, at home and abroad, until actually called forth by our government, inasmuch as there will be increasing need of their services during and after war in behalf of the kingdom of God."—The Federal Council of the Churches of Christ in America. Report of Special Meeting, Washington, District of Columbia, May 7, 8, 9, 1917.

Stake Officers' Meeting

Elders John Garver and A. Carmichael were called to Independence from the reunion to attend a meeting of the stake presidents and bishops on Thursday, August 9. An unusually good meeting is reported, with a splendid spirit present. President Frederick M. Smith returned from Colorado to attend this meeting, and as he presented these men before the Lord and asked his blessings on their labors for Zion and her stakes, to prepare and care for those who love peace and who shall flee to Zion for refuge from the results of war and suffering in the world, his whole body trembled and the divine approval was manifest. It was a wonderful prayer,

in which inspiration was manifest. These two brethren traveled all Wednesday night to get there, and all Thursday night to get back on account of the Lamoni reunion. But they counted their sacrifice in loss of sleep well spent in the light and strength received in that meeting.

Extensive Advertisers

The Utah church believes in advertising. Under the name of Doctor James E. Talmage as author they use whole columns of paid-for newspaper space to tell about the book of Mormon. Their advertisements have appeared recently in a number of the metropolitan dailies and no doubt reach many people. If their edition of the Book of Mormon did not contain a footnote—among many others—referring the reader to section 132 of their Doctrine and Covenants for a further explanation of the marriage question, it might not be so misleading. Perhaps most of our readers know that this section is the one which Brigham Young brought out in 1852, saying it had been received by Joseph Smith in 1843 and containing some most reprehensible teachings which make the Lord to commend polygamy. The book itself condemns polygamy and they themselves claim the Manifesto brought an end to the practices set out in section 132; why confuse the reader in this manner? The suggestion that further information may be received from their mission at Independence, Missouri, is perfectly legitimate but withal liable to confuse many.

Without courage there cannot be truth; and without truth there can be no other virtue.—Walter Scott.

The mental contortionist may attract some attention, but the proclamation of the gospel of the Lord Jesus Christ is not compatible with theological gymnastics.—James E. Yates.

You may think you are going to read your back numbers of the church papers and magazines, but do you? If not, why not see that others who need them have the privilege of reading them also?

A Philadelphia divine was entertaining a couple of clergymen from New York at dinner. The guests spoke in praise of a sermon their host had delivered the Sunday before.

The host's son was at the table and one of the New York clergymen said to him:

"My lad, what did you think of your father's sermon?"

"I guess it was very good," said the boy, "but there were three mighty fine places where he could have stopped."—*Chicago Herald*.

ORIGINAL ARTICLES

THE ETERNAL JUDGMENT

(Sermon preached by Heman C. Smith, Sunday evening, October 22, 1916, at Lamoni, Iowa. Reported by Winsome Smith.)

Sometimes one of the most difficult things for a public speaker is to determine on what subject he will address an audience. I am spared that anxiety to-night, as to whether I shall make a right selection or not, by the fact that the subject has been advertised for me, and I have been requested to speak on a particular subject, the subject as you know who have read the advertisement or heard it announced, is on the eternal judgment.

I presume that this term which has grown to be quite common among us, is derived from the statement made by the Apostle Paul, found in the sixth chapter of Hebrews, where he says,

Therefore leaving the principle of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Verses 1 and 2.

ETERNAL JUDGMENT FOR ALL

As I said before, I presume that the name of this subject is derived from that. It has grown to be very common, especially among our people, to speak in connection with other things, of eternal judgment. Nothing that I can say to-night, nothing that you may think in regard to it will change the principle involved in it; it will remain the same thing no matter what we do, what we say, or what our convictions are in regard to it, and I need not say to this audience that it is something that we must meet. None of us expect to avoid it. Other things we may avoid, we may reject, or we may escape, but as for the eternal judgment we are all convinced that we must some time stand before the bar of Christ and be judged.

Notwithstanding we cannot change the principle involved, we may by correct understanding of it get a higher regard for our Lord and greater reverence for his justice and mercy than we can possibly have by a misconception of this subject, and so far as we may become instructed in regard to the truth, we are getting nearer and nearer to the divine life. A great deal of what I believe to be false theology arises from a misconception of the term used here, and other like terms.

ITS MEANING

Eternal judgment. What does it mean? Other

like expressions are used in the word of God; eternal punishment, everlasting life. Now there are some in the world, and have been for a long time, that believe that these terms have something to do with a term or length of time that we are to occupy in these different conditions. I do not believe that the words have any reference at all to that. I believe that eternal judgment means the judgment of the Eternal, the judgment of God; everlasting life means the life of God, of which we are to partake; everlasting punishment means the punishment that we are to receive from the Everlasting One, without regard to how long it shall be endured. It is everlasting punishment if administered by the Everlasting One, whether we suffer it for a day or forever and ever. These terms are no indication at all to the length of time that these conditions are to obtain, they simply mean that they are of God. Eternal life means we are to partake of the life of God; eternal misery means that we are to partake of the misery that will be meted out to us for our acts. Everlasting has the same meaning.

I might reason upon that for some time, but I think it not necessary. You will at once grasp the idea. I will simply say if judgment is eternal, meaning that it is the judgment of the Eternal One—it is God's judgment—it necessarily follows that that judgment will be a just one, for God is just. It necessarily follows that it will be administered in love, for God is love. It necessarily follows that it is to be a judgment from which we are to receive exactly what belongs to us. God is no respecter of persons, and he would not defraud us of our rights, nor would he grant to us that which was not our due. It will be absolutely just. It will be eternal judgment. And he being no respecter of persons, it will follow that it does not matter what period of the world a man shall have lived in, whether it is in the days of the patriarchs and prophets, or the days of Christ upon earth, or whether in our own time, that justice meted out to man will be the same, and we are entitled in that judgment to just what men are entitled to who lived before; just what men are entitled to who will live after. It is an eternal judgment, a just judgment, and every man and woman shall share alike.

I have no sympathy, however, with the popular doctrine that there are but two places in the hereafter into which mankind will be received. One is called heaven, and one is called hell; and the popular doctrine is that if you do not reach the heavenly

portal you will go into the lake of fire and brimstone that burneth forever and ever, without regard to the grade of morals, the faith and righteousness which you possess.

A JUST JUDGMENT

Now if God's judgment is a just judgment—and it must be that, if it were not God's it would not be just—it will also be true. Our lawmakers know better than to punish men equally for all crimes. If they were to enact a law by which every man who committed a transgression of the law, no matter how small that transgression might be, should share the fate of a murderer, there would not be gallows enough to hang us on, and we would say at once that it was unjust, that men were not deserving of such punishment for small offenses and we would be right.

That is not the doctrine of the Bible. It has been preached because of a misconception of what the Bible teaches, and as I have said before, a misunderstanding of the terms used. I do not blame men for misunderstanding, doubtless we are all guilty of misunderstanding. One cannot believe according to justice, that there is to be just the two places, and that men are to be separated along the line between hell and heaven. Of course I believe in a sense it is hell to be punished. When the big fish swallowed Jonah, he says he cried from the belly of hell. He was suffering a punishment, and that was called hell. It might not be as severe in some instances as in others, but still it is in a sense hell when you are suffering punishment. Upon the other hand, you are partaking of the blessedness of heaven when you are getting a reward, and whether we are all going to be relegated into the two classes, or the two places, is not a question with me.

NOT ALL REWARDED OR PUNISHED ALIKE

I want to call your attention to a few passages, and I have time only for a few, for there are many passages upon every point that I shall introduce to-night, that prove to me that all men who are punished will not be punished alike, and all men who are rewarded will not be rewarded alike.

I invite your attention to the twelfth chapter of Luke, beginning with the 47th verse, which reads as follows:

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

They are both to be punished. There cannot be a possibility of its being equal when one gets a few stripes and the other gets many. It appears to me that the fewer the better for our comfort, and the more—the more severe will be the punishment.

And you see the justice in it, too. He that knoweth his Master's will and prepareth himself not, and doeth it not, ought to be beaten with more stripes than the man who does a thing worthy of stripes ignorantly. He that knows not his Master's will and commits things worthy of stripes, he is to be beaten with few stripes. If the Master was right, the principle involved is very plain. I ought not to have said "if the Master is right," it ought to be taken for granted always that he *is* right.

There are degrees mentioned here, and it illustrates the principle upon which this great question of eternal judgment is founded.

WICKED CITIES

Again, right along the same principle, we have another statement we want to call your attention to. I invite your attention to Matthew 11, commencing with the twenty-first verse, where Jesus Christ looking upon the wicked cities of his time, said:

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Tyre and Sidon were wicked cities, and according to the popular doctrine would go to hell, but it would be more *tolerable* than for the cities of Christ's time, and I cannot conceive of one having a more tolerable experience in hell than another, according to the popular doctrine that everybody must burn in hell that does not become sufficiently virtuous and righteous to enter into the pearly gates of heaven.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Now here are wicked cities, all wicked, yet Sodom was to have a more tolerable punishment than the others, and the reason is given. It makes the justice of it appear plain. Though Tyre and Sidon were wicked, the Master said that if the things that had been done in the cities of his time had been done there, Tyre and Sidon would have repented in sackcloth and ashes. Sodom would have been there to this day. It would not have taken the course under the same circumstances that Capernaum did. Capernaum knew the word and should have a severer punishment.

That is the doctrine of the Master, that is the principle upon which he founds his judgment, that is eternal judgment. And in that connection I want to invite your attention to a declaration made by the Master in regard to the judgment when he shall

come. I am moving slowly to-night because I want you to grasp what I have to say in this regard. I am told these things by an authority that I can in no wise doubt, that these things are to be meted out to men along these lines of justice and of right, and that when a man is arraigned before the bar of God that he will receive just exactly what he deserves, no more, no less.

I invite you now to turn with me to the sixteenth chapter of Matthew and the twenty-seventh verse: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Ah, there are so many different types of characters, so much difference in men that they cannot receive according to their works without that punishment and reward differing as men differ. He shall receive according to his works, whether they be good or they be evil, and in proportion to the good, and in proportion to the evil, and I say right here that I cannot conceive of the idea of the great God, the loving Father, who is a character of justice, of love, of mercy, ever saying to men either in this life or in the life to come, "So far shalt thou come and no farther," and as there is nothing in the word of God to my knowledge that says that when once eternal judgment is passed upon him it shall remain fixed I believe he may always progress. Justice says that a man ought to suffer a certain punishment, but if that man changes, justice would no longer consign him to what it consigned him to before, because he is not what he was before. He should have a different judgment passed upon him, or a different degree in his behalf, if he is different. Nothing else could ever satisfy justice but that. He receives according to his work, and if his work shows improvement, his judgment would be the better. If he shall become worse, judgment must be worse.

DEATHBED REPENTANCE

Some one says, "Are you not then a Universalist?" No, not necessarily so. I hope for the salvation of all mankind, but I believe that depends upon their works. It depends upon their worthiness to be saved, whether in time or in eternity. Of course I believe in the doctrine of repentance and forgiveness, but that depends largely upon us, and if we do sincerely repent that is a part of our work, and hence we must receive for that reason according to our work just judgment for that repentance. I do not count so much on deathbed repentance as some people do. I believe that if a man lives a corrupt life all the days of the vigor of his manhood, and death suddenly overtakes him, if he shall sincerely, honestly repent of those sins, as he looks back over them, and asks God for forgiveness, he will

get a reward for that act, the same as he does for any other act; but that it would place him upon a level with the man who had lived a righteous, consecrated life in the service of God all his days, I do not believe. I believe he will receive according to justice, and the man who engages in the service of God and continues therein while life lasts, is entitled to more than the man who simply says, "Lord forgive me," in his dying hour. I will not deny to him the reward for that act. He ought to have it. He will get it.

Somebody asks me though if that is not out of harmony with some other things in the Scripture. We will see as we go along. Though we won't examine all the Scripture, we will answer some of those things.

I find this same doctrine of a reward according to works in Paul's epistle to the Romans. I read from Romans 2:5-11:

But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God.

SHEEP AND GOATS—

That is plain, you will receive according to justice, according to your merit and your diligence in doing that which is right. Sometimes when we talk along this line people say, "Didn't the Lord say he was going to divide the people in the judgment day, and put the sheep upon the right and the goats upon the left?" Let us read that and see what it does say. Sometimes we get a different idea from reading a thing than we have had from our preconceived opinion. Now we find that in the twenty-fifth chapter of Matthew, and read as follows, it tells us just when it shall be, commencing with the thirty-first verse of this chapter:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: [from that I understand the judgment would not be passed upon nations but upon individuals—it will be an individual judgment] when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father.

I want you to notice what they are getting a reward for. There is not an intimation that they

are to get this reward because of their obedience to Jesus Christ. They seem to be the honorable men of the earth who have been doing good. There had been a resurrection before this general judgment in which the righteous were to receive according to the book, and they were to live and reign with Christ a thousand years before this, and in the nineteenth chapter of Acts the Master tells the disciples that when he shall sit upon the throne of his glory they shall sit upon twelve thrones, judging the twelve tribes of Israel. When the eternal judgment shall come they will be divided, the sheep upon the right and the goats upon the left, and

Then shall the King say to them upon his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Now mark all those were material acts, nothing said about obedience there. Yet these men were to have a reward, and when they ask the question: "When did we do these things," they seemed to be ignorant of it, but from the kindness of their heart they did good, because they were honorable, upright, and good morally, and had regard for their fellow men.

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

AND "THESE MY BRETHREN"

There are three parties here. Here are the goats—good moral, generous, sympathetic people. About the same was said to these fellows, only a "not" was put in their way, and they ask the question, "When saw we thee in those conditions and did not minister unto thee?" And he said the same to them that he had to the others, "inasmuch as you have done it not unto one of these, my brethren, you did it not unto me." You notice the third party—my brethren. They are the ones who had been faithful to the gospel of Jesus Christ and been true; they were the ones who had been with the Master before this judgment took place; they were the ones to whom he had promised that they were to sit upon the thrones of his glory; they should be with him.

Now when eternal judgment comes, he says to those upon his right, "Ye did it to these my brethren," to those upon the left, "Ye did it not unto these my brethren." These, my brethren, are the ones who represented Jesus Christ, and the acts of men towards these brethren were considered the same as if it were done unto the Master himself. And there is abundant scripture to that effect outside of what I have quoted. Where the Master told the

disciples when they went out into the world that they "who receiveth you receiveth me, and he that receiveth me receiveth him that sent me." That is the principle involved.

ETERNAL JUDGMENT GOD'S JUDGMENT

Now on the judgment day the men who have treated these servants, the brethren of Christ, with consideration, should get a reward for it, and those who did not were to be punished for it, as though it had been done to the Master himself. It is a principle of the judgment as taught here, it is eternal judgment. It is God's judgment. It is a just judgment, and must be just for it is God's. It is eternal punishment because it is God's punishment. God is just; God is eternal. That punishment is God's punishment if such offenses always remain so that they are everlasting, but when men shall relieve themselves from that situation, their punishment must be relieved too, justice could not demand anything else.

I am sometimes told that if we preach that a man will not go to hell and be in torment and burn in the lake of fire and brimstone, and stay there always, that men will not repent, they will take their chances. They have the privilege of taking their chances, but I think that when you present God as a just Being who will do for you what belongs to you, that you will inspire men to love him, and there will be more repentance and a greater degree of love and consecration to God and his servants than there will if you present him as a tyrant who is going to burn you for ever and ever for an offense that you may have repented of; that there is coming a time as some say, when repentance will no longer be noticed, when a man can cry from the flames of hell throughout all eternity and God will not hear. That is not the way I have learned him. I have believed, and I choose to believe, that his ears will always be opened to the cries of those who desire to serve him and change their conditions from worse to better. I call that eternal judgment, because it is God's judgment, and because it is just judgment.

EVIL BRINGS ITS PUNISHMENT

Let no one suppose that he is going to escape judgment for the evil he does. That would not be just, and the moment God excuses a man and says, "I will not punish you for your transgressions," that moment he makes an exception in the case of one individual over another he becomes a respecter of persons, and I would be ashamed to represent him. I care not whether he respects him to his advantage or disadvantage, it is contrary to the character of God, and he would then cease to be God.

"Oh," some one says, "I do not see where repentance comes in." I do, I see that repentance is a part of the good works we do. We are going to get a

reward for it in the ratio of our sincere repentance. I do not believe repentance is going to do for men what some people think it will, though, that a man can with impunity sin and never suffer any loss.

A BLOCK OF MARBLE

I look at that sometimes in this way: Suppose that this book were a block of marble, polished as finely as the art of man can polish it, so fine perhaps that you could not discover a flaw in it with a magnifying glass. Let me take the point of a pin or of a needle and scratch the surface of that marble—it would never be as it was before, worlds without end. You cannot make it what it was before. "Why," you say, "you can repolish it and polish the scratch out." No, you don't. You polish the whole face of the marble down even with the scratch. You take it off all over the whole block of marble so that it is reduced in size, and the repolishing of that marble is at a loss of material—there is no doubt of that.

So we mar these characters of ours. So by evil deeds, and evil desires, and lustful practices you contaminate your fair character, and you may be repolished through the doctrine of repentance and remission of sins that will take them away, that is so far as the outward appearance is concerned, but if you are repolished it is with a loss of material, certainly of lost time, you have more than lost the time in which you are committing the sin, and not only put something upon your record that you want blotted out—and it is to your interest to have blotted out—but you have lost the time you might have spent doing good.

BLOTTING OUT OUR SINS

We pray every night pretty near, if we pray at all, "Oh, Lord, blot out from the book of thy remembrance all things that are against me." Oh, how fondly we hope he will do that. What kind of a looking record are we going to have if it is done? Suppose our record is in this book. When it comes to the bar of God and the books are opened, men are judged out of things written in the books, according to their works, before the great Judge we turn over the pages. What is there? A page of blots. You asked for it, repeatedly asked that there might be blots there. You put something on the face of your record you did not want, and you asked the Lord to blot it out. If, in mercy, he did it, you have got blots when you get there. It is better, of course, to have blots than to have the evil record there. How much better it would be if instead of putting things there that you wanted God to blot out, you put something there that you wanted to remain, to shine through eternity in living letters of life. You have lost time, I tell you, whenever you do an evil act; though you may through your works of repentance have it blotted out you have lost something.

Some people think that they can commit sins all their life, and at the end they may ask the Lord to forgive them, and then fare just as well as the man or woman that has been sacrificing, has been passing through tribulation, through trial, and resisted temptation and made a good record. For my part I do not want a record like that. I do not want to appear before the bar of God and find no blots there—I remember some things I would like to have blotted out. I want to find some blots there, but I do not want that record to be turned over page by page and when we get right back here—all blots until you get to the back—and then have it recorded that I said, "Lord, forgive me." I do not want a record like that. I do not think you do. I think you want when eternal judgment shall come, to find occasionally a bright spot in your record, something done that you wanted to remain, that you want God to see and want to meet when you shall meet at the bar of God and eternal judgment shall sit.

"EVERY MAN IN HIS OWN ORDER"

Turning to the fifteenth chapter of Paul's first epistle to the Corinthians, I read, commencing with the nineteenth verse:

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.

That is the point we have been trying to urge here to-night, that when you are made alive in Christ, every man will be in his own order, in the position that belongs to him by right of justice.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

I will not stop to comment on that, it is too plain to be mistaken. Every man will arise in his own order.

Further on in this chapter, and commencing with the fortieth verse, I read this: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

There is glory in both cases, but one glory is greater than the other. Justice demanded it, justice would see that it is meted out. Then by way of illustration the Apostle Paul says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

Note that there are three, the glory of the sun, the moon, and the stars, but they differ in glory. That is what the apostle says, I am not responsible for it, and he says, "So also is the resurrection of the

dead." You cannot mistake that. As there are so many differences in the glories in the firmament, "so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power."

The glory typified by the sun no doubt is the glory of the children of light, the glory of those "my brethren" to whom he referred in the judgment time, and if you want the glory of the sun—the greatest glory on earth—the glory that is typified by that greatest of all, the one which rises in the east and courses its way through the heaven, and all others sink into insignificance compared with it—then obey the truth and live it! If that is not sufficient inspiration to cause a man to repent of his sins and serve God, then indeed there is no use trying to reach him.

But you notice what Paul says about the glory of the stars—one star differs from another in glory. Some of them are so bright that even before the light of the sun disappears you can see their position in the heavens and recognize their twinkling light, but others are so dim that it takes the darkest night for them to come into view. "So also is the resurrection of the dead." It says so just as plain as can be, there is no speculation about it, that there is a glory typified by the sun—a glory typified by the moon—a glory typified by the stars, which differ in magnitude. I do not think there is any necessity of making that any plainer, the book makes it plain. These old theories about this burning fire and brimstone and the other place where men play upon harps throughout all eternity, walk on golden streets, and all that sort of thing arises from a misconception of the words we have talked about to-night—eternal judgment—eternal life—and eternal punishment, such words as that.

ABILITY TO ENJOY

These words simply express the source from which judgment comes, or else I am mistaken. Of course we need to be prepared for anything that we might enjoy. Even in this life it takes preparation to enjoy anything. You cannot enjoy anything without preparation for it, without you are schooled along the line of the thing you desire to enjoy. You take a deaf man and perform in his presence the sweetest strains of music that ever saluted mortal ears. Ask him if he enjoyed it. Ask him if it is not grand, if it is not harmonious. He says, "I don't know." What is the matter? It is not the place where he is—it is a good place to enjoy it, it is the man that is wrong. And so in the eternal world, it is not so much the place but the condition you are in.

Take a blind man. Let him stand before the pictures of the masters; let him stand where the beau-

ties of nature are spread out before him. Ask him if it is not beautiful. He says, "I don't know." Why doesn't he know? He is in a good place. The place does not make any difference, it is the man that is wrong. In the first place he lacks the sense of hearing, in the latter the sense of seeing, and being a defective man he cannot fully enjoy himself.

Take a sick man, and lead a table with all that would tempt the appetite of a normal man. Let him take a seat at that table. The chances are he would turn away. It has the opposite effect upon him, and he goes back home. It is a good place. There is something wrong with the system of the man, that is the trouble.

And so with you and I, if we just simply want to get into some place we might be accommodated, and still not be happy. If we could enter into the pearly gates and see God upon his throne with Jesus Christ at his right hand, surrounded with angels and arch-angels, cherubims and seraphims, if we were not prepared we would be miserable. It would not do us any good to be there. It is a good place but we would be wrong.

"He that knoweth his Master's will," said Jesus Christ, "and prepareth not himself, shall be beaten with many stripes." So we need the preparation. To enter into the glory of God and enjoy it without it, we could not enjoy it if we were there. The place won't make us happy.

THE SPIRIT TO TEACH US

I tell you what we need, just in conclusion. The Master promised to his disciples the Spirit that would teach the things of the Father so they could enjoy them. Oh, if we could have the Spirit to partake of the things of the Father, to show them unto us, we then would know something about what is in heaven above. We too could have that influence if that Spirit could have shown to us things to come. Then we would be educated along that line, that when we shall go through the dark valley of death and enter into the portals of eternal rest, we shall be acquainted with the things to be enjoyed there, and we can enjoy ourselves.

Eternal judgment has decreed that without it we must suffer loss. May God in heaven bless us with the disposition and the courage to do right. And let me tell you now that if you have a desire to do right you will be recognized. A man is not always to blame for falling down, but he is to blame if he doesn't try to get up. So a man may be overtaken in sin, he may walk in slippery paths and miss a step, but he is wrong if he justifies himself in it and stays there. He should use all the powers that God has given him, and if he does he will find that God will come to his rescue. Men may err, but if they remain in that error, justifying themselves, they pass over the line

that separates the man from the beast, and are lost. But if they make an effort, no matter how futile that effort may be, a sincere, honest effort to overcome themselves, the God of eternal judgment, of eternal life, will not suffer them to be lost. Somehow, somewhere, sometime the hand of God will be placed beneath him, and the struggling soul will be saved. There is no question about it in my mind.

Let us struggle.

ENDING THE WAR

The following clipping from a United States paper concerning the uniting of the Socialists to bring about peace with the nations at war is of interest. I wonder what part they would play to accomplish this all-important matter.

WOULD UNITE THE SOCIALISTS TO PUT END TO THE BIG WAR

Buenos Aires, February 12.—A definite movement was under way in Argentine to-day to solidify Socialists throughout the world, into a movement to restore peace in Europe and to reestablish the nations there as republics.

The plan received enormous impetus yesterday at a meeting under the auspices of the Socialista party, held, despite a downpour of rain, in the Plaza Congresso. Thousands braved the inclement weather and adopted resolutions not only for the peace and the republic move, but also bitterly denouncing any steps by the government which would be calculated to bring the war to Argentine.

One half the adult population of this city favors some one or more of the principles of the socialista.—Charles P. Stewart.

It seems to me that for any class of people or nation to club together to force peace before proper conditions were obtained would be a grave mistake, and doing an injustice to God, and to the world at large. Not that I believe God to be the promoter of this war, but as the people had brought about conditions that could not be rectified only through that means, God will allow it to go on until these conditions are rectified.

First, had the Jews accepted the Christ that came to redeem them, they would not have been driven from their homeland, nor put under Turkish rule. Second, had the world at large, including so-called Christians, followed the simple teachings of the great master builder, the son of God, there would be no war; all would be living above the law of the land; loving God and their fellow man.

Jesus said to Peter: "Put up thy sword for all they that take the sword shall perish with the sword." (Matthew 26:52.) As a prelude read first and second chapters of Isaiah. I have full confidence in the allies, believing as I do that the divine hand is leading them to bring about the emancipation of his once chosen people, the Jews. Jerusalem, Palestine, will be freed of Moslem power,

which is a menace to that country, and the way will be opened for the Jews to gather back to their homeland, and become a nation upon the heights of Israel.

According to ancient prophecy and history, our Lord, speaking of the Jews, said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.)

See Deuteronomy 28:45, to the end of the chapter. These scriptures need no comment by me, as all Bible students and readers of prophetic history know that the Jews have been scattered among all nations. Thirty-eight years after they had led away our Lord to crucify him, an avenging army led away captive all who had cried against the Son of God. Their houses were desolate, the scepter departed, the daily sacrifice ceased. The day of vengeance came and not one tittle of the prophecy of Moses and the Son of God had failed.

Over a million persons had perished, ninety-seven thousand were led as captives, multitudes were sent to the Egyptian mines, and thousands were reserved for the triumph of Titus at Rome. Since then the Holy City has lain at the mercy of the Gentiles.

Zebulon Bird Vance in his great platform lecture on "The Scattered Nation," said: "I believe that there is a morning to open up yet for the Jews, in Heaven's good time, and if the opening in any way commensurates with the darkness of night through which they have passed it will be the brightest that ever dawned upon a faithful people." We quite agree with Mr. Vance and believe that the time is near at hand, just at our door.

The Prophet Jeremiah speaking of this time said:

I will cause the captivity of Judah and the captivity of Israel to return and will build them as at the first.—Jeremiah 33:7.

And I will gather the remnant of my flock out of all countries whither I have driven them and will bring them to their folds and they shall be fruitful and increase.—Jeremiah 23:3.

God also speaking through his servant Ezekiel said:

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.—Ezekiel 34:13.

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto his place, and I will cause them to dwell safely: and they shall be my people, and I will be their God.—Jeremiah 32:37, 38.

Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: But they that have gathered it shall eat it, and praise the Lord; and they that

have brought it together shall drink it in the courts of my holiness.—Isaiah 62: 8, 9.

Shall I venture to say the last two lines have reference to the Jews accepting Christ and commemorating his death by partaking of the bread and wine? "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zechariah 13: 6.)

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.—Zechariah 12: 10.

Then there shall be great mourning and lamentations in Jerusalem, every Jewish family apart. Then and not until then will they know that their forefathers were partakers in crucifying their long-looked-for Messiah.

Israel, the whole house of Jacob, has prophetic promises of a return to their loved Canaan, their holy land. Through their long age of oppression the promises may have been obscured in the minds of many. A few may be aware of it or be looking for its fulfillment, yet will the fulfillment surely come, for the mouth of the Lord has spoken it. Then shall they sing:

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.—Isaiah 52: 1.

Sir Moses Montefar, an elder of the Jews, when questioned as to his hope of a restoration of Israel replied: "I am quite certain of it, it has been my constant dream that Palestine must belong to the Jews and Jerusalem is destined to become the seat of the Jewish empire."

To this end God has been working through a Sir Oliver Cromwell of England, a Napoleon and Mirabeau of France; a Casimir, king of Poland; a Baron Lionel Rothschild; a Disraeli, Earl of Beaconsfield. The United States as early as 1872 protested against the oppression of the Jews, under the Turkish rule, and its communication to its ambassadors in the different nations in 1902, reconfirmed the Government attitude regarding that oppressed people. It seems to me that no term of peace should be accepted until Palestine is freed of Turkish rule. To this end I believe God is working through the allies. To my mind it seems that anything short of this would be a complete failure.

When this is accomplished and the nations humbled, this war will cease, but we will not have perfect peace until the kingdoms of this world will become the kingdom of our Lord and Savior Jesus Christ. (See Daniel 7: 27; Revelation 11: 15.)

S. W. TOMLINSON.

OF GENERAL INTEREST

A PERTINENT QUESTION

That this war and its heritage of burdens will break down the dam is the hope of all democrats. To thwart Prussian military domination of the world is our immediate aim. But a generation in arms for democracy will not stop there. The people are long-suffering and blinded by custom. Not so will be the returning soldiers of democracy. Their long days and nights in the trenches must have stirred them to the wondering and the thinking that end in conviction. Will they not recognize the autocracy and the slackerism of those who eat their bread in the sweat of other men's faces, and demand a new social order as the reward of their sacrifices?—*The Public*, July 13, 1917.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Home Training for the Oriole Girl

(Address given before the Auxiliary General Convention at Lamoni, Iowa, last April.)

The object of the Oriole work is to associate the love of home with pleasure.

What a wonderful work it is to create within the girl the desire for home work and at the same time make her feel it is a real pleasure.

Some of our young girls have been told in their patriarchal blessings to seek to become skillful and practical housewives. This is what the Oriole work will do for our girls.

The young man who is fortunate enough to win an Oriole girl for his wife will not have to suffer from indigestion and other disagreeable effects of poor housekeeping provided she has taken advantage of the opportunity offered her in the Oriole work.

We who have the opportunity of working with the girls in the church and also outside the church should esteem it a great pleasure, for by our influence we can gently lead them along and create within them the desire for development which is one object of the Oriole work.

The following poem expresses the influence we have on the girls by our constant association with them.

"I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.
I came again, when days were past;
The bit of clay was hard at last.
The form I gave it still it bore.
But I could change it nevermore.

"I met a piece of living clay
And lived with it from day to day.
And sought to mold with gentle art,
The young child's soft and yielding heart.

I came again when years had gone,
It was a man I looked upon.
His life that early impress bore,
But I could change it nevermore."

If we work with the young we are constantly instruments of molding. An example set, a word spoken is taken very readily by them.

This molding goes on little by little as we meet with the girls each week and come in personal contact with them. The opportunity for molding and development has a very broad field in the Oriole work. The girl, eleven, twelve and on up in the teen age will not forget the advice and counsel given her by one who is closely associated with her as every monitor must be who takes a personal interest in the girls of her circle.

I find it a great pleasure to be closely associated with the girls. During the past year most every afternoon several of the girls would come to my home after school and bring their work and spend an hour or so with me. It gave me an opportunity to get very close to the girls and help them in many ways.

The keynote of our success in this wonderful work is love and companionship. Show we have love for the girls, make their interests ours, share their joys, also their sorrows, with them, and we then are sure of success.

It is our duty to try to make them feel they have some home work to do. In doing this work they are helping mother as well as themselves thus creating within them the principle of helpfulness towards others even though it be only in little things.

Some girls scorn the idea of scrubbing, cooking, dusting, ironing and such things that belong to the household duties. This should not be, for every girl should know how to do housework.

The girl who has a dream home in mind with servants and maids may not realize this dream. She may not get such a dream husband. Then her housework will depend on her own hands.

It is a fact that every girl should develop her talents along musical, literary and other lines but with this should come the development of the taste for home work and then we have all-around girls. This is what we are working for in the Oriole work. We want all-around Oriole girls.

Carlyle said: "All true work is sacred in all true work, were it but true hand labor, there is something of divineness in it."

This is as true of home work as any other line of work. The home is indeed a sacred place and when it is conducted as it should be it is a heaven on earth.

The girls of to-day will be the wives and mothers of tomorrow.

We can, as the poem says, look back when years have passed and see the beautiful characters our girls have developed and the home builders they have become and feel a degree of satisfaction that we have had our part in helping them to become what they are.

If the home work seems monotonous and is a drudgery it is because there is a lack of interest in it. This interest is supplied in the Oriole work.

Emerson says, "There is nothing great accomplished without enthusiasm." Create the enthusiasm in the home work and you then have the foundation to a certain extent for success in this line of work.

We must try to impress the girls that they should try to be just as successful in their home work as they try to be in the business world.

I have found the girls do try to do their very best in working for points in the home work. They want their cakes, pies, puddings and vegetable dishes to be just as good as mother makes, in fact they want them just a little better, for they are going to receive a point for their work.

The girl who works in the mill, office or store does not care to burden herself with cooking, baking or sweeping when she returns home in the evening. She thinks she has done her work for the day and mother can do the work at home for that is all she has to do. The Oriole work has inspired the girls to higher ideals than this. It gives them a broader vision of home life.

If a member of the family is sick the Oriole girl has gained some knowledge in her work how to take care of the patient. They know how to prepare the diet and arrange the tray in an attractive way, also how to make the bed for the patient.

This is practical knowledge that everybody should know.

We would not say the home work consists alone in cooking, sweeping, dusting and such things. Every girl should know how to sew and mend her own clothes.

During the past year in Scranton we have had sewing lessons, also cooking lessons for the girls which were enjoyable as well as helpful. The girls all appreciate very much the knowledge they gain of home work.

Two of our young Oriole girls wrote a paper each, for one of our programs on home work. They told of the different ways in which they could help mother and of the different things they had learned to do in the line of home work. They also spoke of the educational value of the Oriole work. It makes us rejoice when we see our girls alive to the opportunities offered them and how anxious some are to take advantage of such opportunities.

One little girl eleven years old in one of our Scranton circles became a very good cake baker through her efforts to gain points of merit. Each week she bakes a cake for her neighbor who pays her for it and the money she earns in this way goes toward her Christmas offering.

The economical side is not forgotten in the Oriole work. The girls gain points for preparing a dinner at a ratio of ten cents per person, also at fifteen and twenty cents per person.

Several of the girls in our circles took the above for points during the past year. Although it took some very careful planning yet the girls seem to enjoy this feature of it. When a girl has won her points of merit she does not let her home work stop there. By this time it has become a pleasure for her to help in the home and mother still has her help.

The Oriole work teaches the girl to be unselfish. They think of others besides themselves. It also teaches them to have love for all mankind.

We indeed feel very grateful that we have such a work for our girls. It is a work we can point to with pride, for it will lead them onward and upward in the great cause we all love so well. I like to associate the following verse on "Perseverance" with our Oriole work.

"The proudest motto for the young
And precious, more than gold,
Within thy heart and on thy mind
This stirring word enfold.
If in misfortune's dreary hour,
Or fortune's prosperous gale,
Just 'go ahead' with all thy power,
There's no such word as fail."

MRS. J. R. LENTELL.

Babies Dying in Poor Homes

Low wages of fathers and the gainful employment of mothers away from home accompany an excessive death rate among babies in Manchester, New Hampshire, according to the report on infant mortality in that city which has recently been issued by the Children's Bureau of the United States Department of Labor.

The study was based primarily on interviews with the babies' mothers. It was absolutely democratic in scope and included all babies whose births were registered during a single year and whose families could be found. Of all the babies studied, one in six—165 per 1,000—had died during the first year of life. There were wide variations in rate between different groups of the population, according to the fathers' earnings, the employment of the mother, the congestion of the home, and the way in which the baby had been fed.

Nearly half of the 1,643 babies had fathers whose earnings were less than \$650 a year, and more than one-eighth of the babies had fathers earning less than \$450 a year. Only one in sixteen (6.4 per cent) had fathers earning as much as \$1,250. The death rate among the babies in the poorest families was more than four times as high as among those in the highest wage group.

Low earnings on the part of the father appear to be the most potent reason for the mother's going to work. Where the fathers earned less than \$450 a year almost three-fourths of the mothers were gainfully employed during some part of the year after the baby's birth. As the fathers' earnings rise the proportion of working mothers falls until the group where fathers earned \$1,050 or over, less than one-tenth of the mothers worked.

Keeping lodgers was the chief occupation of those who worked at home and working in the textile mills was the chief occupation of those who worked away from home. The mothers of 267 babies went out to work during the first year of the baby's life and these babies had a death rate considerably higher than those whose mothers worked at home, or were not gainfully employed. The rate is especially high—277.3 per 1,000—among the 119 babies whose mothers went out to work before they were four months old.

The babies were grouped also according to the kind of house in which the family lived. The death rate for babies whose homes were in one-family houses was 86.1 per 1,000; in houses containing seven or more families 236.6 per 1,000. Similarly the rate showed a steady increase according to the number of persons per room. It was 123.3 per 1,000 where the family had more rooms than persons; and 245.9 where there were two or more persons per room.

In each economic group the babies who were artificially fed had fewer chances of survival than the babies whose mothers nursed them. But the economic status of the family modifies the influence of feeding, and the difference in the death rates for breast-fed babies and artificially fed babies is least striking in the highest income group.

At the Convention

REPORT OF THE SUPERINTENDENT OF THE YOUNG WOMAN'S DEPARTMENT

To the President of the Auxiliary and to the General Convention, Greeting:—As superintendent of the young woman's department I have been very earnestly engaged in carrying on the work of the Oriole girls which is only a phase of the work of this department. The growth of this movement has been so great that there has been no time for the develop-

ment of other phases of the young woman's department. Although at the beginning of the year we had the work divided and hoped to keep it so, in order that the Oriole work should not engage our entire time and attention and thus prevent us from enlarging the scope of the work of the department. However, for very good reasons those assisting were compelled to relinquish their part of the work and the burden of it rested with the superintendent.

We have contributed two articles to the HERALD representing the work of our department, also a number of reports of the various activities of our members all over the United States. In the summer we sent papers to each of the reunions advertised in the church papers. The above does not represent, however, the great amount of effort that has been necessary in order to explain the work to those who have inquired. In fact it is through our correspondence that we have done the most effectual work. We fully appreciate our opportunity to meet through the means of the mail those women who are acting as monitors and dividing their time and interests with those of the young girls of the church and in many instances with those not members of the church. And it is not only these sisters that we meet but numbers of earnest, sincere younger members.

In addition to the vast amount of correspondence necessary to carry on the work we have visited, by request, six branches in the interest of the general auxiliary work and the Oriole girls, our expenses being paid.

At the close of last year we had reports from 29 organized Oriole circles but we now have 62 with an enrollment of 679. With a membership of this number and constantly increasing it has been difficult to add new features to the work, trying as we do to keep in personal touch with each circle. Our enrollment does not include eight or ten circles that have been organized since February 1, as we have not received reports of their enrollment.

In September, 1916, a new edition of 700 copies of the Oriole Book was printed. This edition contained many new, interesting and helpful suggestions as well as a rearrangement of the contents of the 1915 edition. Sister Della Braidwood assisted in compiling the new edition, but later resigned as assistant superintendent of the young woman's department because of the great amount of work entailed as superintendent of the same work in Independence. The Sanitarium made a valuable contribution by giving us the Practical Helps for Home Nursing, which has been appreciated.

One new feature has been added this year, namely—the forest Oriones of which Sister Irena Stratton of Kansas City is superintendent. This department provides for the enrollment of those girls who are not associated with other churches and owing to conditions may not organize a circle. It represents to the Oriole girls what the home department does to the Sunday school.

In Independence the local superintendent of the young woman's department has instituted a Sunday morning nursery for the babies under seven whose mothers wish to attend services. In this she has the assistance of the young girls of the branch with one trained nurse each Sunday. This has been a very acceptable service to the mothers as well as to the pastor of the branch.

In Holden Stake the girls have recently held an exhibit of cakes, bread, cookies and salads, prizes being awarded to the best.

Lectures and practical lessons have been given to the girls on domestic science, nursing, first aid, dressmaking and public speaking. These have been given by specialists.

In some branches a Sunday morning service has been planned and carried out by the Oriole girls. Monitors have

reported that this work has been the means of drawing the young people of the church into closer companionship and association than ever before, as well as attracting nonmembers of the church to our services.

One member of the missionary force has been active in presenting and pushing the Oriole work which has resulted in several new circles.

One branch president sent for six books, speaking very earnestly and appreciatively of the work, hoping to interest the girls of his branch.

The reunions have felt the benefit of the service given by the Oriole girls, rest tents, nurseries, programs, etc., being contributed and supported by them. In city circles the hiking is specially enjoyable, in some circles the physical culture is a feature and in a number the spirit of service seems to have manifested itself in work for the Children's Home, Sanitarium and their own home branches.

As a result of our two years' experience with the Oriole work we recommend that a supervisor of the Oriole girls be appointed who may make its development her special interest, to work under the direction of the young woman's department. We recommend this because of the phases of the work that have been left undeveloped this year which were recommended in our report last year such as bulletins, kodak club, nursing, etc. There is a wide field for the work especially among the younger girls. There is also opportunity for the introduction of other and broader phases of young woman's work which will interest those who may not care to take up the Oriole work and for this reason the superintendent of the young woman's department should be relieved from active work connected with the Oriole movement.

MRS. J. A. GARDNER.

HYMNS AND POEMS

Selected and Original

Give

See the rivers flowing
Forward to the sea,
Bearing all their treasures
Bountiful and free;
Yet to help their giving
Hidden springs arise;
Or if need be, showers
Feed them from the skies.

Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes
From their beauty spread;
Yet their lavish spending
Leaves them not in dearth,
Their fresh life replenished
By their Mother Earth.

Give thy heart's best treasures,
From fair Nature learn;
Give thy life, and ask not,
Wait not a return.
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.

—ADELAIDE PROCTOR.

The Human Heart

The human heart! Ah, who can tell how much within its portals dwell,

How much of good or ill is found within these mortals' bosoms bound?

How far above the earth may soar its thoughts and feelings more and more

Until they scale the heavens bright and fit us for that home of light.

How sweetly pure and purer still grows that warm heart whose only will

Is to increase the store of good and stand where men of honor stood.

What noble aims may fill the breast and grandly rise with strong unrest

To do, to be, to give, to gain whate'er true worth may here obtain.

What strength, what power, what courage grand may rest behind a human hand,

How much of heaven and earth unite within a heart set to do right.

There weakness, sickness, sorrow, pain may in the best a foothold gain;

And deep depression lay her hand to cease its strivings for the grand.

There passions proud may surge and swell, and dark temptation's awful spell

Be cast where holy pure desires are seeking strength to quench their fires.

There battles great are fought and won as ere were fought beneath the sun.

Nay, all great battles there are fought, for thus is all true courage wrought.

The human heart! To it is given the power to draw both earth and heaven

Within its wake, to force its claims and bring to pass its noble aims.

For we can will that we shall be a part of God's great harmony,

And run the race and win the place, the best in all eternity.
OYEN, ALBERTA. MAGGIE CAMPBELL MACGREGOR.

And on Earth Peace

Along a lone, secluded way,
There bloomed a flower the livelong day.
It filled the air with a perfume rare,
And all the dark of the dismal place
It lighted with a modest grace.
Its presence there transformed the gloom,
By its simple elegance of bloom;
Its breath appeared a power to fill
With vernal warmth the air so chill.
And the sounds of solitude were broken
By a language mute, sweet, though unspoken.
The birds seemed charmed into its bower,
To share its radiating power;
Their songs appeared to clearer float,
And reach, near it, their sweetest note;
While all the world both far and near,
Its influence seemed to feel and hear.

A swarm of insects took their way,
 Into its nook one sunny day.
 They hovered 'round this priceless treasure,
 To view it with malicious pleasure.
 Then from their mouths they poison drew
 And each a little o'er it threw.
 Then went their way as though content,
 Yet still on furtive mischief bent.
 I saw a change come o'er the place
 And watched the flower's lovely face;
 The petals 'round harder grew,
 Then turned a pale and sickly hue.
 The flower drooped, as though in sorrow,
 And was not found upon the morrow.
 How dark and dreary seemed the day,
 How sad and lonely now the way;
 A dampened chill the warm air smote,
 The bird songs lost their joyous note;
 And all the world, through some mad folly,
 Seemed wrapt in deepest melancholy.
 I looked upon the prospect dreary,
 Still gazing till my eyes were weary,
 While slumber tried to set me free,
 I pondered still the mystery.
 The insects turned and coming back,
 Still wandered from the beaten track,
 Paused where the flower was wont to be
 And seemed to laugh in impish glee;
 And one of them said to me blandly,
 "Where is the flower that bloomed so grandly?"
 I thought perhaps from him to learn
 The truth for which my heart did yearn.
 "The flower," I asked, "what was its name?
 Perchance I may have known the same."
 "The name of the flower, my friend, is Love.
 The name descended from above."
 "And who are you?" I asked again.
 He smiled, a smile both proud and vain.
 "My name is Envy, and these my allies,
 Are Jealousy and Hate and Malice;
 With all our kind attendant train,
 Who wait upon us might and main.
 We scatter the ever fertile seed
 Of Anger, Selfishness and Greed.
 And carry with us, stronger, grander,
 The weapons of Untruth and Slander.
 With these we wage a deadly strife,
 On the vital germ of happy life.
 This flower of Love blooms here and there,
 The power of all our force to dare.
 'Twas planted by a master hand.
 Through it a triumph he has planned.
 When o'er the earth it vanquished lies,
 Men shall stand up with mighty cries
 To hail our Master Lord and King,
 And tribute unto him shall bring."
 They buzzed away out of my sight,
 I beheld the world in an awful plight;
 With gloom and darkness settling down,
 The chill winds sweeping on and on,
 Brought to my ears the din of strife,
 Drowning the sounds of happy life;
 For these were lost in the fearful roar,
 That shook the whole world o'er and o'er.
 Till the nations in confusion thrown,
 Did mourn and weep and wail and groan.
 I lifted my eyes that I might not see

The depths of human misery,
 When a light broke through the leaden skies,
 A benignant beam from the Master's eyes.
 It stole in pity to the spot,
 Where the flower, withered, was blooming not.
 I watched this miracle of power,
 As it nursed the plant through the long, dark hour
 Of human misery and pain,
 With twofold grace to bloom again.
 Then in the magic of its sway,
 The gloom and darkness passed away.
 The warm winds blew through the cold, damp air,
 To carry the fine seed everywhere.
 And as I gazed on this wonder new,
 Another like it sprang up and grew.
 And others yet did spring likewise,
 Till the world became a paradise,
 Wherein the sons of earth now stood
 For a universal brotherhood.

GERTRUDE WALKER.

LETTER DEPARTMENT

Are We at Peace with Our Neighbors?

In writing on this subject I do not mean one who does good to us, as in the case of the good Samaritan, but I mean those living next-door neighbor in the common acceptation of the term.

Do we get along with them? If not, why not? And who is to blame, myself or they, or both? As Saints we are to live peaceably with all men so far as possible, whether Saints or others. Can we who live in Zion or her stakes bring about her redemption and not be friendly with our neighbor? If my chickens get into their gardens, shall it cause a grudge to exist between us? Or if my children use unbecoming words before my neighbor's children, shall we at once become enemies and make effort to become reconciled to each other?

A preventive is better than a cure. We must in the first place try to set the proper example before others that there be no just cause for trouble. If, however, trouble should arise, we should keep the law, make the proper efforts at reconciliation. To live for weeks, months, or even years, by people to whom we scarcely will speak is simply terrible, especially if we have made no effort at reconciliation.

As Saints we should remember that we are not only our brother's keeper but our neighbor's also. We may make a fine appearance abroad, but how do we act at home among our neighbors—those who know us best? We may try every other method to redeem Zion, but if we fail to "love our neighbor as ourselves" it will not be accomplished. When you sit up late nights drumming on the organ or the piano, did you ever think to ask your neighbors if they were disturbed? Do we speak a kind word daily to our neighbors when we see them or do we think, Oh, it is not worth while? Let me ask if nine tenths of the Saints were as friendly and as helpful to each other and to others both in sickness and in health as they should be, would not Zion's redemption be accomplished? Surely we must "take time to be holy," take time to be friendly, sociable with others, especially with our neighbors; keeping the commandments of course, then will Zion rise and shine. Should we die with a grudge in our hearts against another, then we must go to the prison house as saith the Savior, and remain there till we shall have

paid the utmost farthing. We should not, however, treat our neighbor right simply to keep out of prison, but because of our love for them. "Love is the fulfilling of the law."

INDEPENDENCE, MISSOURI.

C. J. SPURLOCK.

How I Received the Gospel

I desire to give my testimony of how I received the gospel. When I was thirteen years of age, I was converted to the teachings of the Methodist Church and tried to live the best I knew how. In later years I married a man of the Catholic faith and went to live with his people. They insisted that I join their church.

Two years passed and my companion and myself were taken very sick, then my baby was about four months old, and I was persecuted on every hand and far away from my parents. I plead with the Lord to help me out of my troubles, but my prayers did not seem to reach him. As I was suffering many things one night I lay in bed, with my child and my thoughts. These thoughts came to me: Is there a God? If so, why should I suffer so much when I am trying to serve him, the best friend I know?

That night I had a dream. I was standing in a place all alone with my baby in my arms. Great darkness came over the earth and I looked up in wonder, not knowing what it meant. Then I saw Christ coming to the earth, with the two thieves that were crucified with him. Then the thought came that the time was at hand and I was not ready to meet him. At this I was awakened and it worried me very much.

About a year later I had another dream. There came up a great storm so that the trees were falling all around me. I started to go to my father's house and there seemed to be two great balls of fire going ahead of me, hindering me to such an extent I had to turn back. Then my sister came to me and I told her about it. She laughed and said the Bible tells us that Satan must be loosed for a season, and the time is at hand.

Not understanding the meaning of this at the time it was left as a vivid memory on my mind for some time.

A few more years passed and my parents moved to Chat-ham. I lived there at the same time but was deprived of the privilege of going to church. All at once there arose great excitement. There was a boy preacher came to town, and my father was one of those who went to hear him. In the meantime I had made a study of the Bible and many things seemed incomprehensible to me. My father became interested and in time was baptized into what was then supposed to be the Mormon church. He would come to me and tell me what those people taught. It all appeared to me like a scroll rolled back from one corner, and everything bright and plain.

Time passed on and one Sunday evening some of my relatives came to my home and persuaded me to go and hear what those people had to say. I went, and to my surprise the sermon was given the same subject that after Satan should be bound a thousand years then he would be loosed for a little season. This sermon was preached by Brother Tyrrell. Then my sister who appeared in the dream came into the church. After that she was in the habit of coming to our house and talking of what those people taught. She repeated the same words to me as she did in the dream—that Satan would be bound for a thousand years and then loosed for a season. All this time I never ceased praying for the Lord's direction.

One afternoon in early spring I was alone in the house. I met with an experience that I shall never forget. All the afternoon I could see nothing but beautiful green fields. I

prayed the Lord that he would show me if this was his gospel and I would obey it at the first opportunity.

That night I had a strange dream that I was standing on a porch of a strange house. I thought I had never seen the sun shine so beautifully and I was just wondering over the beautiful sight. I saw Christ coming in his glory and the sight was surely most inspiring. I felt so full of joy I awoke singing "Safe in the arms of Jesus."

For over twenty years I have been in the church and have received many blessings, finding all that the Lord has promised to his people if they are faithful and do his will.

The boy preacher that placed the gospel within my reach is known as R. C. Evans, and I thank my heavenly Father for such a messenger. I want always to be found ready to do his will.

SISTER L. H. HAYES.

An Offer from South Carolina

To all Saints and friends of Tennessee, New York, Virginia and of any other State who have boys or relatives, or know of any church member belonging to the Army or National Guard who are sent to this city or Spartenburg, South Carolina, please send me their names. I am a missionary sent to this State and live in this city. I could be of some service to them.

A. G. MILLER.

GREENVILLE, SOUTH CAROLINA, 111 Markley Street.

From Here and There

"I often feel that the contributors to the Herald[®] are inspired to write just that which we most need."—Clare Lily Tatman, Ponders End, Enfield, Middlesex, England.

We note that Brother Eben Miller has located his new rubber tire company at Wellington, Ohio, under very favorable circumstances. About thirty people will be employed. We wish him success.

All going well in Clinton District. Fair wheat crop, excellent oats and splendid prospect for corn that will exceed any for a number of years. Seasonable rains are making all glad. Saints seem encouraged.—H. E. Moler.

The Holden Stake reunion is in progress and a good attendance is reported. Among those present the names of J. A. Gillen, L. E. Hills, J. A. Tanner, A. H. Mills, Lula M. Sandy, and G. S. Trowbridge, the latter representing the musical interests, the Woman's Auxiliary, and the Religio, respectively.

The church storehouse at Independence is reported as doing a flourishing business. Three teams are kept busy with deliveries, and the trade had is very satisfactory. The Lamon Roller Mill is putting out an excellent graham and corn meal above the average in quality. Local wheat has been scarce as yet, but it is hoped to greatly extend the product of our own church mills. Industrial Zion is being established and the slow but permanent growth necessary to success is taking place.

A young brother whose name we need not publish, asks the prayers of the Saints in behalf of his father, who is "an enthusiastic follower of one of the excitable religions of the day, and bears every evidence of being under the influence of an unclean spirit. He is honest in heart and our desire is that his spirit may be rebuked and that he may be permitted to use his reasoning faculties in investigating the church, or, at least, that the Lord may show him the truth of the matter and the error of his ways."

Sister J. H. Amend, the correspondent who keeps Wichita, Kansas, on the map, sends in their church location and adds: "Wichita has a population of eighty thousand, is an educational center, has twenty-eight public school buildings, three colleges, one university, three conservatories of music, and is the oil center of the new oil fields of Kansas. Branch numbers one hundred, advertises in the *Eagle* and the *Beacon*, reports regularly to the *Ensign* and always gives address. Please put us in your card index and we will welcome all you send to us. E. L. Barraclough, 137 South Fern, is our pastor." Sister Amend is certainly loyal to her home city and we don't wonder.

INDEPENDENCE, MISSOURI, August 10, 1917.

Editors Herald: Wife and I returned from Black Walnut Lake, twenty-five miles northwest of Detroit, Michigan, on Wednesday, the 8th, having been gone thirty-one days, and during this time tried to throw off some of the cares of life in order to strengthen the nerves and invigorate the body to be better prepared to stand the church work that is incumbent upon us.

We were cared for by our son O. C., and his good wife in their lovely summer home, where we were given free access to boats and fishing outfit, and for the first time in life did my wife "scoop" me in drawing out the large wall-eyed pike while I had to content myself that it was real "tact" that my wife possessed in the way of "patience." I note in one trip, she caught six to my nothing; but I had to paddle the boat and bait the hook which gave her time to make the "catch." For the time, our health is much improved, and we both feel to thank our heavenly Father for his loving care, and that once in nearly fifty years of almost incessant church work, we could feel free to take one month's time from church care and yet not endanger our right to the "Well done," when we meet at the bar of God.

Fraternally yours,

I. N. WHITE.

GUILFORD, MISSOURI, August 4, 1917.

Editors Herald: The *HERALD* is a welcome visitor at our home as is also the *Ensign*. I enjoy everything in the papers concerning church news and church progress.

I am very much interested in the progress of the church, and am desirous of doing my mite to help the good work along. My desires are good and I want to live so that when the Master says, "my work is finished," I will be ready and willing to go.

I enjoyed the article on class, or class distinction. I also think there is too much of that in our church. How much nicer if we could be as one large family, which I think is the way we should be. How about the next world? Saints, are we going to turn the cold shoulder on our brother or sister over there? No, I don't believe we will. I believe we will be one large happy family. Well, why can't we be that way now, instead of turning the cold shoulder to some brother or sister every time they come to church? It's enough to frighten anyone away. And still if you want to know what's wrong between you, they'll say, "Oh, nothing that I know of," and yet at the same time it will occur again and again.

Oh! how I do dislike to see anyone, especially a Latter Day Saint, think himself above anyone else. Let's be sociable. What of it if every person cannot sing, is it a disgrace? No, it is not. If you can't sing, you can pray; that was what I heard one good preacher say. What of it if you don't happen to own an auto? Why, drive a team, if you have one.

We have a beautiful little church building in Guilford, and a nice little band of Saints, mostly all trying to do what

they can, but there is much room for improvement. We are doing fine with the Christmas offering. I was so well pleased with Brother W. H. Deam's sermon on "Laborers together with God," which I read in the *Ensign*, that I could not keep still about it. It is certainly grand. I hope it will do everyone good who reads it, as it did me.

The longer I am in this work the sweeter and grander it is to me. It makes me feel as if I would love to live a thousand years and help, help, help. Let us strive earnestly to let our lights shine so that our neighbors and friends as well as Saints might be benefited by our having associated with them.

As ever your sister,

MRS. PAUL H. SCHMIDT.

CHICAGO, ILLINOIS, August 9, 1917.

Editors Herald: Am back again in the city of sights and sounds and memories of scenes of former years. The observation which through intervening years has wrought, however, has not by any means obliterated the recollections attached to gospel fellowship and association. And we find here the fires yet burning upon the altar of devotion and sacrifice and abiding love for the latter-day evangel. A fine welcome is given to old-time ministers who years ago labored in their midst.

The welcome of friends, old and new, is but a repetition of our royal treatment while in the city of Saint Louis, and which may furnish the framework and setting for two more pleasant pictures to hang upon memory's wall.

The evening of July 13 found us in Union Station, Saint Louis, when we were met by Brother Walter Barrett and ——— [we cannot read the name.—EDITORS.] to a hospitable reception and welcome at the hands and home of Brother Walter and our old-time friend, Sister Mary Warnky Barrett.

A detailed account of nice things that happened to us while in Saint Louis and vicinity would not interest, nor be as long remembered by *HERALD* readers as they would or will be by the writer.

We were partakers of the hospitalities offered at the homes of Brethren Barrett, Burgess, Arthur Smith and others of old and new associates in gospel work. The interest and devotion to the cause of Christ manifested by the younger people seemed to us a pleasant and encouraging feature.

We were invited to occupy the pulpit as preacher in Saint Louis, assisting also in the work of their reunion, and by invitation visited and spoke in their new chapel at Landsdowne on the Illinois side of the river, and while here enjoyed the fine welcome and visit at the home of Brother and Sister George Vandel.

Leaving Landsdowne July 26 for Chicago, arriving in evening were met at station by my daughter and granddaughter, Mrs. Lothe and Bessie Putnam now resident in this city, and at whose home this communication is written; having arrived this morning from West Pullman, where we spoke in the hall last evening, occupied by us during our ministry while living in Chicago fifteen years ago.

Since coming to Chicago we have spoken at west and south side churches. Sunday evening last occupied at west side chapel and was pleasantly surprised to find old-time friends, Brother and Sister McGuire. After service was bundled into their car and rustled over a thirty-mile drive to their home at Hammond, Indiana, where hospitality of the Latter Day Saint brand was administered, with visits to the new and wonderful city of Gary and surrounding country for two days. Tuesday evening I was the preacher at their meeting place at the home of Brother and Sister James Smith, formerly of Argentine, Kansas, to a roomful of Saints and

strangers who attested to the fact that the original and only gospel has adhesive power that no other religious cult possesses to attract and to hold. The attention and loyal service of honest and intelligent minds under discouraging and to the world, unattractive surroundings, and furnish record for future reference of repetition of history of happenings in the early centuries of the Christian era.

From this place and meeting we were taken to the pleasant home of Brother and Sister Burwell, where nothing but pleasant things and good cheer were dispensed by our royal and faithful worker in gospel service and his companion. We were also pleased to renew old-time acquaintance with Sister Blakely of Plano, who was also guest at their home.

We are now expecting to return to Independence early next week. We believe our visit has been of a profitable nature to us. Have enjoyed a measure of physical strength and comfort we hardly expected when leaving home, but what seems immeasurably larger to us, and more important, has been the presence and aid and enjoyment of the favor and help of God in our attempt to portray the love of God and his condescension in the lifting of the veil and furnishing a knowledge that he not only is, but is able and willing to furnish substantial evidence, that he is sure rewarder of them that diligently seek him in the only way in which he is to be found.

M. H. BOND.

MACON, MISSOURI, August 13, 1917.

Editors Herald: We are busy here and with a prospect for an ingathering, but whether the reaping occurs now or later, the Master is abundantly blessing us in the ministration of the Word.

Wife and I constitute the "we" of this epistle and we are certainly busy. There is much work for both and work for each that the other could not perform.

Yesterday was a good day with us here. Twenty of the Bevier Saints were with us at the afternoon service and we had one of the best social and sacrament services. All were conscious of the Spirit's presence and nearly all participated.

There were ten more dropped in on us for the evening service and with our Macon friends the tent was full and the Master gave us of his blessing in our labor.

Sincerely yours, A. M. CHASE.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTHEASTERN MISSOURI.—June 23 and 24 at Higbee, Missouri. Peter Anderson and William B. Richards presided. Bevier, Higbee, and Menefee Branches reported. Bishop's agent's report was read and approved. William B. Richards was elected district president, Frank Lofty, vice president, William C. Chapman, secretary. A. M. Chase was recommended for appointment as district chorister. William C. Chapman, secretary.

Convention Minutes

EASTERN OKLAHOMA.—Sunday school, at Manchester, Texas, July 27, in charge of B. F. Pollard, superintendent. Officers elected: B. F. Pollard, superintendent; Sister J. D. White, assistant superintendent; Ora Dollins, secretary; Toka Dollins, treasurer; Sister Erwin, superintendent home department; Sister S. N. Gray, member gospel literature board. It was recommended that the latter be appointed field worker. A collection of five dollars was taken for district fund, and a motion carried that each local school create a sinking fund to be sent in prior to each convention. Ora Dollins, secretary.

Pastoral

To the Saints of the Spokane District: One of the duties of the bishops and agents is to assist members and friends who are interested in the Lord's work to fulfill the law" relating to temporal things, so they may be acceptable stewards.

We especially urge upon everyone the great importance of the work which brings peace and good will to those who fulfill the law which the Lord has given his children in this life.

There has been a generous response by many to the financial needs of the church, all previous records of receipts have been outdone the past six months. Those who are desirous of being among the willing and obedient ones have yet opportunity. Do not seek for excuse to avoid a duty that the Lord makes as binding as the law of baptism, but rather be diligent to find opportunity to make a sacrifice for the good of the cause we all ought to love. The Lord recently said: "Bring in your tithes and offerings, that my work may increase." Let us heed this instruction that we may not be found wanting when he comes. Do not forget the Christmas offering. Every Sunday school in the district is enthusiastic in the effort to pay off the church debt. The home department expects to average up with the schools—two dollars for each member. Isolated Saints are requested to do their part.

Every member of the household of faith should take pleasure and interest in helping the financial work along. The following local solicitors will receipt for tithes and offerings: Peter Klaus, Gifford; H. O. Hower, Coeur d' Alene; Mattie Omans, Sagle; L. E. Holmes, Mansfield; J. E. Turnbow, Palouse; D. S. McDole, Okanogan. British Columbia Saints living east of the 121st meridian please remember this portion of British Columbia has been added to the Spokane District.

Yours for the redemption of Zion,

W. W. FORDHAM, *Bishop's Agent.*

SPOKANE, WASHINGTON, 8238 Haven Street.

Conference Notices

Central Illinois at Springfield, September 1 and 2. Walter Daykin, secretary, Taylorville, Illinois.

Owen Sound, at Owen Sound, Ontario, September 15 and 16. Send reports and credentials to the secretary before the 10th. Apostles J. F. Curtis and R. C. Russell are expected to be in attendance. D. B. Perkins, president; H. Leeder, secretary, R. F. D. A, North Bruce, Ontario.

Convention Notices

Idaho Religio, at Hagerman, Idaho, August 31. Charlotte F. Condit, secretary.

Idaho Sunday school at Hagerman, Idaho, August 31, Mrs. Jennie Condit, secretary.

Owen Sound Religio, September 14, 10 a. m., at Owen Sound, Ontario. Send reports and credentials to S. M. Shute, Warton, Ontario, before the 8th.

Southern Indiana Religio and Sunday school at Derby, Indiana, September 7. Goldie V. Brook, Religio secretary; Jessie B. Mast, secretary Sunday school.

Owen Sound Sunday school at Owen Sound, Ontario, September 14, 2 p. m. Reports and credentials should be sent at an early date to Lillian Perkins, secretary, Clavering, Ontario.

Two-Day Meetings

Near Burdickville, Michigan, September 8 and 9. Trains will be met at Cedar Run and Cedar City. Those expecting to attend notify J. P. Price at Burdickville, or Otto Pollock, Maple City, at which station you expect to arrive. John Schreur, district president.

Addresses

E. R. Davis, 518 Third Avenue, Clinton, Iowa.

Home Department

To the Extension Home Department Superintendents: I have a desire to get in touch with all Superintendents appointed in districts and stakes, and would ask them to write me so we may arrange our work to the best advantage.

I would also like to hear from Saints in foreign countries. The extension work is valuable to the local Sunday schools

and Religios in keeping the scattered Saints up in church work.

Further still, we many times get nonmembers on our home department list and this may teach them the gospel.

I hope to get word from all soon, so we may do much good.
MRS. J. ARTHUR DAVIES.

An Appeal for Books

The Gospel Literature Commission has been conferring with the members of the General Library Commission concerning certain features of their work, and have decided that a co-ordination of their activities is entirely feasible, in the following project.

It is intended to make up about ten sets of church books for distribution to nonmembers only throughout the church. These will be available for borrowing by application of district gospel literature officers, who may retain them for a period of three months, or by renewal, for four months. They will be numbered and listed for loaning to investigators of our church doctrines, who will return them to the custodians of the library while it is in the district.

While it is expected to purchase some of the books from the funds allotted to the two organizations, they are not financially able to get all of them, the initial cost for the books alone being about seventy dollars.

We desire that the Saints who have any of these books which they are not making good use of, will donate the same to these collections for distribution in the manner indicated.

The sets will be under the care of the undersigned, who is a member of both organizations and centrally located. The only cost to the borrowers will be transportation both ways and an agreement to replace lost books or pay for serious damage.

These sets may be varied a little, but the following list comprises the ones we have in mind, made up with the idea that they have a special appeal to various classes of investigating readers.

It is hoped that the local and district literature and library organizations everywhere will further extend this work, on a similar plan, for untold good can be accomplished by an organized effort toward supplying the needs of inquiring friends. The restrictions that they be loaned to nonmembers only are made with the idea that we are not yet in a position to supply our own members with literature of this class, which they should have in their own libraries where they may be read much and often. The library boards will look after the special needs of the members.

If you have any of the following you will part with, send to me at Lamoni and it will greatly help us in starting the movement, which we believe has undreamed-of possibilities in it.

The books we want now are:

Joe Pine, Voice of Warning, Two-Story Book, In the Shelter of the Little Brown Cottage, With the Church in an Early Day, Beatrice Witherspoon, Book of Mormon Vindicated, Doctrinal References, Bound set of Angel Message Tracts, Three Bibles Compared. It is not expected that the Saints will supply all these books we need, but we have reason to believe some will be glad to do so. After reading these books there will likely be a demand for tracts on other subjects, but ordinarily these can be supplied by the members on the ground. When this is impossible, let us know and we will try to supply those really needed.

LAMONI, IOWA.

E. D. MOORE.

Our Departed Ones

BILLINGS.—Rhoda A. Billings, wife of Elder John J., was born March 11, 1842, at Little Deer Isle, Maine. She was one of the first to accept the restored gospel in these parts, having been baptized 49 years ago by George W. Eaton and confirmed by John Landers. Died July 22, 1917. Leaves husband, one brother, and sister, 10 children, 54 grandchildren, and 8 great-grandchildren, and many friends to mourn. Sermon by George H. Knowlton.

HEITHCOAT.—James M. Heithcoat was born at Fairfield, Tennessee, February 1, 1859; baptized October 1, 1893 by T. C. Kelley, at South Pittsburg, Tennessee. Was a firm believer in the church and spent much of his time reading the church books. Died July 16, 1917, at Chattanooga, Tennessee. Leaves wife, one son, 2 daughters, one sister, 4 grandchildren, besides other relatives. Funeral sermon by L. R. Robinson of the Universalist Church and burial in Forest Hills Cemetery, at Chattanooga.

FLAHERTY.—Alpheus F. Flaherty was born in Richland County, Ohio, March 9, 1835. Married Rebecca Cummings, March 25, 1863. Five sons were born to this union, 2 of them, with his wife, having preceded him across the dark valley. He was baptized at Coldwater, Michigan, in June, 1873, by Henry C. Smith, but later on, through some misunderstanding, was severed from the church. He might possibly some years ago, have been reinstated in his membership if proper action had been taken. He died July 24, 1917, at the home of his son, George. He died firm in the faith. Interment in Keeler Cemetery, at Hartford, Michigan. Sermon by F. J. D. Earl.

Book Reviews

THE BATTLE OF THE SOMME.—By John Buchan, published by George H. Doran Company, New York City, 1917, 264 pages. We are in receipt of a copy of the above work with the compliments of the author, and take this means of expressing appreciation. It appears to be an attempt merely to set forth the history of the battle as it appeared from the British lines, and expresses an appreciation for the effort on both sides.

EDUCATION AND LIVING.—By Randolph Bourne, New York City, Century Company, 1917, 236 pages, \$1.25 net. Mr. Bourne as one of the contributing staff, wrote these articles for *The New Republic*. He considers our present educational problem, and lays special stress on the work of John Dewey and the Gary School. He points out the lost motion in the four years of the grammar school, and in particular to the character of the work which he insists should prepare for life. He also takes up and discusses the feature of government in modern education, of the teachers hired in New York City. He is opposed to the effort towards uniformity and mediocrity in our school work, but is strongly for practical education. This is a recent book, and should prove of interest for those making a study of our educational problems and difficulties.

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Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, August 29, 1917

Number 35

E D I T O R I A L

THOSE WAR ARTICLES

It is a source of regret that a few have evidently not understood the various editorials in the SAINTS' HERALD on the subject of the war, and have read into them something not in the mind of the writer, nor in the text. It is not at all unusual, in fact it is the common experience that one reads not what is written alone, but reads into it his own previous ideas and constructions.

War is evil, barbaric and uneconomic. It destroys, and does not create. Its seeming prosperity is misleading, for enormous wealth is destroyed, hence prices must rise and the world is poorer, much poorer. It tries to take, and often does, the cream of the nation in mankind and womankind, and then destroys much of it. It represents passion on a low plane.

All its assumed gains of heroism, coordination, cooperation and erethism (that is, in an energetic arousal to the accomplishment of work) should be much better achieved by sublimation in peace and peaceful means, and must be if Christianity is ever to be a fact in the world.

That the military caste and makers of munitions have incited wars in the past and present, is undoubtedly true. It is abhorrent that they be permitted to do so and then profit from the flow of blood. Such war profits should be conscripted; even though that is not the reason of the United States entering this war, but rather to prevent the military caste so inciting or forcing a war.

This war has been made so terrible above other wars, that we are informed men cannot enter the battle at once, but must gradually work up and become acclimated to the noise; and in withdrawing must also move back in easy stages to become accustomed to quiet again. It is, and must be wholly abhorrent in its destruction of young manhood, in widowed wives and mothers, in the poverty and

distress in the aftermath; in the destruction of art, landscape, homes and all that can be broken.

One shot from a large cannon costs as much as a workingman's wages for three years; a school-teacher for five years; a workingman's dwelling house or four years of college. One half the cost of this war spent for social betterment would have made of this a different world.

Aside from personal opinions, the church of Christ cannot approve of war, except that spiritual, sublimated warfare of righteousness against wrong and sin, of purity against uncleanness, physical and moral. This is not included in our ordinary use of the term "war," and brings only good and peace, and saves life, instead of destroying. The church is not inane, weak and without energy. It stands forth strong and clear for right and peace, mercy and love. The compassion and love of Christ would make war impossible, once humanity will permit it to have sway in heart and soul.

The church is for the salvation of soul and body. It is for international brotherhood and peace.

But the immediate question discussed in previous editorials is not the position of the church towards war, as that position is uncompromisingly against war. But the question was, What shall our young men do? Shall we say to them, The Government has called you to service, but the church says if you go, you are an apostate, we shall expel you or remove you from church fellowship? Or shall it rather be said, You must register. Whether you voluntarily enlist or not is a matter of individual conscience, for each man is a citizen of the country as well as a member of the church. There is a question involved of individual liberty of conscience.

Again it is a question of church and state. How far is the church justified in dictating after the fact to the state? As individuals we have our opinions, but are even the leading officers of the church justified in an attempt, if they should have

made such an attempt, to commit the church to a position in opposition to the Government?

In particular, the questions involved were technical on which individual opinions were asked in such number as to make them of general interest. One involved the exemption of ministers of religion. Who is included and who exempt? The other relates to the following exemption clause in the Act of Congress:

Individuals also may claim exemption under the following heads. . . . As a person who was a member of a well-recognized religious sect or organization, organized and existing May 18, 1917, whose then existing creed or principles forbade its members to participate in war in any form and whose religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization.—*Des Moines Register*, July 25, 1917.

Is this organization included within that exemption? It is our opinion that it is not. No such creed has been adopted. Reference is not made here to the Sermon on the Mount, nor to the fundamental principles of Christianity. It is not even a question of what action we think the church should have taken. It is not adopting a new position, but simply a refusal to attempt to change now what has been the church position in the past.

The church stands for peace and against war. As members of the church, we hope and work earnestly for the day when peace shall be established in the earth and there shall be no war. As individuals we have stood and still stand for arbitration and conciliation (though it takes two to arbitrate). The church stands for democracy and liberty of conscience, but this liberty of conscience has permitted individuals to serve their country in the past, and not be ostracised.

Whatever be our opinion as to persons having conscientious scruples, that does not excuse, in an effort to justify our scruples, an attack on the Government, and the lending of aid and comfort to its enemies.

Our attention has been called to a certain organization, which has declared strongly against war and any participation therein. This organization prior to 1914 had taken such a position, forbidding its members to participate in war and in the fall of 1914 was about to hold a conference to reaffirm and assure this end. But the war broke out and the conference was called off, and its members were involved and took part and are still engaged in the war. Now it denounces in unmeasured terms the entrance of the United States into the war, and again is trying to hold a conference for peace.

We are willing to concede its difficulties in 1914, and its plea at that time for not holding such a conference, but why, having failed then, should it now make such an attempt?

It should be remembered that in these editorials, while the term *the church* is frequently used, that these are presented as individual answers of the editors. The church in organized capacity has not attempted an interpretation of these laws.

But the church took no action in 1914 forbidding the German, French and English members taking part in the war. To attempt now to adopt such a resolution would be distinctly unneutral and would look suspiciously like an attempt to hinder one particular government, and that the one which more than any other guarantees religious liberty, the one under which its organization was affected and which offers protection to a very large percentage of its members. This means that if there is any government which it should strive to uphold in preference to others it would be this one.

But the substantial reason does not rest there. For the church is universal and international. The substantial reason is, the church should not so act as to give reasonable suspicion that it is acting against one particular government, and to establish an interference or control of the state by the church or a church.

The editors are individually greatly opposed to war. It is probable that a great majority of the people of this country did not want war and do not want war. But it is a grave mistake to assume that a majority are opposed to this war and so are not with President Wilson. A very small minority, indeed, are or will seek directly or indirectly to hinder, or have any sympathy with those trying to do so.

We all hope for an early termination, and then promptly an international agreement for arbitration, disarmament and peace. And failing that, democracy so far established, that a popular agreement or association may be made against war and for peace; against autocracy, political or economic, and for justice and righteousness. May the church lead for that day.

We want our boys who are called to service to feel that their efforts and sacrifices are appreciated. As citizens we should appreciate the gravity of the situation before us and courageously do our part.

As members of the church and as a church realizing the crisis before the world and before the church we want to move earnestly forward to the establishment of Zion, praying for divine direction and upholding in righteousness those chosen to assume the responsibility. In Zion and her stakes lies safety, if so be the law of God obtains and is fully observed.

S. A. B.

I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch; and I will be heard.—Garrison.

TRIUNE IMMERSION

We are in receipt of four copies of *The Theocrat* for February 3, 10, 17 and 24, published at Zion City, Illinois, in which are printed a sermon on triune immersion. The papers have been sent to us with a request for an answer.

The first one on triune immersion has been a matter of considerable discussion in the past few centuries. An article appeared in the SAINTS' HERALD for October 6, 1915, and we have others in hand.

This sermon in *The Theocrat* covers a number of other matters and collects several statements in favor of triune immersion. Great stress is laid on the meaning of the word *baptizo*, since it is frequentive in form. *Bapto* is said to mean immersion, and *baptizo* to immerse repeatedly, and so the claims indicate a repeated action of immersion. We find, however, that Liddell and Scott and Pickering give the following meanings:

LIDDELL AND SCOTT

Bapto (trans). To dip, to dip under (Latin—*immergere*).

To dip in dye, color or steep (to dye the hair), (intrans.)

Baptistis. One that dips, a dyer.

A baptizer.

Baptisis. Dipping, bathing, washing, drawing water, baptism. (Eccl.)

Baptizo. To dip repeatedly; (of ships) to sink (them). Passive, bathe.

Idioms: *Overhead* and *ears* in debt; *soaked* in wine. A boy *drowned* with question.

To draw water.

To baptize. (N. T.)

JOHN PICKERING

Baptizo. To dip, immerse, submerge, plunge, sink, overwhelm, steep, soak, wet. In the N. T.—to cleanse by washing; to perform ablution. (Mark 7: 4.)

("The verb is a frequentive in form but not in fact.")

—Robinson's Lexicon; N. T.

Baptisma. That which is dipped, steeped, immersed, dipping, plunging. In N. T., the rite of baptism.

Baptismos. A washing, ablution. In N. T., baptism.

Bapto. To dip, to dip under, to plunge, steep, dye or color, wash, draw up, fill by drawing up.

Midd.—To bathe oneself; passive, to sink or be lost (as a ship), to temper (steel by dipping in water).

JOHN GROVES

Bapto. Dip, plunge, immerse, wash, wet, moisten, sprinkle, steep, imbue, dye, stain, color.

Baptizo. Dip, immerse, merge, plunge, wash, cleanse, purify, baptize, depress, humble, overwhelm.

We see from this that *baptizo*, while frequentive in form, is said by Robinson not to be so in fact. It appears upon the whole to be used, however, with the idea of submersion. Its primary meaning, according to Liddell and Scott, appears to be frequentive. But the main idea is not frequentive. In fact, very few of the meanings are frequentive in form or idiom. Some students carry their discussion so far that radically it would mean a frequentive immersion in the name of the Father, a fre-

quentive immersion in the name of the Son, and a frequentive immersion in the name of the Holy Ghost, since they emphasize that the *baptizo* must be in the name of each one, which would mean nine times instead of three. They also ignore the many passages in which they are baptized in the name of the Lord and baptize into the Lord Jesus.

While we hold strongly for the view of immersion, it will be noted that the majority of the meanings of *bapto* do not signify a submersion or immersion, but the majority for *baptizo* do. In fact if we look closely over the definitions, none except the very first given by Liddell and Scott are frequentive in form in English.

The Encyclopedia of Religion and Ethics rather clearly sets forth that in the apostolic age baptism was by immersion, and that probably of a single immersion, but that in the second century it was modified, and many changes were made. Not only was triune immersion introduced, but the candidate was sometimes taken out into the water, and standing there had water poured upon him three times. Vicarious baptism also came to be used. The verb, while thus frequentive in form, is stated by this encyclopedia to signify not the frequentive action, but a ritualistic or authoritative cleansing. (Article, Baptism.)

It would seem upon this authority that the ordinary baptism was probably in the name of Jesus Christ with one immersion (Acts 2: 38; 19: 5; 4: 12; 8: 12; 10: 18; 1 Corinthians 5: 14), but that gradually not only triune immersion, but also a ritual including the renunciation of the Devil and all of his works, and an oath to serve God. And many other changes crept in gradually and changed the ordinance so as to include even infant baptism, which is not to be found in the New Testament.

On page 387 we find, "It is still less safe to argue from the meaning of *baptizo* as a frequentive of *bapto*, for the meaning of words depends ultimately on the use of them and not on etymologies." The author continues to the effect that *baptizo* in fact refers to the ceremonial use.

It would seem to be in contrast to this that in the second and third centuries a triune form had crept into the church, and as immersion, affusion, or sprinkling, continued for several centuries, especially in the east, where it is still continued in the Greek church. But there appears to be a total lack of proof, that it was the form used in the apostolic age, or prior to the middle of the second century at the earliest, and the probability or presumption is, that it was not used prior to that time, and especially not in New Testament times.

In the west, after the eighth century the single baptism by sprinkling had been established. The development, or changes from simple immersion in

the name of the Lord were *a.* the triune name (Justinian, Hermans), *b.* using triune immersion (Justinian), *c.* the confession of faith (Irenaeus), *d.* "Unction" and further changes were gradually added, as has already been indicated.

The types used in reference to baptism would appear to preclude the triune form of baptism, as in the likeness of his burial. But Christ was not buried three times, nor did he rise three times; he was buried once and rose once. (Romans 6: 4; Colossians 2: 12.)

Some carry it so far as an illustration that they use three glasses of different color, as red, blue and yellow, and say in the red, and in the blue and in the yellow means three dippings. They then draw a parallel of the Father, and of the Son and of the Holy Ghost. But as already pointed out their argument, *baptizo*, would mean then a frequentive in each name, which would be at least nine times in all.

Again, the argument is carried so far as to assert a triune God, a triune faith and a triune baptism. For our part we are content to rest with Ephesians 4: 4-6: "There is *one* body, and *one* spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all."

Finally Matthew 28: 18 is easily understood by those who have studied ancient languages, as the genitive form would have to be used for each of the three words: of the Father, of the Son and of the Holy Ghost. (*Patri, filii et sancti spiritu.*) It does not imply separately of each name, but is the three in one—the one God.

S. A. B.

NOTES AND COMMENTS

Conscientious Objectors

General Crowder has made the announcement that the desires of conscientious objectors will be considered, but they are not sufficient for exemption. Those required to serve notwithstanding these scruples will be provided non-combatant service, but it is made clear that it will not relieve them from the dangers of war.

Elder Harrington in San Bernardino

The Sunday Morning *Index* of San Bernardino, California, of July 29 contains over half a column synopsis of a sermon by Elder George E. Harrington. Editorial announcement is also made that he will speak twice that day at the Reorganized Church of Jesus Christ of Latter Day Saints, Fifth and G streets. Elder Harrington was for many years president of the Independence Stake before its division, and is now president of the Southern California District.

Cruel to Separate Them

Separate the brewery and the distillery? No, it would be cruel. They have been partners in crime for a generation—they have been co-conspirators against all that is high and holy. Let them die together and be buried in the same grave.—*The Commoner.*

Our Stakes Number

We had planned and announced the publication of a special magazine number of the stakes of the church for August, but reunion time came on and we were compelled to put it off till we could secure the material we had expected. We are sorry it happened in this way, but will get the material as soon as possible and then publish the special number.

Worth-While Advice

The *Official Bulletin* is publishing a series of thirty lessons for the benefit of men selected for service in the national army. They are "informal in tone and do not attempt to give binding rules and regulations." One lesson is printed each day and a careful perusal of each should be of much value to our young men who are to serve the country in this manner.

No More Distilled Spirits

At eleven o'clock p. m. September 8, all manufacture of distilled spirits for beverage purposes in the United States must stop for the period of the war with Germany. The beer interests were much elated over the discrimination in their favor, but now Food Administrator Hoover is reported as threatening to cut the alcoholic content of beer from the three and a half to four per cent it now contains to at least two per cent. This is considered necessary to save the thirty-five million bushels of grain necessary.

Lamoni Reunion on Prohibition

The closing business session of the Lamoni Stake reunion unanimously adopted resolutions that the voters belonging to the church be urged to exercise the elective franchise on October 15 in the Iowa election when the vote will be taken on the question of the State constitutional amendment for prohibition. The church has been uniform in its attitude on the temperance question and we trust that the Saints everywhere will see to it that when opportunity is presented they vote to establish national prohibition.

Bishop McGuire in the East

A card from Bishop B. R. McGuire tells us he spent three days at the Massachusetts reunion and then took a trip with U. W. Greene through eastern and western Maine districts. Spoke at Jones-

(Continued on page 838.)

ORIGINAL ARTICLES

THE ELEVENTH CHAPTER OF DANIEL

In view of the fact that some at least are seeking to interpret this chapter in the light of present war conditions, it may be well to examine it in the light of history as well as to seek to harmonize it with the statement of the messenger who appeared unto Daniel whom he likened unto "a certain man clothed in linen" (Daniel 10: 5).

The chapter starts with the statement of the heavenly messenger that "in the first year of Darius the Mede" (9: 1), he "stood to confirm and to strengthen" this king. The second verse opens prophetically, that is he is to show Daniel "the truth" relating to the future. "There shall stand up yet three kings in Persia"—Cambyses, 529-521 B. C., Smerdis-Gaumata, 521 B. C., and Darius, 521-485 B. C. "And the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." This "fourth" king was Xerxes I, the eldest son of Darius and grandson of Cyrus, by his mother.

As so often happens in prophetic statement, the messenger in the following verse passes over many years of history without even breaking the thread of narration and tells Daniel that "a mighty king shall stand up, that shall rule with great dominion, and do according to his will. Thus in few words are the years of Alexander the Great covered, both as to his might, dominion and will, for it was he who was said to have wept because there was naught else to conquer, so great was his "dominion"! But the eternal fiat says, "when he shall stand up," seeming to imply he shall arise in his "might" by doing "according to his will," "his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those," his posterity.

Two of his sons were appointed to succeed him but were such imbeciles as to require a protector, hence the government was "not to his posterity," but divided between four of his generals—Antigonus, Antipater, Leonatus, and Ptolemy, who entered into a combination against the regent of the above sons. But the empire was so divided and subdivided as to fully literalize the figure—"four winds." And thus his kingdom was "plucked up, even for others beside those."

"And the king of the south shall be strong, and one of his princes." The "king of the south" refers

to Ptolemy I (surnamed Soter, which meant Preserver), who ruled over Egypt, hence, literally, a king of the south. His son who was surnamed Philadelphus, became his successor two years before his death by his abdicating in his favor, and was truly the "one of his princes" who became "strong above him" and reigned over a "great dominion." "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north [Antiochus, king of Assyria] to make an agreement: [this "agreement" she accomplished by marrying him] but she shall not retain the power of the arm: [she was killed at the instigation of Laodice, a former wife of Antiochus]. Neither shall he stand, nor his arm." He was also killed at the same time.

Verses 7-9 were literally fulfilled by Ptolemy III, who, to avenge the death of his sister Berenice, fought against and sufficiently subjugated Assyria as to be able to restore the Egyptian gods which had previously been carried away by Cambyses. For this he received the title of Euergetes, meaning the Benefactor.

Then, in harmony with verse 10, the "sons" of Antiochus, Seleucus and Antiochus, were "stirred up" and assembled "a multitude of great forces," and Seleucus was the "one" who did all that is here depicted.

It should be considered that the terms Antiochus and Ptolemy were but titular and that when the messenger uses these terms, "king of the north" and "king of the south" the statements are to be limited to the rulers only and not to the individuals. And that in the period of history covered by the entire prediction there were various rulers on these thrones. It is also well to remember that to make the analysis complete and the interpretation certain that one must confine "the king of the north" to Assyria and "the king of the south" to Egypt.

Taking up the thread of the narrative, all that is necessary to say is that Ptolemy IV, known as Philopator, was moved to anger and came forth and fought with the "king of the north," Antiochus the Great, and "set forth a great multitude" which was literally "given into his hand" in the sense that though he had been a degenerate the multitude when marshaled and panoplied for war was yet willing to give itself into his hand, that is to be led by him, when he showed the spirit of his predecessors, who had been victorious in war. After taking the multitude into battle his war success in casting "down his many ten thousands," he was yet not "strength-

ened by it," for turning aside to visit Jerusalem, "After offering sacrifices in the temple, he attempted to enter the sanctuary. A sudden paralysis hindered his design.

Thus Smith in his Dictionary of the Bible, depicts in few words the fulfillment of "he shall not be strengthened by it." After an effort to wreak vengeance on the Alexandrine Jews "for his disappointment" in not being able to thus enter the sanctuary, he died B. C., 205, leaving his son but five years of age to a doubtful regency. The "more sure word of prophecy" here came to the relief of young Ptolemy Epiphanes. For the "king of the north" was not to come against him till "after certain years"—thirteen or fourteen—"with a great army and much riches." The Jews as "the robbers of thy people" aligned themselves with the Assyrians and in every sense made true "the vision" of Daniel.

In the fulfillment of the next five verses, Antiochus the Great plays the leading role, for it was he who as "the king of the north" that "cast up a mount" and took "the most fenced cities" and Ptolemy V could "not withstand" him. He did "according to his own will" and it was also true "none shall stand before him." He stood in the "glorious land," Palestine, "which by his hand" was "consumed." He "set his face," or determined in his mind to take with him "the strength of his whole kingdom" even to the "upright ones," or his competitors. He gave his own daughter Cleopatra in marriage to Ptolemy, "corrupting her" or seeking to do with the dowry of the Phoenician provinces. But she did "not stand on his side" but with her husband. He next turns "his face unto the isles" [Ionian] "but a prince"—Scipio—[see Rollins] caused "the reproach offered by him to cease." He now turned "his face toward the fort of his own land" but did "stumble and fall" and was not "found" because he "attacked the rich temple of Belus in Elymais, and was slain by the people who arose in its defense."

The twentieth verse had its fulfillment in the life and reign of Seleucus IV (Philopator), "king of Asia." He was a "raiser of taxes," and was destroyed "within few days" but "neither in anger, nor in battle." He was murdered by one of his own courtiers, hence was "destroyed, neither in anger, nor in battle" but with a desire on the part of his murderer, Heliodorus, to attain the crown.

The entire rest portion of the chapter is but a prophetic recital of what later proved the historical fact of the deeds of Antiochus IV, Epiphanes (the Illustrious), not illustrious for good, but in crime. He obtained "the kingdom by flatteries;" he was a "vile person"; he wrested the kingdom from "the prince of the covenant," his nephew and son of an elder brother. After entering into "the league" he worked "deceitfully;" he entered "peace-

ably even upon the fattest places of the province;" he "scattered among them the prey, and spoil, and riches." The king of the south arrayed against him a mighty army, but it did not "stand." "And both these kings" told "lies at one table," but that which they told did "not stand!" He returned to his own land with "great riches; and his heart" was "against the holy covenant." He sought to return to Egypt as predicted, but it was neither "as the former, or as the latter," for he was restrained by the "ships of Chittim" (Greece), and he had "indignation against the holy covenant." And he had "intelligence" or an understanding with those who forsook that covenant. And it was he who became so "vile" that he took "away the daily sacrifice" by placing upon the altar erected for temple service an idol altar! (see Mac.) Ten days later an offering was made upon it to Jupiter Olympus! It is possible that it was in this act that he planted the "tabernacle of his palace . . . in the glorious holy mountain," yet this matter is a little too indefinite to state surely, and it does seem more clearly to imply that it was his son and successor who fulfilled the closing verses of this chapter though it is generally attributed to him. Personally, I incline to the thought that his son came in for a portion of the prophetic statement. At any rate, however, there is no part of the chapter that seems to have even the remotest reference to our own times.

As to the twelfth chapter, that is quite another proposition and the more I look at it the more the conclusion is forced upon me that he who undertakes an interpretation of its symbols had best wait until he has at least the degree of inspiration granted unto Daniel when he received the vision, before attempting the interpretation.

J. W. WIGHT.

IS IT NOT TIME TO HALT?

"Unto what were you ordained?" is a question asked by the Lord less than one hundred years ago. And I am wondering if some of the ministers have ever attempted to consider the answer. The writer of this brief criticism does not claim to be exempt from imperfection, but he does claim to be a careful observer and feels, presumptuous as it may seem to some, that he has a word of warning and even instruction to some of his brethren, if they who have ears to hear will hear.

In the first place—and there really seems to be no beginning to what I have to say, so many things crowd in my mind—let me notice a frequently-heard expression made by men while in the pulpit: "Education is all right, but—" And I have wondered if the speaker really understood what he meant and what the word *education* means. An inspired Book

of Mormon writer said: "To be learned [educated] is good if one [who is educated] hearkens unto the counsel of God." Might we not extend this thought by saying: To be strong physically is good if one does not use his strength to injure his fellow men?

To be rich or in possession of a big business enterprise is good if that steward turns his surplus over to the Lord's church. It is really the use we make of things which determines whether or not those things are "good" or bad. This applies to everything the human race possesses, for there is nothing earthly which cannot be perverted. Education is no exception, and if the possessor of such uses it as a means to exalt himself, if he is made proud and overbearing by his "learning," if, in brief, he does not use his powers for the good of humanity, that man's education is vain and he is worse off than the more limited steward, for where much is given much shall be required.

Again, we hear a sarcastic thrust made at homiletics. And I wonder if the brothers who do this really know what the word means. Homiletics, "the art of preaching"; and what does *art* mean, in brief? "1. The employment of means to accomplish some desired end. 2. A system of principles and rules for attaining a desired end; method of doing well some special work. 3. Systematic application of knowledge or skill in effecting a desired result," etc. And in the face of this, the cry goes up, "Away with it; throw the thing (homiletics) to the uninspired!"

If we look about us everywhere may be seen the workings of system, and especially is this so in nature; and no invention ever has been made that conformed not to law, so strict is nature. Why should a Latter Day Saint minister be a pet exception to the great universal laws? There is no exception. Every sermon worthy the name of sermon was delivered along the lines of logical construction. Consider every one you have read or heard and you will observe that each had a beginning (introduction) and a body (premises, reasonings, conclusions) and an ending (reviews, summings, etc.). Every intelligent preacher will construct his sermon homiletically, consciously or unconsciously, and if he is not intelligent enough to abide by law, observe proper system, follow the rules of clearness, make known the message he is trying to present, he is not worthy to hold the priesthood; if called he has failed to magnify his calling and is classed among the unfit. Admitting the foregoing, why is it not a duty to qualify by studying the art of preaching that we may become workmen of whom God will not be ashamed because we have improved the talents he has given us? If you are a good "natural preacher" become a better instrument or agent by studying to improve your powers of making others see.

There is nothing gained by sneering and scoffing. We might as well face the music and acknowledge past mistakes and begin under the light of experiences. We are facing a crisis; the warning has been sounded; the call is to us all to arise and put on the beautiful garments of Zion that we may not be found naked in the day of God's revelation.

When a man passes the age of learning his power of usefulness is on the wane; he is to be handled gently. It is a glorious experience to meet old people who are interested in the meaning of words, desirous of properly accenting syllables, hungry to learn of current events, history in its making, and able to tell the story of bygone days in a manner that enlightens and fascinates. But sad indeed it is to meet a person who has ceased to learn; the minister who seeks not to bring forth things both new and old, who feels so satisfied with his accumulation of knowledge that to imbibe one more drop from the spring of learning would, in his judgment, burst his capacity. Perhaps it would! But true living means the continual enlargement of mental capacity. He only half lives who half knows; eternal life can see only its smallest beginning here.

And were I not burdened because of a "grosser crime," this paper might not be written; it is the crime of violating one of the most potent instructions given to preachers and those who would be such:

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls to Christ.—Doctrine and Covenants 119: 2.

No Latter Day Saint minister will question the authority of the statement quoted above. It harmonizes sublimely with the instruction given by James:

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom which is from above is first pure, then peaceable, gentle, and easily entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.—James 3: 13-18.

To analyze fully the two quotations given, would extend the compass of this article beyond its purpose; however, the reader should consider solemnly and repentantly, if need be, the salient points, a few only being referred to here.

"Lay aside lightness of speech and lightness of manner." It is your desire to become an artist in your business as a preacher for God? Then obey the instruction of your Master. You will find no great speech or sermon blemished with hilarious punctuations. Not a "light" word is found in the epistles of Paul or the words of Jesus or the writings of the Nephites, and nearer home than ancient writings are the revelations given through the latter-day prophet, not one of which contains a word of lightness. Lightness of speech means studied attempts to provoke laughter; irreverent statements and the introduction of matter which is not in harmony with the purpose of the address which should be characterized with deep seriousness and reverence. There is "a time to weep and a time to laugh," but the time to laugh is not when the weight of life is struggling to weigh down the weight of death. No amount of sophistry can reason away the statement: "Lay aside lightness of speech and lightness of manner when standing to declare the word."

"Courtesy in demeanor." What is the meaning of this word *courtesy*? "Politeness; civility; urbanity; courtliness. An act of civility or respect. Refinement; good breeding." Must I be and express all these when I stand to declare the word of life to the people? Certainly. And more, you must be such at all times for if you are not used to the tools you cannot employ them on the spur of the moment.

Now, is it an act of respect to refer to the place where conscientious beings have bowed in reverence to God, as the "sniveling bench"? Some elders were guilty of incivility, and the word of revelation was given both to correct a present wrong, or evil, and also to furnish important homiletic instruction to the young minister who really thinks his work worth while; for one of the fundamental things to observe before an audience is to incur its good will by treating it with courtesy. You cannot teach an angry man.

Let the young minister, for I am writing to such, bear in mind that he is directing his message to the sheep (the honest in heart, as we call them) who are in his audience; no other will receive his words. The call is to God's people who are in Babylon; they may not be driven out, insulted out, yanked out. Such treatment is what they receive in Babylon. It is truth plus the Spirit of God which moves people. But truth is truth only to us when we assimilate it. Intelligent people move only when they have sufficient reason for making such move. We do not expect or want any person to enter the church unless he does it intelligently. A man should not leave his faith till he feels and believes that it is wrong or that there is something better for him

to embrace. A Methodist should be immersed if he feels that sprinkling is not right; a Baptist should join the Catholic church if he thinks it is the true church. Why not? In like manner, when one or more persons believe that the Church of Christ offers more light than any other institution such persons are not loyal to the principle of right, of truth, they are not real men and real women if they do not advance toward or in the light.

Why then insult the very ones who are the prospective members of the church we represent? Every year sees hundreds of men and women leave the sectarian churches and enter the fullness of light reflected by the church of Christ. But these people were honest before they entered our church. There are hundreds of others like them, seekers after light. Young man, show them the *light*, that is what they want, nothing else will take its place. Your "funny stories" will not feed those hungry souls. Applause and empty laughter do not come from deep-thinking and famishing spirits. The rabble will gnash at Anthony to-day and kill Brutus to-morrow. There is not one left to mark Yorick's grinning, and his flashes of merriment are long since forgotten, but the teachings which concern our eternal destiny will live forever and be pondered by millions of men when the little silly efforts simply to amuse have been lost almost before they were born.

Of course I do not cry out against humor—it is a gift of God; and we should use our gifts. It is against the imitation, the striving after effect, the feigned, fictitious, affected, inconsistent that I argue. And that is inconsistent which detracts from the object of our effort.

Billy Sunday may be a moral reformer, but he is by no means a gospel preacher; like many other enlighteners of the darkened mind, he shuns to declare "all the counsel of God," and his message is tintured with the same delusion which characterizes "other gospels" that are offering full and complete salvation based on incomplete obedience to the full plan of God. But in saying this of the man and his message, I simply base my statement on my belief in what I think is the teaching of the Bible; I may be wrong; it is for every man to satisfy his own conscience and mind; we cannot force belief, it is the result of evidence, and if the evidence is correct then the acceptance of that evidence will beget true belief. "Preach the gospel." "Preach the word."

I ask, in conclusion, Is it not time to halt? Halt is a German word for stop. Is it not time to conform more carefully to the teachings of the word of God? The instruction from heaven comes freighted with the wisdom of God. It is safe to follow it. We may try other methods, follow colored lights for a

season, but in the end we will, if honest to our highest ideals, come back only to begin over after the regretful waste of precious time. Be wise to-day lest to-morrow find you foolish. For your first lesson in homiletics take Paul's writings to Timothy and Joseph Smith's teaching in section 119: 2, both writers being instruments in God's hands, it is understood. For your second lesson, take up the study of grammar and words. For your third, learn the art of correct breathing and vocal expression. Then advance step by step along the path which I shall be glad to recommend in the HERALD from time to time, if there be sufficient demand and interest to justify.

RALPH W. FARRELL.

REMISSION OF SINS

DEFINITION

From the New Imperial Dictionary we obtain the following: "Remission, (1) The act of remitting, releasing, resigning, relinquishing, or surrendering. (2) Release, discharge, or relinquishment of a claim or right; as, the remission of a tax, duty, debt, etc.; forgiveness; pardon; as, the remission of sins."

Forgiveness is treated as a synonym, and the definition following verifies this fact: Forgiveness. (1) The act of forgiving; the pardon of an offender, by which he is considered and treated as not guilty.

The scriptural use of these terms warrants us in assuming that they are synonymous. Luke 24: 47, "And that repentance and *remission of sins* should be preached in his name among all nations, beginning at Jerusalem." Also Acts 13: 38, "Be it known unto you therefore men and brethren, that through this man is preached unto you the *forgiveness of sins*."

THE RESULT OF BAPTISM IN WATER

Mark 1: 8, "I indeed have baptized you with water." Mark 1: 4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Acts 2: 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

This ordinance also serves as an act of entrance into the kingdom (church) according to John 3: 5 and 10: 1.

As to the remission of sins, however, the direct result is a "*remission of sins that are past*." Romans 3: 25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past."

This is a gift to us through Jesus Christ, and in this sense we are saved by grace. Romans 5: 15,

"For if through the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Also Ephesians 2: 8, 9, "For by grace are ye saved through faith; and not of yourselves; it is the gift of God: not of works, lest any man should boast." The law of the land offers relief through certain bankruptcy laws; our liabilities exceed our assets, and we are relieved of our burdens, and start business upon a new basis. This is a parallel to the spiritual.

AFTER BAPTISM, WHAT?

Word pictures have been drawn illustrating the effects of sin in certain cases which cannot be adjusted and which must go to the eternal seat of arbitration, carrying with them the fatal result of "whatsoever a man soweth, that shall he also reap" (Galatians 6: 7). The case of a son is presented who has through his bad conduct caused the health of his dear mother to fail; the stooped shoulders, gray hair, etc., standing as a testimony against him of that which he has robbed his mother of, which cannot be replaced. It is a very striking picture and challenges our attention. Another picture is presented to us of a young man who has deprived a maiden of her virtue, and in the words of Shakespeare, "He who steals my purse steals trash, but he who filches from me my good name, robs me of that which not enriches him, but makes me poor indeed." Sin has also been illustrated by the driving of a nail into a board, and that even though it has been forgiven or pulled out, yet the hole or scar remains.

Certain object lessons carry with them a lesson to a certain point, but no farther. For example the parables of Jesus with reference to the kingdom of heaven: a grain of mustard seed, a net cast into the sea, a little leaven, a treasure, etc. It will not do, however, for us to use these illustrations too far.

The illustrations of the mother, the maiden, and the board strikingly illustrate sin to a certain point. In the case of the mother and the maiden there may be different angles that exist in no two cases. There may be a very big story behind the scenes. We cannot deny the fact that sin produces just such results as have been pictured, but has this trial been a loss and no gain to the mother or to the maiden; in the light of that which Christ presents when he said that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15). An usual degree of long-suffering is evident in the statement of Paul, who admonishes, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive at his will" (2 Timothy 2: 25,

26). There is wisdom in the statement that we were to forgive all men, but that the Lord will forgive whom he will forgive. The Lord also says, "Vengeance is mine, I will repay." Let the Lord adjust these cases for our bungling, biased hands and minds may not work right. The wisdom, mercy, long-suffering and justice of God will truly do all things well.

So again we ask the question, After baptism, what? What about our sins? "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). Also, "All his transgressions that he hath committed, they shall not be mentioned unto him" (Ezekiel 18:22). Also, "for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34).

Thus far the scripture surely warrants us in assuming that the sinner has a clear start, so far as the remission of sins that are past is concerned, provided of course that genuine repentance has taken place, which means to adjust so far as it is possible to do so.

However, has anyone ever seen a human being go down into the water an imperfect being and arise a perfect creature? Cite us to any such cases, please.

Back of our remission of sins lies a remarkable history, involving a wonderful plan, and the operation of a peculiar law. Out of the waters of baptism arises a creature with new desires, forgiven of past transgressions. There are in his nature, however, certain tendencies, and impulses, the grooves and paths of heredity or of personal acts, which still remain. A big task confronts him. John says about Jesus, and those who receive him, that he gave them "power to become the sons of God." Are we not safe in assuming, that following baptism, there is also involved the operation of a wonderful plan?

There is no justification now in making others responsible for the weaknesses he may possess, no matter how they got there. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." This means much more than the human mind can really fathom. It undoubtedly involves the careful adjustment to the needs of every being under his care. Finally, the judgment "according to their works."

BAPTISM BY FIRE AND THE HOLY GHOST

From the Book of Mormon we quote the following: "For the gate by which we should enter is repentance and baptism by water: and *then* cometh a remission of your sins by fire, and by the Holy Ghost."—2 Nephi 13:24.

A first reading of the above will undoubtedly

cause some to wonder. This does not mean that there has been no remission of sins at baptism by water. Remember that we are to rightly divide the word of truth. The word clearly establishes the fact that baptism in water is for the remission of sins, and for sins that are past. Remember, too, that the person that went down into the water an imperfect being does not come out of the water a perfect creature. Paul clearly tells us all that we are not perfect in the statement, "Therefore [not] leaving the principles of the doctrine of Christ, let us go on unto perfection" (Hebrews 6:1). The church organization planned by the Father is designed for the "perfecting of the saints." In addition to this there are measures employed under the direction of God, ministering to the individual needs of every soul embracing the terms of truth.

The aforementioned statement from the Book of Mormon must be interpreted in the light of another quotation following: "Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be *sanctified by the reception of the Holy Ghost*, that ye may stand spotless before me at the last day."—Nephi 12:33. No wonder then that Jesus said, "And they that worship him *must* worship him in *spirit* and in truth." Paul struck the keynote to the matter when he asked, "Have ye received the Holy Ghost since ye believed?"

What we *must do* is partially realized in being baptized in water for the remission of sins that are past. It is fully realized in the reception of the Holy Ghost unto a complete remission of sins.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Then the seventh verse reads, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin.*" Let us then interpret the foregoing in the light of the following:

I [John] indeed baptize you with water unto repentance [or, upon your repentance] but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Matthew 3:11, 12.

What a splendid thing it is for us to avail ourselves of the privilege of being baptized in water for the remission of sins. This gives us a clean start as far as past sins are concerned. While it is true that we must exert ourselves some in carrying out the principles of faith and repentance, preceding baptism, so as to get the proper result, yet the effort we make is practically nothing. It is really the stretching forth of the hand to receive a gift. It is a gift in the truest sense of the term. In this case

we are largely acted upon. In the case of remission of sins following, through the Holy Ghost and by fire, here it is that we are the actors in the drama of life, and as we sow so shall we also reap.

THE WORK OF FIRE

The metaphorical language of the scriptures has been used for a peculiar purpose in some instances. When Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" many said "this is an hard saying." It was a shaft of divine light which at once severed the material amongst his followers from those who had a true and a spiritual conception of his work. A metaphor is a figure of speech founded on resemblance. For example, God as a "rock." The tongue, as a "fire."

Peter says: "Beloved [members of the church] think it not strange concerning the *fiery trial* which is to try you, as though some strange thing happened unto you" (1 Peter 4: 12). Jesus said: "For they are not well pleased with the Lord's doings, therefore I am come to send *fire* on the earth; and what is it to you if I will that it be already kindled?" (Luke 12: 49, Inspired Translation).

Is it not quite clear that the *fire* referred to is a present action, and not a future event.

Associated with these let us consider the following quotations: "For the time is come that judgment must begin at the house of God: [the members of the church] and if it begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4: 17.) Also, "Some men's sins are open beforehand to judgment; and some men they follow after (1 Timothy 5: 24). A judgment takes place with the saints; their sins going before to judgment: before those of the world. Notice the following: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Corinthians 11: 32). The judgment consists of the nature of a chastening, and the chastening evidently results in a remission of sins, because these sins are open beforehand to judgment.

Let us now notice more clearly the purpose of this chastening: "And every branch that *beareth fruit*, he purgeth it, that it may bring forth more fruit" (John 15: 2).

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth, he correcteth; even as a father the son in whom he delighteth.—Proverbs 3: 11, 12.

The loving, long-suffering, wise, and just hand of our almighty Father is tenderly leading us on and on, and "nearer my God to thee." The gospel plan is evidently the law designed to accomplish this result. "The law of the Lord is perfect, converting [transforming] the soul."

Those administering the law are spoken of as

follows: "And his ministers a flame of fire" (Hebrews 1: 7), and Jeremiah says, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23: 29), and in the twentieth chapter and ninth verse we read, "But his word was in mine heart as a burning fire shut up in my bones," and in Hebrews 12: 29 we read that, "For our God is a consuming fire." Not as a demon, but as a Father of love who delights in the workmanship of his hands, and whom he has created for his pleasure.

Malachi, speaking of the work of the Christ at his second coming says:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is *like* a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, [and many others, too.—F. F. W.] and purge them *as* gold and silver, that they may offer unto the Lord an offering in righteousness.—Malachi 3: 2, 3.

Not an offering according to the old law of Moses, consisting of the blood of rams, sheep and goats, but a new offering according to the terms of the new covenant, the gospel, consisting of a living sacrifice in the molding and shaping of the soul to an expression of all that is pure and gentle, and full of love. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isaiah 48: 10).

Through the furnace, through the heat,
There beneath the hammer's beat;
Through temptations manifold,
Comes my soul like burnished gold.

FORGIVENESS

"For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Timothy 2: 5.)

To explain our thought we must use an illustration. A child of the Father runs well for a season, but relaxes on the reins of restraint, and gradually degenerates in spiritual stature, manifesting selfishness, intolerance, exhibits a bad temper and indulges in such carnal habits entirely unbecoming a child of God. This child awakens to its condition. It appeals to the Father for forgiveness, and in answer to its earnest, humble desire, it enjoys a relief from the awful burden which has distressed its mind. This child soon discovers, however, that past indulgences have worn a deep groove in its nature which make it very susceptible to its former weaknesses. It struggles, and falls many times. It appeals to the Father in the name of Jesus, for forgiveness, and receives relief, and even help to overcome. Personal exertion, accompanied with the power of the gospel soon make a wonderful change in this child.

When we compare the above with our personal ex-

periences, we must admit that the illustration is a fact. The forgiveness of sins is a wonderful privilege, but our appeal to the Father is a type of the obedience we manifested at the time of baptism in water, and this forgiveness of sins, is in reality a remission of sins which are past, and a gift of God, being saved by grace through the sacrifice of Jesus Christ. But there is a personal work to be accomplished, a work which is moved by a living faith, accompanied with the refining process of the perfect law of liberty.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Hebrews 12: 11.

A little bluing is a good thing; it whitens the clothes. A sailor wishes for a side wind as it fills out all of the sails. A wind directly from the back would only fill up the back set of sails. It is the struggles which cause us to exert ourselves to our full capacity which strengthen us. A doctor once said to his patient, "John, do you know why we are sometimes sick?" "No," says John. "Because," said the doctor, "it brings us down on our backs, so we can look upward." Through the power of Christ the mighty healer, the bird with a broken pinion, "*higher still* shall fly again."

The points to be remembered are as follows:

1. That there is a remission of sins at baptism in water, but it is for the remission of sins that are past.

2. That there is a remission of sins after baptism, by fire and by the Holy Ghost.

3. That the scars and holes left by sin after forgiveness remain there, if the subject fails to utilize the healing and purifying process of the gospel law. But a full, absolute, and complete remission takes place through perfect obedience. This may be a very long process, extending even to the beyond, and it may take a shorter period of time, depending wholly upon the action of the subject.

May it be our aim to be "Nearer, my God, to thee."

FRANK F. WIPPER.

The Graceland wireless station will be utilized the coming year in training radio operators to meet the country's great need for skilled operators. In fact it is said that no trained operator need lack immediate employment. It is proposed now by prominent men in the wireless work to organize all the amateur operators in the country to account for every message sent from and received in the United States, thus assisting in the detection of spies. Of course this would mean the restoration of all dismantled stations for receiving purposes. If at all interested, drop a line to Graceland College for further information.

HUMILITY

Humble souls that seek salvation
Through the Lamb's redeeming blood,
Hear the voice of revelation,
Tread the path that Jesus trod.

These lines contain a precious thought. Jesus said unto his disciples: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11: 29.) Christ is our great and perfect model of all excellence, purity, perfection, truth, honor, justice, mercy, goodness and love. His loving-kindness knows no end. He has bade his people to come up higher. "Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4: 10.) We may all assist in this latter-day work. (Doctrine and Covenants 119: 8.) No one can assist in this work except he shall be humble. (Doctrine and Covenants 11: 4.) Our desires should be to live in harmony with what God has revealed to us. The pleasure of doing good is the only one that never wears out.

Humility is the principle which will make the sons and daughters of men children of God. The only way one can be benefited by the instruction he receives is by a proper application of the lesson taught. Wealth and education without humility is poverty with God. Man might attain to great wisdom and understanding, which is commendable. But, when we cast our eyes heavenward and view the starry worlds within its infinite space, we would then stand amazed at our own insignificance. The little we know seems as naught compared with the vastness of the unknown. There is a deep where all our thoughts are drowned. Man can only do a small part of the work that is entrusted to his care. God can send down manna from heaven. Man can only plow and plant. God must give the increase. Man might attain to great wisdom and understanding, but it is like plowing and planting—God must give it life. Jesus said, "Without me you can do nothing." It is written, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Proverbs 3: 5.)

No one can live a true Christian life without others being benefited by it. Religion without humility is like a body without the spirit—dead. Let us measure our lives by the life of Jesus, holding before us the clear glass of gospel truth; seek to know if we have indeed passed from death unto life. The life of Jesus is in our mind a beautiful picture, but let us not forget what it cost to make it so. Though he possessed all wisdom and knowledge, he was meek and lowly. In all his work, his trials and agony, he said: "My yoke is easy and my burden is light." The love he had for doing his father's will made it so. He demonstrated to the world that in

human nature all opposition here below can be overcome. Humility is the foundation of true religion, the mainspring of human action, the polar star.

I remember while a young boy in our home one incident. It was customary in the old country for the poor to send their little ones out to beg for bread. The custom was to give them a piece of rye bread and pork. They had a little sack in which they put it. One time two little children came to my father's home to ask for bread. Mother gave them a piece of wheat bread with butter on it. They didn't put that in their sack, but sat down and ate it. Tears came to mother's eyes. I have thought of that many times, and, like mother, not able to keep the tears back.

Jesus said: "The poor always ye have with you." When we in our prayers make mention of the poor and ask God to bless them, do we really appreciate when we sit down to a well-spread table and satisfy ourselves with an abundance of good things? Our heavenly Father has ordained that human beings should bless each other.

The Son of God was born in a manger. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matthew 8: 20.) The poor having the gospel preached to them, many think but very little of the value of simplicity. A humble salutation, how small the cost, but how great the return. The strength of the gospel is its righteousness and purity.

The main reason for the condition that the world is wrapped in to-day is the lack of humility. "Pride goeth before destruction." The lesson that some must learn cannot be learned without using the rod. It is surprising to think what people can get along without when they cannot get it. God is no respecter of persons; he never changes; his love for the world is still the same. War and famine is predicted. It is because of sin.

One writer says the statement is often heard that the great war is proof that Christianity has failed. A more logical view would be that Christianity has never been tried. Had the great nations of Europe given heed to the Golden Rule and applied it nationally in the same spirit that the Christ urged humanity to apply it, "man to man," no such cataclysm would have been possible.

The same cause will produce the same effect. As it was said in days of old, so we might say to-day: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." (Isaiah 24: 5, 6.)

The only means that will bring peace and joy to the world is a compliance with the law of God. As

Saints of God may we in humility of heart be like the sun—a light to the world.

A. JENSEN.

OF GENERAL INTEREST

THE WAR DUTY OF OUR BOYS

"Should I go back to school this fall? Shouldn't I be doing something for my country in the war?" These questions undoubtedly are in the minds of thousands of American boys, was the conclusion of the *American Boy* magazine. Therefore they conferred with a number of well-known Government officials about it and the answer is: "Do both—go back to school; that will be a service to your country—the greatest you can give."

These questions were put to a goodly number of officials of the Government, of the Army and Navy, as well as to presidents of universities and colleges, and the answers are in perfect agreement. The questions follow:

"1. What would you say to 500,000 boys, if they were before you—or to one individually—about the importance of completing the high school course?"

"2. Would the advice you would give in this year of the war be different from the advice you would give at any other time?"

In the September number are the following answers, and many more:

THE PRESIDENT OF THE UNITED STATES

While the President has made no public statement concerning the matter, it is his opinion that men not available for military service should in no way change their life plans. It would be a great mistake, he thinks, to neglect the school and college courses.

(Signed) JOSEPH P. TUMULTY,

Secretary to the President.

THE SECRETARY OF WAR

The most useful thing a high school boy can do is to finish his course, because the Nation in the next years will need all the trained men it can find.

It follows that a boy should be training himself for a productive career, at the same time keeping his body especially fit for military service which he may be called upon to perform when he is old enough.

He should certainly be preparing himself to understand the meaning of this great war and the reasons why America is fighting, and the kind of peace we and our allies mean to establish.

(Signed) NEWTON D. BAKER,

Secretary of War.

THE SECRETARY OF THE NAVY

The boys who have a good education have an immeasurable advantage over those who are so unfortunate as to be without it, and any boy who has the opportunity to complete at least a high school course and fails to do so is making the greatest mistake of his life. The present war conditions only emphasize what has been said.

To boys who are entering the senior year of high school this fall, I would say that they are finishing their school days in what will be the most momentous year of the present age, for the United States and for the world. It is a time to think seriously and work earnestly. Boys too young for military service now should be studying and training when practicable so that when they become of age they will be better trained if called upon to serve than their elder brothers were. But let us not forget that boys still need to play, and must not be allowed to mature too fast, and let athletics and social activities be not overlooked this year, if our high school boys are to receive a normal well-rounded development, to fit them for the difficult years before them.

(Signed) JOSEPHUS DANIELS,
Secretary of the Navy.

THE POSTMASTER GENERAL

It is of vital importance that there be no "slackers" in education. The completion of the high school and college courses is well-nigh imperative at this juncture of our entry into world affairs. Nothing except the country's call in the defense of liberty should prevent it.

Never before in all the world's history will there have been, nor can we conceive that there ever will be in the future, a period demanding as great scientific knowledge, technical skill and general culture as at the close of this war. The entire viewpoint of man will have been changed. Old ideas, customs, and policies will crumble and new ones spring up from the ruins. New leaders will be chosen for all the activities of that period, and they must be taken from the ranks of the graduates of our high schools and colleges.

The high school boys of to-day will become the reconstructionists of to-morrow. The whole world must be rebuilt physically, commercially, economically, politically, and spiritually. The future welfare of our country in the coming great circle of democracies lies in the hands of our boys and they must prepare for the great tasks before them.

(Signed) A. S. BURLESON,
Postmaster General.

A WELL-KNOWN GENERAL

Every boy should finish his school course. We shall secure more men under the draft than we can arm at the present time.

The individual obligation on the part of each and every citizen for service is manifest, but the boys should remember that they are now serving in the best possible way by preparing themselves to serve more efficiently when the time comes. What we want now is for the boy in school or college to finish his education in order that we may have each year a dependable output of well-educated and well-trained young men.

It is a great mistake for partly educated young boys to rush to the colors now. We don't need them. It is very important they should finish their education.

LEONARD WOOD,
Major General.

WEST POINT SUPERINTENDENT

The importance of completing the high school is greater this year than ever before for the great majority of boys; only the most urgent conditions should withdraw any boy from school. In justice to the Government as well as to themselves they should finish their courses.

The public defense when necessary is the paramount duty of every citizen in the country; each should be prepared and ready to do his part and the majority of high school boys can best make this preparation under present circumstances by finishing their courses, while at the same time informing themselves, as fully as possible, of current events, and when possible learning some of the elementary duties of the soldier.

S. E. TILLMAN,
Supt. U. S. Military Academy.

GREAT BRITAIN'S ENORMOUS GRAIN WASTE

The *American Issue* for August 25 presents the following article and with it two pictures, comparing the amount of grain used by the United Kingdom for distillation of liquor during the war. The first picture shows the great pyramid of Egypt, measuring eighty million cubic feet, while the next shows two larger pyramids of grain totaling one hundred and eighty million cubic feet, which represent the food destroyed in making liquor since the war began.

The article follows:

"Great Britain is face to face with the great liquor traffic problem, the same as America, and earnest publicists there as well as here are urging the extinction of the traffic as a war food conservation measure. An effective illustration of the extent to which food is being sacrificed in the United Kingdom in order that the manufacture of beer, ale and hard liquors may be continued, was put forth in a pamphlet recently by Arthur Mee. The title of the pamphlet was "The Fiddlers," and Mr. Mee's state-

ment concerning the sacrifice of food for drink was as follows:

"THE WAR-WORK OF THE FOOD DESTROYERS

"There are hundreds of great food destructors in the United Kingdom. The man-power at their service, spread over our breweries and distilleries, numbers hundreds of thousands of men; their capital is hundreds of millions. This is a summary of the work they did in the first 1,000 days of the war:

"They sacrificed 4,400,000 tons of grain and 340,000 tons of sugar, enough to ration the whole United Kingdom with bread for 43 weeks and sugar for 33 weeks.

"They took from every kitchen cupboard in the land 600 pounds of bread and 76 pounds of sugar.

"They destroyed bread and sugar to last every child under fifteen for every day of the war.

"They took from the pockets of our people £500,000,000.

"They used up labor and transport for lifting over 50,000,000 tons. By sea they used up 60 ships of 5,000 tons; by rail their raw materials would fill 950,000 wagons, and make a train 3,500 miles long; and their barrels of beer alone would fill 4,500,000 wagons.

"THE FOOD BEING DESTROYED NOW

"The food shortage came in sight at the beginning of 1917; and in the first four months of the year 400,000 tons of grain were destroyed for alcohol.

"There are in bond 156,000,000 gallons of spirits, all of which could be used for munitions, but the government allows it to be hoarded up for 1921, and makes new alcohol by destroying food.

"The government has therefore been destroying food to save distillers' stocks, which it should commandeer.

"The total destruction of food in brewing and distilling is at least 1,800 tons of grain and over 100 tons of sugar a day.

"The total destruction of bread equals 6,000,000 quarter loaves a week.

"Brewers' sugar is good, pure sugar wherever color does not matter, but we do not count distillers' sugar in this book, as it is very inferior. We count barley at 60 per cent of value, and maize at 80 per cent. At that rate this year's food destruction for alcohol will equal seven weeks' bread rations and four weeks' sugar rations for the whole United Kingdom.

"It would feed all London for over 40 weeks.

"We have seven critical weeks in this summer, and this year's destruction of food would carry us through.

"Beer alone is taking 10 pounds of sugar a year from every kitchen cupboard, and an ounce of

sugar from every soldier.

"That is what drink is doing at this moment with the shadow of famine creeping on.

"He that withholdeth the corn the people shall curse him.—Proverbs."

Great Britain is calling upon the United States for grain for food. Our Government is urging a stricter economy in the interest of grain conservation. A special appeal to save has been made to the housewives by the president. And in the meantime our own brewers continue to waste the precious grain by the millions of bushels.

We are saving for them. Shall we also save for the English brewer?

How long?

"RYE FOR SWINE"

The wisdom of the Word of Wisdom given by revelation to the church in 1833 is being made more and more apparent as time passes. Among other things the revelation tells to use "rye for the fowls, and for swine, and for all beasts of the field." In *The Holden Progress* (published at Holden, Missouri), F. A. Gougler, county agricultural agent, contributes this:

"SHALL I FEED MY RYE?"

"The above question was asked the county agent by a man who has considerable rye on hands and was offered only \$1.50 per bushel on the local market. Others may be thinking about this same question. Extensive trials at Copenhagen (Denmark) experiment station showed that rye ranks a little below corn and about equal to barley meal as a feed for swine. At the Nebraska station it was found that 8.6 per cent more soaked whole rye than whole soaked wheat was required for 100 pounds gain. Coburn recommends feeding ground rye as a thin slop, as dry rye meal forms a sticky paste in the pig's throat on which he is liable to choke. Unless the price of rye increases there is no question but rye is cheaper than corn at the present price."

While you stand deliberating which book your son shall read first, another boy has read both.—Doctor Johnson.

Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—Quarles.

They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature.—Bacon.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Price of the Wedding Garment

It is generally conceded that in Bible language the "wedding garment" represents the adornment of character necessary for those who will be allowed a place at the marriage feast of the Son of God. All Christians regard this event as the culmination of a life devoted to the Master's service. Therefore, a consideration of the requisites necessary to acquire this wedding garment—in other words, the *price* that must be paid for it—is important.

We have another idea of the future bliss of the righteous set forth in the request made to the Master by the two sons of Zebedee, who asked to sit, one on his right and the other on his left when he should come to his throne. The reply of the Lord is significant, and supplies us with material for serious consideration, throwing light on this subject: "Ye know not what ye ask." (Mark 10: 18; Matthew 21: 22.) Stopping a moment here to analyze the reply thus far, may we not recognize that a like situation exists in Christ's would-be followers of to-day, when they pray "and at last, save me in thy kingdom"? Are they aware of what they are asking, or what the request carries with it in the way of personal obligation on their parts? Are they as willing to undertake to pay the price of this "salvation" as they are to accept the desired reward? In commercial relationships no honest man expects to get something for nothing; when the price asked is legitimate and he gets full "value received," can he consistently complain of the transaction? A complaint under such circumstances would indicate on his part an unreasonable resentment of just conditions. Should we not be as honorable in this spiritual transaction?

Considering our Savior's further reply we note he asks: "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" They replied, "We are able." Do not Christians, nowadays, express the same when they sing "Jesus, I my cross have taken, all to leave, and follow thee"? And do they not as often, judging from their murmurings, seem to think they should only suffer for their own personal transgressions? We read of the Savior's "cup," "Though he were a son, yet learned he obedience by the things which he suffered." If He, the sinless one, suffered, and that for the guilty, must not Saints also suffer for their guilty fellow men?

The full significance of the reality of the "cup" and the "baptism" which typify the suffering, the trials, and the regeneration incidental to discipleship, can only come with their actual experience, tragedy resulting only when the "speech-disciple" chafes under, complains of, or openly or inwardly resents thus paying a portion of the price of the wedding garment, or sipping a little at the cup! By this chafing, complaining or resentment, he displays his misconception of this principle of Christianity, arguing, "What have I done to merit sorrow or suffering?" Rather should he learn the lesson which James must have learned before he could write, "Brethren, count it all joy when ye fall into divers afflictions!"

While it can hardly be expected that we will rejoice as much in tribulation as in bliss, does it not appeal to you as true that to murmur or complain is either an evidence of unwillingness to pay the price of the wedding garment or a very poor conception of the gospel plan? When we make the decision to follow Christ, and covenant to do so, should we not carefully consider the pathway to be trodden? The way

he went was an upward path in the development of the principle of love until, since we have no record that he suffered physically, we understand the pain and sorrow he suffered were for the sins of the world, his love being so great that it caused him to weep over Jerusalem, and to sweat drops of blood, his intense grief culminating, as many believe, in his death on the cross.

While suffering like his may not be our "cup," it surely points us to the fact that in no other way but a great heart concern for the welfare of our fellow creatures lies true development, and in no other channel can we claim real discipleship nor expect to work out our salvation. Three of Christ's disciples on this continent reached a high plane of development in this principle of love, so that they "tarry and minister." Is it not possible for us? Can we hope to "pay the price" with only selfishness and self-interest in our hearts? No, we must acquire this love, this interest in our fellow men which makes their trials ours, their suffering ours, their struggles ours; thus it becomes possible for us to share the "cup" with Christ, to tread where he trod, to serve where he ministered. This development begins with our being "baptized with Christ" our regeneration, if you please; but we find the "path" leads upward through deeds befitting good Samaritans, teachers, shepherds, servants and masters, until that plane reached by Enoch and his city is attained, and can, having acquired the wedding garments and paid for it in full, both weep with the heavens and rejoice at the marriage of the Lamb!

A third scene of retribution for our earthly lives is set forth in Matthew 26: 31-46 and we wonder if the goats referred to could possibly be Saints of our day who may have done mighty works and yet lost the true spirit of unselfish service. Remember these were expecting a "well done" but is it possible they always kept this reward before them as an incentive for the lives they had to live to get the power to do these wonderful works of miracles, etc?

Saints, let's hide the future crown from view and establish the welfare of our brother as our real goal.

W. E. STOFF.

Feeding the Growing Child During the Second Year

(The first of a series of articles on the care of young children sent out by the Children's Bureau, United States Department of Labor, Washington.)

Much of the illness and suffering among babies commonly attributed to the "second summer" or to teething is actually due to errors in feeding. The baby's delicate digestive mechanism, accustomed to dealing only with milk, cannot all at once undertake the task of adjustment to a varied diet of solid foods, but must be strengthened by the gradual addition of new foods until the organs are trained to more complicated operations. The safe rule for feeding the baby is to add but one new food at a time to his dietary; to watch carefully the effect of each one and to withdraw it and return to the simpler diet at the first sign of trouble. These rules are particularly important in summer, when a baby is more readily upset.

The following list shows the day's meals for a baby in his second year:

- 7 a. m. Milk, zwieback, toast, or dried bread.
 - 9 a. m. Orange juice.
 - 10 a. m. Cereal, cup of milk.
 - 2 p. m. Broth, meat, vegetable, stale bread, baked apple.
 - 6 p. m. Cereal, milk, toast or bread.
 - 10 p. m. Milk (may be omitted).
- Milk.—At this time the baby should be taking about one

quart in twenty-four hours; part of this may be poured over the cereal.

Cereals.—Oatmeal should be cooked three hours, with a little salt in the water. It should be served without sugar, or with a very little only. The lighter cereals should be cooked at least an hour.

Breads.—Bread for young children must have been thoroughly baked and should be quite dry when used, that is at least two days old. Tender toast is made by cutting thin slices from such a loaf and allowing them to dry still more, then toasting them to a delicate brown over a quick fire. Toast thus made is crisp all the way through and may be used in many ways. Many children will like to eat it broken into bits in broth or milk. Hot breads and biscuits, griddle-cakes, and muffins are not suitable for young children.

Fruit.—The child may have a small portion of baked apple or prunes once a day in addition to his morning feeding of orange juice. The apple should be baked very tender, and all the skin, seeds, and hard parts should be removed. Prunes should be carefully washed, soaked all night, then cooked until very tender with very little sugar. A small portion of the strained pulp may be given instead of apple, and the juice may be used also.

Meat.—The child may have a tablespoonful of scraped meat, or a soft boiled or coddled egg once a day. Beef, broiled, boiled, or roasted, the tender part of a lamb chop, or the delicate meat of chicken or fish may be used. All meat should be scraped or minced very fine, as no child of this age can be trusted to chew it properly.

Vegetables.—A small portion of some properly cooked green vegetable like spinach or tender string beans may be given. Such vegetables should be fresh. They should be cooked, then drained and mashed or strained through a colander.

soon it will be well filled again by a large number already admitted.

We trust that friends of the home will continue their generous support and many new ones be enlisted in the good work. We acknowledge with gratitude the service of those who have worked for the home in Lamoni and elsewhere, and are glad to note the increasing number of Auxiliary societies, including Oriole circles, who are contributing money and other aid to the home. May the time be not far distant when its chief support shall come from the auxiliary.

The member of the board of trustees nominated by your body whose term expires this year is Sister L. L. Resseguie.

LUCY L. RESSEGUIE.
MINNIE B. NICHOLSON.
CALLIE B. STEBBINS.

FINANCIAL REPORT OF THE SUPERINTENDENT OF THE
ORIOLE WORK

Total receipts	\$341.97
Total paid out	\$319.24
	\$ 22.73
Due Woman's Auxilary on February 20, 1916	9.45
Balance on hand February 12th, 1917	\$ 13.28
Balance in Book Fund	\$ 19.86
Balance in Pin Fund	10.78
Balance in Bead Fund .....	.37

Audited and found correct and cash verified.

DELLA BRAIDWOOD,
ZAIDE M. RODGER,
LOUISE GEISCH,
Auditing Committee.

At the Convention

REPORT OF MEMBERS OF BOARD OF TRUSTEES FOR CHILDREN'S HOME

We, the members of the board of trustees for the Children's Home, nominated by the Woman's Auxiliary beg leave to report as follows:

We have acted with the other trustees in the transaction of all business coming before the board. In addition we have served upon various committees.

The clothing committee is composed of the three sisters, M. B. Nicholson, chairman, L. L. Resseguie, and C. B. Stebbins. The work of this committee includes the receiving and disinfecting of all clothing sent to the home, the care of goods in the storehouse, the purchase of new clothing when needed, and the preparation of work for societies in Lamoni who sew for the home. A large part of this latter work consists in the making over of clothing donated.

The education committee is composed of F. M. McDowell, Sister Resseguie and Sister Stebbins. The duties of this committee are to look after matters pertaining to the attendance and standing of the children at school, the building up of a library for the home and other matters affecting the intellectual development of the children.

For a time the committee known as the admission and dismission committee was discontinued and the work of admitting and sending out children was attended to by the entire board. Last fall a new committee was appointed for this purpose which is composed of Richard Lambert, Brother McDowell and Sister Stebbins.

Fewer children have been cared for at the home during the past winter than at any time since its opening, homes having been found for the majority of those who had entered. But

LETTER DEPARTMENT

War Views

Please allow me to express my views in regard to patriotism. I do not agree with our president in believing that we should be loyal, or patriotic, to the government in which we reside, regardless of whether that government is right or wrong. If our forefathers had remained loyal to England, had been believers in patriotism as represented to us to-day, we would never have become a free and independent Nation. We should be loyal to the principles of liberty, but not to government arrayed against liberty.

Of course if we were absolutely forced to fight in support of such a government, then I believe the Lord would not hold us responsible, but would hold that government responsible.

Some of our people quote the Doctrine and Covenants where it says: "He that keepeth the law of God hath no need to break the laws of the land," in support of the principles of loyalty to our Government, right or wrong.

Now Daniel broke certain laws as to whom he should worship. Our parents broke the laws of the king of England; both received the sanction of God in so doing. So breaking the laws of the land must evidently mean laws of the people, not laws of kings such as Nebuchadnezzar, the Kaiser, king of England; neither a corrupt Senate, that has passed laws in regard to this draft and sending our State troops to Europe, which are unconstitutional, hence a violation of the laws of our land.

Now if we abide by the Constitution, or law of the land, we cannot sanction some other laws that have been passed from time to time.

So I believe we as a people should heed the word of God in the Doctrine and Covenants, where we are commanded to denounce war, unless that war is in self-defense. We are told in Doctrine and Covenants to hoist the white flag twice, then if our enemies will fight us anyway we are permitted to defend ourselves, but not until we have done all within our power to avoid war. Are we permitted to participate in war? Doing all within our power would mean of course without surrendering our liberty, etc.

One brother writing in the *Unity* says: "We think we can see by an eye of faith, that our liberties are in danger." He quotes Nephi in the Book of Mormon, where the Nephites were commanded to defend themselves. I ask, have we been commanded by the Lord to defend ourselves against Germany? When we only imagine we are in danger by an eye of faith. Now we may be justified in entering this war. I am frank to admit that I do not know. But one thing I am certain of is, the Lord will not hallow or sanctify our service because we fight through patriotism if we are in the wrong.

KNOBNOSTER, MISSOURI.

L. R. SNOW.

Southern California

A very happy lot of young people began gathering at Convention Park, Hermosa Beach, about eighteen miles from Los Angeles, California, Thursday, August 2, in preparation for the district conventions of the Religio and Sunday school, and the conference, which are held semiannually. As early as some of us reached the ground we found others had preceded us, looking after our welfare, in getting the camp in order. Among those who were conspicuous in this direction was Brother J. W. Rushton, whom we first saw with a big ten-pound sledge, driving tent pins; G. E. Harrington, setting up tents, with others whom we do not now recall all working under the direction of Brother Peter Kaufmann, who is always on deck when there is good hard work to be done. His earnest zeal, good nature, and fitness otherwise made him the choice of his fellow workers in the Sunday school for district superintendent when the convention got under way.

On other parts of the ground we found Brother N. Carmichael, Nelson Van Fleet and C. M. Slater getting the seats arranged in the big audience tent, and by night of that day all was ready for the opening session of the Religio, which was held at ten o'clock Friday morning, August 3. Reports were encouraging except on normal work, which needs to be revived. Brother Balchen being unable to serve further as president, Brother Gimlet of Los Angeles was chosen to succeed him.

The Sunday school convention met at 2 p. m. The work of this department has been actively pushed, and reports were satisfactory.

Saturday morning at ten o'clock the conference sessions began. Reports showed progress, and the outlook for the future hopeful. The officials of the district were sustained for the ensuing six months. Another session was held Monday afternoon. At the close of the business session Saturday evening the reunion for 1917 was formally launched, the conference officers being placed in charge. A very enjoyable and profitable time was had in the days that followed to the end of the reunion.

A request was made by the young people for a prayer meeting to be held Sunday morning at six o'clock, which was readily granted and Brother T. W. Williams placed in charge. Twenty-five were present, and there were twenty-five testimonies, the Holy Spirit being present in a very marked degree, making it an inspiring experience which all who were present greatly enjoyed. Family prayer followed this meet-

ing, the Saints gathering there at 6.45. A hymn, scripture reading and prayer by the one in charge of the gathering followed and was the order every morning during the reunion; it was a very consecrating opening for the day's services. At seven o'clock breakfast was served in the cafeteria, at eight the study hour with Brother Rushton teacher, Mark's child training as the textbook, was largely attended, and interesting discussions were held. At nine the prayer meeting, and at 10.45 preaching or auxiliary work, and from two to 3.30 auxiliary work in different departments usually occupied the afternoons. On Sunday morning at eight, prayer services, followed by the Sunday school services. Communion was observed the first Sunday morning.

The presence of Sisters Audentia Anderson, and Dora Glines, field worker for the auxiliary, added much to the pleasure and profit of the reunion, and their work was very helpful, Sister Anderson being "drafted" into service as chorister in addition to her auxiliary work. The "glad hand" was also extended to Sister Ruby Jackson-Hitch, of Saint Joseph, Missouri, especially by the "Missourians" present, of which there were several, and when later Brother and Sister Joseph Mather from Independence, came, we felt that the "Central State" was well represented.

Sunday afternoon Bishop's Agent R. T. Cooper had the hour and a half, and we were reminded of Joshua's spies when they came back from Canaan, when we saw him coming in the tent with his big account book, which required two men to handle it comfortably. A very interesting and instructive discourse followed, at the end of which Brother Cooper opened his question box which had been on the stand all week, and answered the queries propounded by various individuals.

Our Doctor William Gibson, now ninety-six years old, was on the ground for a few days, but he was not well, and went home after three or four days association with old friends. Sister Emma Burton was with us the whole time and is quite active, and in good health, which we were all glad to see. Dips in the ocean began at five in the morning and ended about sundown, Neptune seemed to resent the intrusion quite often and the way he tossed some of us about at times was laughable to those on shore, but the victims thought he might have been a bit more moderate. A very busy fish came in collision with Brother Harrington one morning, and as a consequence he was quite lame for a couple of days; no one knows how the fish felt.

Eight were baptized, one the wife of Brother Oliver C. White, son of Brother D. C. White of Lamoni. There was much rejoicing when she decided to come with us. A cousin of Brother G. H. Wixom, also decided to follow the Lord and was one of those baptized. Brother T. W. Williams was the administrator in all the baptisms. The ordination of Brother R. T. Cooper as high priest was attended to Sunday evening, Brothers Rushton, Harrington and Goodrich officiating.

The cafeteria under the management of Brother Backer of Los Angeles and his able assistants, was a decided success. Meals were well served, and the variety appetizing, at an average price throughout of twenty-two cents each. There were about 1,800 meals served. All together the reunion was a grand success, and we all look forward to the reunion of 1918 at the same place.

Our next conference and conventions will meet with the Santa Ana Saints.

The Saints were all pleased to have President Elbert A. Smith with them for a few days, and to hear his voice in testimony again. He is gaining, but less speedily than we all could wish. He said he would hail the day when he could get into the harness again. Sister Smith was not able to come, but we learn is convalescing favorably, and it is hoped she will soon be active again. The absence of Brother N. T.

Chapman and family was much regretted, he having been called to Iowa on account of the illness and death of his mother. He is a very efficient and much esteemed worker in this district.

W. H. GARRETT.

LONG BEACH, CALIFORNIA, 1061 Esperanza Avenue.

Independence Stake

Our brethren Paul Tower and Eugene Closson who have been appointed to positions in the ambulance corps enjoyed a fine reception at the residence of Brother and Sister Brocaw, on July 31.

The classes engaged in educational studies will resume their studies the latter part of September.

The services are well attended, and the Woman's Auxiliary and problems meetings which have been held were of an unusually instructive character.

The people from here were compelled to reach their places of employment in Kansas City by auto service during the strike, but since the street car company and the men have made an agreement service has been resumed.

At the recent meeting on the temple lot, Brother W. W. Smith, though saddened because of the affliction of his little son, spoke consoling words to the two thousand present on the subject, "I am the resurrection and the life," and in the deep shadows of twilight among the leafy trees and in the fading yet golden glow of the setting sun, our beloved brother expatiated on the glorious career of Christ. It was an impressive sermon and at the close the Saints sang together in thanksgiving.

ABBIE A. HORTON.

From Here and There

Elder Samuel Twombly recently visited Topeka, Kansas, a correspondent there tells us. An added interest is shown in the midweek prayer service in attendance and spirituality.

Elder A. C. Barmore tells us he is having good attendance at his meetings at Richmond, Oregon. It is the first time our faith has been presented there. The people are very friendly.

Any of our lads in the Navy and on shipboard are asked to correspond with Brother Bernard Holland, on the *South Carolina*. Address him in care of the Postmaster, New York City.

Anonymous letters are surely most exasperating. We blame the people for sending them in and they blame us for not printing what is sent nor writing about the matter, but we refuse to print letters which are not signed, or at least an indication given as to whom they are from.

The youngest son of Brother and Sister Walter W. Smith of Independence fell ill on the 8th and is still in bed. Physicians have pronounced it infantile paralysis and they are now in quarantine. He is not suffering a great deal and although one leg cannot be moved, it is believed its action may be restored. Administrations have been comforting. They have much faith, yet ask the prayers of the Saints in their behalf.

Brother J. L. Winter, of Kansas City, Kansas, said he could dispose of considerable church literature, and we put in a request in these columns to get him some. He now writes he will have to hire a storeroom to take care of what he has already received. He has over fifteen hundred papers, pamphlets, and tracts. He has sent out over two hundred and will dispose of the rest, but he says please don't send any more.

The Sunday school at Burlington, North Dakota, recently held a pleasant and profitable open-air meeting in the grove on the farm of Brother and Sister M. D. Graham. About two hundred were in attendance. The North Prairie school at this place has an enrollment of fifty-six, only nine of them being Latter Day Saints. The speakers were Elders William Sparling and Warren McElwain. Elder William Shakespeare was in charge of the singing. The very fine program reflected much credit on the teachers who had charge of the preparation. Three were baptized. The usual picnic dinner was a much appreciated feature. Lansford, Logan, and Minot were represented.

AMHERST, NOVA SCOTIA, August 13, 1917.

Editors Herald: Nearly two years have elapsed since I have contributed to your columns, and not wanting to play the parasite any longer, will make a contribution. Have been hoping others may report our work at Jonesport, but like other places, the good Saints there are of the extremely willing kind—willing to have the preacher toot his own horn and then tell about it. However, we love the Jonesporters just the same, and my four years association with them has been fraught with many rich and profitable experiences.

Going back to the opening of our new church in June, 1916, will say it was a grand affair. With remarkable energy and willing service they completed one of the finest churches we have in the East, most beautifully decorated by an expert along his line. The building will accommodate about five hundred, and many times since we have had it filled to its capacity. It is seated with beautiful hardwood pews, costing full value twelve hundred dollars, but through C. M. Rogers, leading merchant of Bangor, great friend of the church, got them at considerable less. He also saved us several hundred dollars on the heating system. And with such handy men as Brother Louis Hinkley, W. C. Smith, Newman Wilson and Sherman Woodward the installing of them did not cost much.

The town band furnished some good music, also the choir under the energetic leadership of our leader, Herbert Rogers. The writer had the privilege of preaching the first sermon. Brother I. M. Smith offered the consecration prayer, which will never be forgotten by those who heard. The building and furnishings at prevailing prices would cost ten thousand dollars, and we owe less than one thousand dollars, most of it met by the sisters who take advantage of every opportunity. We celebrated the Fourth of July, and served dinner and supper in the commodious basement. The last two Fourths cleared about four hundred dollars. The men's Bible class have contributed substantially. At a supper and can opening we cleared two hundred dollars. The children, not the least among us, by sales of candy, etc., purchased a most handsome pulpit set costing two hundred and forty dollars. They are now raising money for a fine piano placed in the vestry last fall. Sister Sophia Dobbins has them in charge and they love to work for her. So by coordinating all the forces of a branch, wonders can be worked. Not least among our busy workers is Sister Eliza Walker, who has seen the branch raise from a few struggling sisters to a branch of about three hundred members. She is well known to the old elders. Her earnest testimony is an inspiration to all of us.

Jonesport opened a beautiful library in the center of town. An ornament it is indeed. I made the opening and closing prayer and delivered an address. We have eleven volumes of our church books gracing its shelves. I also made the dedicatory prayer.

Our preachers are in demand in this place and vicinity on all public occasions. It fell to my lot to deliver a memorial

address Decoration Day; also to make the address at the flag raising the Fourth of July. A beautiful ceremony indeed. It was in charge of the Congregational minister, Reverend Ward. About two thousand attended.

For the first time the baccalaureate services were held in our church building by vote of the graduating class. A special musical program was arranged and from all accounts the preacher made a "hit." The most prominent people of the place were in attendance.

I have been vice president of the parent-teacher association, an organization which every community should have. It has done much good for us. I believe it has been the principal element in getting Jonesport a new high school building. By my connection with this association it has placed me next to the best people of the place. We had the last meeting in our church and a very pleasant time was had.

Brother U. W. Greene was with us in March for two weeks. He gave us three or four lectures from his slides. Good interest was manifested all through. The big church was filled to its capacity. Eight were baptized, among them my eldest son. Brother Greene was with us again in June a few days and baptized one.

According to the postconference appointment I came to Nova Scotia on July 14. I attended their conference at River Phillip. Held a few meetings and from there went to Williamsdale. Preached ten times there. About all that remains of the branch there is Brother and Sister Leander Johnson. We have a beautiful little chapel there, but not used very much. It is sad to see a Latter Day Saint church where once a happy group of Saints met, and where God's Spirit once loved to linger, now still and silent.

From there I went to South Rawdon and held ten preaching services and one sacrament meeting. Only six Saints there, but they are true and faithful. When an elder leaves them they do more than give you a glad but empty hand and say success to you. They have something there to help make the work a success. I truly appreciate their generosity. It proved their appreciation of our work as well as the relief it gave the preacher. While there I baptized Mr. Walter Hawley, a fine man, who studied this work for a long time. It was this house, then his father's, where Brother Burton opened up the work in Nova Scotia nearly thirty-five years ago. Seed sown then is still bearing fruit. Walter has a great support in Mattie, his devoted wife. I made me a home with Brother William Wood and wife, who treated me very kindly.

This is a hard field to interest people in the gospel. They seem to be thoroughly asleep in spiritual things. The Devil has surely lulled them to sleep in carnal security. I recommend the sending of Brother E. E. Long back here again. I presume he has recovered from his homesickness by this time.

I am here holding tent meetings to small but interested congregations. A heavy windstorm just before meeting Friday evening blew the tent down. The power of the prince of the air seems to be against us. Brother Boyd Johnson is standing by us nobly. He with his good wife are surely doing their part in trying to get the message before their neighbors. A few more like them in old Nova Scotia would be a great thing for the work.

We expect to close here next week and return to Jonesport. Back up and return the family westward. Wife has been unable to stand the heavy fogs along the coast of Maine.

During my absence Brother J. F. Sheehy has been holding down the pulpit and from all reports will soon be able to take care of a man's job.

I intended to close tent meetings last night, but interest seemed so good we will hold a few nights longer.

I am encouraged over the industrial advancement Zion is making. Long years of theory have at last turned to lines of practice. Surely we are nearing the time indicated in the Doctrine and Covenants: "He who will not take up his sword against his neighbor must flee to Zion for safety." Better to go prepared than by flight.

Yours in the conflict,

F. J. EBELING.

SALEM, MISSOURI, August 13, 1917.

Editors Herald: I want to write a few lines to let your readers know of the good services of Brother Henry Sparling. He came here last month and his were the first true gospel sermons the people here ever heard. A great many seemed interested and want to hear more.

There has been some talk that we were just Utah people, but that we denied it merely to deceive the people. Brother Sparling preached eighteen sermons, with a good audience each time, considering that it rained several times. There are some I think will be ready for baptism when they hear a little more.

When I read last week's HERALD I was glad to see that some of the sisters think as Saints we should dress plainer and sacrifice a great deal of pride for the good of the work. I have been told that in some of the large branches the Saints were almost like the people of the world in pride and indifference to the poorer Saints. As individuals we should guard against such and consecrate our surplus to the church. Not all we can spare over the millions, but all over our just needs. If we could all do this we would not need to worry about the church debt; it would take care of itself.

I so often think of Brother Hubert Case and family and A. M. Chase and family, in fact all of the Saints that I have known. I would love to see them again. I ask an interest in the prayers of all the Saints that I may have strength to do the things that are pleasing to our heavenly Father.

Your sister,

MRS. G. M. ROUTH.

MUNSON, FLORIDA, August 14, 1917.

Editors Herald: The HERALD comes regularly and is too good to do without. For instance in the issue of August 8, Sister Effie J. Denton seems to favor the moral and purity side to the detriment of the temporal side, and Brother Charles A. Parkin so beautifully sets forth both the idea of being pure, and paying tithes also. How broad and grand are the opportunities for the Saints to exemplify their faith by living pure and clean lives, being good, and kind to all, assisting the poor, and then not forgetting to do all they can to clear the church debt, pay tithing, make consecrations over and above these tithes, and stand ready to give all when the proper times arrive.

We are isolated from our church here at Munson, and have ample opportunity to see many of the mistakes of our Protestant friends. In their preaching they carry us back to the old scenes at Jerusalem, and rehearse the crucifixion. They tell us that any church will do if we are pure and good at heart. They claim no especial merit for any of the principles of the doctrine of Christ, not even baptism. They teach that the world is going on in its present state for thousands of years, and never dwell upon the second coming of Christ. The fact is they have crucified Christ, and resurrected him, but they are not willing for him to come back. They claim to have the Holy Ghost while they do not claim to have any of the signs that were to follow.

There is an enthusiasm born of a conviction of right that is too often taken for the Holy Ghost. To illustrate: Two laborers are paid off at the same counter. One receives a genuine bill, the other a counterfeit. They trudge on toward their homes, each thinking of the good things his money will buy for his family. Both are happy, both are enthusiastic. When they arrive at the store, buy their goods and produce their bills to pay for them, the counterfeit bill is detected and condemned. Thus will all counterfeit religions be condemned at the judgment bar of God in the last and great day.

Brethren, the last scenes are being played. Each actor is doing his part. Let us, as the citizens of the kingdom of God, cease to love our money so well that we can't pay the Lord his part.

On the night of the first visit the angel made to Joseph Smith, he told him that in this generation peace would be taken from the earth, or words to that effect, and in the first revelation in Doctrine and Covenants we are told the same thing.

In section one, we are told the Lord is angry with the people, and that his sword would soon fall upon the inhabitants of the world.

In section four, we are told again the Lord is angry with the people, and he would send forth a desolating scourge among them. This might be the scourge of war. Remember faith and works are what is required of us. Who among the world believe? None. Who among the Latter Day Saints believe strong enough to do their whole duty and be saved? Let us see.

Your colaborer,

S. D. ALLEN.

FREMONT, NEBRASKA, August 15, 1917.

Editors Herald: I have lived in Fremont since I became a member of the church, baptized November 2, 1909, and have been isolated until last February, when we found a few Saints located here and after getting a few more members interested, organized a Sunday school. On April 29, Brother W. E. Stoff, district superintendent, came up from Omaha and instructed us in the work, but on account of the death of Brother James Simpson, who was buried on May 6 we did not hold Sunday school until the 13th and had twenty-seven in attendance, but have increased in number to fifty-four since that time.

Our meetings are held in Hub Hall, 332 North Main Street, at 2.30 p. m., preaching at 3.30 p. m., and have had Brother Hubert Case, J. M. Baker, Roy Parker, Carl T. Self, W. E. Stoff, M. A. Peterson and J. S. McDonald preach for us while others from Omaha have assisted and Brother Roland Scott, Sister Kelley and others have assisted us with splendid solo and quartet singing.

On July 7, Sister James C. Johnson, who has been a co-worker with us from the beginning, called us by phone, stating that Jennie Dvorak, her niece from Herrick, South Dakota, who was visiting with her at that time wanted to be baptized. So we on the following day arranged after preaching services to go to the Platte River, one and a half miles from town and baptize. When all was in readiness we found there were six that were ready for baptism.

We had arranged earlier in the day with Brother Carl Self, district president of our Northeastern Nebraska District, to come up from Omaha to confirm (as we hold only the lesser priesthood), and through a misunderstanding he came to the hall and waited how patiently you will have to ask Carl himself, until 6.30 p. m., when we got back from the river and got in touch with him, informing him where he could find the candidates as it was time for us to take up our daily vocation and he confirmed and left on the 8.20 p. m. train for Omaha.

On August 1 we held a Sunday school picnic at Riverside Park and there were fifty-six of us boys and girls there and we had some picnic too, and at the conclusion we led four more precious souls into the waters of baptism. Brethren Carl T. Self and W. E. Stoff came up from Omaha and confirmed. Since then we have baptized four. So the work goes on here, and there are others to follow. We ask that the Saints breathe a prayer that God may continue to bless with his Spirit till all of our one hundred and six chairs in the excellent hall we have are filled. Yours in gospel bonds,
251 Platte Avenue. OTIS GARDNER.

DELAVAN LAKE, WISCONSIN, August 18, 1917.

Editors Herald: Please accept of my heartfelt thanks for the articles that are being published in the church papers, by I. N. White, in *Unity*, and by Brother Burgess in the *HERALD*, and now, not least but last, in the *Ensign* by Brother McKim, in the issue for August 16. We need more of them on this war question.

If our people don't know where this church stands on this war question, let them learn, not single out our noble President F. M. Smith and say he believes in war. It has made my heart ache to hear it. It is bad enough to find fault with the president of our country. But when those that should be children of the light, woefully misrepresent the president of our church they surely must be in the dark.

It was a grand article a few weeks back by Brother Koehler, in the *Ensign* on "Loyalty." May we as Saints show it in our lives, and to our country. We feel to praise God for such a man as we have at the head of the church. And when this frightful war is over, maybe some of the critics in reading the history of the barbarous things committed by the German autocracy, backed by Prussianism, will get their eyes opened and praise the president of our Nation, and repent and apologize to the president of the church. God speed the day.

Sincerely your brother for justice, rights and freedom,

F. M. BALL.

GULLIVER, MICHIGAN, August 20, 1917.

Editors Herald: We are the only branch in northern Michigan, and have a membership of seventy. Of these, twenty-seven are living close enough to attend the meetings, while the others are isolated in different places in this north country.

Our branch president is Elder Matthew Brearley. We hold Sunday school, Sunday prayer service, preaching Sunday evenings, and Religio on Friday evenings. We meet in a little hall as we have not felt able to build a church building.

Sister Brearley was the first Saint here, but in twenty years the work has been built up. Her husband, Brother Matthew Brearley, followed through her sincerity and the efforts of some of the elders, and some others joined also at that time. A union Sunday school was organized and later when Brother Byrne S. Lambkin was here with his family the branch was organized and the Sunday school put under our own officers.

J. J. Cornish and others have visited us and we have seen the work advance steadily, giving us hope for the future. We are seeking to spread the gospel among our neighbors and desire that we may have God's help. Our branch is isolated from others but we send one or more delegates each year to the district conference and so keep in touch with the rest. Some of our district missionaries visit us each year. Our love is for the good of this work.

Your brother in bonds,

HARVEY VAN DUSEN.

Decision is the dash that makes Jack master of one trade.

NOTES AND COMMENTS

(Continued from page 820.)

port, Corea, Little Deer Isle, Mountainville, and Stonington. He has been well received and is much encouraged with the outlook. He will visit Wheeling, West Virginia, and Fayette City, Pennsylvania, where he may dedicate church edifices. It is expected he will return to Independence about September 11.

On Their Way to the Islands

Brother Robert T. Brown and wife, of Merlin, Ontario, stopped a few days at the Lamoni Stake reunion, on their way to Papeete, Tahiti, headquarters of the South Sea Island Mission, in which mission they will labor. We are sure the American missionaries and their wives will heartily welcome them and that the native Saints will be well pleased with these young soldiers in the cause of Christ. It is an important mission and those laboring in it have been highly blessed of the Lord, yet it takes considerable sacrifice to accept a mission to a foreign land for three or four years, possibly longer. May God bless them as he has others who have thus gone.

September "Autumn Leaves"

Every young person should read the *Autumn Leaves*. In addition to the Young Women's and Sunday School Departments and the Religio's Arena, an excellent article on "the violin," with a brief history of the great violin makers appears in the September *Leaves*. This is probably the beginning of articles of special interest to our musicians. In this issue appears the first prize story, "A test of mettle"; a short life story—"Defending the cause"; "How editors write," as a feature of the Periscope, but it is only one feature of that vital department. The "Sailing of the *Mau*i" gives a brief word picture of the great steamer leaving Hawaii, while many other good things are scattered through its forty-eight closely printed pages, including an editorial by Elbert A. Smith.

Chief Three Fingers Passes

On August 12 a highly respected brother passed to his reward, Chief Three Fingers, of the Cheyenne tribe, who resided near Kingfisher, Oklahoma. He was baptized by Elder Hubert Case at the same time as Leonard Tyler. Both have now passed away. He was ordained an elder and was a noble man, characterized by Brother Case as "of the mild, kind, loving type, a rare specimen of the older men of the blanket Indians." He, with Philip Cook, Leah Cook, and Lulu Bear Shield, were in attendance at the General Conference at Lamoni in 1913. The Oklahoma City *Times* speaks of him very highly,

saying that he always figured in the affairs of government between the United States and his tribe, always trying to lead his people in the way of peace and business pursuits. They say he was reputed to be one of the wealthiest Indians of the tribe. The funeral sermon was preached by Philip Cook, one of his tribesmen, and he asks the prayers of the Saints for the wife of the departed brother.

MISCELLANEOUS DEPARTMENT

Conference Notices

Portland, at Portland, Oregon, Saints' church September 14, J. W. Rushton of Quorum of Twelve expected and will likely hold services over Sunday. Saints earnestly requested to attend. Priesthood please have reports ready. C. E. Jones, president; R. E. Chapman, secretary.

Convention Notices

Eastern Colorado Religio at Wray, August 30 and 31. Literary program Thursday evening, prayer service and business session Friday morning. Blanche Sampson, secretary, 321 East Eleventh Street, Denver, Colorado.

New York Sunday school and Religio at Buffalo, September 8 and 9. First session 2.30 on 8th. Election of officers and other business at this session. Entertainment Saturday evening. Institute work Sunday in charge of district officers. Have all reports in the hands of district secretaries by that date. Agnes Batchelor, Religio secretary, 703 Northumberland Avenue, Buffalo; William Westfield, Sunday school secretary, 1558 Willow Avenue, Niagara Falls, New York.

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THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Time wasted is existence—used is life.—Young.

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Western Nebraska Sunday school and Religio at North Platte in city park during reunion September 15 to 24. I desire very much to hear from all scattered Saints and friends in district. I am trying to visit all and get all interested in studying the word of God as well as enlisting as workers to warn our neighbors. Lillie M. Richards, 1123 West Sixth Street, North Platte, Nebraska, president Religio and organizer of gospel literature boards and normal classes.

Four-Day Meetings

Those attending the four-day meetings at Wellston,

Ohio, September 20-23, who desire to be met at trains, will please notify the undersigned of the day of arrival and the different roads by which they expect to come. G. W. Stephens, W. E. Moler, Earl Bert, committee.

Two-Day Meetings

At Burdickville, Michigan, September 8 and 9; Joyfield, September 15 and 16; Marion, September 22 and 23, and a one-day meeting at Inland, September 30. District conference at South Boardman, October 27 and 28. H. A. Doty, district secretary.

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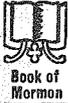
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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



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



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



Volume 64

Lamoni, Iowa, September 5, 1917

Number 36

EDITORIAL

PROPHECY AND LEARNING

If Joseph Smith the Martyr accomplished any great work in his illiteracy, how did he educate himself, and to what extent? If what he did for the Lord was done wholly by the Lord's direction, compare his ability and education to the education of his grandson, Frederick M. Smith. "Our position as a church on education has been criticized by a minister of the so-called Church of Christ (non-progressive wing) because he says that we claim Joseph Smith received the visitation of angels, organized the church, and then appears an article in the HERALD by William Lewis in favor of education."

The answer to this should not be difficult to those who want to see. Joseph Smith was an unlearned boy when first the angel appeared to him. It has been declared, as we understand it, that he should be unlearned (Isaiah 29: 22).

The Lord has in the past used many educated or learned men; Moses, Joseph and Paul among others. Enoch is reported in some traditions to have been a great teacher of his day. Abraham has a similar reputation, even outside the biblical record. He had the means and time for research and thought. Yet the Lord has also called at times the unlearned and weak things of the earth.

Whether a man is learned or unlearned, what he does for the Lord must be done wholly at the Lord's direction. This does not mean that he goes into a trance and knows not what happens. It does mean that holy men of God speak as they are moved upon by the Spirit of God. (2 Peter 1: 21.) The Spirit of God inspires a man to do the work. It does not destroy or remove his understanding. The workings of the Spirit of God make for better preparation through study and also through prayer.

Even the fishermen called of Jesus became sufficiently learned, not only to preach and teach, but also to write and hand down to us such works as

the gospel and epistle of John, the epistles of Peter, James and Jude. The Spirit of God enlightens the mind and encourages a man to study and to seek to understand the things of God with the intelligence God has given, and also by His Holy Spirit.

So as with others, with Joseph Smith the effect was that it caused him to study. We know that very early in the history of the church he established schools; among others, the school of the elders, and that he himself studied Hebrew including grammar and rhetoric, and doubtless such other studies as time would permit.

We do not claim ignorance as a prerequisite to divine inspiration. We do claim that a man must be humble, full of love and willing to assist.

We are not advised fully how far the education of Joseph Smith proceeded. From his writings we have every reason to believe that he became not only versed in the common branches, including rhetoric, but that he also studied Hebrew and all other subjects so far as time and strength permitted. He was thirty-eight years and five months old at the time of his decease. He had been for fourteen years at the head of the church. He had opportunity, and doubtless had utilized it for careful reading.

As we have indicated in the above, college work is not a prerequisite for service in the kingdom of God. A man may be learned in the knowledge of humanity, or he may be unlearned and still assist. President Frederick M. Smith has taken three college degrees. That fact alone does not mean that he is a prophet of God, or especially qualified for that office. The inspiration of God must determine that question. Unless the Spirit of God directs him he will fail in that work.

But the fact remains that he is not trusting in the arm of flesh, nor in his own wisdom, but is earnestly seeking divine direction. Many, especially of the young men of the priesthood, are coming to realize this keenly. A recent instance was in the

meeting of the stake presidents and bishops at Independence on August 16.

On the other hand, his education does not prevent him, nor is it in any sense a detriment, but rather an advantage in his special work, conceding that he has and will have the inspiration of our heavenly Father. Since the Spirit teaches all men to study and to seek learning by faith and by study, as well as by prayer, a man should not be discredited because he has made an effort to develop the talents that our heavenly Father has given him for service. The fact that he has sought to develop his natural ability should be an advantage, when he is willing to consecrate that preparation to the service of God.

We do not claim that his grandfather, Joseph Smith, was continually inspired in all that he did and said. When the Spirit of God directed him he was a prophet of God. At other times, he was a man, though we believe a good moral man at all times. The Spirit of God does not direct a prophet in everything that he says and does, for a man may do much good of himself, and the purpose of the gospel is to develop humanity, that he may become like Him, our divine Master, Jesus Christ, the Son of God.

The article by William Lewis in the SAINTS' HERALD of January 17, 1917, accords with the above thought. He urges that our main reliance should not be placed upon education but upon inspiration, but yet appreciates the value of education. He states: "Paul knew there was danger in trusting too much in his own wisdom, notwithstanding he was highly educated." This is to repeat what has already been said. . . .

"All of the educated do not feel the need of inspiration nor seek for it, *but all inspired men reach out for education*, try to store the mind with knowledge, strive to become efficient in the service of the Master." S. A. B.

Christianity professes to hold the clew to all other religions, because it sets forth, not as symbol, but as the ultimate personal reality, one who is the Desire of all nations.—W. E. Orchard, D. D., in the Outlook for Religion.

Everybody ought to own books. A house without books has been well called a literary Sahara; and how many of them there are! We are a "reading people"; but nothing is easier to find than homes in which the furniture, the pictures, the ornaments—everything, is an object of greater care and expense than the library. Is it any wonder that their inmates, whatever their so-called wealth or comfort, are intellectual starvelings?—The Choice of Books.

SPIRITUAL MANIFESTATIONS

We have received a letter or two and have heard some comment to the effect that spiritual manifestations are not acceptable by the church publications. Some are even frank enough to infer that education and the mental aspect are in danger of being exalted over the spiritual. This is indeed unfortunate, for the inspiration of the Spirit of God must be primary in our work.

As we have already suggested, a man may have much schooling, he may have little schooling, but he must be inspired of God if he is to work successfully for God. A man may possess little in means, or much in means, he may have received honors as men esteem honor, or may be unknown to fame; but he must be humble and full of love, else he cannot assist in this work. If fame, success, schooling, or preparation in any form cause him to lose the common touch, sympathy with humanity, or cause him to think more of himself than he ought, or to depend on education or training and not on God, then the loss is his, and it may be also the loss is a serious one to the church.

We must recognize clearly the workings of the Spirit of God, the spiritual gifts which are so plainly set forth in the law. The gift of wisdom, of knowledge, faith, the gift of healing, miracles, prophecies, tongues and the interpretation of tongues, and the discernment of spirits have been set in the church for a purpose. We do not question a manifestation on the basis of grammar, punctuation or spelling, nor on the basis of how well or poorly a man may be known to the church, except that we must recognize that those who are well known and occupy positions of importance in the priesthood of God not only carry more influence, but are of more interest to our readers.

Also, we must clearly recognize that there is a definite channel through which revelations to govern the church must come. And when these revelations come through the one whom God has appointed, it must pass, one by one, the quorums of the church, be tested by the word of God in humble prayer, and not having struck a snag in any quorum, is then presented to the whole church for our acceptance in General Conference. Other men may have the inspiration of our heavenly Father. Other minds may be enlightened according to their several offices and callings, concerning the work resting upon them before the church. But this is not a revelation to the church nor should it be placed with the other revelations which have been accepted by the church.

In directing the work in branch or district the word of the Lord should come through the recog-

nized presiding officer. (Doctrine and Covenants 125: 14.) The branch and district should keep this fact in mind. Prophecies may come through others. The call and direction of the work of the church in that locality rests with those who have been appointed in stake, district or branch. When it is presented by them we have the right to accept or reject, to test it by the word of God as we have in revelations given to the whole church.

The consideration of history, as well as the word of God, shows plainly that there are fictitious gifts. For this reason it belongs to the presiding elder, those whom God has chosen, to have the discerning of spirits. (Doctrine and Covenants 50: 7; 41: 7.) So-called prophecies have been given time and time again, often by some member, which plainly contradicted the word of God, and hence can hardly be considered to be inspired by the Spirit of God.

Manifestations have been given, as we recall in one instance, where a sister was speaking in prayer meeting and said how much she loved this work, more than her children, more than her husband, more than life itself, and continued in that strain for ten minutes. The meeting was adjourned immediately, the teacher approached her very gently and asked when it would be convenient for her to meet with him and a certain sister, and at once she flared up: "You can cut me off from the church. I won't speak to her. Cut me off from the church if you want to, but I won't have anything to do with her."

She actually proceeded to prefer charges before the president of the branch against the teacher because he had dared to ask her to speak to Sister _____. The president of the branch very kindly inquired as to the manner of the request, and when he had cleared it down to the fact that she had no objection to the teacher except the mere fact that she was asked to see and talk to the sister, he informed her that it was done at his request. It is a little difficult to think that she was speaking by the Spirit just ten minutes before she so contrarily refused. As to the message she submitted, it must stand or fall for itself.

We have known of speaking in tongues which were plainly fictitious, though of this we are glad to say we cannot recall any instance at present where this has been done by a member of our church. The Spirit of God works for enlightenment and future understanding. When a man writes that the Spirit is upon him and delivers a high-sounding message to the church which contradicts the Bible, the Book of Mormon and Doctrine and Covenants, and common sense, he may be possessed of some spirit, but it can hardly be the Spirit of God.

Mistakes have been made in the administration

to the sick, in unwarranted prophecy over them. (Doctrine and Covenants 125: 15.) Mistakes have been made by elders talking afterwards in a way to increase rather than decrease the complaint. For instance, we once went to administer with an elder. The Spirit of God was there in power. The man was very seriously ill, but the elder sat down and for nearly an hour told him of other people who were sick just like he was, and practically every one ended up with, "He died," or "she died."

Dreams are sometimes sent in with the request for interpretation. All too often dreams are merely the expression of individual experiences, and may be explained by the ambitions, hopes and actions of the dreamer. Some students claim "tell me what a man dreams and what he laughs at and I will tell you what he is." Many dreams as given fall within the above class, and so clearly have a purely human interpretation.

We know that some of our men have received so many letters of such dreams that they have a distaste for all dreams. We do not, however, take that position. There are dreams and visions which come from our heavenly Father, and we would not shut out anyone from any means of communication. But W. W. Blair called attention to advice ascribed to Joseph Smith the Martyr, "When you see a vision, pray for the interpretation; if you get not this, shut it up. There must be certainty in this matter."

It is, it is true, necessary that the editors possess some degree at least of the Spirit of discernment, and we believe they do. As a general rule we are open to present personal experiences as such, unless they are palpably incorrect. When we present a prophecy it must be remembered that it has not passed the test required of revelations to the church. This is one reason why comparatively few have been printed, lest there be misunderstanding. We firmly believe that the Spirit of God has spoken through other men than the prophet and in general matters, but they cannot be considered equally binding on the church.

The time is coming for a great endowment of the Spirit, when the sons and daughters shall prophecy, the old men dream dreams, and the young men see visions. It is right that this should be so. It is right that we should have the benefit of one another's experiences by way of testimony. It is right that we should also have regard for the way of the Lord, and recognize the channels that he has appointed for his law to govern this church. The Lord has provided that revelations to the church shall be protected from error. We do not want to be unduly upset concerning every voice that speaks. The way of the law is clear. We should have respect for the

experiences one of another, and right experiences confirm us.

We have been permitted from time to time to examine various documents presented as a direction to the church from members within and without the church, but with certain exceptions these documents have shown on their face clearly that their source is not from above. Were it otherwise, they would have been printed in several instances. One instance occurring many years ago comes to my mind.

A document was presented and read to some of the leading men of the church for the benefit and direction of the church. As near as we can remember it now (it was repeated to us at second hand) it ran something like this: "Son of man, what seest thou? *Wheels*, wheels, wheels, wheels, wheels. Round wheels, square wheels, flat wheels, wheels, wheels, wheels, wheels. Son of man, what seeest thou? *Wheels*, wheels, wheels, wheels, wheels. Straight wheels, crooked wheels, wagon wheels, buggy wheels, watch wheels, wheels, wheels, wheels, wheels. Son of man, what seeest thou? *Wheels*, wheels, wheels, wheels, wheels. Red wheels, blue wheels, pink wheels, yellow wheels, white wheels, black wheels, green wheels, wheels, wheels, wheels, wheels. Son of Man, what seeest thou? *Wheels*, wheels, wheels, wheels, wheels. Wheels under wheels, wheels over wheels, wheels around wheels, wheels, wheels, wheels, wheels. Son of man, what seeest thou? *Wheels*, wheels, wheels, wheels, wheels, wheels within wheels, wheels within wheels, within wheels, wheels within wheels within wheels within wheels, wheels, wheels, wheels, wheels."

And so it continued, but it was never completed, as there were too many wheels for him to manage. But what does it mean?

The splendid experiences that the church is enjoying, has enjoyed and will enjoy, is of interest to many. We rejoice exceedingly that from east and west, from north and south, as well as in the central stakes, we hear continued reports of the outpouring of the Spirit of God, and of the manifestations of the gifts of the Spirit in prophecy, in tongue, in vision, in dreams, and in the healing of the sick. We rejoice greatly in this, and are pleased not only to hear of others, but to make it known to our brethren, the readers of the HERALD. We can assure you of careful consideration.

But there are certain fundamental principles which everyone of us may apply. Does it edify? Have I the interpretation? Is it of general interest? Is it consistent with the word of God in the Bible and the other books that we have, written under divine direction? Is it within the realm of my jurisdiction? There is considerable overlap in our work. An apostle, a seventy, a high priest has a

right for divine direction in his special work. If it be a warning to the church, or part of it, we should see that it reaches the proper place before printing. Warnings given in Maine for the church at Lamoni need not to be published in either the HERALD or *Ensign*. If at all, they belong to that branch. If it is a criticism on either the general church or of a part of the church we should be very sure our facts are correct.

But let us move forward earnestly, faithfully and humbly, seeking divine direction, and when we receive it, so far as wise, communicate to our brethren,
S. A. B.

THE BOONE REUNION

The Associate Editor was invited to accompany his wife to the reunion of the Des Moines District at Boone, Iowa. Under the energetic leadership of Elder O. Salisbury, district president, a very successful gathering was held, including some fifty-five tents on the grounds.

The district had the use of the large, new steel pavilion with a seating capacity of close to fifteen hundred. The mornings from seven a. m. to noon were given to services, the afternoon was devoted to recreation, except on Sundays.

The features of special interest were the lectures on philosophy, logic, ethics, sociology and chiropractic at seven a. m. The auxiliary hour, given to the Sunday school and Religio did not consider the usual topics of that work, but devoted their time to lectures on "public speaking" by Sister Charlotte Dryden of the State College at Ames; "nursing," by Sister Rodgers, head nurse at the Independence Sanitarium; "child study and training, and adolescence," by Sister Alice M. Burgess, instructor this year at Graceland College and supervisor of the young woman's department of the Woman's Auxiliary, and "music problems," by Arthur H. Mills, assistant national director.

The young women held a meeting each day at 1.30 to 2 p. m. Then at seven p. m. each evening street meetings were held simultaneously in East Boone and West Boone, the attendance running as high as one and two hundred.

But the best single service of the reunion was the young people's prayer service at 6.45 one morning some five miles from camp. The service lasted till 8.30 a. m., but even then was short and not a minute dragged. There was a spirit of unity, consecration and devotion which was especially encouraging. Every one was apparently united by the one Spirit.

The voice of the Spirit was given to several, not only for the assembly but also to individuals. And

(Continued on page 862.)

ORIGINAL ARTICLES

MENTAL POWERS AND THEIR LIMITATIONS

[Read before the Pacific Coast Quorum of Elders, at San Francisco, California, by Elder Edward Ingham.]

Paul was scientific when he said: "Be ye transformed by the renewing of your minds"; for the body follows the mind and is a reflection of habitual thought. What we think and what we have thought make us, to a large extent, what we are. By forming the mental habit of continually aspiring for something higher and better we are bringing an influence to bear upon our lives that is potent for good and will enable us in time to reach sublimer heights and to get rid of the lower tendencies of our natures. Hence we can appreciate the force of the injunction in one of the Pauline epistles:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

TALENT IN SOLITUDE—CHARACTER IN STREAM OF LIFE

But the mere act of thinking will not serve to bring about that perfect symmetry and poise of character that is contemplated in the divine plan. If we do nothing but think we shall become abnormal instead of attaining the perfection or completeness that comes as a result of walking in Christ Jesus, the Lord, and being rooted and built up in him. Goethe strikes at the root of the matter when he says: "Talent is developed in solitude, character in the stream of life."

We might, like the student in the far east, enter solitude and do nothing but sit upon our haunches day after day and think, until perhaps, like him, we might finally achieve the condition termed "Nirvana." But if in its achievement we have lost our touch with the great mass of humanity, we have become abnormal creatures, fitted only for the kind of existence that "Nirvana" represents. "Nirvana" may be a sublime term, but translated into terms of our common occidental parlance it merely means "stagnation."

It is not sufficient that we should think of high and noble things: our thoughts must be supplemented by acts harmonious with them; and those acts can only be executed where there are other beings besides ourselves. Just imagine a recluse exercising justice, honesty, love, and mercy in the solitude of his cell. If history tells the truth the chief virtue possible to exercise in that condition, viz, cleanliness, was disregarded, at least in its physical application, for we are told that there ema-

nated from such personages of old what became known as the "odor of sanctity."

"SENT THEM INTO THE WORLD"

How different was this strange notion of sanctification through stagnation from the Christ idea expressed in his memorable prayer in behalf of his disciples:

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

It is not, therefore, surprising to find the Apostle Paul adding as a sort of corollary to the injunction: "Think on these things," the following: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." What we need is not merely the religion of the abstract, but the religion of the concrete also, for the former without the latter is nugatory. No more striking illustration of this is given than that by James:

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

This idea of simply wishing things on people does not find much of a welcome in the gospel economy, for it is not a system of baseless metaphysics.

A PECULIAR PHILOSOPHY

One of the most prominent latter-day cults advocates too extremely the supremacy of mind. So extreme, indeed, are the views held by them on this subject that in order to accept them it becomes necessary for a person to disbelieve the testimony of his own senses. According to their peculiar philosophy all the ills and ailments of humanity are the result of mental error—in reality they do not exist.

IDEALISM ONLY A STARTING POINT

It can be readily seen what an endless number of fallacies follow this line of reasoning. Horatio W. Dresser, in his book entitled *The Power of Silence* points out in his masterly style the many inconsistencies of the doctrines of "mental science" or "Christian Science" as it is more popularly termed. He says:

All through the idealistic ages too much stress has been put upon thought. Hence idealism has led to fine-spun theory, rather than to conduct. Hence the misunderstand-

ings that have arisen when idealism has been mentioned. But ordinary idealism is only a starting point. It clears away a certain misconception in regard to substance and power. The way once clear, the question arises, What is power, and to what end? What am I, the thinker in essence? To affirm that "I think, therefore I am," is to say very little. To declare that the world is understood through thought is not to explain the world. The world is also misunderstood through thought. Whether or not the thought be true is a question which thought cannot answer without the aid of experience.

Let us put the statement, "All is mind," to the test by asking if this proposition is exhaustive. Is the term "*mind*" comprehensive enough to include all that modern science tells us about matter? What is matter, as nearly as we can distinguish it from mind? In simple terms it is describable as tangible, hard or soft, liquid or gaseous. It possesses certain exact chemical qualities, such as that two parts of hydrogen, for example, unite with one part of oxygen to produce water. By placing the water in a certain atmospheric condition it may be frozen; by applying heat the congealed water may be turned into a fluid again. This fluid may again be reduced to hydrogen and oxygen by means of an electric current, and both of these gases may be ignited. In all these various forms—solid, liquid, gaseous, combustible—the same particles exist in different relations. What meaning have any of these terms if applied to mind? Mind is describable as intelligence, awareness of sensation, volition. You cannot saw or chop an idea, nor can you weigh an inspiration. Mind does not occupy space; in a word, its characteristics are in many respects decidedly different from the qualities of water. You may, for example, stand before a burning building, wishing that you could stop the work of destruction. You have a vivid consciousness of what is taking place before you, but the mental state is very different from the chemical change popularly known as fire. To stop the fire you must apply certain liquids in large quantities. If you do not discriminate you may increase the work of destruction; for example, by throwing a keg of powder on the flames. "But this is a very absurd case," the advocate of the "all is mind" theory exclaims. Of course powder will cause an explosion. But what a person puts into the body produces an effect in accordance with his thought about it, or at least the subconscious thought of the race about it. No, I reply, the case is not extreme. If "All is mind" as the advocate of the therapeutic suggestion uses the term, powder is as mental as food. If, however, powder possesses qualities of its own, we may with equal truth declare that substances put into the body contain powers which act independently of human thought. The fact that bread pills, for example, when given to a hypnotized subject with the suggestion that they are a powerful drug, produce the effects of a drug, is another affair. That the mind influences the body is unquestionable, but that neither proves that matter is without inherent qualities, nor that matter is mind; it simply proves the greater power of mind. Even if a man could put out fire by "holding a thought," that would be no evidence that fire is mental. To prove that one thing is more powerful than another is not to prove that they are identical. That the world of matter is known to man only through mind does not imply that this world is merely an "apocalypse" within the human mind. Obviously, matter did not come into existence with the first human being; the data of natural science are too exact to permit of such a belief. Evidently this earth existed many millions of years prior to the existence of man. Its qualities are therefore prehuman. In other words, they exist independently of the mind of man.

"But they exist in the mind of God," our opponent declares. In what way? As thoughts in our minds exist for

us? That would hardly account for the persistent substantiality of the earth, the spatial grandeur of the starry heavens, the vivid reality of the great cosmic fire, the benefit of whose heat we daily enjoy. Evidently God's universe is more real than the mental hypothesis implies. Moreover, if we assume that mind and matter are identical in the mind of God, we surrender all the distinctions which we have found essential to a correct understanding of either mind or matter.

Both mind and matter may be grounded in the activities of spirit, but that is very different from the statement "All is mind; for if we regard matter as a mode of manifestation of spirit, we find the basis of it in the larger spiritual life of the universe, the basis both of nature and of human consciousness. Its law is then divine, spiritual, not mental; I must adjust myself to its law; I ought to study the great world of nature as the embodiment of God; a very different attitude from that suggested by the statement "All is mind."

This is admirable philosophy, and no person of sane intellect can fail to see the sophistry of the "All is mind" theory, so lucidly exposed by this eminent writer; but of deeper interest and greater moment to us as a body of Christian worshipers, holding a belief in the stability of the revelations delivered to us through those who have been recognized as the prophetic heads of our institution, are the conclusions he has reached relative to the basic power of the universe. This he terms "the larger spiritual life of the universe"; and of it he says: "Its law is then divine, spiritual, not mental."

THE BASIC POWER OF THE UNIVERSE

Viewing these statements in the light of revelation we should certainly find much for which to congratulate ourselves; remembering that the Seer of Palmyra, as long ago as 1832, gave a revelation to the church which embodied these identical teachings. The following is a quotation from that revelation:

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 3.

Mr. Dresser also says: "I ought to study the great world of nature as the embodiment of God." Joseph Smith in the revelation already quoted from, taught the immanence of God in the following language:

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also give their light as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.—Doctrine and Covenants 85: 12.

Mr. Dresser further discusses the subject as follows:

For centuries the discovery that all our knowledge comes

by way of perception and ideas has led certain philosophers to conclude that therefore human knowledge is hopelessly limited. It is but one step further to the conclusion that man knows only his own feelings and thoughts. Hence the famous and oft-quoted saying of Pythagoras, "Man is the measure of all things." That is, each man knows his own perceptions simply, he is limited to the appearance of things when, and as, those appearances arise. Man cannot then know what is true and right. He is shut into the world of his own relativities. . . . When the last word has been said in regard to human thought and the neat, cozy little worlds it can build for itself, the only consideration of much consequence is the nature of things, the real system whose magnitude utterly dwarfs man with his puerile schemes. It is well to ascend a mountain and look forth upon the world, or gaze into the starry heavens and try to conceive of the extent of the solar system. Then, by contrast, one may look back upon the subjective idealist, imprisoned in a little world of his own making and be thankful that one has escaped. Retrospectively, one sees that the relativity of consciousness is simply one among many facts which characterize the nature of things. The nature of things viewed as universally as possible is the great consideration. Nature is not intelligible alone. Human consciousness is not intelligible by itself. There are no "things-in-themselves." There are no minds by themselves. We must break away from the notion that a "thing" can be handled or known apart from the handling and knowing of it. We must lift ourselves out of the subjective slough and stand upon the heights of universality. The universe in this larger sense is intelligible only from the point of view of its ultimate ground. The divine Order is the real nature of things. In that order nature is but one of the domains. In that order all souls are grounded."

Now let us listen further to the language of the revelation given through Joseph Smith:

The light shineth in darkness and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise you could not abound.—Doctrine and Covenants 85: 12.

DO NOT REJECT ON GROUNDS OF IMPROBABILITY

While it is true that our mental powers are limited and we do not know things in the absolute sense of the word, there is no reason why we should make our knowledge and observation the exclusive standard of probability. In other words, we should not reject the claims which others may make to a knowledge of facts that have not come within the range of our experience, solely on the ground of their improbability. We cannot draw any definite line between the knowable and the unknowable. For while we realize that the infinite is that which gives thought its pause, we should also bear in mind that this larger spiritual life of the universe is accessible through laws which are divine—spiritual, not mental.

Professor Tyndall in a lecture delivered at Manchester, England, after speaking of the wonders and mysteries surrounding us, said:

Can it be there is no being or thing in nature that knows more about these matters than I do? Do I, in my ignorance represent the highest knowledge of these things existing in the universe? Ladies and gentlemen, the man who puts that question to himself; if he be not a shallow man, if he be a man capable of being penetrated by a profound thought will never answer the question by professing the creed of atheism which has been so lightly attributed to me.

Those who set down theology as the unknowable and therefore the negligible, should stand rebuked on considering such an acknowledgment as this from so eminent a personage as Professor Tyndall, regarded as one of the foremost apostles of agnosticism. Theology cannot satisfy the demands of those who require a demonstration as clear as geometry for all it sets up as truth; for there are some things which flesh and blood cannot reveal, but if our understandings are quickened by the light which proceedeth forth from the presence of God, we shall be able to comprehend them. And what more can we ask than this? For it is written: "He that believeth on the Son of God hath the witness in himself"; and this witness I conceive to be the true light that is within us—the resident power that shall so transform us by the renewing and quickening of our minds that eventually we shall comprehend even God. The method of reception and mode of operation of this enlightening influence has been clearly indicated by revelation through the first prophet of this dispensation, as follows:

Verily, I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? And if it be by some other way it be not of God. And again he that receiveth the word of truth, doth he receive it by the spirit of truth, or some other way? If it be some other way, it be not of God: therefore, why is it ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth? Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify is not of God and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light and that light groweth brighter and brighter until the perfect day.—Doctrine and Covenants 50: 5, 6.

MIND HAS ITS LIMITATIONS

The human mind is a marvelous thing to consider in all its varied phenomena, its reaches are nothing short of sublime; and in some instances philosophy has been able to reach conclusions that are in agreement with the *ipse dixit* of revelation. But the natural powers of the human mind have their limitations. A divine decree has said, "Thus far shalt thou go and no farther," hence the Athenian altar with its inscription: "To the unknown God"; hence the admission of Tyndall, previously quoted, and the following admissions of Herbert Spencer:

The power which the universe manifests to us is utterly inscrutable. To say that we cannot know the absolute is by implication, to affirm that there is an absolute.

Mr. Spencer and his fellow skeptics, like the Athenian philosophers, have committed the folly of making their own knowledge and observation the exclusive standard of probability: that which was inscrutable to them they declared no one else could understand. Tyndall, however, was a commendable exception in this respect. While admitting his own ignorance he does not conclude everybody else by himself; evidently realizing the possibility of a Paul stepping into the breach with the declaration: "whom therefore ye ignorantly worship, him declare I unto you."

THE MIND MUST BE REGENERATED

The true philosopher is the one who has discovered that the mystery of the inner life is unapproachable by ordinary thought. Yet the dim consciousness that there is hidden in the bosom of eternity the light which can illuminate the obscure chapters of both the future and the past, haunts the eager souls of men, and makes them yearn for a vision of the unseen and a knowledge of the unknown. But this yearning no mode of thought or mental effort can appease, for it lies beyond all hope until the inner eyes are opened. The teachings of the great Master along these lines have never been successfully controverted: "Verily, verily, I say unto you, except a man be born again, he can not see the kingdom of God." . . . "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again."

Truly what a marvelous thing to contemplate is the statement that only through the power and mystery of regeneration can mortal man comprehend the hidden things of God: those finer qualities of spiritual truth, which lie beyond the reaches of ordinary thought and can only be spiritually discerned. All our knowledge of the natural world comes to us through the medium of our physical sense. Our natural life is a succession of sensations; therefore, to take away sensation, as we receive it through the physical body, is to take away all that is conducive to natural existence. Hence, those who claim to be able to blot out the sense of pain by therapeutical suggestion and to render man impervious to suffering and disagreeable sensation are undertaking to destroy that which is essential to man's physical existence; for they propose to take away his sense of feeling—the heritage of his physical insensate consciousness.

Mr. Dresser sums up the matter as follows:

The wise man neither forgets that he is living a life of mind, with laws of its own, nor that he is living a fleshly life,

with laws that are no less stringent. He strives to live above physical sensation, so far as matter is burdensome, and to conquer the temptations of the flesh by the power of mind. But he does not try to use thought when he ought to use food and sunlight. Thus he recognizes the beauty of all things in their place, and regards both matter and mind as revelations of the love and wisdom of God.

USE OF ART IN THE CHURCH--No. 5

I believe this is a question which has had very little consideration in our church work in the past. But conditions change. It is a vital question to-day.

In all our human achievements we have passed from the ordinary to the wonderful, and art is no longer a dream but a reality, a force to be harnessed and used. Surely there never was a time when it was more necessary to use every God-given means in preaching the gospel of peace and salvation, than in this period of Satan's great wrath. The objection is made that there is power enough in the gospel; and to do this would mean to partake of the world. If adjusting ourselves to meet the conditions of the day is partaking of the world, then let us pray for more of this kind of worldliness.

We should not have a narrow conception of a broad gospel. The secret of our gospel perfection lies in the fact that without change it can be adjusted to meet the conditions of every age. It is the plan of salvation yesterday, to-day and forever. If we would assist it to do its perfect work we must adjust ourselves to the circumstances in which we live. Put ourselves in our brother's place and get hold of the motives that would be most effective in creating an interest in the gospel.

In trying to soften the hearts of mankind and win them to the gospel, we ought to exercise as much common sense and inventive genius as we do in carrying on the temporal affairs by which we get our livelihood.

In these days art is no longer confined to painting and sculpturing. In this commercial age it is applied to all the affairs of men. Applied art is an important factor in bringing the interest of any business to success. Frank Alvah Parsons, president of the New York School of Fine and Applied Art says, "I believe that harmony is the law of life and is fundamental in the divine economy; that man expresses this law of harmony which is beauty, in proportion to its possession of his consciousness, and his response to it in his daily living. I believe that the quality of harmonious relationship existing between colors and forms, or between the parts and the whole, or between the worker and his material in any field of labor constitutes art." It is the application of art in this broad sense that we need in sowing the gospel seed.

The aim of the gospel is to save; and our aim is

to find those that need salvation. The story is told of a half-witted boy who found a horse that every-one else failed to find, though there had been a constant and diligent search made for the animal. When asked how he found the horse he said, "I just went and sot down on that 'ar log, and I thought, if I wuz a horse, where would I go, and what would I do? And I went right off and found him."

That is applied art in the form of consecrated horse sense and we need much of it in pushing forward the work of the church, and bringing the claims of the gospel in an attractive way home to the heart of humanity. We need to ascertain the mental attitude of those to whom we wish to teach the gospel. Once that mental attitude is reached, then we are in a position to present the gospel to his attention in an attractive way.

The preacher has need of art in many forms, most important of all, oratory, both in public speaking and conversation. Of course the objection is urged, "we have an inspired ministry." We should be proud of that, but we should not expect to live on easy street while God does for us that which he has given us the ability to do for ourselves. God does not want lazy workmen. We should not expect him to do our thinking, and polish our speech. He has given us minds; he expects us to use them. God wants sharp tools to work with. He has given us speech. He wants trumpets that do not give forth uncertain sounds. God can and will inspire the one who puts forth some effort along these lines as readily as one who does not.

A certain missionary objected to being sent to a certain field; his plea was, "I don't like this continual fight." The answer was, "We want mixers, not fighters." Nothing is more evident. If we would interest people we should not offend them. We should enter into their life and be in harmony with them as much as possible. Make yourself agreeable. To do this requires the art of conversation. It will help you interest people, hold their attention, attract them to you naturally, make good impressions, and maintain them. It will open effectual doors to the gospel and soften the hearts of your bitterest enemies.

The art of conversation should not be left alone to the ministry. The church would be greatly benefited by the cultivation of this art on the part of the membership. Good conversation does not mean mere chattering or gossiping without any regard to what is said, or how. Conversation should be seasoned with thought. We should know what to say and how to say it, and be able to explain ourselves with clearness, and conciseness. The quality of conversation is everything. The light, frivolous conversation so much indulged in is only a waste of time and has no part in the gospel. We should

remember our conversation as well as our actions reflect what we really are. As a man thinketh so doth he express himself.

The Saint who has cultivated the art of conversation and seeks the Spirit of God in the application of that art is a worthy and effectual laborer in the vineyard of the Lord. The church will be benefited by his efforts.

The effectiveness of many a sermon can be given a lasting quality by the application of art in the form of good charts (emphasis on the *good*.) The effect of a good sermon might be destroyed by the use of a poorly-arranged and badly-painted chart. A chart does not mean merely a canvas, smeared with paint in such a fashion as to resemble the hieroglyphics of some forgotten age, which it will take an hour to explain before an audience understands what it is supposed to illustrate. It should contain that quality of harmonious relationship in colors and subject material that will make it pleasing to look upon, and easy to understand. A chart that does not possess these qualities should never be used. It should be so simple that even children can understand, and of such a nature as to impress the mind with what is being said. Remember, with the chart you reach the mind through the sense of sight as the spoken word reaches the mind through the sense of hearing. The mind is much more susceptible to that which comes to it by the sense of sight. Anything of importance which is seen is rarely forgotten. The sermons which I heard when a small boy, that memory reveals to me now, are those that were preached from charts. In harmony with the law of association, when the chart recurs to memory it instantly recalls that which was illustrated.

The stereopticon fills another important place in this connection, in many ways it may be considered more important than the chart. It is one of the ways in which the wonderful art of photography may be used for the benefit of the church. Photography is said to be the mirror of nature, and in nature more than anywhere else, do we see the God we love and serve.

By arranging a series of pictures illustrating any part of God's work, we may impress the great importance of his ways. Here again the elements of art must be considered. Art in its quality has two elements, fitness and quality. We cannot ignore either. The illustration must bear a strong association to the subject. In other words, it must fit. It should not need to be explained. The idea of an illustration is to impress, and make the subject more easily comprehended.

As the messengers of Jesus Christ, we bear the greatest message of all time, a message of untold worth to humanity. In the hustle and noise of this

age of wonders, when there are so many things to attract the attention, we wonder how to bring our message to the attention or notice of the people in such a way that they will realize its importance to them. This can be supplied in one word, *advertise*. Good advertising is second to nothing in its importance to us just now in our work of spreading the gospel.

There are many ways of advertising that we may use. We can discover the best methods in the school of advertising that we study every day. It would be impossible to give a fixed rule for all to follow. The time, place, and means must be considered. However time and money are both wasted on poor methods. When I say good advertising I mean advertising that is effective. To be effective it must command the attention of the people. Ofttimes the simplest thing is best. We should not always appeal to the curiosity, we may stimulate public imagination to our hurt. Remember that the elements of art are fitness, and beauty. We are advertising the gospel of Christ, not a circus. A piece of brown wrapping paper with a few words written on it with crayon may interest a child that is learning to write. We have printing plants. Why not use them?

I do not need to use space in speaking of the art of printing. It has reached a high standard in the church. But what use are we as a people making of that art? Stop and consider, how many tracts have you distributed the past year, or the past month? Do you take the church paper? Don't make excuses—you have none to make.

In one city branch of seventy-five members there are only seven subscribers to the HERALD. This is no exception to the rule, it is the same throughout the church. Go where you will and you will find the tracts and literature of the Latter-day Saints of Utah (Brigamites), Adventist and other distinctive missionary denominations. But we seldom find our literature even among the most intimate friends of the Saints. Why? Are we lacking the missionary spirit? If the missionary work is the most important part of all, our literature should go to every niche and corner of the land. Let us try to make a better use of this art through the coming year. It may require a sacrifice and we may have to struggle in the ditch of life, but service is the chief factor in the scheme of the gospel. The men and women who enrich the lives of others with beauty and sweeten them with faith and inspiration will not be left to struggle, but shall be lifted up until they reach the high places of eternal life, and taste the beauties prepared by the master of all art.

Doctor Forsythe says, "The principle of art is God's eternal beauty; the principle of religion is the incarnation of God's eternal human heart,

neither can do the other's work, yet their work is complimentary, and I wish the divorce between them was more nearly healed—I wish the religious felt more of the need that art alone can fill." The need surely exists.

By bringing about closer relationship between art and our work, we can widen our influence to the elevating of spiritual and moral ideals.

C. M. HEADING.

BIBLE HELPS

It is sometimes a matter of slight controversy as to what extent a student and a preacher should use notes as helps in his work, and, as is usual in matters where persons disagree, go to both extremes, one having notes so elaborate that it overshadows the original text and the other objecting to the simplest marginal reference by a line or character. The writer will try to avoid both extremes, and perhaps we can get some real help.

The original language in which the Bible was written had it like this "andwhenhehadthusspoken-heshewedthemhishandsandhisfeet" (Luke 24:4). Let the reader imagine himself reading the sixty-sixth chapter of Isaiah, and then broaden his vision to the whole Bible and he would be crying for help. So the first was to separate the letters and so form words and punctuate them, that made it easy to read. It was then like this: "And when he had thus spoken, he shewed them his hands and his feet."

The next in the way of a "help" was in the middle of the thirteenth century when Cardinal Hugo divided it into chapters and then followed the division into verses, this was done by Rabbi Nathan and first used by Robert Stevens in an edition of the Vulgate published in France in 1555. The printers of the Authorized Version in 1611 used the same division of chapters and verses. The reader can better realize than the writer describe, what a difficult task he would have in trying to read the entire Bible without such divisions having been made.

In 1737 Alexander Cruden came to the help of the student by giving us his very elaborate work called "Cruden's Complete Concordance of the Holy Scriptures of the Old and New Testaments." All students know how difficult it is to pronounce the proper names correctly and what measure of embarrassment he feels before an intelligent audience when he must pronounce them. In this dilemma comes another "help." It is the dictionary and self-pronouncing Bible.

Another "help" is the reference column where sometimes another translation of a word is given and reference made to another passage of similar

import in another part of the Bible. In Genesis 49:22 we have—"whose branches run over the wall," in the marginal reference it reads "whose daughters run over the wall." The student of prophecy knows that the latter translation is a great help in making the prophecy of Joseph's descendants' migration much plainer. In Luke 4:18 Christ reads a prophecy that has reference to himself, and the marginal reference refers to Isaiah 61:1, where the original prophecy is found.

In the chronological tables we find "helps" that every student of the Scriptures greatly appreciates. The tables of weights and measures, of the measurement of time, and how the days and nights were divided, also the months and years, and about birds and animals. To these we add accounts of the customs and manners of the people of Bible lands and we have many helps to help us save time and give us a better understanding of the Bible and of the people who were the principal characters in those ancient times. Why should it be thought strange or improper if every student of the Bible should make notes on slips of paper and on the margin of his Bible to help him save time by finding something in a few minutes that otherwise it would take hours and sometimes days? This is a busy world and there is a great deal of work to be done; those who are doing it cannot afford to waste much time in mastering details by memorizing chapter and verse and charging their minds with a great mass of details. A visit to a large public library will help us to understand how extensively we can use help without burdening our minds with a lot of details. Tell the librarian you would like to see a history of France. She turns to her card index—"History," and the subdivision "French" and it is found in section —. There are a number of French histories and if you want any special one it is picked out and given to you. In this way hundreds of persons are served each day. They could not afford to burden their minds with a mass of details. They are on the card and she knows where to find them.

A shepherd watching his flocks by night can find time to commit to memory the names of many of the stars, and an Indian can get down on the ground and examine a footprint to determine whether it was made by a white man or an Indian because he has nothing else to do, but a busy man cannot afford to waste time in that way.

Without helps—whether our own or some one else's—in using the Bible, we would be in a similar condition to the traveler who asked a countryman how far it was to a certain town and he answered: "Two whoops and a holler." Let us hope that some day for the Inspired Translation of the

Holy Scriptures, Book of Mormon, and Doctrine and Covenants we will have as good helps as we have for the common version of the Bible.

EDWARD RANNIE.

CHEERFUL SERVICE

The voice of inspiration to the church in these last days is that "Saints should be cheerful in their warfare, that they might be joyous in their triumph." This admonition is worthy of more than a passing notice. Have you given this thought proper consideration? Have you carefully analyzed it and drawn from it the real spirit and ethics it really conveys? The adjectives *cheerful* and *joyous* are the words of paramount importance in the foregoing text. Suppose we consider their significance.

First of all, let us observe the nature of the noun *warfare*, for it suggests to us the idea of struggle, conflict, exertion, effort, and determination. If we were to act upon the suggestion of the noun in its abstract sense we might be quite wide of the mark set for us therein. But the adjective *cheerful* limits and modifies for us the noun *warfare*, so that we are better enabled to understand what kind of warfare we are expected to engage in and how we are to prepare ourselves for the conflict. It is very readily observed that a cheerful warfare carries more with it than the mere idea of doing conquest. It was Saint Paul who said that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Ethically speaking, he is simply saying that carnal methods and carnal desires can never bring to us the desired results. That is to say, a mere strife for the sake of personal gratification of personal reward is not sufficient, but we should cheerfully go about our work—the task set before us—for the sake of mastering it, and at the same time bringing ourselves into subjection to the principle of divine justice because we take a delight in it.

This idea of a cheerful warfare at once does away with the belief some people have about religion being a sort of long-faced, sorrowing ceremonial formality. We should look upon our religious privileges as a pleasure, a blessing to us, and not a burden. We should also remember that religion at best is only a means to an end—the end is a fully developed life and character. True religion is the science of forces by which the faculties of mankind are developed to their highest possible state of efficiency. If it fails to reach this end it is religion in name only. He who says, "It is hard to live my religion" is yet destitute of the religion of Christ in its fullest sense. Such a one has not yet associated the idea of *cheerful* with the term *warfare*. It is a cheerful service

that Christ would have us render. He has no pleasure in a forced service, for what honor it is for me to do only that which I am compelled to do? A forced service is never a true service, and the thing we consider hard or difficult will quite generally be neglected or avoided by us. The thing we do willingly is the thing we do well. That which we do cheerfully is the thing we take a delight in. If, therefore, we enter upon the warfare of self-conquest because we delight in subduing the baser and lower elements of our life, and developing and perfecting the higher and nobler traits of character, are we achieving the thing that is required of us in the precepts of the Lord Jesus?

A saint is a person who has become a partaker of the Christ nature, one who has developed the graces that surrounded the life of the Master. Such a one should be cheerful and of good courage. Such a one should always meet the problems of life cheerfully, and with a determination for the right, i. e., that the principle of right should be maintained even though it should seem to be to the disadvantage of the one maintaining it. If I cheerfully go about my duty it will cease to be laborious and hard for me. If I follow Christ cheerfully, it will not be a difficult matter for me to live my religion; but if I follow simply because I think it a duty that is imposed upon me, it will be very laborious.

"Saints should be cheerful in their warfare, that they might be joyous in their triumph." There is a true joy in true service, and when a true victory has been achieved, a spirit of joyousness accompanies that victory. Above all, a Saint should be joyous in the fact that he has waged a warfare of right against wrong, until he has fully subdued and conquered himself. Ethically speaking we are not triumphant until we have subjected our own carnal, selfish, stubborn will to the will of God, and have, therefore, become one with the stainless Christ in thought and purpose.

We ought to learn, as followers of Jesus, to go about the world doing good. We should cheerfully and willingly minister to the needs and comforts of others, not for the sake of some selfish, personal end, but for the sake of making life less difficult for each other, and for the purpose of making the world a fitter place in which to live. He who fully and truly enters upon this kind of service must of necessity partake of the spirit of cheerfulness and true joyousness. Let it therefore be remembered that the joy comes as the result of true service rendered, and not as the result of some personal favor bestowed upon us. He who delights in doing good must of necessity enjoy perpetual and abiding peace. Are you ready for this achievement?

J. E. VANDERWOOD.

OF GENERAL INTEREST

BEER'S EFFECT ON THE GERMANS

(As printed in a newspaper friend of the brewers.)

One of the three aggressive newspaper enemies of prohibition in this city long has been the *New York Times*. It has made pretense of fairness, and has occasionally printed a minor editorial or an outside contribution which read as if sympathetic, but the burden of its talk about drink has been unfriendly towards total abstinence and hostile to prohibition. During the recent war-time prohibition campaign in Congress it grew bitter to the extreme against Prohibitionists, declaring them traitors, and using language of which it should have been forever ashamed. In its Sunday issue of July 1, however, perhaps because of the day, in its magazine section, it gave an article by Reginald Aldworth Daly, Professor of Geology in Harvard University, which went far to justify the radicals whom it had so bitterly condemned. In that article Professor Daly put upon beer the blame for German outrages; and while *The Advocate* cannot spare space for its entire reproduction, we are moved to quote some of its positive utterances. Charging bad temper to German officials and naming some of their acts since the war began, Professor Daly suggested "that mild, eternal intoxication is a partial but very real explanation of those unforgettable crimes."

"The researches of Kræpelin," he said, "perhaps the greatest authority on the effects of German beer, and of others have shown that there is no qualitative difference in the physiological effect of beer and spirits, so far as the alcohol contents are concerned. Persistent use of beer, a 4 per cent solution of alcohol, like whisky, a 50 per cent solution, produces 'release of inhibitions,' a loss of self-control." And he went on to declare, what *Advocate* readers generally know but what the *Times* editor and some other editors never seem to have learned, "that a man who drinks beer even quite moderately, every day is *never quite sober*."

"This mildly alcoholic state," said Professor Daly, "is usually not conspicuous by a very decided lack of efficiency or of social decorum in the poisoned man. Hence the effects of steady beer drinking are not as striking as in the case of persons poisoned with whisky, rum, or absinthe. Yet I venture the hypothesis that lifelong drinking of mild beer has been one of the more potent causes for the amazing brutalities of official Germany. Those crimes have been ordered by men who for decades have been poisoned by beer. In times of peace and quiet the poisoning causes derangement of brain tissue, often

expressed merely in some form of sentimentality, plain or maudlin. If, however, the victim is put under stress, his nervous disorder is likely to lead to bad temper and bad judgment, with endless possibilities in the way of loss of dignity, poise, and the sense of human fellowship. The final result here considered is the development of true savagery."

Replying to the suggestion that "as much alcohol per capita is drunk in England and France" as in Germany, he noted important contrasts between the drinking of Germany and that of France or England, in these words:

"The Germanic peoples are the only group who feed alcohol to the babies or very young children of middle and upper classes. Just at the time of life when the nervous system should be especially protected against all poisons, vast numbers of German children are kept mildly charged with alcohol. If the baby has not already been prenatally damaged because of the beer drunk by his mother, he still runs the risk of poisoning from the alcohol-bearing milk of a drinking mother or wet nurse. The child grows to manhood, drinking alcohol and continually handicapped in his development of cerebral, and therefore moral, control. On the other hand, nearly all the alcohol drunk in France and England is consumed after the formative years of childhood are past, distinctly lessening the danger of permanent cerebral degeneration.

"The drunkards of France and the British Isles are, as elsewhere, brutal and mean when crossed or provoked; but, fortunately for the good name of the Governments of these two countries, many men of the ruling classes, the men who issue orders, are not addicted to the daily use of alcohol, either in youth or maturity. Neither were their mothers, who bequeathed to them their steady nerves. The restraint and sporting fairness of the sober Englishman or Scot contrast with the selfishness and unrestrained violence of the ale-poisoned Englishman of East London or the whisky-poisoned Scot of Glasgow. The war policy of France or England is being controlled by men who have not been at all poisoned by alcohol, or at least have been less poisoned than many prominent German officials, who, day in and day out, are kept irritable by the national drink."

Admitting that other factors than beer enter into the fearful problem "as to why the German high command orders murder, rape and slavery as essentials in the making of war," Professor Daly urged that "some part of its solution may be found in the relations of chronic alcoholism to the human soul," and closed his remarkable article by asking: "Was the great von Moltke right when he said: 'Beer is

a far more dangerous enemy to Germany than all the armies of France?'"

And yet the *Times* and other journals day after day pleaded for the recognition of beer as a necessity in this country's war with Germany, and held up to public scorn and contempt the men and women who were daring to oppose all drink that breeds alcoholism.—*The National Advocate*.



The Social Needs of Our Boys and Girls

(Written for and read before a mother's meeting in Lamoni, Iowa.)

Many anxious parents ask what can be done to provide wholesome social activities for their boys and girls. In general the answer is this: arrange for plain, simple gatherings of the group, large or small, as conditions may warrant, not allowing the boys to get into a "gang," or the girls into a "clique" more than necessary; avoid as long as possible the idea of a "brilliant social career" for either boy or girl; keep out of their minds any idea of their being especially attractive; discourage their adorning themselves in striking or conspicuous fashion, that they may be envied by the less "fortunate," and be careful to encourage every pleasing trait, showing them how each one has some strong points or qualities which will make him appreciated by those with whom he associates. If we can keep the minds of our young people pure, their actions unselfish, and their dress and appearance modest and unostentatious, the wholesomeness of future "society" will be assured. Informal gatherings, properly chaperoned, with impromptu or prepared programs, singing, performance upon various musical instruments, making fudge, toasting marshmallows, popping corn, pulling taffy, playing well supervised games, light-hearted, but kindly, jesting and raillery,—such an occasion is indicative of a social life well-grounded in morality and kindness—a most wholesome one.

In attempting to choose social companions for the young, we must keep in mind the need of emphasizing and preserving our ideals of democracy. Most young persons are much interested in rank, or title, and greatly impressed by wealth or fame. They are apt to be attracted to such people through these impressions, rather than by perceptions of real worth or character. Fine apparel and plenty of money to spend for youthful fancies are very apt to influence the fifteen-year-old boy or girl unduly, who often make up their standards of social fitness and popularity after these patterns. They should be taught early to regard these things as merely superficial, and not be compared with real worth and character. Many promising young people have been spoiled, and the lives of not a few are wrecked, because they have foolishly or ignorantly attempted to follow in the footsteps of the children of the wealthy, trying to keep up with the fast pace set by some seemingly brilliant member of the social "smart set." Let us teach our children to weigh values much more carefully.

There should be some kind of a social justice which should call to account the overindulgent parents who permit their children to parade their wealth, set foolish and extravagant examples of conduct to their companions, and thus perpetrate a real wrong upon the social democracy of this country. Too often they are living too fast for the good of their own char-

acters, and moral ruin is frequently the coin with which such parents are paid for not giving to their children the counsel and training so sorely needed. It would be far better for all to insist upon simpler and more wholesome pleasures for their children—little gatherings without display of money or adornments, where all could meet on equal planes and carry on a reasonable and kindly exchange of courtesy and social intercourse.

Let us teach our children true values, and early instill into their minds the fact that they must not expect to take more out of the world than they are prepared and willing to put into it; in other words, that they must give full value for what they receive, socially as well as commercially. The young person who basks and disports himself in the finery and the wealth another has earned is a sort of social cheat, after all. The parents who seek to get their children into a "select circle," through fair means or foul, in order that they may create an impression of wealth and worldly prestige, are trying to get something for nothing—a very poor policy in the end, especially for Latter Day Saints. Let us get our interests above such foolish and selfish ideas, and seek with more zeal and earnestness to purify and ennoble our ideals, and those of our children. We need a new vision of social worth in this country, one more compatible with our assertions of democracy.

I can think of few efforts more productive of good than those made by the parents of a community getting together occasionally in a sort of neighborhood club, and talking over the conditions around them, with a view of finding ways and means to furnish (not to the select few, but to all their worthy young members) wholesome amusement and entertainment that will interest, instruct and direct. So long as parents put on little affairs of a social nature solely for their own private interests and advantage, ignoring the needs of the young boy or girl next door—letting the outside world look out for itself so long as "me and mine" are safe, just so long will dens of vice exist and allure, and enslave the innocent and unwary, and such parents go on, cheating society at large out of the help and cooperation they might give, and themselves of many rare opportunities of life. Such may seek justification and comfort in the selfish idea that they have saved their own flesh and blood from evil contamination; but what about their brothers and sisters? Have they no responsibility there?

As mothers let us get together and help each other. There are so many questions along these lines which we could discuss with profit to ourselves and benefit to the children about us. Here are a few of them: How often should our young people go away from home in the evening, and where? What kind of social affairs are good for them, and what kind harmful? How can we make them respect plain work and industry? How can we help them to be satisfied with ordinary clothes for everyday wear, and reasonably good ones for special occasions? How can we improve their taste in clothes and adornments? How can we prevent their forming habits of gambling, drinking, smoking, and kindred evils, including the taste for cheap picture shows and vaudeville? How can we cultivate a taste for the best in art, music and literature? How can we counteract the vulgar, counterfeit love-making sometimes encouraged by thoughtless parents in those of tender years? How can we best help them to form correct estimates of life and its meanings?

Scores of similar problems confront every conscientious parent, and a group of neighborhood parents, considering these vital things with a view to improving conditions around them, could do a vast amount of good in that direction, by "reasoning together."

In this paper I am trying to keep in mind the social

problems of both the boy and the girl, although I must say that my experience has been mostly with the boy, as I have three sons grown to manhood and only one little daughter, but seven years of age. I have much to learn about the girl and her social life, and I am still anxious to learn more about the boy and his. I will say that it has been a great joy and privilege for me to be companion and chum to my boys, to meet their friends, and to enter into their social plans. It is not an easy task that confronts us parents—that of letting out the reins of government over a growing boy so gradually that he will never realize just when he becomes free from parental restraint, suggestion and authority, and a free agent unto himself and God! There is grave danger of transferring the reins of government too soon or too completely into his hands, and a youth thus suddenly becoming a law unto himself, before his power of correct judgment is well developed, or his character well grounded in right principles, is very apt to make many social mistakes of a very serious nature.

We know young people who were held too long in restraint at home, without opportunity to develop their own mental and moral strength, and who jumped headlong into social excesses when they finally got away from those environments.

Some parents seem anxious that their young people should not appear "green" when first they enter society! Better far that your boy or girl appear somewhat green, than to appear too bold and forward! He or she may not, at fifteen, be always free and easy in social manners, but children taught to respect the real, and despise the false, cannot go far wrong, even in manners and conventionalities, and they thus escape the charge of an overripe or immature development. Bashfulness and timidity are but outward expressions of inward disturbance natural to youth, which is best overcome by wise counsel and right guidance from parents. Little need, then, for the large amount of effort seen in some places where parents try to push their children into "high society," where they fondly hope they can acquire grace and social improvement. True culture is from within, founded in thoughts for the good of others; good breeding follows naturally when attention is focused on others, and away from self.

Young people are sensitive and will go a long way to avoid the disapproval of their mates, or the risk of being laughed at. Many young people quit school because of thoughtless and unfriendly criticism; some are seldom seen at the parties of young folks, simply because they have been the target for thoughtless jokes, indulged in for the purpose of creating laughter. These conditions could not occur if all our young people were taught by their parents to think and act kindly under all circumstances. The extreme sensitiveness from which young people suffer at a certain age perhaps has its value; it emphasizes humility and has a certain work to perform. The wise parent will recognize this and use it to illustrate a lesson on charity towards others who may appear awkward.

Help the young boy or girl to improve in every possible way; to make the most of good points, and to overcome what defects may be eradicated. Explain the customs and usages of polite society, and their foundation, in every case, in principles of consideration for others—an effort to make others comfortable and happy. Help them to be properly dressed, that they may not be objects of aversion or ridicule on that account; teach the boy to be neat and clean about his person and dress, and the girl to be modest and unenvious; gently point out social errors, and encourage the use of correct English and the wide reading of good books; show them the vanity of much that the world calls good, and the real worth of much that the world despises; teach them to be

genuine, to scorn the false and base, and to be charitable to all.

If you can do all this, and more, for your children, or for the young people about you, you have proven yourself a good friend, a wise counselor, a blessing not only to them but to society at large and, above all; a power for eternal righteousness.

It is worth working for, studying for, and praying for!
MRS. EFFIE HIELD.

A Woman's Auxiliary Council

The stake organization of the Independence Stake of the Woman's Auxiliary has been discontinued as a result of an action taken at the last meeting. A motion as follows carried:

"Moved that we no longer have a stake organization of the Woman's Auxiliary in Independence, Missouri, but that we have a Woman's Auxiliary Council, composed of the presidents of all woman's organizations within the stake, the organizer to be president, and council to choose other officers and work along lines similar to that of the Woman's Council of Clubs in Kansas City and elsewhere. This council to take over the unfinished work of the old organization and supervise standing committees, etc. It being understood that any woman's club, circle, orioles, or society may appoint those whom they desire to represent them at open meetings of the council as well as their officers. Details to be worked out by the council."
ALTHA DEAM.

Feeding the Child of Three

(The second of a series of articles on the care of young children sent out by the Children's Bureau of the United States Department of Labor, Washington, District of Columbia.)

At the beginning of the third year the child's diet may be increased by adding more solid food, especially meats and vegetables. According to the United States Department of Agriculture every healthy child of three should have at least one food a day from each of the following five groups:

1. Milk and dishes made chiefly of milk (most important of this group in children's diet), meat, fish, poultry, and eggs.
2. Bread and other cereal foods.
3. Butter and other wholesome fats.
4. Vegetables and fruits.
5. Simple sweets.

The meats should be beef, boiled, broiled, or roasted; lamb chops; the white meat of chicken; or delicate fish. All meat should be free from fat, gristle, or bone and finely minced when given to the child.

Eggs should be very soft boiled, coddled, or poached, or soft scrambled. Fried eggs should never be given to a child; but the grated or mashed yoke of a very hard boiled egg may sometimes be used.

Meat broths made from mutton, beef, or chicken have little nutriment, but if these are thickened with arrowroot or corn starch, and especially if milk is added, they become a valuable food. Well-cooked vegetables, strained and added to warm milk, are not only good foods but serve to teach the child to like vegetables.

Cereals should be thoroughly cooked and served with milk or thin cream and a very small amount of sugar or none.

Bread for a child should be at least two days old. Toast, zwieback, or hard crackers may be given once or twice a day.

Baked potatoes moistened with a little butter, thin cream, beef juice, or platter gravy may be given.

Asparagus tips, spinach, stewed celery, squash, string beans, carrots, young peas, well cooked and mashed, or put through a puree sieve, are all good for a child. A small portion of one of these vegetables may be a part of the child's dinner each day.

Fruits should be continually used. At this age sweet oranges, baked apples, or stewed prunes are most useful. The juice or mashed pulp of fresh ripe pears or peaches may be given in the third year, but there is much danger in using overripe or green fruit, as well as in giving too much. It is especially necessary to be careful in hot weather when fresh fruit decays rapidly. Bananas should never be given to a young child.

A child under four years of age should never have dried or salted meats, sausage, pork, game, liver, kidney, goose, or duck. Fried and raw vegetables, hot fresh breads, cakes and pastries, salads, candy, sirups, tea, coffee, beer, cider, and soda water are all unsuitable foods for a child.

Milk as an Economy

A quart of milk costing 10 cents contains two and one-third times as many units of nourishment as there are in a pound of chicken broiler, at 45 cents; three times as many as in a pound of fresh cod, at 18 cents; nearly as many again as in a pound of lean beef shoulder and clod, costing 25 cents; a third as many again as there are in a pound of beef liver or of beef neck lean, each at 18 cents; more than is contained in a pound of beef ribs lean, costing 34 cents, or of beef round lean, costing 30 cents.

It contains as many food units as there are in eight or nine eggs of medium size, costing from 30 to 35 cents.

It contains nearly seven times as many units of nourishment as there are in a pound of fresh asparagus, costing 15 to 25 cents; nearly five times as many as in a pound of carrots, costing 15 cents, or of cauliflower costing the same; and more than in a pound of cottage cheese, costing 20 cents.

Milk is, therefore, one of the most economical foods at the present time.

It is not only economical to the pocketbook, but economical to the body processes.

The body building element in milk, protein, is the most perfect protein obtainable; it is more wholly digestible than the protein of meat or of eggs or of peas and beans or of wheat. Furthermore, the protein of milk does not contain substances which yield uric acid, as do the protein in some other foods, nor is the protein of milk so readily subject to putrefaction as is that of meat or fish or fowl. The protein is also particularly adapted for the use of young, growing children, and milk should therefore form a substantial part of their diet. For the adult milk alone is not sufficient and should be taken with other foods, such as bread, butter, potatoes, fruit, etc. The milk itself is more readily digested when mixed with these other foods.

The heat and energy forming materials in milk (fat and carbohydrates—that is, starch and sugar) are also in highly available form for human digestion. The fat is more easily digested than the fat of any of the other common foods with the exception of that in the yolk of eggs. The carbohydrate is also more easily assimilable than that in other foods. It is also not so susceptible to fermentation as some other carbohydrates and is not, therefore, so irritating to the stomach.

Milk is also rich in mineral elements needed by the body, and they are in a form readily available for digestion.

Milk when cooked loses some of its best chemical character, and therefore should be taken raw when it is known to be produced under circumstances of cleanliness. When there is

doubt about this it should be pasteurized or heated to 60 to 63 degrees centigrade (140 to 145 degrees Fahrenheit) and held at this temperature for twenty to thirty minutes.

Raw milk and whole-wheat bread combined furnish nearly every food requirement of the body.—*Chicago Herald*, in "How to be Healthy" Department.

LETTER DEPARTMENT

No More Paid Advertisements After August 15 in the "Herald" and "Ensign"

The above notice appeared in the HERALD of August 8. I wonder what motive prompted such action. Have we arrived at a point in which we think it a sin to receive money from people who are not of our faith? The above notice also states that the space is worth more to us to advertise our own books and periodicals than to sell it for other purposes. That seems a very poor excuse, for any publishing house could find plenty of space to advertise their own productions if they could afford to add sufficient pages to their magazine. This they can always afford to do if they have plenty of paid advertisements. Remove this avenue of revenue and they must fall back on their paid subscriptions to run their paper. Few papers and magazines can live merely on the amount of money received through subscriptions. It is like running a college on the tuition fees received—Graceland would die if she had to depend on this for her existence.

Our church papers do a great missionary work, much more than many of us realize, they do a particular kind of work that the missionary cannot do. Why retard this department of work by taking from them a source of revenue that is needed to help meet the necessary running expenses?

We boast "that we are in the front line of advancement," instituting new systems for the educating and developing of our people, even adopting some of the world's methods. This is legitimate, if they have a system of doing things that is better than anything we have learned. We claim to accept "truth" wherever we find it, on Christian or heathen ground; but, this last act of the Board of Publication seems most peculiar.

Peter said "the Lord was to have a *peculiar people*," I guess we are living in that age now.

Our most successful magazines are made so by their many pages of advertisements. If this was not possible they could not produce the article at the small selling price they do. If we would like to place our papers in the hands of more people it would pay us to add a few pages of legitimate advertising in our papers, the returns would enable the church to increase the size of our papers and probably in time reduce the price of subscription, also they could then give away hundreds of copies to strangers, thus helping to extend our work in other fields.

We are often asked the question, "Why do we not have more illustrations in our papers?" the answer comes, "We cannot afford it." Why not make it possible so we can afford it? We certainly could afford it if more money were available. Is it a crime to advertise other people's business in religious papers? Do we not advertise our church in the newspapers of the day, and sometimes beg for a column or two of free advertising? If people are in a legitimate business, why not advertise it in our religious papers, and why not advertise it to our own people in our own church papers, especially when we can derive some benefit from the same?

Look at the many beautiful magazines printed by other

churches, beautiful in appearance, attractive, because of good printing, made possible by the use of good materials. We can do the same if we had the money to spend, then why cut off one of the sources of supply? Many daily newspapers are giving away a thirty-six page paper for five cents, how do they do it? By the advertisements.

The Lord said, "The children of this world are wiser in their generation than the children of light." Probably the Board of Publication will say "they are doing the best they can under the circumstances, and that there is always some one that thinks he can run things better than those that are in the business." We do not desire to "run things," although we speak from actual knowledge, having had over twenty-five years of experience along this particular line of work—but we were only wondering why it was considered more to the church's interest to refuse money from outsiders, especially that which might come into the coffers of the church through legitimate advertising in our church publications.

How much more good we might be able to do to the people of the world if we were not "*so peculiar*."

E. B. HULL.

Prophets and Seers

After reading in a late issue of the SAINTS' HERALD the question, What is a seer? and the answer that you give it occurred to me to contribute a little "bit" upon the subject as to how prophets and seers were constituted, or made. The above seems to be of paramount importance to those who are interested. I will be very brief.

According to the Holy Scriptures all true prophets were and are constituted direct by the Lord God. It is a gift from God. No man was ever ordained by man or an angel to constitute him a prophet. As you have said, "There have been many prophets that were not seers"; while seers have the prophetic gift, yet all prophets are not seers. I will say, by the way, that the prophetic gift does not of itself confer official authority, or in other words, a man may be a prophet and at the same time not possess any priestly authority, as it was in the case of Joseph Smith the seer before he was baptized and ordained.

We next notice how seers were constituted. We read of seers in the Bible and in the Book of Mormon especially, and what great things they could know of the past, present and future, yet we do not find by what means they were constituted. It seems it was left for Joseph Smith to explain the matter for us. Here is what he said an angel told him: "Also that there were two stones in silver bows, and these stones fastened to a breastplate constitute what is called the Urim and Thummim, deposited with plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book."—Church History, vol. 1, p. 13.

I believe the testimony of Joseph Smith as to what he said the angel told him about the matter. Here we have a plain, straightforward explanation as to how seers were anciently constituted or made. I believe it is the only way that they were or can be constituted according to the Bible and Book of Mormon. I have been a close reader of said books for many years, and I have not been able to this good day to find a single instance where a seer was constituted or made by the ordination of angels or men.

In point I will now refer to Joseph Smith, he was a prophet, seer, revelator, and translator before he was ordained. Oliver Cowdery ordained him on April 6, 1830, as prophet, seer, revelator, and translator to the church.

In this connection I will say that the Urim and Thummim was not only to be used to translate languages with, but to receive revelations from God and greater revelations than could be received without them. Hence a seer is greater than a prophet, because he could receive greater revelations than any prophet could who was not a seer.

E. W. NUNLEY.

Fargo Church Dedicated

According to announcement on July 21 and 22, near-by and local Saints gathered at the Bungalow Church for rally and dedication services. Elders D. A. Whiting of Minnesota, William Sparling from Eastern Iowa Mission, Thomas Leitch and J. E. Wildermuth were in attendance as speakers.

Saturday was occupied with the usual prayer meeting, preaching and auxiliary services.

Sunday at 9.30, sacrament services, with Sunday school and Children's Day exercises following. Dedicatory service at 2.30, prayer by D. A. Whiting and scripture reading by William Shackow. Sermon by William Sparling, pioneer missionary and president of North Dakota District.

Financial statement of treasurer of building committee, J. E. Wildermuth, showed the building was erected on cash down plan, all money being raised before being expended. The building had been used a year and a half before being entirely completed. Some interesting data was noted in a brief history read by Sister Wildermuth. Special music was rendered by presiding elder, E. E. Weddle, and wife. Benediction offered by Thomas Leitch.

Baptismal services followed in the font in the church.

Evening sermon by William Sparling and confirmation service closed a day which had long been looked forward to by Saints of the State and of Minnesota, as well as those of the local congregation. Saints of North Dakota and near-by parts of Minnesota had contributed to the erection of the building, believing it to be of general benefit to the work to have a house of worship in this the largest city of the State, as a natural headquarters of the State.

MRS J. E. WILDERMUTH.

Writing Attractively

Taking note of a recently published sketch wherein the thought is expressed that some contributors to the church papers use too many borrowed thoughts in order to "get something real attractive over their signatures," may we make the following observations?

If there are any contributors to our church papers whose ambition is merely to see something attractive over their signatures, rather than a real desire to present wholesome and worth-while thought for those who read, the editors will no doubt soon detect their selfish and unworthy ambition and give place in the columns to matter having a better purpose and having therefore a better quality.

We regard any tendency in a writer toward plagiarism as being a disreputable and vicious trait and believe that such should be discouraged and condemned; but in view of the fact that minds having no direct connection by intercourse or literature, may think similar thoughts, and possibly at times express the same in very similar language, it would evidently be an easy matter for us to wrongfully accuse some of our brethren of deliberately borrowing thought without giving proper credit to the real author.

We have no knowledge as to what particular writers in the church publications may have been in mind when the point as to some having an inordinate desire to see attractive things

published over their signatures was raised, but as pointed paragraphing is mentioned, and it is true that the undersigned has submitted some little paragraphing to our editors, and also that they, upon their own initiative have culled many such from the body of our articles and published the same separately, it may be reasonably inferred that some of these, along with others have been measured with a critical yardstick and thought to have been copied. If so, we plead (with all kindness and respect to the critical temperament) that even though some circumstantial evidence may be thought to have been discovered, yet an erroneous judgment has been made.

And as to making an effort to be attractive, of course all will agree that the truth whether written or spoken should be put in sufficiently attractive form that it may have just claim upon the attention of the readers or the hearers. Neither will any reasonable person dispute the fact that when a speaker or a writer's ambition to be attractive centers more in making self prominent than it does in emphasizing the truth, that person becomes a very inferior expositor of the truth; and the consistency which gives agreement to these points must also agree that it is just and right that everyone should have due credit for his own work; and that it is eminently proper for every preacher, writer, or teacher in the kingdom of God to try to make his or her work compellingly attractive in the interest of the unveiling of so splendid a vision as the citadel of truth.

J. E. YATES.

Northwestern Missouri Reunion

This reunion is now in session, August 17 to 26, and being held at Stewartsville, Missouri. Brethren R. S. Salyards, J. W. Roberts and B. J. Dice are presiding. Of the missionaries we have present A. E. McCord, D. E. Tucker, Bishops B. J. Scott, Mark H. Siegfried and Richard Bullard. J. A. Gunsolley is here to represent the Religio and Graceland College. The Woman's Auxiliary is represented by Sisters Lula Sandy and Christiana Salyards. There are nearly fifty tents on the grounds. The preaching is inspiring, the prayer meetings, both for the young people and the others, are very spiritual. These meetings are held in two tents, at eight and nine a. m., then we have a musical institute with three sisters from Saint Joseph in charge.

The weather, with the exception of an afternoon, has been splendid. The large tent is filled each evening with attentive listeners. We feel the reunion will be a success throughout. Children's Day Thursday, when the Sunday school rendered appropriate exercises. The program was enjoyed by eager listeners. J. A. Gillen is expected. CHARLES P. FAUL.

The Alabama Reunion

Alabama district reunion was held at the usual place, Pleasant Hill, near McKenzie, Alabama, July 27-August 5. F. M. Slover was chosen to preside, F. A. Rowe and the district presidency to be associated with him. A. E. Warr was chosen secretary, and recognized as representing the auxiliary interests of the church as field worker.

Daily program consisted of prayer service at nine o'clock a. m., round table at eleven, auxiliary work at two-thirty, and preaching at seven forty-five. On Sundays the children were ably cared for by Sister Evie Sellers. On August 3 we had as visitors Mr. P. B. Pepper, county superintendent of education and Miss Luther, principal of the Castleberry high school. Both spoke in the interests of education.

The various meetings were profitable to all. The Saints were more active in the prayer services than in any reunion in the past several years, and as a result, a spirit of uplift was felt. There are many evidences of intellectual and spiritual awakenings among the Saints, for which we feel grateful and pray it may be permanent.

The 1917 committee reported thirty-one dollars on hand. Committee for 1918 consists of the president of the district, with his associate and the president of the Pleasant Hill Branch.

A. E. WARR.

The Faith and Origin of Churches

[We very much regret that so many errors have crept into the articles under the above title. They were returned for the purpose of verification, as we had not the books here by which to make verification. It is only fair to the proof readers to add that we have made a careful examination of the original manuscript and find over eighty per cent of the errors cited below occur in the manuscript, while a number of errors in it were caught and corrected by them and ourselves. We regret that these inaccuracies have occurred, especially in quotations, so give Elder Mintun's letters in full, though some of the references are not correct.—EDITORS.]

TOLEDO, OHIO, July 26, 1917.

ELDER S. A. BURGESS,
Editor SAINTS' HERALD.

Dear Brother: Either the proof readers are overtaxed, or are not efficient, because the work of copying [the proof readers do not copy, and the original manuscript sent us was used.—EDITORS] my manuscript has not been very efficiently done. I did not get the copy of the manuscript that I have till this week, and have reviewed all the articles that have appeared, and find the following mistakes:

On page 629 in the third line of the second paragraph the word "writer" is spelled with two "t's." In second column in the thirteenth line of the paragraph beginning "All religions," etc., the word "the" is omitted between the words "yet" and "uncertainty." Such errors do not effect the reading to any great extent. But on page 656 in the second line of the second paragraph it should read "is it" instead of "it is," and a question mark should be placed at the end of the paragraph, instead of a period. In the second column in the second paragraph and in the last line of that paragraph the word should read "efforts" instead of "effort."

On page 657 in the paragraph referring to "Communication with God" after the third line should be inserted "as truly and" so that it would read "his will to mankind as truly and as really as." In the second column in the third line from the top of the page the word should be "caused" instead of "cause." In the same column the last line of the paragraph introduced by "Love all things," the word "religion" should read "religions."

On page 679 in the first column and in the first line of the fourth paragraph the words "the writing media" should be inserted after the introductory statement, "There are different kinds of media, the writing media, the speaking media, etc."

In the second column in the third paragraph of the quotation under the heading "God," and in the fourth line the word "had" should be "has." On page eighty [680.—Editors] and in the paragraph under the heading "Holy and Unholy Spirits" and in the sixth line the word "bodies" should read "a body," to be as in the quotation, whether it is grammatical or not, on the same page and in the second column and in the second paragraph the words "and destroy" should be inserted in

the fourth line after the word "crush," and before the word "rather." In the last line of the next paragraph the word "taking" should be "making." In the same column after the last line of next to the last paragraph should be inserted the place where found. These 14 expressions of Spiritualisms, are so many subheadings as found in the place cited.—Religion, pp. 213-256.

On page 681 in the sixth line of the second paragraph the word "of" should be "off," and in the last line of the same paragraph the word "but" should be inserted between the words "are" and "translated." In the same column and the first paragraph under the heading "Organization" the word "overcome" in the eighth line should be "overcomes," to be as in the original. In the same paragraph in the fourth and fifth line the word "member" should be "members." In the same column and in the next to the last paragraph the word "truth" in the third line should be "truths." In the last line of that column there should be commas after "but," and after "era," to be as in the book from which quoted. On the same page, but in the second column and the fourth line from the top of the page the words "Supreme" and "Intelligence" should begin with capital letters to be as in the original. In the third paragraph in the same column there is a line omitted beginning after the words "under the" in the third line of this paragraph, and should read, "under the direction and control of spiritual beings than at any previous period." In the next paragraph there should be a comma after the word "medium" in the second line, and none after the same word as it appears the second time in the same line. In the sixth paragraph in the same column the word "a" in the fourth line should be "the." In the ninth paragraph in the same column there should be a semicolon after the first line, and after the word "spirit" in the third line, and a comma after the word "authorized" in the fourth line.

On page 683 in the fourth paragraph in the first column and the sixteenth line from the top of the paragraph the word "the" should be "this" and the word "this" should be "the."

On page 684 in the first column and in the fourth paragraph the word "to" in the ninth line should be "in." In the next paragraph in fifth line the word "the" should be omitted, and the word "still" inserted between the words "accomplished" and "more" in the same line.

I hope that there will be less mistakes creep in especially in the quotations. It will not matter so much if a few do occur in what I may have to say about what is contained in the quotations or about the church being treated.

Very respectfully,

J. F. MINTUN.

TOLEDO, OHIO, August 4, 1917.

ELDER S. A. BURGESS,
Editor SAINTS' HERALD.

Dear Brother: I have just compared the two last articles, one on Unitarianism and the other on The Roman Catholic Church, and find a few mistakes in printing them, which I call your attention to, not by way of criticism, but for the purpose of correction, should you deem any of them worthy of correction, and I think a few of them are.

On page 707 in the first column, and in the fourth line of the fourth paragraph under "Authority," the word should be "beliefs" instead of "belief."

On page 708 and in the second column, the word "human" is omitted in the fourth line of the third paragraph under the heading "Creed," between the words "the" and "race." In the next paragraph the word "a" is omitted after the word "one" at the end of the second line. In the next paragraph and in the first line the word after the word "doctrine," should be "not" instead of "nor."

On page 709, in the first column and in the fourth line of the second paragraph the word "better" should appear three times, thus "better, better, better, always better."

I also notice a few changes in punctuation, but none of them changes the meaning.

On page 727 and in the first column, and in the next to the last line the letter "u" appears where the figure "7" should, that is "Pope Pius IV, p. 7."

On page 728 and in the first column the word "clear" is omitted in the last line in the next to the last paragraph between the word "salutary," and the word "and."

In the same column and the first line of the last paragraph the word "Spiritualists" should be "spirituals." On the same page and in the second paragraph the word "to" is omitted in the second line of the third paragraph under the heading "The Profession of Faith," between the words "equal" and "each." In the last line of the sixth paragraph the word "eucharist" is misspelled, it being spelled "echaurist." In the eleventh paragraph the following is omitted between the words "of" and "the" in the third line of that paragraph: "Trent, and delivered, defined and declared by the General Council of." In the last paragraph in that column and in the seventh line the word "gods" should be "God," so that it would read "God of God."

On page 730 in the first column and in the fourth paragraph, the word "the" should be "a," so that it would read, "has nothing to do with a sacrament."

On page 731 and in the first column and first paragraph the words "in the matter" has been omitted between the word "himself" and the ",".

I have noticed that in many places where the quotation from the Catholic production they use a capital to begin words, that a small letter is used, but possibly if they were printing it now they would capitalize some of them, for they think of those words in a different light than we do.

With respect,

J. F. MINTUN.

The Erie Beach Reunion for 1917

is history, and I may add, "sacred history." The blessings enjoyed there will never be forgotten, and those who attended will look forward to 1918 with fond hopes of being able to meet once more and have another feast of heavenly blessings from off the table of our God.

Erie Beach is a beautiful summer resort on the shore of Lake Erie, twelve miles south of Chatham, Ontario. There is an electric railway which will take you over from Chatham in about an hour. 'Tis a lovely ride and the scenery along the line will interest you. When you arrive at your journey's end you will find an ideal spot for camping and here the Saints of the Chatham District have held at least six reunions and each one has been better than the last till this year all felt that they had indeed tasted of the divine.

Said reunion was held July 27 to August 6, and the Father in his great love for his people favored us with most beautiful weather. Every night while there the moon shone in all its beauty and its soft mellow light caused us all to rejoice. Its silvery beams shining upon the placid waters of Lake Erie formed a pathway of light which was indeed beautiful to behold. The days were bright with sunlight, and while it was hot in the city, the gentle breeze from the lake made it very comfortable in the camp.

The reunion committee consisting of Elder Stewart Lamont of Chatham, president; Elder J. C. Dent of Bothwell, secretary-treasurer; David Snobelin, J. A. Hildreth and Vernard Pritchard, executive committee, is to be commended for

their earnest efforts to make the reunion a success. They have worked hard, not only this year but every year, and those who have attended the reunion have been made to realize what men can do when they are humble and full of love and zeal. God has blessed them greatly in their work and the fame of Erie Beach reunion has spread far and wide until this year we had people from many parts of Canada, from Missouri, Illinois and Michigan.

The prayer meetings were very spiritual; the Lord speaking many times to his people in commendation and imparting cheer and comfort.

The preaching by Elders J. F. Curtis, Robert Brown, J. R. Grice, B. H. Doty, David Dowker, John Shields, Arthur Leverton, Joseph Yager, G. C. Tomlinson, J. L. Burger, and Bishop Keir was splendid and enjoyed by the many who attended.

On Friday morning August 3, the young people met in the large tent at seven o'clock. We formed into four lines with Elders J. R. Grice, Robert Brown, B. H. Doty and the writer in the lead. We marched around the camp ground singing "God is marshaling his army," and then down the lake shore about three fourths of a mile, formed into a circle and all sat down on the sand and there we had the most wonderful prayer meeting we have ever seen or attended. There were one hundred and thirty of us there and we stayed all the morning. Many of the young people who had never bore testimony before took part and the Spirit of God came in power and all rejoiced. Ere we left, the Lord spoke to us in ten gifts of prophecy and truly they were wonderful. Twenty-six were administered to and the power of God was made manifest in healing. Oh! it was a glorious time! The very heavens were opened. God grant we may have many such services in the future.

Elders J. F. Curtis and R. C. Russell of the Twelve were much in evidence at the reunion, and their presence was deeply appreciated. Brother Russell did not feel strong enough to preach, but his counsel in the prayer and priesthood meetings was splendid and well worthy of being observed. Brother Curtis gave us some splendid data on how to meet the Utah people on polygamy and other points wherein we differ from them. He is well posted in this matter as he has spent several years in Utah and has the facts well in hand. We all enjoyed his talks.

Time was granted the different auxiliaries for their work, which was enjoyed by all. Splendid programs were arranged and many good ideas were presented.

Elder J. H. Tyrrell was in charge of the musical part of the program each day and did much to make this part of the reunion a success.

And now why say more? Words fail me when I try to describe the wonderful time which was had. Suffice to say that it was a foretaste of heaven.

All were made glad to have Bishop Keir of Independence and David Dowker of Chicago with us the last few days. Bishop Keir gave us some splendid sermons while David preached once as only David can preach. Both of these men were very conspicuous in the dining tent, for after eating enough to satisfy the appetite of any common ostrich, they donned aprons and washed dishes and sang till the tent rang (if a ten can ring) with their voices.

Monday, August 6, we broke up camp. It made us sad when we thought of parting, but just before we said "Good-by" we had a little prayer service right out in the open air in the shade of a wagon loaded with lumber, etc., from the grounds. The Spirit came in power and the Lord spoke to us in prophecy commending the committee for their efforts and promising to be with us next year and ever send

the angels to meet with us if we will meet in a pleasing way before him.

May God grant that we may all be there.

In bonds,

CHATHAM, ONTARIO.

RICHARD D. WEAVER.

MINDEN CITY, MICHIGAN, August 10, 1917.

Editors Herald: Words cannot express how thankful I am to my heavenly Father for all he has done for me since I came into the fold. I am now forty years of age, came in the church when but eleven years old, and I truly have received many blessings. I have seen many wonderful manifestations of his Holy Spirit poured out upon his people since I embraced it, even to the present time. I have never seen the time I regretted the step, but sorry to say that I have many things to regret in my life, where I left things undone that I should have done. And in all those years of striving in my weak ways always to do the Master's will, under very trying conditions at times I'll assure you, I have never yet come to the condition in life I want to in spiritual things. My whole aim and desire is to go on to perfection, though I never expect to reach perfection in this life. I want to go on trying to get nearer that point.

I have never been blessed with riches or temporal blessings beyond food and raiment. But this does not discourage me in the least with the Lord or the gospel. My longing desires are to lay up the treasures that will stand to my credit when going to my reward. Many times in my experience, I am sorry to say, I have seen that riches have hardened the hearts of God's children to that extent that they oppressed the poor to get more of them. This truly is not what God intends. He says they should use it to feed and clothe the poor, as it tells us in the Doctrine and Covenants: "Woe unto you rich men that will not give your substance to the poor, for your riches will canker your souls, and this shall be your lamentation in the day of visitation and of judgment." So, dear Saints, if we are blessed with riches and do not use them properly they are a curse to us instead of a blessing.

I desire to live by every word that proceeds from the mouth of God and to apply all his teachings to my life, and ever be a willing worker for the cause of Christ and to put on the whole gospel armor and not only a part of it. Some of his children, I fear, are only willing to put on a part of the armor, and dear Saints it truly is time for us to arouse out of our sleeping condition, to realize more and more the duties that are enjoined upon us as his children. My experience in the gospel has been, the deeper I get grounded and rooted in the gospel, the more duties are made plain to me. And I can assure you it will be the experience of all who are anxious and earnest workers in his good cause. And we truly need to be watchful and prayerful at all times, and humble and full of love for one another, to become as one family in Christ.

We must live near to God in these trying times or we'll never be able to stand, but must be cut off with the wicked. I truly realize many will be cut off with the wicked. Oh, dear Saints, how many of us are living in that way before God each day in life, in word, deed or works so we have the assurance within us to know we can claim God's protection at all times, whether in storm, earthquake, famine or on the battle front, or wherever it may be? Are we keeping our feet as it were, or standing on holy ground, as he says we must if we are his.

Dear brothers and sisters, let us examine ourselves, or take inventory of ourselves, as was explained in one article in the HERALD, to which I could say amen, as it was good,

and it is a safe plan to apply to our lives. See how we stand in spiritual things, yet too many are more anxious to take inventory of their temporal things to see whether or not they are getting rich fast enough. Let us take the inventory of our spiritual standing and see whether or not we have enough good works to our credit, or our spiritual standings be such, that we are ready and waiting for Jesus to come. If the request were made, All those who feel and know they are ready and waiting for Jesus to come, hold up your hands; could we do it truthfully with all our weaknesses staring us in the face, and shortcomings? I fear not. At least I would not want to hold my hand up in answer to it, as I feel my own weakness too much and realize I fall far too short of being in that condition and have too much to learn and to overcome yet in life before I would feel safe in holding my hand up to such a question, if it was put to me.

MRS. A. GREUNISER.

OAK HARBOR, OHIO, August 20, 1917.

Editors Herald: We are trying to come up higher, marching steadily onward toward the perfect day. Many times we feel discouraged when we know how some of the people feel here, but then we stop and think if the Lord is for us who can be against us.

Oh, Saints, we truly are engaged in a wonderful work. If the Saints would only realize there is a work for each one. No one can do your work for you. Then let us strive to do what we can for our Master—not sit down and let some one else carry the load, but all help. We are colaborers together with God.

It seems sometimes we do not realize the duty and responsibility that rest upon us. Faith without works is dead. Let us be earnest workers for the Master. Can we expect a big reward if we fail to do our duty? Saints, it means something to be a true Saint. We cannot stop and rest, but we must press onward if we want to dwell with Christ. Everyone has a corner to fill; let us fill ours as best we can.

Brother S. W. L. Scott was with us the last two weeks, holding services and giving sweet words of comfort to downcast ones. We enjoyed his stay among us. Although interest was poor, six were buried beneath the wave: four Sunday morning, July 22, and two Tuesday evening following. It made our hearts rejoice to see these precious souls brought into the kingdom.

Brother Scott gave a musical lecture Monday evening, July 16, after which a "choral society" was organized.

We feel our weakness yet feel the necessity of striving onward and upward. The Lord has promised to help us and his promise never faileth.

My desire is to do the work the Lord has for me to the best of my ability.

Your sister in Christ,

MYRTLE FLORO.

WASHINGTON, OKLAHOMA, August 23, 1917.

Editors Herald: After being permitted to attend the reunion at Calumet, Oklahoma, which was a feast to my soul to meet so many Saints and learn to love them, and enjoy the sweet influence of God's holy Spirit; and then come home and find Brother J. M. Smith here holding meetings, it certainly did me much good. He preached two weeks, baptized seven, which was in answer to our prayers. We were all made to rejoice when three of our homes were made happy by our loved ones joining us in this latter-day work.

The Lord has truly heard our prayers and the dark clouds have drifted back for a while. Brother Smith is certainly a fine man, we would have been glad if the crowds had been larger, but we feel that he has done a grand work here as it

is. We have some friends here and feel glad because of them.

Brother S. W. Simmons also made us a short visit. We were glad to hear him tell about the angel message. We will ever remember these times, and look forward for the return of them, when we can have some more good preaching.

MOLLIE CROSS.

BARBERTON, OHIO.

Editors Herald: In 1912 I moved from Akron, Ohio, to Barberton. There were poor church privileges, as it is about seven miles from Akron and the carfare made it very expensive to attend church. My companion was not a member of the church and that made it much harder for me to meet with the Saints. It was very trying not to be able to meet with God's people. Many a night I lay in my bed and shed tears and prayed that the Lord would open the way that I might be able to meet with the Saints to worship my heavenly Father.

I invited the Saints of Akron to come to my home and hold services, which they did. Brother John McCoy, of Akron, preached one Sunday and one outsider came in to hear the gospel. The next Sunday was devoted to gospel talks by Brother James McConnaughy. As there were no nonmembers came to the meetings that ended the trying for some time, but I did not cease praying for the people of Barberton. At this time there was only one sister that I knew of that belonged to the church. I prayed the Lord to direct me what to do, and that his Spirit might move upon my companion that he might be persuaded to move to Akron; that my desire to worship with the Saints might be accomplished.

One night I had a dream that my next-door neighbor had gone away and requested me to take care of her garden. I thought I went out into the garden and was digging around two trees that stood very close together. It seemed I arose and was pondering as to the need of bothering with those trees, for they seemed to be dead and at this I heard some one talking behind me. I turned around to see who was there and saw two men. They were strangers to me and were holding the Bible between them. When I turned around again to look at the trees, they were both in blossom, with beautiful white flowers, from the tops to the very ground.

I thought and prayed upon this experience very much that the God of Israel might reveal the meaning of the dream. One Saturday morning about the latter part of May I was led by the Spirit to go out and locate this sister who had the garden and not knowing where she lived, it seemed that the Spirit led me to her home. I told her what I had come for, that my desire was to work for the Lord. She told me she had an uncle and aunt in Barberton that belonged to the church—Brother and Sister Whitehouse.

I will never forget the appearance of that sister's face when I called upon her. I expressed to her the desires of my heart and she told me she would be very glad if something could be done. She told me to come again when the brother would be at home.

Well, on Sunday afternoon I went over again and had a talk with them. The brother said he was willing to help out, but where could we get a place? In the meantime one of my neighbors had moved out of the neighborhood. One day I was led to call on her in her new home. When I came to her door I discovered on the opposite side of the street a vacant schoolhouse that was advertised for sale. While I stood looking at it a voice said to me: "The Lord's people shall worship in this place."

Well, I made my call very short and in the evening I went to Brother and Sister Whitehouse and told them what I had found. He said he would go to the school board and see what

they could get it for. It was secured, without cost by taking care of the building. We opened our meetings there and had very little encouragement. We would meet with four or five Saints and one outsider. Finally we got the Sunday school started. Elders John McCoy, James McConnaughy and Herbert Rhodes, along with some others had charge of the meetings, and for a time there was little to encourage. But the Lord blessed us and we held the schoolhouse for three years, then came the time when they had to open the building for school use. Then we went into a tent for a time. Now we have a little church and a branch of over sixty, with a large Sunday school and Religio.

While we were laboring together some of the Saints seemed to think the work was a failure. I was almost discouraged myself. One night I had a dream. I was in a beautiful green field and all around this green field was a wheat field with a fence around it. I was trying to get into this wheat field to cut it, but I went around and around and could not find a place to get in. I met a man with a team of horses and I asked him if he were going to cut the wheat.

"Not yet," he replied, "it is not ripe enough."

We can thank our heavenly Father that since then the grain has ripened and the sheaves are being gathered in. We can see the fruits of our labors in Barberton and rejoice that the Lord has been with us. I may be better known to many of the HERALD readers by the name of Sister Ebert, as that was my name when I first accepted the gospel in Canada, being baptized by Elder George Shippy.

Yours in bonds,

MRS. L. H. HAYES.

CAPE MAY, NEW JERSEY, August 24, 1917.

Editors Herald: It was a very short time ago that I wrote to you and expressed my desires through the HERALD and today an incident occurred which brought the thought of life's uncertainty very close.

Here at camp there has been adopted a system of "setting up" exercises followed by a plunge in the surf. While we were out to-day, one of our number was seized with cramps and soon sank. After grappling for a great while we were unable to find him, and now he is lost. Everyone put up a noble effort to save him, but to no avail.

The thought that impressed me was this: Everyone was anxious for his temporal salvation, but no one here seems to be very much interested in spiritual salvation. Now we are all here with bowed heads and heavy hearts wondering.

He is gone, but no one seems to think of the vast number who are spiritually being lost in the floods of humanity. I am happy in the thought that I am safely moored in the faith that holds through all storm and tempest.

While in this faith, I need all the prayers of the Saints to hold me fast. I am now looking forward to next Sunday, when I shall have liberty (shore leave) to be able to partake of the sacrament, and my heart is made to rejoice at the thought that I shall be able to praise Him to whom all praise is due.

I need the prayers of the Saints from day to day and I will implore the throne of grace from time to time that my faith may not be weakened and that I may live my religion from day to day and do the will of the Lord.

I would appreciate any word from the Saints and would answer it.

With love to all the Saints from,

Your brother in Christ,

Naval Base.

W. M. SAUTER.

THE BOONE REUNION

(Continued from page 844.)

it was found afterwards that some of these had been praying for a word of encouragement, though no one on earth suspected their anxiety and difficulties. In one instance the prayer had been that the answer be given through a certain person, and it was so given.

We are glad to report that the same story of the excellent spirit at the special prayer meetings of the young people comes from several reunions.

S. A. B.

NOTES AND COMMENTS

Chicago Dedication

An error occurred in the items about the dedication of the First Chicago Branch. It should have stated that Sister Elizabeth Cox is the only charter member now living in Chicago.

Aid for American Prisoners in Germany

The American Red Cross has perfected plans whereby the Americans held as prisoners in Germany are to be provided with food. Provisions for the one hundred prisoners now held are to be sent via Switzerland. Tinned goods cannot be sent, for the Germans use the tins as hand grenades.

The Presiding Patriarch

Elder F. A. Smith, presiding patriarch of the church, spent the first five days at the Lamoni reunion. He then planned to spend one week each at the Boone, Logan and Montrose, Iowa, reunions. In each place he has been kept busy with the special work of his office, in addition to doing his share of the preaching.

One of the Twelve

Elder William Aylor of the Twelve has been busy, since the adjournment of the joint council, in the northern States and in Canada. This is a new experience for him, as heretofore his work has been in the South and especially in Texas. He reports in the great Northwest places where there is ice all year in the wells. In summer all that is needed is a ladder to secure ice for ice cream. We have not his itinerary, but learn that after the Boone and Logan, Iowa, reunions, he expected to return to Independence, and go south to his old fields for probably the greater part of the balance of the conference year.

Graceland Opens September 6

The prospects for an excellent attendance and a profitable year for Graceland are good. We congratulate the college on the standing it has attained

in the educational world and the host of loyal supporters it has throughout the church. If her advantages could be presented to every member of the church as they really exist, we are sure she would be a much greater force for good. The opening address on the morning of the 7th will be Professor S. A. Burgess, formerly president of the college. The subject will be: "War, education, and the church." It is desired that all registrations be made on the 6th.

Have All Complied?

The General Conference and General Conventions agreed last spring to operate the gospel literature distribution jointly, the church and Sunday school as organizations to unite their efforts with the Religion and in local, district and general organizations seek to extend this important work. If your branch or Sunday school have not done this, please see that it is given attention at the first opportunity. Do not wait for the annual elections, but do it right away. The district conferences and conventions should also attend to the election of members. Then begin activities. Free leaflets of instruction may be had of R. W. Farrell, 14 Kenwood Street, Providence, Rhode Island, or from the Herald Office.

Press Committees

It is the custom of some of the districts to appoint a press committee whenever a conference is held, and these committees usually send in a joint report of the conference proceedings for publication in the HERALD. We are always glad to hear of any special developments in the conferences of the districts and stakes, but we caution these committees against duplicating the reports that should be sent in for publication in the Miscellaneous Department. There is a chance for a difference, if it is observed. For instance, we do not believe a press committee would need to give the details of organization, the branches that reported, and other items that logically come under the heading "Conference Minutes." We have often been at a loss to know what to do with reports of press committees who had done their work in such a manner as to obviate the necessity of printing an official report of the secretary of the district. If it be necessary to have press committees, they should report new items only and not the material that should come to us from the secretaries. See that an understanding is had.

From Here and There

Brother C. I. McConnell, of Halfway, Oregon, expects to take a trip to the highlands district of Beauregard and Vernon Parishes, Louisiana, and would like to hear from anyone who happens to know of any Saints there.

MISCELLANEOUS DEPARTMENT

Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—At Bellingham, Washington, August 4, 1917, district officers presiding. Treasurer's report: Beginning with a balance of \$28.34, and closing with \$40.55, total receipts \$72.35. Bishop's agent reported balance of \$655.95, and closing with \$302.03, total receipts \$1,163.94. Statistics showed Seattle with a membership of 337, Roslyn 36, New Westminster 78, Chilliwack 46 and Centralia 145, total 692, with the enrollment of the three disorganized branches added. Arrangements made for ordination of G. R. Brundage and C. F. Oliver, elders; Samuel Stearns, teacher; and Grant E. Townsend, deacon. The February conference will be held at Seattle at call of president, and a reunion at Bellingham in August, 1918. A. W. Rhodes elected to three-year term as member of auditing board, George R. Brundage elected member of gospel literature board. John Hartnell, G. R. Brundage, I. S. McMullen, J. M. Terry and Richard Hartnell, elected reunion committee, and authorized to investigate locations and purchase prices for a permanent reunion ground. Those holding membership in Tacoma, Castle Rock or Nanaimo Branches, now disorganized, are requested to apply to the undersigned for certificates of transfer to their nearest branches. Frederick W. Holman, secretary.

KANSAS CITY STAKE.—Central Church, Kansas City, Missouri, August 25, 26. Stake Presidency, J. A. Tanner and S. S. Sandy, presided, W. S. Brown, secretary. President and high council reported for ordination John Gross to the office of elder; P. J. Brose counselor to First Quorum of Teachers; Robert Clow, president of First Quorum of Deacons, which was ratified by action of the conference and ordination provided for. Statistical reports of branches: First Kansas City present membership 467; Second Kansas City 148, loss 3; Bennington 108, loss 2; 4th Kansas City 97; Mt. Washington 92; Englewood 38, gain 4; Malvern Hill 69, gain 4; Armstrong 324, gain 8; Grandview 122, gain 7; Quindaro 151, loss 2; Chelsea 161; Argentine 84, gain 5; total membership 1,871. Ministry reports were read from high priests, elders, priests, teachers, deacons, missionary, showing 42 baptisms. A resolution carried that all books belonging to the various branches or such as are suitable for a circulating library, be loaned to the stake board for the establishing of such a library and that any individuals who may have books, which they would loan or donate, confer with board. All standing and appointive officers were sustained for the coming year. W. S. Brown was elected secretary, Thomas B. Dunn, recorder, and Emmet N. Palmer member gospel literature board. The matter of electing member of library board was left to the stake presidency. By motion, Frederick S. Anderson and C. D. Jellings were elected to succeed themselves as stake auditors. A motion by the priesthood that the General Bishop seriously consider the proposition of organizing a storehouse in the Kansas City Stake was unanimously carried. Adjourned to meet at call of stake presidency.

Conference Notices

Mobile, at Mobile, Alabama, September 29 and 30. A. E. Warr, president.

Northeastern Nebraska, at Blair, October 13 and 14, Saints' church, one block east of post office. All cordially invited to attend. Carl T. Self, president, 405 Bee building, Omaha, Nebraska; Odessa Carter Jensen, secretary, Blair, Nebraska.

Massachusetts, at New Bedford, Massachusetts, 3.30 p. m. October 6, continuing over 7th. Reports should be in clerk's hands by September 26. Address communications to W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill Branch, Boston, Massachusetts.

New York, educational conference with the Greenwood Saints in their chapel at Greenwood, New York, October 6 and 7. Only such business will be done as is absolutely necessary. Let as many as can arrange to be present. First session 2.30 p. m., Saturday, October 6. Greenwood is reached

by way of Erie Railroad to Canisteo, thence via New York & Pennsylvania to Greenwood. A. E. Stone, president; Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Convention Notices

Mobile Sunday school at Mobile, Alabama, September 28, 2 p. m. A. E. Warr, superintendent.

New York Sunday school at Buffalo, September 8 and 9. William H. Westfield, 1560 Willow Avenue, Niagara Falls, New York.

London Woman's Auxiliary Meeting

The women of London District are requested to be present at a meeting of the Woman's Auxiliary, held in London, September 21, 7.30 p. m., for the purpose of effecting a district organization of the Woman's Auxiliary. Sister Louise Evans will be present to aid and instruct the sisters in the work. Sister Rosa Teir, 427 Ridout Street, field worker for London District. 36-3t

Church Dedication

The church at Bartlett, Iowa, will be dedicated Sunday morning September 9, 1917, at 11 a. m. Other meetings will be held in connection therewith beginning Saturday night previous and closing Sunday night. We hope to see as many as can come from the neighboring branches and help to make this a general rally. Basket dinner at the church Sunday. We expect Brethren W. E. Haden and H. O. Smith to be with us. Remember the day, September 9. T. A. Hougas, district president.

January "Journal" Wanted

If anyone has a January, 1917, number of the *Journal of History* he will part with, please send it to us.—Editors Herald.

Our Departed Ones

BOOKER.—Martha A. Booker was born March 18, 1846, in Conecuh County, Alabama; baptized May 5, 1867, by Thomas Waddell. Died July 24, 1917, in Conecuh County, Alabama. Leaves four sons, 3 daughters. Sermon in Saints' church at Skinnerton, Alabama, by F. M. Slover.

YOUNG.—Margaret Young died at Cleveland, Ohio, August 8, 1917; interment in Kirtland August 12, aged 42 years, 6 months, 22 days. Born in Washingtonville, Ohio, baptized by G. T. Griffiths. Married James B. Young at Kirtland, February 17, 1897. Four children were born, husband and 3 children survive. Sermon by L. W. Powell.

WHITE.—John Burton White, son of John B. and Eva Tanner White died at Joplin, Missouri August 3, 1917, of spinal meningitis, after three months' illness. He was born November 18, 1907, near Joplin. He had desired baptism but his sickness prevented, though before his death he felt that the way was clear and he was ready to go. "Of such is the kingdom of heaven." Funeral services at the church by Charles Fry.

BEAUDRY.—Myrtle Marie Beaudry was born at Sagle, Idaho, December 9, 1899. Died August 4, 1917, at Sacred Heart Hospital, Spokane, as a result of an operation for appendicitis. Other complications set in. Baptized July 21, 1911. Leaves husband, mother, stepfather, 3 sisters, and 4 brothers. Funeral from undertaking apartments by S. S. Smith. Interment at Spokane, Washington.

BATLEY.—Ellen E. Howell of Keokuk, was born in Pennsylvania August 18, 1841. She was married to James Batley October 6, 1841. He died in 1882. In 1885 married William Howell, who died in 1902. Baptized July 12, 1908, and confirmed by A. C. Anderson at Keokuk, Iowa. Died August 6, 1917, of senile paralysis. James McKiernan, of Farmington, preached the sermon at the home of her daughter, Mrs. Dora Kenoyer, 2205 Exchange Street.

BIRD.—Charles Bird was born April 2, 1825, in Shemung County, New York. In 1845 married Bernice Monroe, who died in 1875, leaving 6 children—Charles, Monroe, Richard Arthur, George, Mrs. O. P. Sutherland and Mrs. J. L. Hart. One son, Lester, and one daughter, Ethel Hicks, of a later marriage, also survive, besides 33 grandchildren and several

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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No man is thoroughly accomplished unless he has the ability to mind his own business.

great-grandchildren. He joined the church in early life and followed Lyman Wight to Texas; removed to Cherokee County, Kansas, in 1866, having united with the Reorganized Church in which he remained steadfast. Died March 26, 1916, at Pittsburg, Kansas. Funeral sermon by Jasper Richards.

MANEE.—Samantha Manee was born August 6, 1833, in Randolph County, New York. Married Henry Manee at Hillsdale, Michigan, in 1852. Died at her late home July 30, 1917, at which place the funeral was held, sermon by Francis J. D. Earl. She was baptized May 19, 1878, at Lawrence, Van Buren County, Michigan, by Columbus Scott. She lived a good life and passed away firm in the gospel faith. We will miss her in our meetings, but our loss is her gain.

Book Reviews

HOW TO STUDY EFFECTIVELY.—In thirty-eight simple rules G. M. Whipple tells us how our efforts to study may produce results. We only recently listened attentively with a hundred or more interested people of all ages while Professor Floyd M. McDowell told us of the value of an outline. He expects to use it considerably in his class work at Graceland this year. Interesting to read, profitable to follow, and costs only 50 cents. Published by the Public School Publishing Company, Bloomington, Illinois, and may be ordered through this office. The many study clubs throughout the church would do well to investigate this. For your benefit and ours, when ordering mention where you read the review.

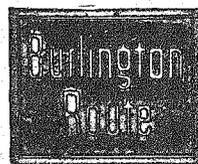
GENERAL CONFERENCE RESOLUTIONS.—Containing all the important resolutions passed in the church since 1852. This makes not only educational but highly interesting reading. Many of the elders are in doubt about matters that have been settled and are recorded in this collection of conference enactments. No. 206, paper, 40c; No. 207, cloth\$.60

COURT PROCEDURE.—The General Conference of 1908 adopted this manual of court procedure. It greatly simplifies the task of settling church difficulties according to law, and makes such procedure "safe." The blank forms for the guidance of all parties having to do with church courts. They seem to say: "Be legal, be regular." If anywhere the "safety first" motto is applicable to gospel work, it is in the settling of internal difficulties. No. 167, paper\$.15

BRADEN-KELLEY DEBATE.—Probably the most exhaustive and most exciting debate ever held in the Reorganization. Both sides of the controversy are given in full, the manuscripts being signed by both participants. The Christian Church claims its representative, the late Clark Braden, defeated Bishop E. L. Kelley in this discussion—but we are doing the selling. The attacks upon us in this volume are so numerous and characteristic every preacher and would-be preacher of ours should acquaint himself with them. The book is a mental and spiritual stimulant. No. 152, cloth\$2.00

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be one of those who will help win the war by turning farmer and raising something-to-eat to-sell-at-high-prices? Good! Then I have a message for you! You can find no better place to raise grains, forage crops, cereals, sugar beets, potatoes, fruits, live stock or poultry, than in the territory along the Burlington's lines. You can homestead a whole section of Government land (640 acres—think of it) in Wyoming; or purchase improved land in northeastern Colorado or southwestern Nebraska, where the climate, transportation and markets are right, on mighty attractive terms—if you act before it is too late. There's no time like the present, so let's get started today. Write me about your plans and I'll give you the benefit of my experience. There is no charge for this—it's a part of Burlington Service. The company pays me to help you find what you want.



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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, September 12, 1917

Number 37

EDITORIAL

SPIRITUAL MANIFESTATIONS AT LAMONI REUNION

At the recent reunion at Lamoni, Saints were in attendance from all over the country. It was the largest ever held in the stake, and for regular attendance of those who camp on the grounds and attend throughout the sessions, one of the largest, if not the largest, ever held by the church. As reports have gone forth concerning the splendid spirit manifest, we submit herewith some of the special communications and extracts from others, which may prove of general interest. They were reported by Sister C. I. Carpenter and Brother R. C. Scott. Much of what was presented is of local interest and direction to the Saints in that stake in their work. This spirit of devotion was also shown in the sermons, study hours, and numerous prayers and testimonies, and in the unity shown by the young people in their special services.

The prayer services and sermons since have also been of a very high character. The progress of the young people has been steady the past five or six years. They form a splendid band of devoted workers, who work and live with the consciousness of the watchcare of our Father, and who are trying therefore to keep his commandments.

GIVEN THROUGH J. F. GARVER, AUGUST 11, 1917

I have admonished thee, I have entreated thee, I have besought thee, to lift up and establish thine altars, and yet many have failed in this important piece of work. My name is not heard in prayer in the homes of some of my Saints, and even when they seat themselves to partake of the bounties of this world, which are mine, they are not grateful unto me. Then again, some have forgotten to wait upon my house on that sacred day which is called after my name. Some have thought to find pleasure in the highways and the byways and the cool places beside the streams of the earth which were meant for the ministrations and comfort of the people, but not to be sought after on the Lord's Day. Some have even been rebellious and have not been inclined to hearken to those whom I the Lord have appointed to teach, and some have been unwilling to yield themselves under the

provisions of the gospel and have reserved to their own comfort not only their means but their time, and have closed up the door of their opportunity.

Yet, I the Lord, even as I have said, I chide not these this morning. I only remind them that if they had remembered mine admonitions and sought to keep my law they might have been more fully prepared for this troublous hour; and they might have sent their sons forth more fully prepared. Be ye, however, comforted, saith the Spirit, for there is always opportunity extended for those who will come unto me, and I the Lord will yet receive such and of their faithful devotion and their faithful service and of the fervency of their desires in righteousness, if they will but return unto me.

I desire that all shall be redeemed; I cannot promise that all shall escape from the conditions of distress that shall fall upon the earth; and even already many of my servants in foreign parts have fallen, and the hearts of my children are stricken and sad. Yet I promise deliverance through those spiritual forces which are extended unto thee and to all of my people.

My servants, from time to time, have admonished that the Saints of God should prepare in their hearts and in their homes and in their services and in their communities against the day when my people shall flee up to Zion, and my Spirit saith this morning, that they shall have need to flee, even as hath been foretold. Be ye charged, therefore, holding in thy remembrance this thing, that for each the time is short. Make therefore thy preparation and remember thy devotion before me. Gird up thy loins and stand each man and each woman in his own or her own place, and be found of me. Set about that work necessary on the part of each for the preparation of Zion to receive her own covenant children, even those who may escape and yet endure.

GIVEN THROUGH HUBERT CASE, AUGUST 14, 1917

The Spirit of the Lord calls unto my people to come closer. Break down the barriers which you have erected yourselves, and make way for the presence of my Spirit to lift you. You are drawing closer, you are gaining ground, but thus saith the Spirit unto you this morning, there is great advancement to be made if you will but put away those things that are now hindering the progress and development of my work that Zion may arise. The time has come for my people to put away those things and more freely enter into the execution of putting into practice the temporalities of my law, that I may move among my people and that all may find residence there, that these manifestations of my Spirit that have so long been withheld from my people may be poured out in great abundance, but the barriers that have

been reared have kept me from being with you as I have desired.

GIVEN THROUGH M. M. TURPEN, AUGUST 14, 1917

Yea, thus saith the Spirit unto you, my people, you have listened to my voice many times. You have received encouragement, you have received benefit. Some of you, too many of you, have been receiving and have not been willing to impart as you should to help others in this great work. You have sought too much after selfish attainments and selfish interests to the injury of your spiritual development and growth. You have not always listened as you ought to my servant when he has prayed earnestly and when he has sought from time to time and has lost many hours of sleep in meditation and prayer that I might help him to do his work as your servant and my servant. Some of you have said harsh and uncouth things about him; you have not helped him by your prayers as you ought. May you be more careful in your conduct and your speech, and when you see that my servants are not as strong as you would like to see them, remember they are God's servants; pray for them instead of seeking to drag them down.

Remember, oh, remember; my people, that you can never obtain eternal life in my celestial kingdom unless you come out of selfishness and seek to live to my glory. Labor not for self and for selfish interests, but for the good of humanity, and be willing to die, if necessary, for sinners as your Savior who came to this world to save those who were lost. Do not think yourselves better than others but seek to build up my work, seek to save the erring ones and bring them into my kingdom, and sustain them by your faith and prayers, and God with his Holy Spirit will bless you, and Zion will be redeemed and you will become the pure in heart. Then there is nothing that will stand in the way of your spiritual advancements and attainments, but you will become as bright and glorious and terrible as an army with banners, not in the way that men look at terror but in this, that you will be able to overcome sin in all its environments, saith the Spirit.

INTERPRETATION OF AN UNKNOWN TONGUE GIVEN THROUGH
J. W. WIGHT, AUGUST 16, 1917

Oh, ye my people, in song at the commencement of this service you plead with me to send unto you a message that might joy and peace afford, but the song and prayer that should be uttered by my people when they plead with me should be to send such message as might be in harmony with my will, whether it be one of blessing or rebuke, and when my people shall thus come to me in prayer, manifesting a contriteness of spirit and a desire that my will, not theirs, shall be done, I will ever hearken to the pleadings of my people.

But I know your hearts this morning, I know your desires. Many of you are in the spirit of mourning because of conditions now existing, the great strife of war and carnage; but did I not long since in the centuries long ago speak through my servants, the prophets, and promise that these things should come to pass, that by war, pestilence, sword, famine and earthquakes, I would bring to pass my will with reference to the great fact of the redemption of my people? And now is the time for my people to stand still and see the manifestations of my power, that is to say, that they shall neither murmur nor complain, but undertake to undergo the sacrifices incident thereto and ever to look to me as their God and their Father.

This much I have to say to all who are called upon to part with loved ones to go into the midst of this awful strife, that I will be their God and their Father, shall they look to me in faith, and I will protect so far as seemeth good in

my sight, and whether in the midst of the awful carnage they shall be slain or be returned unto you without harm, I shall still have watchcare over and care for, and such as have gone to the awful strife and are slain as a result, I will take unto myself, receiving them unto myself in peace. Such as shall be returned unto your keeping I will ever watch over and care for.

Let my people remember that now is the time to exercise humility as they have never done before, to exercise the spirit of brotherly love, of charity one for the other, holding none either in high or low esteem beyond that which is demanded in the law, and so occupying I will be in your midst and that to bless and comfort, by the presence of my Spirit, the wounded heart and soul, and be unto you a Father and a friend. Thus saith the Spirit. Amen.

GIVEN THROUGH J. F. GARVER, AUGUST 16, 1917

The voice of my Spirit, saith the Lord, hath been heard in the congregations of my Saints in invitation and in pleading, coming to those who have hesitated and to those who have already purposed to do my will according to that which I have set forth in my law. My Spirit hath before stated in these meetings that further instruction was in reserve for my Saints, and this morning they are prepared to receive the same. Let thy confidence therefore extend towards me, let thy hearts be inclined to hear and thy wills be inclined to do, that the Spirit of God may have liberty to present that which it pleaseth thy heavenly Father to do at this time.

My Saints have for years been taught by my servants with reference to the law of consecration. They have erred in many instances in presuming that this referred only to those things that were temporal. They have overlooked the suggestions in my word which recite that I require those who are willing. The promise ever hath been that he who is willing and obedient shall eat of the good things of the land of Zion in these the last days. To be consecrated to the service of Christ means first to be willing, to yield not only thy means, but all that thou hast and all that thou art to the end that, receiving these in my hands of power, I may be able to establish the Zion of promise, that ye might have indeed safety here, that many of my righteous people might be permitted to gather to receive of my goodness and take that deliverance which is promised in the gospel economy. Be ye charged, therefore, and remember that I require not only thy means, I require first thy willingness to bestow, I require thy readiness to give, and this is why—and there are even some here who have withheld—this is why they have withheld, not because they are not willing to part with their means, but because they have not been willing to yield themselves an offering upon the altar of God,

Remember, therefore, that until ye shall be willing to come to me in full purpose of heart and without reservation, seeking first to build up the kingdom of God and to establish his righteousness upon the earth, thy money will not avail for thee in the salvation of thy souls; for if ye give all, as was spoken by my servant, and are yet found before me without charity, ye are naked, and ashamed, and hungry, and without power and without hope and without deliverance. But when thou yieldest thyself, whether thou hast money or whether thou hast none, thou art entirely accepted of me, and I will bless and prosper thee and thou wilt be able to produce and bring to my storehouse that which is needful, and thou shalt receive rewards in abundance.

I invite those who have means to come unto me; I hold before them the solemn promises of the gospel and the witness in their hearts of the presence of the good Spirit. I would entice all such to come unto me and to lay themselves

on the altar. If they have it within their hearts to withhold, let them not conclude that I, the Lord, cannot prosper my work. My Son when among men upon one occasion said that if certain ones held their peace the very rocks would cry out for joy; and if from the stones of the earth, which are crude and undeveloped, I, the Lord God, am able to bring forth peons of praise to my name, am I not able to bring from the hands of a feeble few, if need be, to the good of my cause?

Oh, ye of little faith! Ye have wondered from whence cometh the means for this mission. Be comforted, therefore, be admonished, cease to complain and to distress thyself with reference to whence cometh the means. I, the Lord, will provide, I am even now providing in various parts of this land a mighty people whose hearts are contrite, whose spirits are full of purpose before me, and who shall come marching to Zion with banners of strength and energy and power, and they shall lay what they possess with that which thou shalt possess upon mine altar, and therewith shall my cause be established.

It grieveth my Spirit to say that some who first had opportunity, unto whom now opportunity is afforded, who have occupied for a time on this sacred soil, and who have gathered therefrom and from other activities that have characterized them as they have exercised themselves under their opportunities, even some of these, I say, and it grieveth me to say, have been unwilling to yield. They have said, oh, I would bestow it upon the poor, but those who have been placed in responsibility in the church are not bestowing it upon the poor, but rather upon those who have power and from whom it should be withheld. Who appointed thee to minister my law? And in what portion of the Scriptures hast thou read that thou art excused from thine offering, when according to thy judgment the means of the church are not wisely administered? I hold these men to account in time, and I shall hold them to account in eternity. They shall render unto me, each who has been placed in so sacred a position, that account which shall determine his welfare in the eternal world. Am I not the author of this faith? Am I not able to deliver thee out of the hands of that man who would despoil thee? Let therefore thy service come up unto me and I the Lord promise thee to-day that therewith shall my cause be prospered.

If ye will not hearken, the time is now at hand, the moment is here when ye shall be found outside the ministrations of the spirit of grace, because there cometh a time which is the last time in the hearts of men, not because I, the Lord, will not strive, but because men reach a time when they will not hear. Be charged, therefore, and hearken to the voice of the Spirit in this regard.

Let the spirits of those who are willing be comforted. Let them know that I, the Lord, am going on before to prepare the way. Let all be careful in their associations together lest they cast a suggestion of suspicion or distrust upon those who have been charged with sacred responsibility. . . .

Thou art not asked to yield thy intelligence, as has been spoken by my servant; but thou art asked and charged from this time forward to exercise care in what thou shalt say: let thy conversation be yea and amen; let thy purpose be the redemption of Zion. Put from thee that which is not from me; restrain thyself from this hour. Give not thyself over to idle gossip and to speculation and to meditation on tales carried to thee which are not of truth. As the children of light thou oughtest long ago to have delivered thyself, even without my ministrations, out of this condition. If thou wilt take to thyself from this hour the

instruction which my Spirit breatheth in thy midst to-day, thou wilt be counseled to heed, to hearken, to follow after the instruction in my law which persuadeth my people to be full of charity and love and courage and hope, and I, the Lord, will establish and redeem thee, and thou shalt have not only peace upon thine own part, but be able to minister peace to those who come unto thee.

Thus saith my Spirit unto thee in persuasion this morning. Thou art invited to come forward and occupy each in his own place for my glory, for thine own joy and for the establishment of my cause. Be ye faithful, faint not, and as I live, saith the Spirit, ye shall be established, Zion shall be redeemed and in peace shalt thou occupy therein as the covenant children of God.

BLUE PENCIL NOTES

The editorial blue pencil is supposed to be an iconoclast—considered by some the hopeless modern repository of total depravity and original sin. But we propose to redeem this incorrigible and set him to work from time to time drafting random notes, some wise, some otherwise,—this being the first installment.

It seems now that the woman who saves crusts, mends her dress, and carries a market basket is a patriot. The man who raises potatoes and has his shoes half-soled is suddenly become a gentleman. It is as when "Adam delved and Eve span." Come to think of it, were not these people always patriots and gentlemen?

Food faddists who claim that most people eat too much are likely soon to see their own theories tested at their own tables—a most disagreeable thing to contemplate.

Will our children presently join the sad ranks of those denaturalized European children who would rather eat than play?

The human trinity is now complete. The man with wings, among the stars, dropping bombs on sleeping children; the man in the mire throwing liquid flame on human ants that scorch and squirm; the man in the submarine, down among the fishes, biding his chance to strew old ocean's field with a ghastly planting—these three are one.

The greatest present menace to constitutional liberty in the United States is the spirit of anarchy abroad in the land.

The folly, anarchy, and violence of the I. W. W. are equaled only by the anarchy and insane folly of those who seek to suppress the I. W. W. propaganda by illegal methods. Every man's life depends upon the right of trial, with defense and appeal.

Jesus said that in the last days it should be as in the days of Noah. And the record says that in the days of Noah the earth was filled with violence.

It took man many centuries to find his wings—and now how quickly he has become a bird of prey, with thunderbolts in his talons to drop on sleeping cities. Evidently the mere sprouting of wings does not change human nature.

Death issued liberal invitations, and setting many butchers to work, spread a feast in the fair valleys of France and Flanders. But after three years he looked up from his feeding with a frown and cried: "Where is America? Why does she refuse my invitations? The board nears depletion! The program grows stale! Send for America!" Whereupon he sent such a summons by the *unter-see-boten* (submarine messengers) that America ceased feeding the children of crucified Belgium and came herself to the feast. And now our fathers and mothers watch with dilated eyes and contracted hearts, for they must furnish the costly viands from the flesh of children born in their own beds, rocked in their own cradles, nursed at their own breasts—their flesh, the bread; their blood, the wine of this latest covenant.

We have the utmost confidence that out of the chaos of this world God will presently bring the order of heaven.

ELBERT A. SMITH.

CONCERNING CHURCH BUILDINGS

Numerous inquiries relative to building, improving, purchasing, mortgaging, and sale of church buildings or houses of worship reach the offices of the First Presidency and Presiding Bishopric. To avoid misunderstandings, to guard against legal complications, and to provide a uniform rule of procedure, we submit the following:

Whenever the purchase of real estate and the erection of a house of worship, or purchase, sale, or mortgage of a church building is contemplated it should be fully considered at a regular or special business meeting by the members of the branch where the building is to be, or is situated—due notice of such meeting having been previously given, and the president and the bishop of the district or stake should be notified and be present if possible. Where there is no branch organization the matter should be treated in the same way by a district or stake conference.

The action of such business meeting should be filed with the First Presidency and Presiding Bishopric for their approval, and no contract for the

purchase or sale of church property should be entered into without such approval having been first obtained, especially where such house of worship to be sold has been dedicated. The proposed deed to be accepted should be submitted to the Presiding Bishop for examination and approval before final payment is made upon the contract of purchase, and in no case should such deed be recorded before being examined by him.

In the light of section 130, paragraph 7, of the Doctrine and Covenants, any enterprise undertaken by the members of the church for the prosecution of the work which involves the purchase of real estate, as the establishment of reunion grounds, etc., should be governed by the foregoing rule.

Needless and more or less vexatious and expensive complications can be avoided by the membership observing these suggestions and our unity of purpose will find expression in unity of action and reflect glory to Him whom we seek to serve.

BENJ. R. MCGUIRE, *Presiding Bishop*.

FREDERICK M. SMITH, *President*.

NOTES AND COMMENTS

Railroads Urge Farmers to Save Feed

Recognizing the imminent meat shortage and that feed is going to be very scarce this winter, the Burlington Railroad is urging that every farmer save every available bit of corn fodder and save all straw. They advocate the sowing of at least ten acres of winter wheat. The latter will materially help in solving the labor problem, which threatens to be serious next spring.

Brother Elbert Returns Soon

Our latest advice is that Brother Elbert Smith is expected about the middle of this month. He has been gaining slowly and should not be overburdened. We shall be more than glad to see his pleasing countenance once more. We know the church will be glad to know that he is able to return to Lamoni. We will give further items upon his return.

Increased Interest in Church Literature

We are indeed pleased to note the increased interest manifest among the young men in the service of the Government in the reading and distribution of church literature. These are days that try men's souls and it is but natural that members of our church should devote some of their spare time to the perusal of the comprehensive literature the church has provided for those who would study her doctrines. It should not be limited to the men in the military service.

(Continued on page 885.)

ORIGINAL ARTICLES

COLLEGE DAY, OCTOBER 7

For several years the first Sunday in October has been observed by the church throughout the world as College Day.

Last year we were pleased with the manner in which the Saints contributed toward the running expense of the college, but the amount did not cover the requirements and it was necessary for us to meet the deficit from the general funds.

It is a well-recognized fact that the usefulness of Graceland has greatly increased in the last few years because of her growing efficiency.

It has been the constant aim of board and staff to make it a college of merit.

The present world's conflict will call for the sacrifice of thousands of the leaders of business, politics and religion, and this should emphasize to all the need of preparing the rising generation to serve society and by proper equipment place their services in demand.

When any member of the church occupies a position of responsibility or trust, it increases his influence in getting the gospel message before his fellow man.

By action of General Conference a portion of the College Day collection is to be used in such a way that young men or women who have the ambition to obtain a college training, but who at the present time are unable to pay for their tuition can now arrange for a scholarship and pay for the same after they have completed their course and have secured a position.

For these and numerous other reasons every member of the church should rally to the support of Graceland, and arrange to contribute to the college offering October 7.

There are members who do not take the church papers; tell them regarding College Day, that they may have the privilege of assisting.

Those who are isolated from branches can send their offerings direct to the undersigned.

Yours sincerely,

BENJ. R. MCGUIRE,
Presiding Bishop.

CONSECRATED CRUDITIES OF THE "CHURCH OF CHRIST"

The purpose of this article is to set forth a few of the peculiarities of the "Church of Christ," sometimes known as the "Disciples of Christ," or "Christian Church," which was founded by Alexander Campbell and his coadjutors.

Frequently this sect inflicts upon the public leaflets, pamphlets, and books caricaturing and attacking the faith of the Reorganized Church of Jesus Christ of Latter Day Saints. It seems to think it can dispose of the claims and doctrine of the Reorganized Church simply by vociferating in the ears of the public that Joseph Smith was a polygamist. The truth or falsity of a principle cannot be determined by an assault on character—why cannot the "Church of Christ" learn this elementary lesson?

The Man of Galilee was charged with being in league with "Beelzebub," and it was said that he "deceived the people," was a "gluttonous man," a "winebibber," and "born of fornication." Those of darkened mind resorted to an attack on character.

Well-informed persons do not charge Joseph Smith, or the church over which he presided, with the evil doctrines of polygamy, blood atonement, Adam-god worship, etc., but properly associate them with the polygamous regime founded by Brigham Young many years later in Utah.

We possess the right of self-defense. If Latter Day Saints admitted that Joseph Smith, just before his death, secretly or openly violated the constitutional law of the church of which he was a member, what would be gained by our opponents? No church should be held responsible for what is done in violation of its teachings. Besides, such an infraction of law would not invalidate any work that had been previously accomplished. Because Noah drank wine and was drunken (Genesis 9), after he and his family were saved in the ark, did he therefore have no prior communication with God, and was the work wrought through him a delusion? Because Lot was guilty of one of the lowest of crimes, after being delivered by an angel from one of the cities of the plains (Genesis 19), did he, therefore, have no visit from an angel? Because David, in his later years, fell into awful sin, was he therefore never inspired, and should the Psalms be excluded from the Bible? The Reorganized Church of Jesus Christ of Latter Day Saints does not claim its origin in man, but with God; man is but the instrument. All men are imperfect. But we do not admit the calumnious

"The man with a definite object in view has got it all over the fellow who has none."

"Don't believe all you see. The tallest shaft in the cemetery doesn't reach the nearest to heaven."

charges sometimes made against the Prophet of Palmyra.

If the "Disciples' Church" is sincere in its effort to dispose of principles by an assault on character, if it believes the Bible, and is "no respecter of persons," why does it single out Joseph Smith—why does it not go on and attack the character of Noah, Lot, David, Calvin, John Wesley, Alexander Campbell and others?

Not a single sentence can be produced from the pen of Joseph Smith sanctioning polygamy. Monogamy was the law of the church founded under his instrumentality, until and after his death. Decisions have been arrived at impartially in courts of law, altogether in favor of this position. Men who have thoroughly investigated the subject, have declared their belief that polygamy was first promulgated and taught by Brigham Young.

One who attacks another should not object to his own work being examined. We will now engage in a brief review of the origin, organization, faith, and doctrines of the "Church of Christ," "Disciples of Christ," or Christian Church. The disparities and deficiencies of this institution will be disclosed by a contrast with the New Testament church. We shall not attack character—we shall deal with principles. Let it be kept in mind that, in this article, we shall quote from their own books, listed in their catalogues of publications. Herewith we submit twenty-six crudities of this religious denomination:

1. Thomas Campbell arrived in America from Scotland in 1807, followed by his son Alexander in 1809. Claiming Presbyterian membership they were at once received into that church. Trouble soon arose through the father attempting to foist his peculiar views on the people. The invasion was resisted. Both Campbells denounced the church, and called a meeting to which all were invited who were friendly to their viewpoint. At this meeting an organization was formed, which was named, "The Christian Association of Washington."—(Sketches of Our Pioneers, pp. 24-26.)

This association published a "Declaration and address" to the world in 1809, in which it is stated its members had resolved:

I. That we form ourselves into a religious association under the denomination of the Christian Association of Washington.

IV. That this society, by no means considers itself a church, nor does at all assume to itself the powers peculiar to such a society.—Page 4, articles 1, 4.

This "Christian Association of Washington," which formally announced to the world it *did not consider itself a church*, was what evolved into the "Church of Christ"! Note what follows.

2. Concerning their origin we read from their history:

The Campbells were still connected with the Presbyterian Church, but the Christian Association was exciting hostility on all sides. In May, 1811, Brush Run Church was organized with twenty-nine members. It was called "The First Church of the Christian Association of Washington County, Pennsylvania."

The principles taught by the Campbells were now widespread, especially among the Baptists, and in 1827 the Baptist Associations began to declare now—fellowship with the brethren of "The Reformation." From this time we may date the rise of the people known as "Disciples of Christ."

"The Christian Association of Washington" was formed August 17, 1809, and the "Declaration and address" issued September 8, 1809. These marked the beginning of the movement which to-day enrolls a following of millions.

"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The formal and actual commencement of the reformation plead by the Campbells began with the declaration of this sentiment.—Sketches of Our Pioneers, pp. 25, 26, 31, 37, 43.

3. The following excerpt from a letter of introduction given by Henry Clay at Washington to Alexander Campbell before his departure for Great Britain, points out definitely the "head" and "founder" of the movement:

Doctor Campbell is among the most eminent citizens of the United States . . . head and founder of one of the most important and respectable religious communities in the United States.—Memoirs of A. Campbell, vol. 2, p. 548.

In carrying this document abroad, representing himself as the "head" and "founder" of the church, we are assured as to the real time and place of the origin of the section under examination.

4. The "movement" was inaugurated without a claim of any command or revelation from God, Christ or the Holy Spirit. Alexander Campbell taught:

We want no new message from the skies—no ambassadors from Christ. In short, there is no need to have men among us professing to be called and sent by God.—Christian Baptist, p. 21.

5. It will be seen from what follows that Alexander Campbell first *preached*, then was *ordained*, after which he was *baptized*:

July 15, 1810, he [Alexander Campbell] preached his first sermon. Afterwards he spoke constantly in churches, at the crossroads, in private houses wherever opportunities offered. He was ordained to the ministry January 1, 1812, and was baptized by Mathias Luce, June 14, 1812.—Sketches of Our Pioneers, pp. 37, 38.

It is not strange that an institution conceived by such a mind should entertain novel views and teach eccentric doctrines.

6. The "movement" is in the fog—does not know whether its work is one of restoration, of succession, or of reformation in its effort to bless mankind. Elder B. B. Tyler says:

I am compelled to say that I do not know whether the Christian Church, as a church, claims to be successors, reformers, or restorers.—Discipleism, p. 8.

It is still true that "If the blind lead the blind, both shall fall into the ditch."

7. The organization of the "Disciples' Church," "Church of Christ," "Christian Church," etc., comprises only the offices of evangelist, elder, and deacon. There is no record in the Holy Scriptures of a church having only *three* offices.

8. The ministry of the church of Jesus Christ of New Testament times were inspired. All of the ministry of the "Church of Christ," founded in the latter days by Alexander Campbell, are *uninspired*.

9. Apostles personally directed the Church of Jesus Christ, 1900 years ago. The "Church of Christ" does not even believe in *living* apostles—yet it sometimes claims it has restored the apostolic church!

10. If dead apostles and dead prophets fully meet the requirements of the "Church of Christ" to-day, why is there not also reliance placed upon dead elders, dead deacons, and dead evangelists? Why believe in living elders, living deacons, and living evangelists, and in *dead* prophets and *dead* apostles? What right has the "Church of Christ" to say certain offices in the church of Jesus Christ should have no living occupants? At no time in the whole history of the New Testament church was the superstition believed that certain offices in the church should be occupied by dead men. There was a succession of apostles in the church (Read 1 Corinthians 12:28; Ephesians 4:11-16; Acts 1:20-26; 2:14; 14:14; Romans 11:13).

11. The church founded by Alexander Campbell repudiates present revelation from God—what a striking contrast to the New Testament church!

12. The "movement" maintained by the followers of Alexander Campbell renders a valuable service in warning the world against "false prophets"; but, mark the fact there is no one in the "Church of Christ" who can be referred to as a *true* prophet! It believes in the existence of living false prophets, but not in *living true prophets!* This institution canonizes dead prophets, and cannonades living ones! This has not been the attitude of the church of God in any age.

13. In the absence of revelation from God, how do the clergy of the "Church of Christ" know their calling is to represent God and officiate in his holy ordinances? And how do they know whether they should act in the office of an evangelist, elder, or deacon? Is a gigantic guess by uninspired men likely to set in order the affairs of the kingdom of God?

14. The world is asked to believe that this "association" which receives no revelation from God, and possesses but three offices occupied by uninspired men chosen by men, is in fact the church of

Jesus Christ, the glorious pathway of which, according to the Scriptures, was illumined by revelation from God, and whose officers were apostles, prophets, evangelists, bishops, etc., all of whom were appointed of God and inspired—this is more than *inspired* men would ask the world to believe.

15. Christ said to his ministry who were divinely appointed:

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matthew 10:40.

Whoever receives the clergy of the "Church of Christ" receives merely the *congregation* that sent them. In selecting its ministry this sect ignores God—claims no revelation. No proof can be produced of one of the ministry of the New Testament church who did not possess delegated authority from God. And yet the "Church of Christ" thinks at times it is a restoration of the New Testament church!

16. The teaching of the "Church of Christ" is in the past tense. It says God *did* reveal himself; the spiritual gifts of prophecy, inspired visions, etc. (1 Corinthians 12), *were* enjoyed in the first century by the people of God; the sick *were* healed; apostles and prophets *were* in the church; men *did* receive the baptism of the Holy Spirit; the laying on of hands *was* observed for the reception of the Holy Spirit, etc. This negative teaching comes in formidable conflict with the Scriptures wherein it is stated that God "changes not," is "no respecter of persons," and that Jesus Christ is the "same yesterday, to-day, and forever."

17. The Lord said:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16:15-18.

The sect founded by Alexander Campbell says the signs were to follow the apostles only. But Jesus in addressing his apostles, in making known whom the signs would follow, uses the personal pronoun "them," which is of the third person, and undoubtedly includes all who would believe and obey the gospel. The history of the New Testament church bears out this interpretation—the "signs" were not confined to the apostles.

18. The administration of baptism by women, in the "Church of Christ," is a historical fact and by them indorsed. (Sketches of Our Pioneers, p. 94.)

19. The "Church of Christ" worships a speechless God—one who spoke 1900 years ago, but is not accessible by revelation to his church to-day. This institution, in so worshiping, surreptitiously at-

tacks the holy doctrine of God's unchangeability.

20. The "Church of Christ" claims to believe in the "Bible and Bible alone;" yet has in addition to the Bible a Discipline (found in the Christian System) to govern the people and an uninspired Christian Ministers' Manual to guide the ministrations of its ministers. A casual contrast with the Bible reveals serious shortcomings in the books. Which shall we accept: the Bible, or the Discipline and Manual?

21. The "Church of Christ" in receiving members into its fold has substituted handshaking for the ordinance of the laying on of hands as practiced by the ministry of the church of Jesus Christ (Acts 8: 12, 14-20; 9: 17; 19: 4-6; Hebrews 6: 1, 2). The laying on of hands was also practiced by the New Testament church for ordination (Acts 13: 1-3; 6: 5, 6; 1 Timothy 4: 14); for blessing of children (Mark 10: 13-16); and healing of the sick (Luke 4: 40; Mark 6: 5; Acts 28: 8; 9: 17; James 5: 14, 15). The "Church of Christ" practices laying on of hands only for ordination. This institution should revise its slogan to read: "We speak where the Bible is silent, and are silent where the Bible speaks."

22. The church founded by Alexander Campbell represents a mere fragmentary part of the New Testament church as the whole church of God! Without the *parts* there cannot be the whole.

23. It teaches that baptism is for the remission of sins, yet it receives into full fellowship members from other churches not baptized for the remission of sins. For instance, Baptists do not baptize for the "remission of sins," yet they are received into full fellowship.

24. According to the theology of Alexander Campbell, which is the teaching of the "Church of Christ," the New Testament church is made more perfect by the elimination of the greater portion of its organization, doctrine, gifts, etc. Such a claim, it is scarcely necessary to say, attacks the divinity of Jesus Christ, whose work is perfect. This institution should learn that what is of God cannot be improved upon by man, neither by addition nor by subtraction.

25. Nowhere in the Bible can a record be found of an institution like the "Church of Christ." Surely it is not sound to argue that because the "Church of Christ" worships a speechless God; receives no revelation; has no living apostles or prophets; no inspired ministry; no ministry called by revelation; a ministry who are appointed by men, and preach for so much a sermon, or by the week, month or year; no angelic ministrations; no gifts of the Holy Spirit; no healing of the sick; etc., therefore, it is the Church of Jesus Christ *whole and complete!*

It may be seen from the foregoing that the "Church of Christ" is immeasurably farther from the New Testament order of the church than the Southern Cross is from the Polar Star!

26. It is the policy of the "Church of Christ" when weak, numerically or otherwise, to adopt a conciliatory attitude towards all religious bodies and one that will bring popularity; but when it grows strong it attempts to demolish everything in sight. The following from their "head" and "founder" is offered as proof:

The present popular exhibition of the Christian religion is a compound of Judaism, heathen philosophy, and Christianity.—Christian Baptist, p. 9.

The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome.—Millennial Harbinger, vol. 3, p. 362.

Surely the "Church of Christ" in its own books does not misrepresent its attitude towards other churches!

There is no need to extend the investigation. "Mene, Mene, Tekal," has been found written on the forehead of the sect launched under the uninspired leadership of Alexander Campbell. The title "Church of Christ" is a misnomer.

This institution has learned in debate with our representatives that the claims of the Reorganized Church of Jesus Christ of Latter Day Saints cannot be set aside by an appeal to the Scriptures and sound reasoning. Possibly this explains the frequent assaults on character, instead of dealing with principles.

It is the policy of the Reorganized Church of Jesus Christ of Latter Day Saints to preach the gospel of Christ as understood by the church, believing the same privilege should be enjoyed by all other churches. But when attacked we are ready to defend ourselves—this accounts for this brief analysis of the claims of the "Church of Christ," founded by Alexander Campbell.

PAUL M. HANSON.

Our modern churches have become the most irritating institutions on earth, and they are doing nothing but breeding coteries of most undesirable people, all of them narrow, especially those who boast of their broad-mindedness, trained in partiality, drilled to defend a parochial area of religion, with a fixed and fanatical adherence to one element of Christianity, and a bundle of prejudices concerning all the others. Surely the madness of it all is now visible and the hunger of man's religious nature has grown too fierce to be contented with the unwholesome dietaries the rival churches provide.—W. E. Orchard, D. D., in The Outlook for Religion.

DREAMS

The Scriptures and profane history teach that in all ages and among all people men have dreamed; some of these dreams were prophetic and were understood by those who received them. We shall not attempt to explain the philosophy of dreams, but we accept them as manifestations of the power of God, as we accept the fact that the grass grows and the flowers bloom.

Centuries ago, when the Jaredite kingdom was flourishing on this continent, Omer was the reigning king. His son, Jared, plotted to dethrone his father and become king himself. He succeeded by his cunning maneuvers to so manipulate affairs that it was necessary for Omer, the king, to leave the throne and flee for his life. That he might know what was best for him to do "the Lord warned Omer in a dream that he should depart out of the land." (Book of Mormon, p. 735.)

Omer followed the instructions he had received in the dream and escaped the evil designs of his unnatural son.

About six hundred years before Christ the Jews in Jerusalem were very wicked. The prophets called upon them to repent and warned them of the coming judgments of Jehovah, unless they would change their manner of living.

Among them were a few righteous souls. The Lord selected from among these, two families and directed them to come to America and make their homes upon this choice land. The leader of these two families was named Lehi and he was instructed at first as the following describes: "And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness." (Book of Mormon, p. 4.)

The Lord has not confined this blessing to his church, but even the Gentiles have received dreams of prophetic significance. In Genesis 40: 5-19 we find the record of two men who occupied responsible positions in the household "of the king of Egypt." They offended the king and were cast into prison. While in this unfortunate condition "they dreamed a dream both of them, each man his dream in one night." These dreams were interpreted by Joseph, the favored son of Jacob, and both dreams were fulfilled according to the interpretation. Both of these men were heathens and idolators.

Some time after this, Pharaoh, the king of Egypt, had prophetic dreams that were interpreted by Joseph also, and they were literally fulfilled. (Genesis 41: 1-37.)

The dreams were given to those men by the Lord, although they had no connection whatever with the church. They did not understand them and perhaps

these dreams would have been of no particular benefit to them if they had not been interpreted by Joseph. The Lord gave the dreams to these men and the interpretation to Joseph to bring about the conditions he had designed.

Years after this, when the descendants of Jacob had become very numerous and were living in the promised land of Canaan, they "did evil in the sight of the Lord and the Lord delivered them into the hands of Midian seven years." (Judges 6: 1.)

The afflictions that were brought upon the Israelites by the Midianites caused them to remember the Lord and to repent of their sins; and "when the children of Israel cried unto the Lord because of the Midianites" the Lord sent a prophet to instruct them so they would know the course that was best for them to pursue. (Judges 6: 6-11.)

Then an angel appeared to Gideon and gave him instructions how to proceed to deliver the Israelites from the Midianite bondage. He collected and equipped an army for battle. The soldiers were few in number but they were men prepared for such a task. Gideon led this little army near the camp of the Midianites where they had an army of vast numbers collected. Gideon slipped away from his own men and came into the camp of the enemy. As he drew near a tent he heard a man talking. He was relating a dream and his companion gave the interpretation of it.

He said, "Behold, I dreamed a dream and lo, a cask of barley bread tumbled into the host of Midian, and came unto a tent and smote it that it fell, and overturned it that it lay along. And his fellow said, 'This is nothing else than the sword of Gideon.'" (Judges 7: 13, 14.) This dream was not only given to one out of the church, but the interpretation was given also.

The history of the Turkish nation was outlined to quite an extent from the time it was ruled by a petty chief to the present by a dream to Ottoman, about 1290 A. D., who is regarded as the founder of the Ottoman Empire.

Many noted men of the past have been guided and encouraged by dreams, and the Lord has promised that in the last days of the world's history "your young men shall see visions and your old men shall dream dreams." (Acts 2: 17.)

This promise is being realized and many of the Saints have been instructed and encouraged by them. I, too, have been blessed with a few dreams that have been encouraging and instructive to me, although they may be of little value to anyone else. I shall relate one that changed my opinion on a mooted question and settled my mind on the future work of the church.

I received this dream shortly after the death of our late president, Joseph Smith. In the dream I went to Brother Joseph's home. He was in the yard caring for some plants. I was received cordially, but not intimately—just about as we had met and talked during his lifetime. In the dream I was somewhat anxious to know about the work of Brother Fred M., and the conditions that would prevail during his administration. It is usual for us to expect the unnatural and the marvelous, and I wondered how much of it we would see in the near future. I asked Joseph if Brother Fred M. was the "one mighty and strong" referred to by his father in his letter to W. W. Phelps. (Church History, vol. 1, p. 259.)

His answer was short and direct. I asked a few other questions that grew out of the answer he gave to the first one. They were all clear and concise. I remember the scene distinctly, also his appearance and the substance of his answers, but cannot repeat them word for word.

But he gave me to understand that the "one mighty and strong" spoken of by his father, referred to the president of the church as such, instead of any particular person. That every president of the church was "mighty and strong," in the sense that the term was used by the seer as a result of his official position; it was also his duty and calling "to set in order the house of God," and do the work outlined in this letter when such work was necessary. And he said his father understood this but as he was then occupying the position which made him the "one mighty and strong" of his generation, he failed to make this thought clear through diffidence.

He told me Brother Fred M. would do his work as the president of the church successfully as his father and grandfather had done their work. He gave me to understand that the church would meet difficulties and overcome them under Fred M.'s administration as the church had done in the past. That there would be no wonderful display of miraculous power, such as some were expecting; the Lord would enable the Saints to redeem Zion but it would not be an easy victory. God would carry his work on to success by aiding and assisting according to natural law, about as in the past.

The problems of life and those of the church must be met and solved as our forefathers met and solved them in their days. There was no promise of "sailing on flowery beds of ease," but success will continue to come to those who work and pray for it, about as it has come in the past.

A few have expected something wonderful to happen, like the feeding of the Israelites on manna or the dividing of the Red Sea, to bring about the redemption of Zion and the final triumph of the

church. Nothing of this nature has happened in this dispensation and there are no indications at the present that it will happen in the future.

Conditions to-day are very similar as they were when I entered the ministry thirty years ago. We had to preach and explain the principles of the gospel then to make a convert, and we must do the same now. We had to purchase every foot of land at the selling price in the land of Zion then, to obtain possession of it, and we must do the same now. Our differences on church policies were fought out in quorums and councils and on the floor of the General Conferences then, and so they are now. Our sick were sometimes healed by the power of God then and sometimes they were not, just as they are now.

It was necessary for the elders and others to study in order to learn then just as it is now. Men were aided by the Spirit of the Lord but those who failed to study then never learned very much, neither do they now. They said "have went" then as they do now.

And Joseph presented the thought that similar conditions would continue to prevail during Brother Fred M.'s administration. I for one am willing to continue the fight even if no spectacular display of miracles are seen, and the odds continue to be against us as they have been in the past.

I feel sure of final victory for the faithful and that our present president will do his work as well as either his father or grandfather.

Our interest in the church, our desire for its success, and the importance of the office makes the president of special interest to us, as an official, as well as a member of the body of Christ. We desire to see him succeed for the good of the church and also for his own glory and salvation. This is one reason why we feel at liberty to refer to our president in public as well as private.

I am satisfied he will have the support and confidence of the church as much as his father or grandfather had, and that his policies will be dictated by the Spirit as much as theirs were, and be as well received by the church.

W. E. PEAK.

There is a great deal too much reading at random of this book to-day, and of that to-morrow, with no careful method governing the selection, and no high purpose gathering up the results into a definite good. One cannot read all the books that are published; one cannot even know by name the books that have been written; the only possible achievement is to adopt some eclectic system and abide by it rigorously; to do a little reading upon a few choice topics and do it thoroughly and well.—*Boston Literary World.*

O F G E N E R A L I N T E R E S T

SHALL WE CALL A CONSTITUENT ASSEMBLY As Provided by the United States Constitution?

BY BOUCK WHITE IN "THE OUTLOOK"

Social revolution may, without too great a stretch of words, be called Mr. White's religion. His book, "The Call of the Carpenter," presents Jesus as a leader of workingmen in a social revolution. It was the Church of the Social Revolution of which Mr. White was pastor when he was first sent to prison, because he had disturbed the peace of a service in a church on Fifth Avenue, New York City. It was because he participated in a ceremonial burning of the American flag, with those of other nations, in protest against what he believed to be social wrongs tolerated under capitalistic governments and in symbolic representation of the welding of all nations in internationalism, that he was sent to prison for a third time in three years. Beside his doctrines the views of many Americans who call themselves radicals are palely conservative. Whatever may be said of his opinions, it cannot be said of him that he is overcautious. His methods have at times been inconsistent with public order and have no sanction in the right of free speech; but they have provided him with an opportunity to be heard by a public that would otherwise not have listened to him, and for that opportunity he has paid the price of imprisonment. What some regard as his escapades and others as his sufferings for righteousness' sake have not only afforded publicity for his views, but have attested his right to be classed as a radical. At this time, when many social revolutionaries assuming to speak on behalf of the working people of the world have shown a tendency to compromise with the most powerful of military autocracies, the words which this radical social revolutionist addresses to his "fellow-malcontents" are worth a wide hearing.—The Editors of *The Outlook*.

In asking my fellow-malcontents to support the war I shall not be accused of jingoism or faint-heartedness. The war has been going three years, and during it I have served three prison sentences. Now, however, on release from my last imprisonment, I find that America has entered the conflict. To anyone trained to think in the thought forms of organized civilization this fact puts new and different face to affairs.

Whatever can be said of the rights of a minority in time of peace cannot be affirmed with equal truth for times of foreign war. It matters not by whose fault the accident happened; when the ship is off a lee shore with the anchors dragging and the officers are laboring to inch her away into an offing, mutiny by the crew is illogical, unsagacious, indefensible. My readings in the book of history show me not one instance of pacifist success after the howitzers had begun their bellowings. When the herd has once stampeded, there is nothing to do but ride along with them and let them run it off; defiance would be uselessly dangerous; and to withdraw

in a fit of the sulks—'twould stamp one king of quitters. In time of war the word of the constituted authorities must be law. Nice distinctions are lost in moments of blood and thunder. How ideal soever be the motives of those Russians who have been giving way on the German front, not all the explainings through historic ages will rehabilitate them and their families in the estimation of the normal-minded.

But it's for a deeper reason I decry the pin-prick policy that American radicalism is going off into. 'Tis the most wonderful moment, probably, since time began for remaking the social map. To fritter away an hour such as this in a campaign of splutter and nagging would be a crime against the human race. Washington is going to make—is making—abundant mistakes. Our form of Government is not adapted to military operations. Inexperienced and unadjusted, we find ourselves headforemost in titantic warrior business. History teaches that the privations attendant upon a state of war are never borne cheerfully except the people are kept in a groggy frame of mind by the careering march of their conquering banners or else are terrorized by an enemy hammering at the gates. Both of these stimuli Americans will lack. We are going to have the miseries of war without its compensating excitements.

A richer seed-plot for malcontentment to sprout in could scarcely be imagined. When the war taxes crush downwards and the war prices mount upwards, a fertile crop of complainings is sure to germinate. To mobilize these murmurings into demotionist bands harassing the Government would be the easiest thing in the world. And already the radical forces are yielding to it; fomenting strikes, sabotage, flippant insurrections, food riots, race antagonisms. These tactics are eminently adapted to cut furrows in the face of our President and put bags under his eyes. But it will not stay his hand. 'Twill but add needlessly to the distracted counsels, the darkness, the confused noise, the garments rolled in blood. In time of war the Government holds all the trump cards—and ought to. Anyone who clogs the motion of the military arm invites terrible discomfiture. The mighty here in America have staked high in this war against Germany, and the industrial plant at their back is equipping them with an armament beyond describing for powerfulness and swift metallic onset. The foe is likewise multipotent, and is building a colossal rampart. The impact is like to be that of an irresistible force col-

liding with an immovable obstruction. Whoso gets in between these two while they are in their present mood will resemble Alpine daffodils in the path of an avalanche.

But 'tis the pettiness of the attempt spurs my remonstrance. Radicalism, by its baptismal name, means getting at the root of the poison-upas tree. It pooh-poohs the reformer's notion that a snipping off of a leaf here or a twig there will avail; it insists—New Testamentwise—in laying the ax at the root. God knows, the world needs root work to-day if it ever did. Never was a moment when vaster multitudes were ripe to take up a program of Thorough in new-modeling our social edifice, provided the designers of that program see life steadily and see it whole; beholding man to be a human being instead of merely a food-pipe. But if radicalism fails to rise to the bigness of the hour and proves herself naught but an aggregation of irresponsibles firing on American troops from behind, bushwhacker fashion, there will not be enough left of her when the war is finished to hold a wake over.

I am not unmindful of the rejoinder that will probably be made: "War prices require that the working class strike, in order to protect their standard of living." I say, the present standard of living of the working class is not worth protecting. And to barter away the present opportunity of social alteration in return for a mutton stew, would purchase a mess of pottage at an appalling price. Poor tacticians are they who haggle over pennies when bank notes are theirs for the asking. Hunger, I know, is a sharp lash. But there have been hungry men before now who refused to eat the calf while it was yet inside the cow. If it be objected that the workers cannot rise to this broader skyline because they have been suckled in a short and trivial view of life, I answer that it is precisely in order to widen their visual angle that we must begin to talk in terms of fundamental reconstruction. Could destiny play us a more terrific April-fool than to bring us out of this cataclysmic era with nothing but our "standard of living protected"? In war time strikes have a treasonable squint. It may be the most justifiable strike ever pulled off. But 'twill be cartooned as a paid-for move to give aid and comfort to the enemy. America needs law-abiding desperadoes; men and women who are haggard at the stark materialism of the time and give their days and nights to a reshaping of Christendom's program; but who, just because of the gravity of the situation, yield their loyalty to any government now in existence until a better one can be set up.

The United States Constitution permits such a course. It foresaw a convulsive era like the present and provided for it. Along with the ordinary patch-

work method of amending the Constitution it devised machinery for calling a constituent assembly when the tides of change should sweep in with a current too massive to be taken care of by the customary channel. A good many people are unaware that this second device is provided for in that instrument. At a dinner party the other night where were a college professor in sociology and the former editor of a New York daily I broached the matter. Both of them affirmed that this second method of amendment did not exist. Indeed, the professor of sociology—inclined like not a few of his clan, to draw historical facts from his theories rather than his theories from historical facts—explained how such a provision could not possibly be in the instrument, because no Constitution could be expected to provide for its own hari-kiri.

But it's there. Article V, after giving the ordinary formula of amendment, follows with a unanimous Or: "Congress, on application of the Legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which shall be valid when ratified by three-fourths of the several States." That is to say, we have two legal and detailed methods of altering the social scheme of things: one, the reform method; the other, the revolution method. The first is applicable to patch up weather-beaten places in the edifice. The other was intended to come into play when, because of some far-going change in the environment, an alteration from turret to foundation is requisite, changing not this detail or that, but the ground plan itself and the very uses to which the building shall be put.

This second method has never yet been employed; has remained a dead letter during all the years since 1787 because we have never before been in the swirl of a convulsion. But the framers—able-headed men—knew that such periods arrive. Literate in historic lore, they knew that there are epochs when the new wine comes so foamingly from the press of events that it's unsafe to pour it into the old bottle. Therefore, to the end that the new dispensation might be inaugurated soundly, in the majesty of a deliberative assembly—the people supporting the provisional government until the new can be established—they inserted the machinery I have quoted.

If we are to improve this moment in history—a dear-purchased moment, bought with an infinite price—to get our constituent assembly, we have no time to lose to get the thing under way, so that mere guerrilla assaults on this method or that in the conduct of the war are a waste of golden moments. In order to get our constituent assembly we have to persuade the Legislatures in two-thirds of the States to demand it. Then Congress has got to call it. Then the members of the constituent assembly have

got to be chosen. Then they must meet and decide upon the new form of government. Then their proposal must go to the several States and be ratified by three-fourths of them. Here is a job big enough to occupy all the energies of all of our social idealists.

To talk constituent assembly will be in every way wholesome. Each malcontent converted to it will be that much fire drawn from under the boilers of sabotage, strikes, disloyalty of every species. Negation is ever a graceless employment. An affirmative note is what the times call for with groanings which cannot be uttered. At present we have only tearers-down or preservers of the *status quo*. The waging of the war will not of itself change anything; nor will a mere policy of snarl and grouch. If alteration is to come, there must organize itself a constructive band of idealists who will stop criticising what is and begin to put forward what ought to be. Merely to acquaint the people that "constituent assembly" is to be found in the United States Constitution would of itself be a work of wide-extending import. At this moment ultra-radicals are contesting the "constitutionality" of the Draft Law. To win on such an issue, while a tactical victory, would be strategically a defeat, leaving the social regeneration gold-bricked and sand-bagged. Some very good sleuth-hounds have been known, under the stress of an unusual distraction, to lose the scent and deviate on a comparatively unimportant side trail. The framers of the Constitution were more radical than we. With liberal wisdom they inserted political machinery whereby we can call in question the constitutionality of the Constitution.

To gospelize the city and the countryside with this good news would acclimate the minds of the people to the zone and temperature of fundamental change. The mere noise that a constituent assembly was in process of being called would start thousands of thousands of people dreaming out a nobler scheme of things. Further, it would weld the radicals together. In order to control the constituent assembly they would have to present a unified program. In the constructing of such all schools from reddest red to palest pink would need to collaborate. That discipline, that habitude of union, would work in radicalism a poise of spirit. Brought forth from its minings and underground routes into the sunlit day, it would take on a tone and complexion of healthfulness. It would face the world square-shouldered, its countenance winsome by reason of responsible sobriety, instead of the haphazard, higgledy-piggledy spectacle it now presents.

There is a prodigious amount of unrest in this country. And among the great middle class even more than the artisan workers. Within four years ninety-nine amendments to the Constitution have

been proposed on the floor of Congress. Those ninety-nine proposals of change, bunched in so short a time and with so weighty a sponsorship, are of themselves enough to justify the calling of a constituent assembly. But this was before our entrance into the war—one of the greatest events in the history of the world. The cyclonic calamity that has burst is jostling multitudes out of their dormancy. People are in a teachable mood as seldom they have been before; and they will stand in, if a program is unfurled to them concretely and intelligently. Erstwhile standpatters not a few are losing their bourbon hideboundness; they are commencing to hang their harps on the willows, as they see the Pandora box of devilment that has been unsealed to plague the world. People are heart-broken over this war that is dismembering Christendom. They are spiritually in a migratory mood; are willing to have their understandings lit up. "Constituent assembly" marshals these many and fine disquietudes which the day is engendering. In thus legalizing revolution, the framers of the Constitution were statesmen. For therein they dug a mill-race for sluicing off the flood waters, lest with the piled-up rebelliousness the dam burst, letting many torments loose upon mankind.

The discontent of American radicalism is at present doing much to demoralize the situation in Russia. The connections between thousands of radicals here with that country is sending across to friends there a perpetual stream of disloyal incitements; hampering those who are seeking in Petrograd a sound procedure of social alteration. For American radicalism to adopt the twofold program here outlined, "constituent assembly" and loyalty to the Government while the new is being engineered, would set a beneficent example to the reconstructors in Russia. In truth, by focusing the discontent in all of the allied countries into this safe and sane channel, permitting fealty to the establishment with at the same time a dogged resolve to alter the establishment, it might become the determining factor in the war.

UTAH AND PLURAL MARRIAGE

We have had several questions of late in regard to the present position of the church in Utah on the subject of plural marriage. A recent letter, under date of August 25, 1917, from a young man who evidently belongs to that church reads as follows:

Those who went and suffered are now old and gray, living in ease, for Utah is built up by the Saints and many are wealthy and enjoying the fruits of the gospel. You say the prophet had only one wife, even though we were to know that President Young introduced polygamy, how wise it was at that time and age when the West was new and in order to

people it, such a commandment was given. The day will yet come when our great Nation will practice this teaching again. Let it be understood that our brethren who were in polygamy was like a godhead, for he prayed for all in his care and out of such families have I seen manhood unequaled come. While I myself would be unable to live such a life, I am only twenty, but it is because I have not the testimony as they had nor do I have such faith, for one must have faith and be ideal before he can live this life, which is also agreeable to the Lord as of old.

This, however, might not be considered authoritative, but in the *Deseret Evening News* for August 20, 1917, page 8, we find the following extract from a sermon by Colonel Willard Young. This extract would seem to set forth clearly their present position, since such doctrine is only to be found in the so-called revelation on polygamy.

MARRIAGE FOR ETERNITY

The Latter Day Saints believe in marriage for the life to come, celestial marriage as it is called. Such a marriage can be performed only by one who holds divine authority. Unless married by this authority men and women will appear in the next world in an unmarried state. Exaltation in the celestial kingdom means that a man will rule over a kingdom, and the subjects of this kingdom will be his own posterity. If a man has no posterity how can he have a kingdom? This church teaches that marriages should be performed in a temple, for time and all eternity; and that such a marriage is a foundation for a kingdom and an exaltation in a future state. A marriage by a civil magistrate ends with the death of either party, and is not recognized in the future state.

THE RED CROSS CALL

A call for help has come from the battle front in France on behalf of American soldiers, the soldiers of their Allies, and of the destitute civilians of devastated Belgium and Northern France. Six million warm, knitted woolen articles are needed to help them get through the winter. The appeal has come to the American Red Cross at Washington, and it specifies 1,500,000 each of sweaters, mufflers, wristlets and socks.

The call is official. Major Grayson M. P. Murphy of General Pershing's staff, the Red Cross Commissioner for Europe, who knows better perhaps than any other man just how badly these things are needed, has cabled for them. Here is part of his message:

"Last winter broke the record for cold and misery among the people here. We inexpressibly dread the coming winter finding us without supplies to meet the situation. We urge you, on behalf of our soldiers and those of our Allies, who will suffer in their frozen trenches, and also thousands of French and Belgian refugees, to begin shipping at once 1,500,000 each of the warm, knitted, woolen articles named. They must come before cold weather."

The entire people of the land are called upon to render this service to the men in khaki and those

struggling with them. The hearts of the people will be in the task because their own are among those who need the service. Every county, every village, every voting precinct, is sending of its best to fight for the country, and the woman who knits one of these garments feels, with every stitch, that it may be her own son, her own brother, or one of her dearest friends, who may be kept more comfortable by her work.

From Director John J. O'Connor of the Central Division of the Red Cross, with headquarters at Chicago, the call went forth to 1,081 chapters in the Central States, urging the members to answer the cry. The chapters called on the Red Cross Supply Service for yarn, knitting needles, and full instructions for the knitting. In the meantime, knitting committees were formed in the chapters, and volunteers called for.

The Supply Service was forced to ask some chapters to buy their yarn and needles in the local markets, or from whatever source they could most quickly get them. The Supply Service had not on hand enough goods to fill such an unprecedented demand on such short notice. Washington could not even supply, as rapidly as they were needed, the printed instructions for the knitting, and the newspapers were called on to print the directions so that every knitter might have a copy.

But the work must be hurried. "They must come before cold weather," cabled Major Murphy. That means that the entire 6,000,000 articles must be completed in the shortest possible time, and sent to France. The chapters were urged to use every possible minute, and to call on every woman and girl who can knit, whether or not she is a Red Cross member, and ask her to help in the work.

We in America, who as yet can scarcely realize that our country is at war, have no conception of the terrible need of the millions of people in France and Belgium whose lands are overrun by the Germans. Utterly penniless, with no possessions save the ragged clothes on their backs, they suffered incredibly by tens of thousands last winter. Now they face another winter, weakened by the trials they have already undergone, and it is "up to the Red Cross" to keep them from dying of cold. They are enduring what military experts have pointed out Americans will be called on to endure if the Germans ever beat the Allied armies and navies, and attack America on her own shores.

This call for knitted articles is but one phase of the work of relief which the American Red Cross must carry on. Washington has repeatedly warned the chapters that the knitting must not be permitted to stop or delay the making of surgical supplies—wound dressings, splints, bandages, operating garments and the thousands of other things which sur-

geons and nurses must have when they wait on the wounded. These must be kept flowing in a never-ending stream, increasing in volume as our own men near the front. The knitting is merely an "extra rush order" in addition to everything else the Red Cross has undertaken to do.

The American soldiers are furnished with uniforms and overcoats and shoes and everything that the army regulations call for. The knitted articles are for their extra comfort—and in the case of the refugee civilians, are absolute necessities.

Every reader of this article is urged to get a supply of yarn and needles, and knit—or have some one else knit—as many of these articles as possible and as quickly as possible. The knitted goods should be sent by the knitters of the Central Division to the nearest Red Cross chapter, which will send them with all speed to the Red Cross Supply Service, Wakem & McLaughlin Warehouse, 225 East Illinois Street, Chicago. In case the knitter cannot get in touch with a Red Cross chapter, she may send the goods direct to the warehouse.

SUPPRESSION OF THE I. W. W.

It is hard to see why, if federalized troops can be properly used to arrest I. W. W. leaders in Spokane in advance of the commission of any offense and to hold them as military prisoners, the War Department cannot also arrest the mine owners and managers and their agents who have trampled on law and order and the sacred rights of hundreds of citizens in Bisbee, Arizona. Detailed accounts of what happened in Bisbee when 1,200 striking miners were deported are beginning to come in, and it is clear to the most skeptical and cautious reader that the action of the Citizens Committee exceeded anything that could have been remotely justified on the ground of excitement or apprehension. The miners had previously offered to work the mines if the Federal Government would take charge of operations. Four hundred and thirty-two of the deported men are married. As many more had registered for the draft, 468 were citizens, 205 had bought Liberty Bonds, 235 were property owners, and 520 were contributors to the Red Cross. To-day their families are being supported by public charity while they remain in a detention camp at Columbus, New Mexico, and the mine managers and their flunkies bar entrance to Bisbee to all whose appearance and testimony do not promise acquiescence in their arbitrary rule. Secretary Baker and the other high officials of the War Department are to-day the most overworked men in America, with problems of infinite intricacy and importance to solve. But it would require a brief half hour for

the giving of an order that would return the deported men to Bisbee and keep them there under federal protection so long as they act in a law-abiding manner.—Editorial in *The Public*, August 31, 1917.

PLAIN TALK ABOUT DEBT

To keep dirt, debt, and the Devil out of the home is one of the biggest tasks of life. I am not going to say here that all three have never been seen around my premises, but I am going to say that I hate the trio as David said he hated the wicked—"with perfect hatred." If everybody hated debts as I do, the money-lenders would be obliged to hunt a new job.

If you want to have bushels of anxiety and wagon-loads of trouble, go in debt. If you want to know care and have wrinkles furrowing your brow sooner than nature intended, go in debt. Speculate a little; ride in another's automobile; wear other men's clothes; run on the other fellow's money; and you will see trouble enough.

Beware of running accounts. Oh, how fast they increase when once they are started! Fleshly desires and cravings are a sharp whip that keeps the bills running higher. At the end is bankruptcy; if you do not want to see the end, you had better not start any running account.

Beware of the man who wants you to go his security to get him out of a tight place. He may be getting into a tighter place than ever; and if he doesn't, you may. Help a man when he needs it, but keep your eyes open. Never sign for more than you are willing to lose. It is of no use to lock the door after the horse is stolen. To be safe is better than to be sorry. Faith is all right, but it takes cash to pay bills.

Greeley's advice to boys is, "Never run into debt. Avoid pecuniary obligations as you would pestilence and famine. If you have but fifty cents, and can get no more for a week, buy a peck of corn, parch it, and live on it, rather than owe any man a dollar." Now and then some one goes in debt and pays easily. This emboldens others, and they are caught. John Randolph one time said, "I have found the philosopher's stone; it is, Pay as you go." Good advice this. Poverty is hard, but poverty with debt is harder. Many a man has gone deeper into debt to get out of debt, but it was like jumping out of a frying-pan into the fire.

A spirit of speculation pervades the times. High finance takes the place of honest thrift. A man will spend three days loafing around searching for a chance to make an advantageous trade; but maybe he makes the trade and maybe he doesn't. He could have made twice as much had he been working.

John and Mary got along fine on the old homestead that Mary's father gave them until they coveted that land across the fence. So they bought it, and covered the whole place with debts. Times became hard, crops were poor, and then John and Mary had trouble a plenty. They had to sell to get out, and now are looking for a cheap place. Truly, godliness with contentment is great gain. Better be a success on a small place than a failure on a large one.

A fable says that a toad tried to swell to the size of an elephant—and burst. Do not be so foolish. Go only to your capacity. Quit expanding when you get to a reasonable limit. Small engines must pull small loads or break down. Be what you are, and be content. If some people had their debts paid, they would have nothing; and yet they "fly high" among their fellows now.

Going in debt is a bad habit. It grows; to borrow becomes easier and easier. I once knew a man who did not fear debts, hence he had lots of them. They gave him trouble even down to his grave, and his bereaved ones were also troubled by them. Going into debt without a reasonable certainty of being able to pay, is one species of dishonesty.

Now that times are hard in some places, it will be difficult to keep out of debt, but do so if you can. It is not sin to borrow, but it will pay to go very slow with this trouble-maker. Be just as economical as possible; toil and labor, but do not go in debt if possible to keep out. In other places times are good, and there, some will have to be careful lest they give way to "inflation" and speculation. Be safe and sure.

There are honest men in debt; do not be discouraged. Pay as soon as possible, and then stay out.

I have heard of those who have plenty, but who buy more on time, and when a call comes for means to help along God's cause, they excuse themselves by saying they are in debt. Beware of deceiving yourself! God is not mocked. Do not let such debts cause you to act covetous. Sin lies in such subterfuges.

Let us live honestly in the sight of all men, avoiding debt as much as possible; let us meet our present obligation like men, live contented, building by economy and thrift and industry. Let others speculate. Let us live for God, souls, and heaven, and have time to pray, to go to meeting, to worship God our Savior, and to do good to all men.—R. L. B. in *The Gospel Trumpet*, June 28, 1917.

The number of members of the Red Cross on August 1, 1916, was 206,077. On July 27, 1917, there were 2,547,412 members. Over 3,000 pieces of mail come into Red Cross headquarters each day, and each must receive attention.—*Official Bulletin*.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

In Retrospect

Back at our desk again, after a most pleasant vacation in the West! Refreshed, with spirit renewed and encouraged, we feel grateful for the experiences of the summer, and desirous of coining them into that which shall be of value to others, also.

Of one thing we feel assured, and that is that the Spirit of God in the latter days is at work among his people in all parts of the land. We found the Saints on the western coast imbued with the same thoughts of service, of sacrifice, of love towards each other and all men, as those which have animated our brethren and sisters in this and other more central places. Everywhere we found the same open doors, the same welcoming hands, and the same faith and confidence. Among the sisters, especially, we found the same awakening desires to more fully qualify for efficient service in the work of the church, and we must say that this has all been very encouraging to us, as well as filling us with a sense of personal responsibility and inadequacy.

We met with the sisters of the Oakland Branch on Thursday afternoon, July 19, many also being present from San Francisco. This was at the home of Sister Jones, whose mother is quite well known in Lamoni and Independence as "Sister Betty Smith." We tried to explain the work of the Auxiliary in general, and that of the various departments in particular. We found they have a "sewing and aid" department which meets quite regularly, though supported by a small percentage of the women in the branch. They also have an Oriole circle, though they feel that as yet their work is hardly well under way. There has also been one study class, conducted in the past by former pastor, Brother Holmes J. Davison, in which there has been much interest and from which the members feel they have derived great benefit. The sisters seemed enthused and animated by a desire to more fully identify themselves with the general forward movement of the church women.

In Los Angeles the auxiliary work is represented only by a sewing department, so far. From comments heard at the reunion, we feel quite sure the sisters will branch out, and become active in other lines of the work, as soon as they are able to do so. Like in other cities, the distances the Saints live from one another and from the church is a great handicap. The Saints in Lamoni, and in Independence do not realize this; but we felt much impressed by this obstacle when talking over conditions with the sisters of the large cities. However, they feel that there will be ways of overcoming some of these difficulties, and we may safely "leave it to" the California people to "find a way, or make one."

The presence of Sister Dora Glines, appointed to represent the general executive at the Southern California reunion, was a source of strength and stimulation to all attending. She, fresh from her summer studies in Los Angeles, passed on to us many very inspirational and suggestive ideas, more valuable because of their modern, "up-to-the-minute" educational character. Her plans for carrying on the educational department of our auxiliary work are very complete, and no group of women, anywhere in the church, which is intending to take up any line of study whatever, should waste one moment before communicating with her, getting her help, and profiting by her splendid experience and preparation for just such work.

At the reunion in question, Thursday was the day upon which the women's work was emphasized. In honor of the occasion, the Oriole girls had decorated the tent in their well-known and beautiful colors, thereby expressing at the same time their own enthusiasm, and their identification with the auxiliary work in general. They also furnished some special singing for one of the services.

We occupied in the forenoon hour, attempting to trace the beginnings and development of organized women's work in the church, and explaining as best we could the present very complete organization. Inviting discussion, we were pleased to note the very active and intelligent interest displayed by the women of the district. Upon the grounds of common interest in our homes, common loyalty to our church and our Government, and a common desire to understand and discharge acceptably our whole duty to God, our women may meet, study, discuss, counsel, and help each other.

Sister Glines was in charge of the afternoon session, at which many definite and vital plans were discussed and explained. She plainly showed the need for study, for improvement, for intelligent understanding of difficulties, and knowledge of proper and efficient ways in which these can be met and overcome. In a later session, the district was organized, Sister Lois Mitchell, of Santa Ana, being chosen for president, an account of which organization will probably come in greater detail from the organizer, herself. Sister Glines also, by distributing various questions of a nature of interest to all women and mothers of the church, brought out some very animated discussions, and some short pithy papers, which may be presented in the column sometime. These answers and discussions were of vast interest to us, as they disclosed, as little else could have done, the spiritual status of the women of the district, and we were filled with admiration for what was disclosed.

Our gratitude is very deep and genuine for the kindly way in which our poor efforts were received, and we can only wish that we were more fully qualified to give what is needed in many directions in the way of encouragement and suggestion. We think that the time is not far distant, judging from the way all straws are blowing, when there will be at hand some one competent, ready, qualified, consecrated and willing, whenever a call comes from any quarter, for help of any kind! "Specialists," is the slogan; and the young will do well if they shall decide, even now, just what line of service to the church they wish to render, and, with that goal held ever in view, begin to direct all their study, all their efforts, and all their talents, towards becoming efficient and expert in that line of work. Girls, you of the Oriole circles! we will need you in a very short time, to go out as organizers, as encouragers, as expounders of what life shall mean to many; we need you qualified to give lectures in nursing, in domestic economy, in decorative art, in care for children, in hygiene, in the science of health, of purity, of culture! Are you getting ready for work of this kind? God grant that you may each and all see the beautiful vision of service from loving hearts, offered in the free abandon and love with which Christ offered his service, and then, seeing this vision, bend every effort to bring it about,—to make the beautiful dream come true!

We pray for the good of the cause of Zion, and are truly grateful for what the immediate past has brought to us!

AUDENTIA ANDERSON.

A college bulletin asks housewives if they know how to serve rice in fifty-seven varieties, stating that it can be served for every meal so differently that "friend husband" will not recognize it.

From Our Island Sisters

PAPEETE, TAHITI

For some time we have felt that a local of the Auxiliary could be organized in the Papeete Branch with much profit. Our hopes were realized the 7th of May, when the sisters met for such organization. It has really come as an outgrowth of the mothers' classes which have been conducted for some time. When the name of our organization is translated in Tahitian, it becomes "Te Sotaiete Tauturu no te mau Vahine." The word "Sotaiete" or society was a stumblingblock for a few minutes, because the native sisters had known that word in connection with money corporations and cooperative labor companies. After assuring them that our "Sotaiete" was neither to be a money-making scheme nor a cooperative plan by which we would go from house to house, washing each others' dishes, as some had imagined, our organization progressed and the following officers were elected:

Anne Bennett, president; Roo Vahine, vice president; Tevaite Petis, secretary; Tekahu, treasurer; Tevaite Petis, organist; Tekahu, chorister.

Our president is a beautiful, young matron, five-eighths white. Inasmuch as she was one of the very, very few girls in this mission who have grown to maturity in purity and virtue, it seems peculiarly fitting that she should become the first officer of a society, which has for one of its objects, the promoting of social purity. Our secretary is also a young sister in whom we all rejoice. There were twenty charter members.

We have organized with two departments only, child welfare and educational. Sister A. H. Christensen has charge of the latter department, when she is in Papeete, and the writer has charge of the work in the child welfare department.

The sisters from the Hebrona Branch, three miles out from Papeete, have attended regularly the auxiliary meetings from the second meeting. This had added zest to the sessions. The work has started with a great deal of vigor and enthusiasm upon the part of the sisters and we trust that their interest and desires to learn more, will continue and grow, until they shall really become a fair and delightful people, physically, morally, and intellectually.

CLARA KELLOGG ELLIS.

Reunion Echoes

LAMONI STAKE

Sister Hayer, the live correspondent of this stake reports very interesting meetings of the women during their reunion. "A message to the women of to-day," by Sister Leslie Wight, portrayed clearly the responsibilities of all women, especially mothers, at the present national crisis. She called attention to the "I-know-how" mother, and made a distinction between important and unimportant duties, emphasizing the value of simplicity and the things really worth while. Sister G. N. Briggs exhorted all mothers to take up some study, even though simple, in order to keep mentally apace with growing and developing children. Sister Hayer called attention to the fact that our church books—all of them—put an emphasis on study, and that all members of the church are included in the command "to study all good books and to make yourselves workers approved in the sight of God." It is possible for all of us to do this, else the command would never have been given. The officers of the district feel encouraged by the approval expressed by the

listeners when these topics were under consideration, and by the fact that, since the program, invitations have come from different sources to put this part of our work before the people in different places. Their latest accession is a nice lively circle of Orioles, organized by Sister Emma Steckel, and having their home in the Evergreen Branch.

Feeding the Child of Four

(The third of a series of articles on the care of young children, sent out by the Children's Bureau of the United States Department of Labor, Washington, District of Columbia.)

During the fourth year, milk still remains an important part of the child's food, but much of it may now be given in the form of bread and milk, milk soups, or milk puddings, or it may be poured over the cereal. Some children object to drinking milk, and in such cases it is wise to offer it under some such disguise. The cereal need no longer be strained but must be very thoroughly cooked.

The diet at this time should include all the articles advised for the two earlier years, with the addition of more meats, vegetables, and fruits. Baked potatoes, with a little butter, are a staple food at this period. Bread and butter or toast and butter, and plenty of hard crusts or zwieback are important. Eggs or meat, such as roasted, boiled, or broiled beef, mutton, chicken or fish, should be given at least once a day.

The child of four will probably thrive on three or four meals a day, the heaviest being taken in the middle of the day. If he appears to be hungry, a light lunch such as milk, may be given, in the interval between breakfast and dinner or between dinner and supper, but no nibbling should be permitted between meals. A child should be taught to come to the table with that vigorous appetite for his food which leads to good digestion and assimilation.

Food should be carefully prepared to fit it to a child's powers and should be served in an appetizing fashion at proper intervals. Young children should not be offered "tastes" of the family meals, as this habit tends to destroy the appetite for the simple, rather restricted diet adapted to their need.

Children should have an abundance of pure, cool drinking water. This is especially important in summer when they are perspiring freely. If there is any doubt about the purity of the water it should be filtered or boiled, or both.

Since it is always difficult for children to chew their food properly it should be finely minced, mashed, or softened for them throughout these early years.

Never under any circumstances should children be given coffee, tea, or strong cocoa. They should have no highly seasoned or spiced foods, rich pastries, raw vegetables, onions, corn or cabbage. Bananas and all partly ripened fruit are apt to make trouble.

If children are inclined to be constipated they should have plenty of laxative foods. These are cereals, particularly oatmeal; the coarser breads, such as graham and whole wheat; fruit or fruit juice, particularly oranges and prunes; and vegetables like string beans, asparagus, and spinach.

Many children suffer from malnutrition, that is, they fail to secure the food materials they need for development and growth, and consequently they are undersized, pale, often slow and listless, and do not show the eager, alert habits of healthy children. Malnutrition may be due to lack of sufficient food of any kind, to improper food, bad cooking, or to some fault of digestion, or to illness which makes it impossible for the child properly to utilize the food he eats.

It is a wise precaution, therefore, if children are out of sorts, have decayed teeth, bad breath, or seem tired and disinclined to play, to have them examined by a good doctor, and to take all the trouble necessary to get them into the sound eating habits. The neglect of these early symptoms may mean a lifetime of only partial health and efficiency.

LETTER DEPARTMENT

Central Nebraska District

Being requested by our district assistant president to write something for publication as to condition in this district, I now make the effort.

First, I think I may safely say there is an upward trend apparent in all the branches of the district, due at least in part to the efforts of our district president, Walter M. Self, who has since assuming the duties of his office adhered to the policy of building up the branches. Others have assisted him in these efforts and there is a visible improvement in all the branches of the district.

Baptisms have occurred in all of them except Inman and we expect to baptize some here to-morrow. So in all the district, in the branches and points outside, there have up to now been some thirty-six people baptized since the beginning of the conference year.

In addition to this there have been calls for preaching at a number of places outside the branches. Our district conference and Sunday school convention held at Clearwater, August 24, 25, and 26, was a success in every way. Sister Blanche I. Andrews, of Lincoln, the Nebraska State Sunday school worker, was present and aided the Sunday school work; also the Religio and Woman's Auxiliary.

The business features of the conference passed harmoniously and the devotional exercises were of a high order. Elder Joshua Carlile, of Underwood, Iowa, J. L. Parker, of Omaha, Nebraska, Walter M. Self, of Council Bluffs, Iowa, and Levi Gamet, of Inman, Nebraska, were present, though the latter was rather too feeble in health to take a large part in the work of the conference. Among the business features of general interest was the calling and ordaining to the office of elder, Fred S. Gatenby and Thomas S. Rutledge. These men have been doing good work as priests. There was an urgent need for more elders in the district, and the calling of these men was unanimous. They enter upon their work with the confidence and support of the entire district, or at least so far as could be seen by what was done in the conference.

Another measure discussed was the procuring of a suitable car for the use of the district officers and missionaries in the district. There was quite a strong sentiment in favor of such a move and it took definite form by the appointment of a committee to solicit means and make a report. Of course if the measure succeeds it will be a Ford.

The prayer and testimony service Sunday afternoon, at which the ordinations took place was one of the very best, some said the very best they ever experienced. We sat in session from 2.15 till 5 p. m. and there was no dragging of the time. Sweet peace pervaded the assembly and several spoke by the direct impulse of the Spirit.

The Sunday morning sermon was by Brother Carlile, the evening occupied by J. L. Parker. At this service some of the seats of the church were placed out in front of the church and the people drove their cars up close and sat in them, thus we escaped the oppressive heat and had abundant

room. There were in attendance at the conference Saints and friends from Norfolk, Meadow Grove, Elgin, Neligh, Royal, Clearwater, Albion, Inman, Venus, Creighton, Stuart, and one sister from away out in Keyapaha County, Sister Lena Parlet, who was a timely assistant to Brother Carlile in his patriarchal work.

I trust the spiritual uplift felt at the conference will continue to radiate until it shall be felt to the remotest corners of the district.

INMAN, NEBRASKA.

In gospel bonds,
LEVI GAMET.

Texas

It has been some time since I have troubled you with a letter, so thought you might be able to tolerate a few words from me. For the last two months I have been in the State of Texas, and have tried to keep busy. In some respects, Texas is a good field in which to work, but like every other place, it has some disadvantages. One of the most disagreeable things about it for me is the fleas; for those pestiferous little fellows sometimes disturb me night and day. I have not found them so bad this summer as I have heretofore, for which I feel grateful.

The first month I was in this State this summer it was very dry, but the last month we have had quite a goodly supply of rain. It is reported, however, that farther south and east it is still dry.

On the 22d instant I had the pleasure of baptizing Brother H. A. Moriarty, his wife and two children; also Sister C. I. Wiggins of Canyon, who is sister Moriarty's mother. The Moriarty family live here at Amarillo. Let Brother S. W. Simmons take notice.

Last month I made a new opening for our work at Aspermont, Brother and Sister G. W. Mears reside there. I found them very good people and more than that, they are wide-awake Latter Day Saints.

At Olton, I preached two weeks, with a fair hearing, excepting the evenings when the rain hindered. Brother and Sister Fred Schreier and family, their son Fred M. and wife, Brother and Sister William Graef, and Brother and Sister Daugherty, are trying to keep alive religiously by helping all with whom they come in contact to see that religion is a thing to be lived rather than to be talked about. Brother Daugherty hasn't gotten to where he has concluded to enter the waters of regeneration, but we have hopes he will presently see his way clear to follow the worthy example of his good wife. One thing commendable with the Olton Saints is that they not only read the church papers themselves, but they pass them along so that others may get the good of them also.

A suitable man located somewhere in this Panhandle country could do an excellent work along gospel lines. There is a great need for missionary work in this field. The little time that I am permitted to devote to this part of my field is not sufficient to accomplish what there is to be done in this part of the country.

To-morrow I go to Jericho, Texas,—not Jericho, Palestine,—to make a new opening. A family there to whom Sister Daugherty of Olton has sent the *Ensign* for years desires that our message be preached there.

I am encouraged in the work and trust the day will be hastened when the nations will reach a standard of peace.

AMARILLO, TEXAS.

J. E. VANDERWOOD.

The Northern California Reunion

The reunion of this district, at Irvington, closed August 26. The proverbial "everybody" says it was an exceptionally fine reunion. Some say that it was the best they had ever attended. And yet there is room for improvements, some of which are being provided for against the reunion next year, which was almost unanimously voted to be at the same time. A very few votes were taken in any of the business meetings, including the district conference and the Sunday school and the Religio, with the other auxiliaries, that were not nearly or quite unanimous. The whole reunion was remarkable for the spirit of unanimity. Some fine sermons and speeches, also papers, were presented, and a whole lot of generous self-denying energy was manifested and utilized.

So many did so many good things that it would take too much time and space to enumerate all and publish names, yet I feel that none will object to special mention of our untiring president of the district and "head pusher," C. W. Hawkins. Also of our visitor, J. W. Rushton. Sister Dora Glines, of the Woman's Auxiliary work; also Sister Ruby Jackson Hitch of Saint Joseph, Missouri, and Sister Dorothy Rushton, of Los Angeles, all of whom contributed to the interest and pleasure of the gathering. The concert arranged by the Sunday school and Religio was spoken of as very fine. Six were baptized during the reunion, and one ordained.

PRESS COMMITTEE.

Eastern Iowa

The encouraging news from other districts cheers us in our efforts to keep abreast of the times, and I wish we could say more for the encouragement of others. As it is, however, we will not withhold a feeble effort of appreciation.

This is my second year in this old historic field of missionary effort, and I have been long enough in the church to know that my predecessors were noble and talented men, but for some reason the Eastern Iowa District does not come up to my expectations. Whether I expected too much or fail to give due credit for what is being accomplished, will perhaps have to remain unanswered, but such are my convictions after a somewhat extended, careful observation. I am asked for the underlying causes? Lethargy, pride, worldliness, and above all, lack of church books and literature, including the two principal church papers. I am amazed to go into so many Saints' homes and find stacks of cheap novels, Sunday cartoon and picture papers, but neither the *HERALD* nor *Ensign*.

As an offset to the above, let me say I find an odd home here and there reflecting the true light, and a little bunch of earnest workers in each branch, trying to keep up the different organizations, but the average attendance is only from one fourth to one third of the total membership. If there are isolated ones that would like to have us come and make new openings, Brother Davis or I, both of us if necessary, we would be pleased to respond.

At this place there was once a branch; now about twenty members are left. Sunday school is kept up. Brother Duncan Campbell administers sacrament the first Sunday of each month. Brother Ed Loper, of Cedar Falls, a teacher, will assist when convalescent, having undergone a severe operation.

I baptized three Sunday school pupils yesterday, one being a quarter-blood Indian, Blackhawk Allen, whose father descended from a Canadian tribe and his mother's name was

Some people who learned to crawl when they were babies seem to have never gotten over it.

"Raven Wing." She is an educated woman, is religiously disposed, has offered her name for baptism, but we deem it prudent for her to receive more enlightenment, as opportunity offers. Another family are much interested. The father said, "In a little while we shall be with you." Much depends on the conduct and example of the Saints. Let us strive for a more perfect exemplification of Christian character.

WATERLOO, IOWA.

WILLIAM SPARLING.

The Kirtland Reunion

The following was printed on the church page of the *Cleveland Plain Dealer* of August 25:

MORMONS MEET AT CITY'S GATES; ONE WIFE EACH

"Cleveland is proving a mecca these days for some thousand Latter Day Saints from northern Ohio, Pennsylvania, Michigan and Canada.

"Out at historic Kirtland they are encamped; many quaint little cottages being supplemented by tents and pavilions in the groves that surround the old church built long before Brigham Young moved to Utah and caused the break that has never been healed between the orthodox Saints and those who followed the polygamous teachings of the Utah church. Those who repudiated Young's leadership organized the church that was recognized as the legal branch in 1852.

"Each year the leaders of the Reorganized church gather in Chagrin Valley for a conference, with lectures, literary and welfare work, led by the chief apostles and those of lesser rank.

"This year Gomer T. Griffiths, president of the church's 'twelve apostles,' and 150 minor apostles, are giving addresses.

"To-morrow the convention, will close with a reunion of all the members of the sect."

This was the most successful reunion ever held at Kirtland—a thoroughly good spirit prevailing through the entire session—early assembly and larger initial meetings foretelling the temper of the crowd, resulting in a harmonious and enthusiastic gathering, a minimum of complaints (if any) and a maximum of expressions of satisfaction.

Visitors other than of our faith were impressed with the ring of genuinity of our work and services. Preparations are being made already for even a better time next year, and the many good-bys were amended with a hearty expression to that effect.

E. A. WEBBE,

For Press Committee.

The Logan Reunion

Representing the publishing interests of the church we attended the reunion of the Little Sioux District, held this year at Logan, Iowa.

Owing to very favorable weather conditions the reunion was the largest held in this district since the days of the "world reunions." On the last Sunday the crowd was estimated at six thousand people.

District President Amos Berve had the reunion forces well organized and the large crowds were nicely cared for. An abundance of water, electric light and a board kitchen with a screen door were some of our camp comforts.

Our preaching services were of a very high order, our brethren enjoying good liberty and the splendid attention of very large audiences, a great number being outsiders.

It is very encouraging to notice that prejudice is giving away and that the majority of people are willing to "strike hands" with us for a fair investigation of our claims.

Among those participating in the preaching services were, Patriarch F. A. Smith, Apostles Gillen and Aylor and Brethren Bishop Kelley, B. S. Lambkin, Hubert Case, H. N. Hansen and Sidney Pitt, sr.

The auxiliary work was in charge of Sister Lula Sandy of Kansas City, and the children's tent was presided over by Sister G. J. Hansen, of Council Bluffs.

The demands of the "younger generation" of the camp and district received respectful consideration by those in charge. Proper recreation such as hikes, bonfires, baseball and other games and, not least, early morning prayer services, were provided. We attended the last early morning prayer service that was held and counted sixty-two young people who had assembled. It was a beautiful service, so much so as to be the talk of the camp all day. The young people were active in the meeting, earnest in their testimonies, joyful in their songs of praise and enjoyed the gifts of the gospel in that hour in a way that will help to bring them to the reunion another year. The gift of prophecy was exercised by Brother Berve, calling one of our young brothers, Chester Butterworth, to the priesthood, also speaking comfort and promising aid to two young girls, each having mentioned in their testimonies the lack that was felt in their homes because their fathers were out of the church.

It was probably the most representative district reunion ever held in the church owing to the people utilizing the combined good roads and automobile to the fullest extent, many driving thirty miles each morning and back home again in the evening.

The older men regarded the reunion very much of a success and we know that the people were enjoying themselves every day by the hearty greetings and warm handshakes exchanged.

Old Brother Charles Derry was unable to be on the grounds this year—probably the only reunion ever held in the district that he did not attend when at home, so several auto loads of the brethren of the priesthood went to his home at Woodbine where they held a prayer meeting, in which Brother Derry was able to take part.

We anticipate a bright future for this district and hope to renew acquaintances there year by year.

In bonds,

LAMONI, IOWA.

VAUGHN BAILEY.

Independence Stake

The east tower of the Stone Church has through the labors of the workmen acquired a finished appearance with its added layers of stone and pointed corners, and to-day they are finishing the tower on the west. Improvements are going on also in church building at Walnut Park by way of erecting a chapel in that beautiful suburb. The preaching services of late throughout the stake have been of a highly instructive character and the attendance at the churches and Sunday schools has been fairly good.

There has been much sickness, but through the prayers of the Saints many are now convalescent.

A very significant dream concerning conditions at the central place was related by a brother in a meeting recently and Bishop Bullard, while speaking of its interpretation instructed the Saints to come up higher and through prayer strive more diligently to keep God's commandments in all things.

The frame house near the church is vacated and will be used as a library building and reading room in the place of the tower rooms of the church.

The Independence Institute of Arts and Sciences will be opened on September 24. The class work will embrace kindergarten, religious education, social welfare, commercial and other studies.

ABBIE A. HORTON.

From Here and There

On the evening of August 31, the big general store owned and run by Brethren Arthur and John Lane, of Pisgah, Iowa, was burned to the ground, supposedly by I. W. W. agitators. There was but little insurance on the stock, which was unusually heavy.

Sister Mary Lankow, 349 South River Street, Aurora, Illinois, wants old *HERALDS* and *Ensigns* for missionary work. It has usually been the case that such calls result in a deluge of such material—too much to make good use of. We suggest that those having such material mail a card to the sister and tell her about what she can have. She can then reply to those nearest at hand and regulate somewhat the amount she receives. We are glad to note these calls and hope they will continue and that the Saints will willingly aid.

The Central Oklahoma conference passed into history as one of the very best ever held. The business sessions were harmonious and peaceful. Joseph Arber, Edward Rannie, and F. W. Kueffer presided. In the sacrament and prayer service Sunday afternoon the gift of prophecy was given, to the comfort of all the Saints. Preaching by Elders Edward Rannie, James M. Smith, and Joseph Arber was of a high order. Elder Rannie was chosen district president. The Sunday school convention, too, was a success, in charge of District Superintendent F. W. Kueffer, a live wire. Oklahoma City, Tulsa, Sperry, Yale, Ripley, were represented.

NOTES AND COMMENTS

(Continued from page 868.)

To Our Men in Camp Dodge

Our pastor in Des Moines, Iowa, would like to have all those of our men in the military camp at the city notify him concerning their location, that the branch there may get in touch with them. Friends of the lads should have them write, or do so themselves. The address is Elder D. T. Williams, 719 East Twelfth Street, Des Moines, Iowa. Church location: 717 East Twelfth Street.

San Bernardino

We are pleased to note in the Sunday Morning *Index* of August 26, a column with the heading, "A sermon by Elder T. W. Williams." It is a good review and includes a discussion of the question of God's interest in the world, a prayer for his children and includes reference to American archæology, and the fact that there were white people on this continent. This is a matter of particular interest as it receives wide publicity in that city.

Motion Pictures

It may be remembered that at the late Religio Convention, its president, G. S. Trowbridge, recommended the use of moving pictures as an entertainment feature in the Religio. Mr. A. W. Smith has now been appointed as superintendent of that department and has an interesting article in the September *Autumn Leaves* (out August 25). This article has a special application to the Religio, which should prove of interest to all. Prices of machines and supplies are quoted, and other technical suggestions given.

MISCELLANEOUS DEPARTMENT

Conference Notices

Northern Michigan, Boyne City, October 20 and 21, J. F. Curtis and R. C. Russell are expected. C. N. Burtch, secretary.

Central Michigan, at Beaverton, October 13 and 14. J. F. Curtis and R. C. Russell will be there. We want reports from all branches. Sunday school convention afternoon of 13th. Elsie Janson, secretary.

Chatham, at Windsor, Ontario, September 29, 10 a. m. All statistical reports to be in hands of secretary by September 15, and delegate credentials and other reports by 20th. Anthony R. Hewitt, secretary, Chatham, Ontario, 41 Lowe Street.

Kewanee, at Millersburg, Illinois, October 6 and 7. Notify William Wakeland, at Millersburg, of date of your arrival, if you desire to be met. Send reports to undersigned in sufficient time. Mary E. Gillin, 115 Clark Avenue, Peoria, Illinois.

London, Ontario, at London, September 22 and 23. Owing to illness of P. H. Philippin, district secretary, Frank Gray, 656 Dundas Street, London, has consented to act till conference. Send reports and credentials to him. J. F. Curtis and R. C. Russell are expected to be in attendance. John L. Burger, president.

Holden Stake, with Postoak Branch, September 15 and 16, Sunday school and Religio occupying on 14th, Woman's Auxiliary on Saturday afternoon. Conference convenes 10 a. m. 15th. Credentials should be sent in as soon as possible. Would like statistical reports for six months ending July 31, 1917. Anna M. Fender, secretary, Holden, Missouri.

Fremont, Iowa, with Henderson Branch, September 29, 10 a. m. Religio and Sunday school convention and institute Thursday evening. Note this is earlier than usual but the auxiliary workers are making a special session this time. Plan to come one day sooner and help to make the institute a success. We hope for a large representation from all places. T. A. Hougas, district president.

Southern Michigan and Northern Indiana, at Grand Rapids, Michigan, September 29 and 30. Ministerial and branch reports should be sent to me not later than the 24th. A full representation of the membership is requested, as election of district officers is to take place. When arriving in Grand Rapids, call E. K. Evans, city phone 6011, and he will tell you where to go. Branches will please not forget the collection for district and secretary expenses. W. P. Buckley, secretary-treasurer, 737 Loomis Street, Jackson, Michigan.

Convention Notices

Northern Michigan, Religio and Sunday school, Boyne City, Michigan, October 19. C. N. Burtch, secretary, Boyne City.

Pottawattamie Sunday school and Religio, Boomer, Iowa, Tuesday, October 2. First session 9 a. m. prayer service, special program Monday evening. Ruth Timm, secretary Sunday school, 914 East Pierce Street, Council Bluffs, Iowa.

Quorum Notices

The priesthood of the Kirtland District will meet at Akron, Ohio, 7.30 p. m. October 13, during the conference on the 13th and 14th. All are expected to be present. A. R. Manchester, district president.

The Northern Michigan Quorum of Elders will meet at the two-day meeting at Marion, September 22 and 23. President E. S. White will be present and desires to meet the elders of the district. Arrange to be present.

Notice of Transfer

Elder A. M. Baker has been transferred from the Central Illinois District to the Saint Louis District for the balance of the conference year. We heartily commend him to the Saints of the Saint Louis District, and ask for him their confidence and support.

FREDERICK M. SMITH, *President*.

Church Dedication

At Wheeling, West Virginia, October 7. G. T. Griffiths will be present and there is a possibility that Bishop McGuire and others of the ministry will attend. Members of the branch everywhere are urged to come, and a hearty welcome is extended to all others. Samuel A. Martin, clerk, 3526 Woods Street, Louis A. Serig, president, Wheeling.

London Woman's Auxiliary Meeting

The women of London District are requested to be present at a meeting of the Woman's Auxiliary, held in London, September 21, 7.30 p. m., for the purpose of effecting a district organization of the Woman's Auxiliary. Sister Louise Evans will be present to aid and instruct the sisters in the work. Sister Rosa Teir, 427 Ridout Street, field worker for London District. 36-3t

Married

JOWETT-MCCOLLUM.—The marriage of Miss Mildred M. McCollum, daughter of Doctor George D. and Nettie A. K. McCollum, to Harry Jowett, son of William Jowett and Hannah E. Jowett, took place Sunday evening, August 19, at 8.30, in the Saints' church. Miss Eva Hill acted as bridesmaid, with Albert Jowett, brother of Harry, best man. Ceremony performed by Elder John Grice, prayer by the pastor, Elder John Grant. A small reception of the immediate relatives was held at the home of the bride. The bridal pair left for the Kirtland reunion for their honeymoon. On their return they will take up their abode in Detroit and continue church work, where both have been active church workers. A long, happy and prosperous life is the wish of their many friends.

Our Departed Ones

SMITH.—Emma Smith was born in 1832, at London, England; baptized October 30, 1893, by Samuel Brown. Died May 2, at Merlin, Ontario. Funeral services by Elder Brown. Interment in Stewart Cemetery.

SIGLER.—Mary E. Sigler, was born July 23, 1845, at West Fork, Indiana. Leaves husband and one sister, also a host of friends and relatives. Baptized June 30, 1912. Married Jacob Sigler September 5, 1867. Died March 16, 1917. Funeral sermon by L. C. Moore.

KEEN.—Marjorie Louise, infant daughter of Brother and Sister A. L. Keen, near Lamoni, Iowa, was born August 31, 1916; died August 28, 1917, after an illness of five weeks from whooping cough. Funeral sermon was preached at the residence by Gomer R. Wells; interment at Rose Hill Cemetery, Lamoni.

SMITH.—Thomas Smith was born March 7, 1830, at Urchvant, Wilkshire, England. Baptized October 30, 1893, at Lake Erie, Tilbury East, Kent County, Ontario, by Samuel Brown. Died August 26, 1917, at Blenheim, Ontario. Services at home of his son Isaac, by Samuel Brown. Interment in Stewart Cemetery.

HASKELL.—Colly Adelaide, wife of Benjamin Haskell, was born October 7, 1882, at Wheatley, Essex County, Ontario; married January 10, 1900, at Merlin, Ontario. Died August

23, 1917, at Tilbury East, Ontario. Services conducted at home by Samuel Brown. Leaves husband, 2 sons and 3 daughters. Interment in Stewart Cemetery.

ROBINSON.—At the hospital at Tacoma, Washington, on June 8, 1917, Mrs. Minnie A. Robinson, daughter of Brother and Sister William Scott, all formerly of Blue Rapids, Kansas. Her age was 47 years, 2 months and 13 days. Death followed an operation. She is survived by her husband, George Robinson, and 3 children, the latter all married. The body was taken to Morton, Washington, for burial, where her parents live.

CANNIFF.—Mary Jane Canniff was born November 26, 1857, at Chatham, Ontario; baptized August 28, 1895, by Samuel Brown, at Lake Erie, Tilbury East, Kent County, Ontario, and died July 29, 1917, at Chatham, Ontario, from paralytic stroke. Services at residence by Samuel Brown, assisted by his son Robert and G. O. Coburn. These were largely attended. Interment in Louisville Cemetery, on the banks of the Thames River. Leaves a husband, two boys and one daughter.

ABBOTT.—William N. Abbott was born at Lancaster, New Hampshire, September 19, 1832. Married Ala P. Billings at Bethel, Vermont, July 24, 1853. To this union 5 children were born, two of whom died in infancy. He served nearly 3 years in the War of the Rebellion, was wounded in the battle of the Wilderness and discharged for disability May 17, 1865. Baptized February 14, 1865. Died August 14, 1917. Funeral at late residence in Lamoni, Iowa, sermon by John Smith, assisted by H. C. Smith.

CLARK.—Alice Nancy, wife of George Clark, was born October 19, 1850, at Alabumma, Genesee County, New York. Baptized September 9, 1894, at Bloomer, Wisconsin, by E. M. Wildermuth. Died August 20, 1917, at Chetek, Wisconsin. Funeral in the large auditorium at the Chetek reunion grounds. Leaves husband, one son and 2 daughters, with many friends, to mourn. Sermon by W. A. McDowell, assisted by A. L. Whiteaker.

BURNETT.—Henry Franklin Burnett, was born at Perry, Michigan, April 7, 1857. Married Miss Martha A. Lee, August 7, 1878. Three boys and 3 girls were born, the youngest son, Harold, is now doing service on the battlefields of France. Family located in Kansas, about 1885, where Brother Burnett obeyed the gospel. Ordained deacon later. After twelve years returned to Michigan. Died August 25, from an accident. Funeral from late residence at Howell, Michigan, by S. W. L. Scott.

SHERMAN.—Mrs. Amy Isabelle Sherman was born in Hancock County, Illinois, March 26, 1884. Married September 16, 1903, to Robert A. Sherman. Five children were born to this union, of whom 2 are dead and one daughter and two sons remain. Three brothers, 2 sisters, husband and children remain to mourn. Baptized July 1, 1917, at Denver, Colorado. Was sick but a short time and passed away September 2, 1917. Funeral from parlors of Olinger Mortuary, and interment in Crown Hill. Sermon by Ammon White.

KINDIG.—Delila Elvira Kindig was born October 9, 1855, at Metamora, Illinois. Moved to Iowa, about 1874, spending the most of her life near Henderson, Montgomery County. Baptized June 16, 1912. Moved to Lamoni, Iowa, in 1913, where she has resided since. Died at Lamoni, August 31, 1917. Leaves to mourn, daughter, Ella Stewart, of Lamoni, and one sister, Mrs. Robert Stewart, of Henderson, Iowa. Funeral services from Saints' church, Lamoni, sermon by John Smith, assisted by F. M. McDowell; interment in Rose Hill Cemetery.

FETTERS.—Catherine, daughter of Jacob and Catherine Allen, born near Sabina, Clinton County, Ohio, November 3, 1830, died June 13, 1917. Married Henry Fetters about 1850. To them were born eight children. Moved to Warren County, Iowa, in the early sixties. Husband and two children preceded her death. Baptized by W. H. Kephart, near Milo, Iowa, May 1, 1900. Funeral services near Milo, by C. Scott. Leaves 6 children, 24 grandchildren, 26 great-grandchildren, 2 great-great-grandchildren, and many friends to mourn. Interment in old Hammondsburg Cemetery.

GRAHAM.—Charles F. Graham, born in Ludlow Township, Washington County, Ohio, May 6, 1872; departed this life July 3, 1917, as a result of an automobile and train collision

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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The man who wastes his time doesn't seem to realize that he will need it all before he dies.

at Lamoni, Iowa. Removing with the family to the vicinity of Lamoni, Iowa, when a child, deceased here grew to manhood, when the family moved to North Dakota. Married Lena J. Lambert, July 11, 1912. To them was born a son, who with the mother, 1 brother, 2 sisters, survive him.

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Brother Graham returned to Lamoni early in 1916. Was baptized July 22, 1883, by A. S. Cochran. Remaining faithful, he was on February 4, 1917, ordained a high priest and member of the high council of Lamoni Stake. A good man has gone to a goodly reward.

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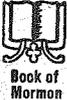
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31-32.



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



Volume 64

Lamoni, Iowa, September 19, 1917

Number 38

EDITORIAL

LOCATION OF ZION AND THE GATHERING

"What is the position of the church as to what is Zion? I know Independence is the center, but does it include the whole of the Western Hemisphere?" we are asked.

We should like to quote in full the many excellent things that have been written on this topic, but space forbids. The term *Zion* has been sometimes applied to the city of Jerusalem, the city of David, or some parts of it. It referred to the city of Enoch. We find it also used by some as a general term for a place of refuge. The present question is the interpretations given by us as a church, and especially what the revelations state as given to the old church.

While it is a possibility that the Western Hemisphere might in some instance be referred to in a general way as the land of Zion, there appears to be a lack of definite evidence to that end. The land of Jerusalem includes more than that city. In the Western Hemisphere perhaps even more latitude might have been used. But the positive evidence goes to the pointing out of a certain location for Zion, her stakes and the regions round about.

Late in 1830 certain of the brethren proceeded to the land of Missouri. In January, 1831, they apparently located in western Missouri in Kaw Township, Zion. Apparently as early as December, 1830, the following was given, setting forth the land of Zion, or the idea of such a place:

And the Lord said unto Enoch, As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men, and righteousness and truth will I cause to sweep the earth as with a

flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—Doctrine and Covenants 36: 12.

As early as July, 1831, we find the location of Zion definitely set forth as is shown by the following:

Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.—Doctrine and Covenants 57: 1.

And I give unto my servant Sidney Rigdon a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him.—Doctrine and Covenants 58: 11.

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above; yea, and with commandments not a few, and with revelations in their time; they that are faithful and diligent before me.—Doctrine and Covenants 59: 1.

Pursuant to this direction in section 58, we find in Church History, volume 1, pages 207 and 208, that Joseph Smith described Zion as being in Missouri, in the 39th degree of latitude, and between the 10th

and 17th degrees of west longitude (from Washington). It is quoted from *Times and Seasons*, volume 5, page 450. It is noteworthy that in no case is Kirtland referred to as Zion. But time and again the bishop of Zion and the bishop of Kirtland are mentioned as distinct. This is indicated in the revelation as follows:

And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.—Doctrine and Covenants 83: 18.

Again we find Missouri referred to as Zion.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful and cannot lie.—Doctrine and Covenants 62: 2.

Lest there be any mistakes, twice was it declared that Zion shall not be moved out of her place.

But verily I say unto you, that I, the Lord, will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen.—Doctrine and Covenants 87: 8.

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.—Ibid., 98: 4.

And let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate for glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

This makes Nauvoo a corner of Zion. If Independence is the center and Nauvoo one of the corner stones, it should not be difficult to locate it in its extreme extent, so far as we are justified in naming Zion and the regions round about.

In regard to the regions round about it is noteworthy that the western part of Missouri was divided into large tracts in the early thirties and there were less than thirty counties in Missouri in the early days.

These various passages from the Doctrine and Covenants appear to be entirely in accord with the position taken by our late President Joseph Smith, which is also confirmed by the following:

It is well to understand that the term regions round about must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.—Doctrine and Covenants 128: 5.

Again an effort was made to locate in the regions round about, as set forth in the SAINTS' HERALD for January 21, 1893, at some considerable length. The whole matter is discussed, quotations are given from previous editorials, showing the development of the location in Lamoni, Iowa, and incidentally defining the regions round about.

We may also quote *Millennial Star*, volume 14, page 327, and *Times and Seasons*, volume 5, page 707: "The people of the Lord have already started gathering together to Zion which is in the land of Missouri." Let us also consider a statement from the pen of Orson Pratt, as found in "A Series of Pamphlets," page 18, published after the death of Joseph the Martyr, which reads as follows:

But where is the spot where the city of Zion or the New Jerusalem shall stand? We answer, in Jackson County, Missouri, on the western frontier of the United States. It is there that the city of Zion shall be built. All the other cities that have been built by the gathering of the Saints are called, not Zion, but stakes of Zion.

Various speeches of our late President Joseph Smith might be quoted to the same general effect, but it would seem from this that it should be very plain that Zion is in Jackson County, Kaw Township, as it was previously described, that the early church considered it there and nowhere else. Stakes of Zion have been established elsewhere, but Zion itself is strictly limited and this includes the regions round about Jackson County, as then laid out, and not more remote than Nauvoo.

Some argument may be made in regard to Kansas, but if Independence is the central place there would seem reason for extending it at least a short distance into Kansas. At the time these revelations were given it was a wild land entirely inhabited by Indians. But certainly eastern Kansas is the regions round about Jackson County, Missouri.

So far as locating is concerned, the advice of those in authority should always be taken as to when and where we shall locate.

But the location of Zion would seem from this to be very plain and definite, and those who would locate it in remote parts of the continent have indeed a heavy burden of proof. S. A. B.

LONG SERVICES

As we look back over the past HERALDS we find that this topic has been taken up many times. President Joseph Smith urged that those in charge of a meeting make their remarks very brief or omit them altogether. Yet, we have attended social services where the man in charge has taken forty-five minutes of time with opening prayer, opening remarks, testimony, closing remarks and closing prayer. And others have made a near approach to this record.

We are also inclined to question seriously the advisability of letting a meeting die out, with first one here, then two or three there having to get up and leave. Yet we have attended meetings this summer two hours and a half long, and on one occasion, at least, under such conditions of temperature as to make one hour a matter of endurance and patience. The hours for service should be clearly understood and clearly observed.

At the opening hour, a meeting should be called to order promptly. If anything, the officers should be in place a few minutes in advance. The size of the attendance will determine how long, as it should be long enough ahead of time, that the assembly is in order before the opening hour. Then the meeting should be promptly dismissed. It is true that this may seem hard for a good meeting, yet if it is not adhered to the result will probably be that many who are present will not come back to the next, or the second, or the third meeting thereafter. It means a decreased average attendance. The elders should conduct a meeting as led by the Holy Spirit, but the Holy Spirit directs in order.

We have attended meetings at which those in charge not only took up considerable time, but at the end of an hour and a half and again at the end of two hours, would sit and wait and urge, "Now if there is some one else, we still have some time left." "Now isn't there some one else who wishes to speak?" Waiting, waiting, waiting. And then after two and one half hours, after the closing remarks had been given, "Now I guess we will have to close the meeting . . . unless some one has something special to say, in which case we shall give opportunity." And this under physical conditions that were trying.

We have met in church assembly where the temperature must have been at least one hundred. We have also met in prayer service with the temperature at fifteen or twenty degrees. Personally, we are inclined to believe that if the conditions cannot be made better before opening of the service, that time should be conserved, and the meeting be cut short in righteousness.

The purpose of church services is not conserved by meeting at a time when but few will brave the

heat and inconveniences, nor by conditions which make it a matter of physical endurance if not punishment. We will have enough to endure without creating additional trials.

S. A. B.

QUESTIONS AND ANSWERS

Q. 1. What office did Philip hold when he baptized the people at Samaria, when John and Peter had to come down and lay hands on them that they might receive the gift of the Holy Ghost, after Philip had baptized them?

2. When Philip baptized the eunuch, is there any record to show that he ever had the imposition of hands for the reception of the Holy Ghost?

3. If baptism is for the remission of sins and we do not hold a child responsible until eight years of age, why are some children baptized on their eighth birthday.

A. 1. As referred to in Acts 6:5, some have considered him to be a deacon. But since he could baptize (see the 8th chapter of Acts), others think he may have been a bishop, yet Acts 21:8 calls him an evangelist. It is possible he may have had one position after the other. It is generally considered that he is the one who is called in the 21st chapter, the evangelist. The fact that the apostles came down to confirm them is not necessarily proof that he did not possess that authority. Having a general supervision of the work in all the world required that they many times go to points where there appeared to be a more than usual interest. And being there they could very properly be called upon to confirm. The only position he could have held that might permit him to baptize and not confirm would be priest, and this office does not of course have the right of administration ordinarily in finances.

2. There is no definite record of the imposition of hands upon the eunuch. Nor is there any record of the baptism of Peter, his confirmation or ordination. The law having been laid down, the presumption is that it is followed unless the contrary is shown. Many suppositions may be made, but there is nothing we know of decisive on this question, when and where he was confirmed.

3. Baptism is for the remission of sins, it is not essential to salvation, for Jesus when baptized was not a sinner. We are reminded of the story of the little boy who when asked the question, What must we do first before we can have our sins forgiven? made answer, "Sin." This appeared logical, but of course was not the answer desired. Sin is never a prerequisite to salvation, so it is not at all necessary that a child should have committed sin. The vital feature is adoption into the family of God. The most vital is the spiritual reformation, the other is

incidental. If they have been guilty of sin, the sin should be remitted. But further than this, it is still true that it is for the remission of sins. For if after we have taken upon us the responsibility, thereafter we sin in some degree, as is the lot of mankind, we have an advocate with the Father and we can properly proceed to set ourselves right. So in this even to a child eight years old, who has not been guilty of sin, there yet is this one sense at least for that purpose, remission of sins. However the special feature is that sin is not a prerequisite to baptism and salvation.

Q. 4. I would love to hand out the tracts to my neighbors if it is my duty to do it. But I have been told by one, that I was not called to preach the gospel and I was interfering where I had no right. That it was the minister's duty to give the tracts. I have a desire to do my whole duty but do not wish to go beyond my rights.

A. 4. This question has been answered in many forms in the HERALD. There is nothing distinctly limiting the right of a lay member to assist. Especially may they assist in any service at the request of the proper presiding officer, those having the work in charge. We are commanded to warn our neighbors, Doctrine and Covenants 85:22. This is not limited in the interpretation of the church to members of the priesthood. In fact a commission has been formed for the distribution of gospel literature by the church, Sunday school and Religio.

This good literature committee should not be permitted to interfere with the work of the missionaries, in fact they should make every endeavor to work in harmony with them and so as to assist or build up the work. Further than this they should not act against the advice of the officers in charge. But the officers in charge of the priesthood ought not to be unduly critical but should be willing to accept the help of others. It is an open question, but after all, the direction of the work rests with the presiding elder, and his counsel should be taken. This may include the advice of the district president or the missionary in charge, although it is the duty and work of the presiding elder of the branch to direct in these matters primarily. Circumstances must affect the decision. We should all be anxious to help in this work to warn our neighbors; to let our light shine before the world.

We note herewith an editorial by Brother Joseph. Nothing should be done to interfere with the work of proper authority, everything should be done to assist in the onward progress of the work. Certainly in the absence of special circumstances one does not do wrong in letting his light shine before his neighbors. Circumstances, may affect in special cases, our final answer.

"It is said in our law that it is a day of warning, and that those who are called and sent out are sent out 'to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor;' that all may be warned and be 'left without excuse,' that their sins may be 'upon their own heads.'"—Doctrine and Covenants 85:22.

"From this it might readily be inferred that those who had been warned would not be in condition to be excused if they failed to warn others. The Word reads: 'Let him that heareth say, Come.' Therefore, let every man be ready to respond when the elders who are to 'conduct the meetings as they are led by the Holy Ghost,' invite, or request him to exercise the talent that is in him to sing, to pray, to exhort, or to teach as the occasion may require. The right to speak and to be heard when required to, seems to be inherent in every man."—THE SAINTS' HERALD, April 9, 1902. S. A. B.

NOTES AND COMMENTS

Presiding Bishopric in Lamoni

Bishop B. R. McGuire and wife, James F. Keir and wife, and Earl F. Audet arrived by auto in Lamoni from Independence, Sunday evening, the 16th, just in time for Brother McGuire to fill the evening preaching appointment. The audience was large and attentive and the bishop in good form. They are here to confer with the Lamoni Stake bishopric on some special business matters.

"Timbers for the Temple"

The October number of the *Autumn Leaves* announces that in the November number will appear the first chapter of a new serial by Elbert A. Smith, written before he began his recent "vacation" of which he recently told us. It concerns the momentous days at Nauvoo when the temple was being built. Those were stirring times and the author has brought together some most excellent story material from the naturally interesting historical events of the times. New subscribers should begin not later than with the November number. One dollar a year, at this office.

President Smith and Family Return

Brother Elbert A. Smith and wife and son arrived in Lamoni, Saturday, the 15th, coming direct from their place of residence at San Bernardino, California. He stood the trip well considering his weak condition and they all greatly appreciate the privilege of returning home in spite of the noble efforts of the California Saints to make their sojourn as pleasant as possible. "There's no place like home," and we

(Continued on page 910.)

ORIGINAL ARTICLES

THE PLAN OF SALVATION

The New Testament teaches that Christ has provided a definite plan of salvation. It is called by the Apostle Paul, "the gospel of Christ." He says: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." (See Romans 1: 16.) As to what the gospel consists of we are not left in darkness. The same writer, Saint Paul, tells us in the sixth chapter of Hebrews that the principles of the doctrine of Christ, which of course is the same as the gospel of Christ, are faith, repentance, baptisms (of water and of the Spirit), the laying on of hands, the resurrection of the dead, and eternal judgment. No one, therefore, is a genuine believer in Jesus Christ unless he accepts all these principles.

ETERNAL JUDGMENT

I remember reading once a sermon from a popular minister in which he said that we do not need to believe in eternal judgment in order to be saved. That depends upon what we mean by eternal judgment. If we mean the old-fashioned belief in hell which originated in the Dark Ages the position is correct. We do not have to believe in that in order to be saved. But eternal judgment as taught in the Bible does not mean that. It means simply and only the meeting out of justice to all the human race. If we do not need to believe in eternal judgment, we do not need to believe we will be rewarded for the good we do or be punished for our evil actions. Such a thought as that would be contradictory to the character of God. God could not be himself and yet fail to notice either good or evil.

RESURRECTION

Again there are people who deny the resurrection of the dead and yet pretend to believe in the Bible. This is inconsistent for if there is anything taught clearly in the Bible it is the resurrection of Christ, and upon his resurrection depends the resurrection of the entire human race. Saint Paul puts it thus: "If there be no resurrection of the dead, then is not Christ risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Corinthians 15: 13-17.)

LAYING ON OF HANDS

Some also find fault with the laying on of hands. They say it has been done away, yet they would be offended if they were accused of being unbelievers in the New Testament. As a matter of fact no part of the New Testament has been done away. Such an expression as "done away" applies only to the Mosaic law. That law has been done away and has been supplanted by the gospel of Christ. The gospel is sometimes referred to as a law. For instance we read: "Bear ye one another's burdens and so fulfill the law of Christ." The New Testament emphatically affirms the unchangeability of Christ. Saint Paul says: "Jesus Christ the same yesterday, to-day, and forever." (Hebrews 13: 8.) And when Christ was on earth he said: "Heaven and earth shall pass away but my words shall not pass away." How foolish it is to place the words of Jesus Christ or any portion of the New Testament on the same plane as the temporary law given through Moses.

BLESSING OF CHILDREN

The laying on of hands was practiced in New Testament times, for four specific purposes: They were the blessing of children, the reception of the Holy Spirit, the healing of the sick and for ordination to the ministry. When Christ was here we are told the people brought their children to him that he might "put his hands upon them and pray." The disciples at once reprov'd or forbade those who brought them. When Jesus saw them do this he was "much displeas'd" and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And the record further says: "And he took them up in his arms, put his hands upon them and blessed them."

This Scripture has been used as authority for infant baptism, but it does not support such a practice, for there is no mention of water being employed, and besides, baptism is always referred to as applying to persons old enough to select it for themselves. Hence we read: "He that believeth and is baptized," and "Repent and be baptized." These and similar expressions, in which the New Testament abounds, indicate that only those who were old enough to believe or had committed sin were required to be baptized.

The old-time notion, now passing away with the belief in a hell of literal fire, was that infants had to be baptized in order to cleanse them from the original sin committed by Adam and Eve in the Garden of Eden. In those days mothers grieved over the

fate of unbaptized infants. It is said that some died or lost their reason because of their grief. This seems ridiculous to us in this enlightened age yet we have not entirely overcome similar superstitions. Anyway it is profitable to consider as illustrating the weakness of the human mind when under the influence of false teaching.

This weakness also affected the higher class for it was not limited to the common people, as some might suppose. Doctor Isaac Watts, a companion of John Wesley, and the author of "Alas and did my Savior bleed," and "Am I a soldier of the cross?" entertained the same idea. In one of his hymns he says:

There is a never ending hell
And never dying pains
Where infants must with demons dwell
In darkness, fire, and chains.
Have faith, the same with endless shame
For all the human race
For hell is crammed with infants damned
Without a day of grace.

We rejoice over the fact that the day of such theology is past, but it is not so very long past for this hymn was sung in the churches, that is some of them, not more than fifty years ago. The wonder is that professing Christians could ever have had such ideas, when they are so clearly in conflict with the teachings and practices of Christ.

Let it be remembered, too, that Jesus did not bless little children in order to make fit for the kingdom of heaven but in recognition of the fact that they were already worthy. A child that was blessed was not better prepared for heaven than one that was not, for the child was not responsible for the fact that it had or had not been blessed. Children cannot now be brought to Christ in person to be blessed, so we believe they should be brought to his ministers, who are acting in his stead. The same is true of adults who desire to come to Christ. They cannot in these days come to him direct as they did when he was on earth, so they come through the church and receive the gospel from his preachers who represent him in his absence from the earth.

RECEPTION OF HOLY GHOST

We now come to the laying on of hands for the receiving of the Holy Ghost. It followed immediately after baptism, as is apparent from the New Testament. We take, for instance, the case of the Samaritan converts whom Philip baptized. Subsequent to the mention of their baptism we are told:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he had fallen upon none of them, only they were baptized

in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 14-17.

In Acts 19: 16, we are told of some men Paul baptized at Ephesus. The verses cited read as follows: "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them:

"Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard that there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied.

This instance admits of no doubt. First of all, these people had been baptized by some one who had no authority to officiate. Apollos of whom we read in the previous chapter was one of this kind. Although sincere and a man of great ability, he did not know anything about the baptism of the Holy Ghost. The word plainly states that he knew "only the baptism of John," which was water baptism. Therefore, anyone he baptized would be without knowledge of the Holy Ghost, for he could not teach them what he did not know himself.

It is evident that either he or some one like him had baptized the men whom Paul met. They had not been truly baptized with John's baptism. If they had been they would have known about the Holy Ghost, for John emphatically mentioned it to the people he baptized. And besides, Paul would have accepted their baptism, but knowing as he did, that they had been baptized by some one God did not send, for God never sends a man out to preach a part or piece of the gospel, Paul baptized them again, and when he had laid his hands on them the Holy Spirit came on them in miraculous power. Without the rebaptizing and the laying on of hands this great power would not have come. Please observe that when he baptized them "in the name of Jesus Christ" it means by the authority of Jesus Christ. The man who had baptized them before lacked such authority, for God would not have sent him out in a state of ignorance regarding the plan of salvation. He does not do that kind of work.

Another case of the laying on of hands is that of the young man Timothy. He was evidently converted to the gospel through the instrumentality of the Apostle Paul for the latter calls him "my own son in the faith." Elsewhere he says: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Timothy 1: 6.) Timothy had a legal

right to the Holy Ghost in having been baptized by Saint Paul, and also confirmed a member of the church by the laying on of hands under the ministry of the same apostle. The "legal right," however, would not by itself be sufficient, hence the apostle exhorts him to "stir up the gift of God," that is, by a life of prayerfulness and righteousness.

ORDINATION

The "putting on of hands" does not, in this case, mean ordination, as some assume for Timothy's ordination is elsewhere referred to in these words: "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy 1: 14.) "By prophecy" means that Timothy was called to the ministry by the gift of prophecy which was one of the miraculous gifts enjoyed by the primitive Christian Church. "The presbytery," who ordained Timothy, signifies a body of elders.

It is sometimes argued that only the apostles had the right or power to lay on hands. This is a sad mistake. We are told in Acts 9 that Ananias laid his hands on Saul that he might receive his sight and be filled with the Holy Ghost. (See verse 17.) This means that he laid his hands on both for healing and for the reception of the Holy Ghost, and it is absolutely certain that Ananias was not an apostle. He is referred to as "a certain disciple." (See verse 10.) Judging, however, from other parts of the New Testament, we conclude that he must have been an elder.

When Jesus gave the great commission to the apostles he said:

Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

While this commission as such was given to the apostles and did not authorize anyone but them to preach, baptize, etc., yet the principles involved are of universal application.

It is still right to go into all the world and preach the gospel to every creature, and for those who hear to believe and be baptized. The same principle, too, applies to the miraculous signs which Jesus promised. If it is right to preach the gospel in our day it is also right to believe and be baptized, and if it is right to do these things it is also right to expect the signs in question. The believers under consideration by Jesus are such as have demonstrated their faith by being baptized, and in the promise made regarding the "signs" all these are considered, in one view, as a class. The commission, taken as a whole,

contains the word *shall* as a special feature. It is used nine times and is equally emphatic in each instance. It should not be considered, however, that every believer would receive all these gifts. They are promised to believers as a class. Paul tells us in 1 Corinthians 12 that one member receives one gift and some other member a different one. He illustrates by showing that the human body does not consist of one member and that the different parts are intended for the performance of separate functions, all, however, combining in doing the work of one body.

ELDERS LAY ON HANDS

The right to lay on hands belonged to the eldership. "They shall lay hands on the sick" was a command which they were required to obey. This included the apostles, but it was not confined to them as some assert. As proof that the apostles were elders we read: "The elders which are among you I exhort, who am also an elder."—1 Peter 5: 1. We also read: "Is any sick among you? let him call for the elders of the church; and let them pray for him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—James 5: 14, 15.

The sense of this text is, and in this all commentators are in agreement, "the elders who are among you." Elders had been ordained in every church for just such emergencies. (See Acts 14: 23 and Titus 1: 5.) These elders acted because it was not possible for the apostles to be present on all such occasions. Their work was too widespread in its character. In their absence these elders baptized, confirmed, administered the Lord's supper, blessed children, and healed the sick. They were not only not apostles but were not regular ministers in the sense of giving their whole time to sacred work. They were, on the contrary, business men or horny handed sons of toil. When anyone fell sick these men were sent for, and in response the farmer came from his plow, the carpenter from his bench, the blacksmith from his anvil, and the business man from his counter or his books. They anointed with oil and prayed for the person who was ill and he was healed.

As other cases showing that others besides the apostles wrought miracles I refer to Philip and Stephen. Of the former we are told:

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies and that were lame, were healed.—Acts 8: 6, 7.

Of the latter we read: "And Stephen, full of faith and power, did great wonders and miracles among

the people."—Acts 6: 8. These men were not apostles but were among the seven selected, as we are informed in Acts 7 to look after the temporal affairs of the church. The churches of to-day are not agreed as to the office held by these men. Some claim they were deacons, while others hold they occupied in the office of bishop. Still others maintain they were evangelists. All, however, are agreed in considering they were not apostles.

We have already affirmed that men were ordained by the laying on of hands. As proof of this we offer the following texts: "Whom they set before the apostles: and when they had prayed, they laid their hands on them."—Acts 6: 6. (This refers to the ordination of the seven men before mentioned.) Please read also Acts 13: 2, 3: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Paul and Barnabas, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

BAPTISM, IS IT ESSENTIAL

While some level their attacks against the laying on of hands and miraculous blessings, others direct their criticisms at baptism. First of all they say it is not essential and yet they admit it is one of the commandments of God. The question, therefore, arises, Are the commandments essential to salvation? We maintain they are, and will proceed to prove it.

Jesus says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matthew 5: 19. Note, the Savior does not say four nor six of the least nor yet one of the greatest nor five of the greatest but he brings disobedience down to the finest possible point. He says "*one of the least.*" Please observe, however, that such disobedience does not lead to eternal damnation as some might suppose. Jesus simply says, "he shall be called least in the kingdom of heaven," while, on the other hand, he says of the fully obedient person, "He shall be called great in the kingdom of heaven."

Some have asserted that "he shall be called least" signifies the esteem in which he shall be held in the heavenly kingdom, and that, as a matter of fact, he is not there at all for his single, trivial offense has lead to his eternal damnation. This cannot be, for the word *called* is also used regarding the person who has rendered complete obedience and surely he would be admitted into the kingdom. The sense of the text is that both persons are in the kingdom, but they occupy different positions because one has received a greater reward than the other.

Hence, when we say baptism is essential to salva-

tion we do not mean the person who is not baptized will, for that reason, be roasted in the fires of hell. The reason some understand us in that light is because they read their theology into ours, for the hell-fire doctrine is a part of their stock in trade. We mean the person who is not baptized or is otherwise disobedient will not receive full salvation, or, in other words, a complete reward.

As another text which advocates the entire gospel I refer you to 1 Timothy 5: 21 where Paul says: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." How many observe this advice? Very few. In fact the various creeds have been started by taking some one truth or principle and exaggerating it into a special doctrine, and basing upon it a particular sect. That one feature is made the only thing needful and is magnified to such an extent that it hides all the rest of the commandments. Such a course is doing what Paul condemns, that is, "preferring one thing before another."

That one's failure to be baptized or to obey any other command will make a difference in his future state is apparent from numerous texts of scripture. Christ's statement that the seed which fell on good ground brought forth thirty, sixty and a hundred fold is to the point. The difference must have been in the conduct of the individual for the seed was the same. Again we are told concerning John's baptism and of the manner in which it was regarded by different people: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.) How could their rejection of the counsel of God in refusing to be baptized be "against themselves" if baptism makes no difference?

The mode of baptism is indicated as immersion which one can easily see by referring to the baptism of Christ and that of the eunuch. (See Matthew 3: 16 and Acts 8: 38, 39.) Paul makes this still clearer by saying twice that we are "buried with Christ in baptism." (See Romans 6: 4 and Colossians 2: 12.) The meaning of this is that both "we," as Christians, and Christ were buried in being baptized. To illustrate: If I should say, "I walked with John to town," I cannot mean that I walked and he rode, nor vice versa. I must mean that we traveled in the same way.

REPENTANCE

We now come to repentance. That it is essential to salvation is apparent from numerous texts. For instance Jesus says: "Except ye repent ye shall all

likewise perish," and this statement he repeats. (See Luke 13: 3, 5.) "Likewise" alludes to certain persons mentioned in the context. On the day of Pentecost Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) Repentance, in his case, is essential to salvation, for without it baptism would not be valid and the Holy Ghost would not be received. John the Baptist evidently realized this, for he said to the people who came to his baptism: "Bring forth therefore fruits meet for repentance." (Matthew 3: 8.) Luke says, "worthy of repentance." (3: 8.) Both Matthew and Luke indicate the necessity of the professing penitent showing his sorrow for sin by his actions. The former gives as the marginal rendering, "answerable to amendment of life." See note on the words "meet for."

John the Baptist also says: "And now also the ax is laid unto the root of the trees: and every tree which bringeth not forth good fruit is hewn down, and cast into the fire." In this those who profess repentance are compared to trees. The fruitful are recognized and preserved, while the unfruitful are condemned and destroyed as rubbish. The thought is this, an apple tree is a tree that bears apples, a peach tree is a tree that bears peaches. If the tree bears not the intended fruit the question arises, Why cumberest it the ground? The same point is made in Acts 26: 19, 20 where Paul says: "Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." This, too, as the apostle's language indicates was his message to the whole world. All people who accept the gospel must repent and turn to God, and *do works, etc.*

Paul again defines repentance in 2 Corinthians 7: 9, 10 where he says: "I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, . . . for godly sorrow worketh repentance to salvation not to be repented of." From this it appears that "sorrow" is not necessarily repentance. It works repentance if it is of the right kind. In other words, true repentance is an actual change in conduct. What this change brought about is given in 7: 11. Such a change as repentance involves is pointed out in the following verse or stanza:

But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away
'Tis all that I can do.

CONSECRATION

This fact of entire consecration is proven by Christ in what he called the greatest commandment of all which, in substance, is: "Thou shalt love the Lord thy God with all thy soul, heart, mind, might, and strength," which means, of course, with all our spiritual, moral, intellectual, and physical powers. (See Matthew 22 and parallel passages.) Paul refers to the same thing in Romans 12: 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "A living sacrifice" is equal to Peter's "lively stones" which he says "are built up a spiritual house." Or, to use the words of Paul again, "yield yourselves to God, as those who are alive from the dead, and your members as instruments of righteousness." (Romans 6: 13.)

The doctrine of salvation by faith only is erroneous in that among other things it ignores the value and necessity of practical repentance. The sinner is encouraged to believe that he can go to the mourner's bench and by faith alone receive the forgiveness of his sins. He is not told to make any effort to make his wrongs right. He is not required to make reparation or restitution of any kind. For instance: He may have come from a gambling den or a dishonest business deal, and may have one hundred dollars of some other man's money in his pocket. He may indeed give the money to the church or to the minister and hear the latter bless it as a sacred offering. He is not taught to restore this money before he professes Christianity and joins the church, and yet this is exactly what the Bible teaches all the way through.

The church, the pastor, and the evangelist may urge repentance in the sense of "drops of grief," that is tears, but this is not repentance. It can "never repay" our "debt of love." Isaiah states the case thus: "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." What will be the result? "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He further explains by saying: "If ye be willing and obedient ye shall eat the good of the land." (See chapter 1, verses 16 to 19.) This shows conclusively that pardon was dependent on change of conduct, or in other words, on the disposition to be "willing and obedient." Otherwise: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8.) Daniel bears the same message to Nebuchadnezzar in these words: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." (Daniel 4: 27.) Not only would humility be

fore God and the practice of general righteousness be held out to the king but he was also counseled by the prophet to practice acts of charity or benevolence toward the poor. All of these things were necessary parts of his repentance. Without them it was not fruitful, and, therefore, not valid.

If faith alone saves, repentance is not required. Hence those who advocate faith only repudiate repentance, and by the latter term we mean the kind taught in the Bible, which we have just defined. By stressing one point we neglect or ignore others. This applies to the subject of baptism as we shall show. Some claim there is but one baptism and that, they say, is water baptism. Others make the same claim but insist upon the baptism of the Holy Spirit as the one and only. Both of these positions are extreme and show alike the creed-making disposition. As a matter of fact John the Baptist (Matthew 3: 11; Mark 1: 8; Luke 3: 16), Christ (John 3: 5) and Paul (Hebrews 6: 2) teach these two baptisms, and they were demonstrated in the life of Christ, our great exemplar. (See Matthew 3: 16, 17; Mark 1: 9-11; Luke 3: 21, 22.) The "one baptism" of Ephesians 4 means the two combined by which "a man (soul and body) is born again."

FAITH

We have considered the principles in the reverse order, if it may be called such, so we now take up the principle of faith. We have left it until last in order to show how professing Christians reject the principles of the religion they claim to believe. Commencing with the last we have come back, until we have arrived at the first principle and the only one on which all churches agree. All Christians admit that faith is essential to salvation. Some claim it is the only thing necessary, but those who do not admit that are in serious error.

This thought is well confirmed by numerous texts of scripture. We read: "Whatsoever is not of faith is sin." This also: "Without faith it is impossible to please him for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Jesus says, as before quoted, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here faith is made absolutely essential to baptism. If a person should be baptized through business policy, social ambition or for any other unworthy reason his baptism would be in vain. The absence of faith spoils the whole action, hence the statement, "he that believeth not shall be damned" for baptism, confirmation, communion, Sabbath observance, prayer, or any other gospel requirement is performed without effect in the absence of faith. This thought is clearly expressed in Acts 8, where we are told the eunuch said to Philip: "See here is water, what doth hinder

me to be baptized?" Philip answered: "If thou believest *with all thine heart* thou mayest." This excludes infants, idiotic or insane persons, the heathen (prior to instruction), and any and all persons who may for social, commercial, professional or political reasons seek union with the church. This of course leads to the conclusion that we get out of baptism and every other gospel principle what we bring to it. If there is nothing in us there will be nothing in it.

Just here this question arises, Since people professing to believe in the Bible deny so many things which it teaches, why do they blame the infidel for his unbelief? If those who profess Christianity, and therefore pretend to believe the whole Bible, deny so much of it, why blame the skeptic who does not make any profession of religion, because he questions it all?

We have found that some who believe, or rather profess to believe the Bible, question certain parts of it until among the whole number of professing Christians we find enough unbelievers to eliminate the whole of the book until there is nothing but the covers left. Since the principles of the gospel one by one, are rejected by the various churches, need we be surprised that the infidel repudiates the only remaining principle, that is faith?

Listen to what some of the skeptics have said. Hume remarks: "Where faith begins reason ends." Ingersoll says: "Think of that unhappy mixture of insanity and ignorance called faith." These men of course are mistaken in their estimate of faith, that is, gospel faith, but their definition fits the kind of faith on which sectarianism rests, which properly speaking is superstition or credulity.

That kind of faith prompted the people in what are sometimes called "the good old times" to believe all the parson said, but it was not true faith. The latter involves thought. Once when a minister reproved Colonel Ingersoll for desiring to investigate the subject of religion the latter replied: "That system of religion which is too sacred to investigate is too ridiculous to believe." The colonel was right and his contention is in harmony with the Bible, too. Saint Paul says: "Prove all things; hold fast that which is good."

Referring to the "good old times" again. That is an expression which I do not like. It commonly is used in reference to the times of the Pilgrim Fathers, Puritans and others of the same type. I call those "the bad old times," for they were times of bigotry and persecution. In those times the parsons were judges, jurors, witnesses and executioners, and in consequence of the position they occupied the people believed implicitly all they said. They said and did, as all men intrusted with unlimited power will,

many absurd, unjust and cruel things. In those days baby hid itself in its mother's dress and the rest of the children scuttled away under the bed, because "the preacher has come."

We are rid of some of that disposition but it is not entirely gone yet. May God speed the day when it will be, for we can do without it. For my part I am rather pleased than displeased when some one calls in question a thing I have said, for it proves my hearers have been thinking. Investigation, which necessarily involves doubt and question, leads to the true faith. In other words, the better we understand, the firmer we believe.

As a matter of fact faith enables us to run the whole gamut of the divine commandments and this is essential to the Christian's race. Why then should anyone profess to believe and yet deny any of the principles of the gospel? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4: 17. "This is the victory that overcometh the world, even our faith."—1 John 5: 4.

A. C. BARMORE.

FOUNDATIONS

(Dedication sermon of Lansdowne, Illinois, church by Bishop B. R. McGuire, June 23, 1917. Reported by Nena N. Young.)

Text: Matthew 16: 13-16:

When Jesus came into the coasts of Cæsarea Phillippi, he asked his disciples saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

I am happy to meet with the Saints of the Lansdowne Branch this morning and to participate in this service of dedicating to God the result of service as expressed in the erection of this building. While your speaker takes a degree of satisfaction in having the opportunity of thus participating with you in this service, he realizes that his joy is not so complete as the joy of those who have denied themselves, those who have contributed of their talents and of their means and service and made possible the dedication of this building. As a text this morning, we shall use the words of the Apostle Paul: "For other foundation can no man lay than is laid, which is Jesus Christ."

In the erection of this building, those who have contributed to make it possible, have had in mind, no doubt, a place where the word of God might be preached, a place where his people might assemble from time to time and enjoy a service of prayer and testify of the goodness of God and of the blessings which they have received, and that by so doing, they might edify and strengthen one another and receive

the blessings that God by his Spirit on such occasions desires to bestow upon his children. It has been erected for the purpose that here might congregate from time to time the children of the Sabbath school to be taught the principles of life, which we as their parents know by experience make us better men and women, better qualified to assume the duties and responsibilities of life, and which if applied to our lives by faith, we know will fit and qualify us for a better inheritance hereafter.

Here meet the auxiliary societies of the church, here while engaged in service of song, possibly the strain of some familiar hymn will reach the ear of the passing stranger and here he will come and renew his covenant with his God. Or if he has not yet found him, it will arouse and awaken in him the desire to do so.

Our friends and our neighbors about here, when the building was erected may have thought that it would be the means of increasing property values, giving a more wholesome tone to the community; we gain a certain degree of satisfaction and realize a certain degree of joy, and if there were no other benefits derived than those to which I have already referred, the effort would be worth while. I am very sure that the erection of this building is not the consequence of any personal vanity, it is not the result alone of a desire to produce a more wholesome tone in the community (not that we should not have a place where from time to time we might meet in service of song and see our children engage in the activities of the church) but it was not these things which brought about the erection of this building. While it would be well if it was erected for no other purpose than referred to, it would be worth the effort, still the erection of this building was founded upon a desire more far-reaching and of far more consequence than is generally realized and discerned in the construction of a church building. What I mean to present by that, is clothed in the language of the Apostle Paul which I have read. "For other foundation can no man lay than is laid which is Jesus Christ," and if the effort that has been made here is not founded, is not based upon the foundation to which the Apostle Paul refers, then those who have contributed of their effort and of their service here from time to time to make possible the dedication of this building to-day, have come far short of discerning and realizing the real forces and power of the gospel of Jesus Christ.

"For other foundation can no man lay." Since the days of our Savior there have been builded churches, and their spires have pointed heavenward, but as I understand the gospel of Jesus Christ, its purpose is not accomplished in the erection of buildings or rearing of spires, and we know by experience

that efforts that have been made primarily with the end in view of having a building nicely appointed, one for which the architect would be commended by virtue of its design and because of its convenience and adequacy to meet the demands of the public meetings, efforts put forth to accomplish are those that are based and founded upon other foundations.

The bringing into prominence of my son or my daughter, or myself advances and builds up individual and social endeavors that are resting upon foundations other than the foundation of Jesus Christ. There comes to my mind this morning a conversation held between a young man that was about to engage as a member of the legal profession in the affairs of life, and another young man who had been acquainted with him from the days of their youth when they attended high school. This friend said to him, "Now that you have finished your course of law and have been admitted to the bar, I think it would be a fine thing and would contribute to your success if you would affiliate with some church. Now there is this church and that church, and you know they are very liberal in their views and there are those who attend these churches who are prominent in the business, financial and political world. If you will associate yourself with one of these churches, you will be brought into association with these men and it will make possible more quickly your rise in prominence as a member of the bar. The reply of the young man was to this effect: "If after years of study, years of work, one should do as you have suggested, he would be starting out as a hypocrite and develop a quality which would eternally damn his career." His friend replied: "Well, if you look at it in that way, you may." The foundation suggested to this young man is one of those other foundations.

We cannot afford to associate ourselves in this work for other than whole-hearted pure unalloyed service prompted, actuated and motivated by the love of God and the love of our fellow man, and service prompted by any other motive, is one based upon a foundation other than Jesus Christ. We may believe that Jesus Christ lived, we may believe that he was a wise man, we may believe he is the author of the words which we find in this book which are attributed to him, but this belief only is not the foundation that the Apostle Paul is speaking of. We may believe that he said, "My Father gave me a commandment what I should say and what I should teach, and I know his commandment is life everlasting." We may believe that he was endowed with special power from on high and that he administered to the children of men, that the blind were made to see, the deaf to hear and even the dead were raised to life, but this belief alone is not the foundation that the

Apostle Paul is speaking about. We may go farther; we may believe that he gave his disciples a commandment what they should say and what they should teach. We may believe in the commission he gave to his disciples which we find in the gospel of Matthew, with which most of you are familiar:

All power is given to me in heaven and in earth, Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world.

We may believe all the doctrine of Jesus Christ that is in the sense, and our minds may consent or give assent to the truth of the doctrine as taught by Jesus Christ, and if that is all there is to our belief, it is one of the other foundations to which the Apostle Paul alludes. If I understand the language of the apostle when he says: "Other foundation can no man lay," you and I cannot lay any other foundation than is laid which is Jesus Christ, I believe that it comprises all these things which I have mentioned and more. Belief in the gospel of Christ, belief that it is the power of God unto salvation will not save us unless it is applied to our life, and our God does not intend to impress upon us or enforce that which we do not consent to. In other words, he will not rob us of our volition, or our agency, but when we have heard the word of God, when our hearts have been touched by the word of God and there springs up within us spontaneously a willingness to give our life to God in harmony with his word as taught by Jesus Christ; then, and then only, are we building upon the foundation which is laid.

The statement was made, "Thou shalt call his name Jesus for he shall save his people from their sins." We must not only realize that Jesus lived, that he taught and that he worked mighty miracles, but we must believe that Jesus is the Christ and we must believe it in the way that the Apostle Peter believed it when he was commended by the Savior, when he made the statement, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

One that has based his faith upon the foundation of Jesus Christ, has received the divine touch which has quickened his understanding, enriched his soul and has vitalized him to that extent that it can be said of him as was said of the Apostle Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Revealed what? The question was, "Whom do men say I the Son of Man, am?" The answer made by Peter, "Thou art the Christ, the Son of the living God." Do we as brethren and sisters, do we understand, do we discern the foundation principles upon which the Church of Jesus Christ is founded? Upon no other foundation can the Church of Jesus Christ be

founded and carried forth, or establish the Zion condition and bring heaven to earth. The same Jesus who enunciated these principles complied with the principles of the gospel, so also if we carry forward the work which he established and erect a building of men and women as a habitation of God through the Spirit, we must build upon the foundation that Jesus Christ built upon, that Jesus Christ expressed in his life. If we place upon it any other materials, what will be the consequence? Let us read:

Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

What do these words mean? They mean, if we build upon the foundation of Jesus Christ not for the purpose of receiving that which we should receive, but that which is represented by gold, silver, precious stones, wood, hay or stubble, every man's work shall be made manifest, shall be tried as by fire. If any man's work should be burned, he shall suffer the loss.

There has been established here a work which I believe has been built upon a solid foundation, and to the present time the efforts to so build have been crowned by the erection and dedication of this building, but we cannot stop here. We must consider that our work should be more far-reaching now, we should consider that our services should be more powerful to the accomplishment of God's purposes, what we desire to accomplish by our service. I trust and I believe that when the members of this branch will come into this building hereafter, they will realize that what before you considered in this structure as a means to an end, has now been dedicated and set apart to holy uses and if we come into this building with an attitude of mind and heart reverently desiring to worship God in spirit and truth, I believe that our services will be fruitful of a broader and clearer vision. Our souls will be enriched by the divine touch and our joy in the gospel service will be intensified. If the older members come here in that spirit in the children's services and the Sunday school, it will have the effect of implanting in their young minds and souls that influence which will be the means of developing them more and better for the responsibilities which will later rest upon them. With the enlarging of the work they will be equipped to meet the conditions that shall confront them from time to time.

This branch was organized with fifteen members. You have now over two hundred. With fifteen members getting together in their homes, meeting possibly at their places of business, the little nucleus

started then could be carried forward with much less effort than this widening field of opportunities that now lies before the members of the Lansdowne Branch demands. In this larger field that is opening before us there of necessity must come a finer and keener sense of our responsibility to God, to our fellow men and our relationship to God and to one another as members of the kingdom of God, each filling his place in the work and in the way God requires of us. Build upon this foundation that which will be of effect and of consequence will bring us reward, and honor and glory to our heavenly Father. We know as men and women that as years are added to our life, there comes a deeper sense, a clearer understanding of our relationship to the members of our family and of the responsibility which rests upon us, and as we have grown here as a branch from the few members to the present membership, there should come a clearer understanding of our relationship as members of the branch. Our work should be carried on judiciously and wisely.

Because of the more complicated conditions that obtain in society and the more varied relationship in the church to-day, there will of necessity have to be put forth by us a greater effort to carry on the work to a successful culmination. It is essential that those who have been willing to consecrate of their time and service to make possible the dedication of this building to-day, and their children shall be willing to make what sacrifices are required, not only sacrifices of those things that do not attribute to life to the more abundant life which our Savior spoke about. Willing to sacrifice as God has said, that in future years future generations will look upon the effort that has been made here with a degree of joy and satisfaction as we are to-day looking back on the effort that has been made here for the past ten or twelve years from the inception of this work.

In conclusion, as I said in the beginning, you that have taken part in the effort that has resulted in the building and dedication of this house of worship, feel a greater joy and satisfaction in the result of those labors, than those that came in among you from time to time. The achievement of what you may set out to do in the future, will be wrought out by those that are most earnestly engaged in this gospel work and will give a keener delight and joy and greater happiness in the work to those who do their part. I am confident that our heavenly Father is pleased with the work which you have done here and I am sure that the work which you have done you will carry forward and that we may expect to continue to hear from this quarter of God's vineyard that you are truly as the Apostle Paul says, "Laborers together with God and that you are God's hus-

bandry," that you are working not as those who are accountable to one another but as individuals unto God and measuring your service by the standard that has been set before you by the life of our Master. If so, you will go forward each in his time, his place and in his employment as a child of God to the successful completion of the work which God may intrust in your care.

May his peace abide with you.

OF GENERAL INTEREST

MAKING A LIVING

There are few people unfortunate enough not to have to make a living. This should be understood literally, not as a figure of speech. Making a living does not necessarily imply manual labor or office drudgery, but it implies systematic effort of some kind. And it is this concentrated, prolonged, and diligent exertion in order to make a living which develops us, and which we call a vocation. With a vocation go, however, a number of other things.

There is, first of all, a fairly clear distinction between an occupation and a vocation. By occupation is meant merely the making of a living, and this is the principal point in an occupation. The making of a living is of secondary importance in an occupation; its predominant feature is the expression of oneself, or realizing oneself, as the philosophers say. There is a very great difference between the man who is occupied, and the man who has a vocation. Both make a living with their work, but to the one it is a means to an end, to the other it is the end. The one watches the clock and lays down his tools at the stroke of six; the other keeps at it as long as he can, because he enjoys it. The parable of the "good shepherd" brings this difference home to us under the terms of the good shepherd and the hirelings. The former will do anything in the pursuit of his work and consider it a privilege to make even sacrifices; the latter, if faithful, will go just as far as his duty demands, and no farther.

There is, furthermore, a difference in satisfaction derived from an occupation and a vocation, just because a man follows an occupation merely with an eye to a living, he must seek satisfaction elsewhere. The job will be more or less of an annoyance, a necessary evil with which one "must put up." The attention is usually somewhere else, except in so far as the pay envelope demands its concentration on the work. There may be a stimulus in increased pay, and greater exertion may be sustained in the hope of promotion; but just the same there will not be wholehearted service with a single eye. The man

who follows a vocation derives a keen satisfaction directly from his work. It may pay well—so much the better; it may pay poorly—never mind. The principal thing is attained, nevertheless; the man expresses himself in his activity; he is creative to a certain extent at least, and that always means satisfaction.

Finally there is a difference in success. So many men claim that they are not successful because opportunity never came to them. They may well be asked whether they were willing to make some kind of sacrifice for opportunity. When a young man insists on having a good time, marrying very young, and spending all that he earns, while another studies at night, saves his money, and is willing to go through college with few luxuries—it is foolish to talk of opportunities. The former never saw his; the latter made one for himself. There is no trick about the matter at all; no fate interferes with the one and favors the other—it is simply a result of the law of cause and effect, or, as the Scripture puts it, of reaping what one has sown. It stands to reason that the man whose heart is in his work will succeed where another man fails. Keeping office hours is good enough for routine work and ordinary duties, but its faithful performance will not, as a rule, bring more than a good living. The man who is everlastingly thinking about changes and improvements in his work, and who is not afraid to take risks, is likely to succeed because he has measured the possibilities of the different chances and selected the one with greatest promise.

The influence of work extends, however, not only over the individual but over the whole family. Formerly the family bonds were much stronger than today because occupational and vocational bonds were stronger and more numerous. In the vast majority of cases the different members of the family worked together. While this furnished frequent occasions for friction, it provided at the same time many opportunities for helpfulness and the expression of kindness and affection. At any rate, the financial status of the members depended on this cooperation. It was inevitable that they should regard each other, if not with greater affection, at least with more consideration, since they were dependent on each other.

It is different to-day. The son no longer follows the father's trade; the daughter no longer assists the mother at housework; each follows a separate path. Economic independence means greater independence in the family circle. As the little boy said who was reprimanded for his waywardness: "Pa can't say nothin'; I pays the rent!" One hundred years ago such a statement would have been impossible, because whatever work the boy might have done would be performed in the shop of his father, and he would

never have known just how much he contributed to the family earnings.

From whatever point we look, then, at our work, it has a most important bearing on our whole personal welfare. It enters into our happiness, companionship, and our family life. Hence the importance of a proper choice of work so that it should be a vocation, not merely an occupation. The two chief considerations in choosing one's life-work should be fitness and opportunity for development.

Many, if not most young persons, look at the remuneration of their work. They ask themselves: Will this pay well? Are the hours long or short? Is the work heavy? Is much study required to get ahead? They rarely ask: Is this the work which I really want to do? Am I specially fitted for it? The latter questions are the only pertinent ones.

It may be said, however, that comparatively few young people know decisively what they are fitted for, granting now the willingness to choose with that end in view. So-called vocational guidance has come into existence to meet that particular need. By means of various physical and psychological tests, an attempt is made to find out the particular talent of each applicant. This branch of study is still in its beginnings, but improvement is very rapid, and it will not be many years before the vocational guide may ascertain with a fair amount of accuracy for what work a particular boy is best fitted. One should say in all truthfulness that the revelation will not always be pleasant. There will be many boys with great ambitions but without proper gifts, who will be told to choose a more humble vocation. There will be no disgrace involved in this in times to come, since a false social standard is very generally applied at present to different vocations. There is absolutely no good reason why a fifth rate lawyer or physician should be more highly esteemed than a first-class mason or carpenter. This is simply an inheritance from past ages. In the future, occupations will be esteemed according to their social usefulness. And surely a good cook who provides wholesome and toothsome food for a whole family is more useful than a lawyer who seeks to provoke trouble between two parties in order to get a job.

Opportunity for development is the other criterion which should be applied in the choice of a vocation. This is partly an individual and partly a social affair. The boy who wants merely a job, even though it never gets him any further, has our pity. But the boy who for lack of means is unable to satisfy his ambition to develop his talent, should receive our help. Vocational guidance will in the future become a social agency. It will not only try to find out what a boy is fit for, but attempt to provide an opportunity for the boy with the talent but without means.

Society sustains a great loss at present owing to the fact that many talented boys are kept at work without the possibility to develop their gift. One of the chief duties of society in the future will be to rescue these boys from the drudgery into which they have been thrust owing to poverty. At present such boys are only occasionally and by chance saved from a life of misery. Vocational guidance will do it regularly for the benefit of society.—Rudolph M. Binder, Ph. D., New York University, in *Studies in Social Progress*.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

In Parting

Having been privileged to perform the duties of editor of the musical columns of the HERALD for a period covering over four years, and having reached "the parting of the ways," we feel it graceful for us, at least to wave a parting hand. Our very best good will goes with this farewell, for we feel that there are few things in life which are of greater importance than an effort to raise high standards for our people along every phase of latter-day command. We cannot see and know all the good which comes in the exercise and development of the art of music among us, but we do know God never gives idle or profitless counsel.

We rejoice that music is coming "into its own," in the way it is! Think of the advantage to be gained by having a conference appointee devoting his whole time to the encouragement and upbuilding of this work among our people! And how happily was this appointment made, a man who by taste and training is well-qualified to accomplish much in this line. Brother Arthur Mills, who since last conference has been working incessantly in the cause of music in our church, has come to his efficiency through conscientious and earnest work—occupying on many rounds of the ladder! In teaching the young aspirant after musical fame to plod through technical exercises; or the young investigator into the "whys and wherefores," expounding the rules of the game of music; or attempting to coax wheezy instruments manipulated by unskilled fingers into something approaching harmony, or guiding the semiprofessionals in orchestra or choir, through successful public performances—in all these lines our brother has had thorough drilling, and is able to speak in counsel with no uncertain voice!

Thus it is that very appropriately and to the distinct advantage of the musical work, Brother Mills, our appointed "apostle of music," is to edit *The Staff* hereafter, and we feel that time will fully justify the change. We bespeak for him the hearty support of all who have so faithfully stood by the work in the past, as well as that of hosts of new converts to the cause. It is a cause well-worth the very best we have, and we hope to some day see more of our beautiful visions realized. Thankful for what has been done, hopeful for the greater future, and with faith unshaken in the people of God doing their full duty, we subscribe ourselves—not in good-by, but the more cheerful "au revoir."

AUDENTIA ANDERSON.

It is faith in something and enthusiasm for something that makes a life worth looking at.—Oliver Wendell Holmes.

Salutatory

It has fallen to the lot of the writer, due to the retirement of Sister Audentia Anderson, to assume the editorship of The Staff. We personally regret Sister Anderson's relinquishing this work, and were not at heart disposed to accept and add its duties to our already fairly large quota, but it was deemed that we were the logical successor, being so closely in touch with the various musical interests, and we have not felt justified in declining.

In assuming the editorship of The Staff it is our prayer that we may preserve its columns of real value to the music work of the church; a medium that will materially aid in the upbuilding of that portion of God's work. And we therefore earnestly urge that all interested will heartily assist us in accomplishing this greatly desired end.

The HERALD space kindly allotted to The Staff is necessarily limited, but we are earnestly hoping that ere long additional space in some of the church periodicals may be secured, that the needs of our rapidly growing music interests may find adequate expression. Until that time we must perforce restrict the nature and length of articles sent us for publication.

In the meantime we respectfully request that choristers of branches and districts, orchestra and band leaders and all interested in the church's music work send us items of general interest as well as articles upon musical subjects.

We earnestly pray that the music work of the church may develop into that which shall truly serve the church in the greater way which God so evidently designed it should.

Yours for service,

ARTHUR H. MILLS.

Some Reunion Experiences

As the reunion season approached the writer felt within him the conviction that the musical work of the church should be represented at these gatherings of the Saints. We therefore wrote Brother Albert N. Hoxie, the general chorister of the church, and received his reply that such had also been the conviction of his heart, and that he heartily approved of the project which he felt would be to the advancement of the music work in general. So we arranged a schedule of reunions, "packed our grip," and started. The first reunion to be visited was that of the Spring River District, at Joplin, Missouri. The large number of intelligent young people and their interested response were very promising to the future musical development of this district. It is particularly a district where music may develop into a real force in carrying along the church work. Let the Spring River officials fail not to be mindful of their possibilities in that line.

From Joplin we proceeded to Holden, Missouri, where the first annual reunion of the new Holden Stake was just starting. Owing to the illness of Sister Johnson, the district chorister, plans that had been under way for the musical work of this reunion had not reached their best state of development. We had to personally step into the breach due to Sister Johnson's absence. But we found two good nuclei at hand around which we could build some effective forces—the Holden choir, which Sister Johnson herself had ably developed, and the Holden Sunday school orchestra, which had been made an effective body under Brother Alma Moler, the district orchestra leader, and Sister Kate Doty, the leader of the orchestra in its work in the Sunday school. With these at hand we soon got into the service of the reunion, in rendering its music both enjoyable and spiritual.

"Music Day" held on Monday, August 13, was successful in every way, from the "musical prayer meeting," through the special address and "round table," culminating in the special concert at night, which was noted not only for the excellence of the numbers rendered, but from the often heard comment that it "quit too soon." (It consumed only an hour and a half of time that was being found so enjoyable by all.)

Boone, Iowa, next engaged our attention, where the Des Moines District was holding its reunion. Under the big steel canopy of the pavilion at Herman Park, placed at the Saints' disposal for the reunion, were held some exceedingly interesting experiences. In our address we enjoyed "liberty" in presenting our chosen theme and our numerous course of auditors gave most encouraging attention to our presentation of the "gospel of good music." Our round table in the afternoon was another interesting session, full of enthusiasm, and the questions asked evidenced the fact that the people of this district are really interested in musical development. Even the rubicund face of the district president, Brother O. Salisbury, glowed with interest and the questions he propounded make us feel that he will be a real supporter of such work in his district.

Logan, Iowa, long famed as the home of the church's "world reunion," was the fourth gathering to receive our attention. Here we found a hearty welcome and many able supporters. We were asked to help conduct the music work of this reunion, which we consented to do, and soon found ourselves in a most pleasant task, as the hearty response to our efforts made it a guarantee of success. The visiting instrumentalists were soon organized into an orchestra that gave effectual assistance in the song services. These song services were held during the thirty minutes preceding the evening preaching services, and consisted of a general congregational singing of the songs of the church. Hymns and songs the Saints love, and which breathe most fervently the spirit of the church, were sought after and used, and how the people would sing them! This feature is one of the most commendable, in the writer's opinion, of all our church music work. The singing of the grand, spiritual songs that have sprung from the throbbing heart of the church, by the concourses of the Saints, is a factor of greater importance in our spiritual church life than we have hitherto understood. The spirit of community music expression should be encouraged in every direction and at every opportunity. The expression of this spirit can only lead to a better and a closer amalgamation of the people.

We enjoyed all the "liberty" mortal man can reasonably demand when we addressed the people on the work of music and the big audience sustained us in our task by their appreciative attention. The "round table" in the afternoon was equally enjoyable, full of "ginger" and interest from the word *go*. We parted from the Saints of the Logan reunion with feelings of real regret.

In the hallowed walls of the church's sacred temple at Kirtland we presented the work of the church's music. Within the very walls where the revelation was presented to the church, giving instruction and admonition as to the use of music in the church and urging its wide cultivation, we tried to tell the people of the wondrously divine wisdom of that revelation, and the great purposes of God in so graciously giving it to his people. We felt awed by a realization of the auspiciousness of the hour and that the hallowed walls themselves could render a better account of the divine intentions than we were capable of doing.

At Kirtland we met representative Saints from a number of eastern districts and were made to realize that the true

spirit of the church is had in all its regions where the gospel has penetrated.

My experiences in visiting all these reunions will never be forgotten. I do not know how much good I may have done for the church in my labors at these reunions. I shall probably never know until in the final accounting of things its amount shall be determined; but I earnestly hope the church shall reap a real harvest therefrom. One conviction has been firmly implanted within my mind as a result of these experiences—the cause of music is growing in the church and the minds of the Saints are awakening to its value and its sacred importance.

ARTHUR H. MILLS.

Help Us Compile a "Scrap Book" of Things Musical in the Church

We believe we have hit upon an excellent project whereby the condition of the church musically, together with its progress in musical development, may be graphically illustrated. It is, to compile a "scrap book" in which may be inserted *anything* that will evidence this development.

Therefore we earnestly urge that district and branch presidents, secretaries and choristers; Sunday school superintendents, secretaries and choristers; Religio presidents, secretaries and choristers; in fact *everybody* who is interested in the musical development of the church, to send us programs (both collective and individual) newspaper clippings and comments, special articles, etc., in fact *everything* that will show in printed form the work that is being done over the church in music.

Send these things in, and we will utilize them to the best advantage. If you are in doubt as to suitability, send them anyway, and we will decide.

ARTHUR H. MILLS,

General Secretary and Assistant National Director.

INDEPENDENCE, MISSOURI, 1514 West Short Street.



From the Supervisor of Our Educational Bureau

The educational department of the Woman's Auxiliary is broad and comprehensive, having as its aim or purpose the training of women to be more efficient mothers, wives, women of business—in fact the aim is to help every woman, no matter what her sphere of life, to live more completely, and to be able to meet the problems which confront us to-day.

There are two courses or programs which might be adopted by any organization, government or group, the legislative and the nonlegislative. As a church, believing in the agency of men and women, we are desirous of working along a non-legislative program, giving the people the opportunity of using their own agency and initiative in deciding upon a course of action which will be harmonious, developing the spiritual, physical and mental sides of one's life. It is not the aim of this department to attempt to present a theoretical side of study and drag one into its meshes simply to sharpen one's intelligence, but it is our aim to present to you a program which if followed will have a tendency to give one a broader viewpoint and a more wholesome attitude toward the spirit and mission of the work.

The program which will bring about a working condition may be summed up in:

Creating sound public opinion and moral standards among the capable by the idea,

(1) That leisure, both mental and physical, is disgraceful.

(2) That the *productive* life (the life of giving something to the world instead of the life of taking out of or from the world) is the *religious* and the *moral* life.

(3) That wealth is a *tool* rather than a *means* of gratification (we should understand its purpose and not waste the best of life in its quest).

(4) That the possession of wealth confers no *license* for *luxury* and *leisure* (we should dress simply, live plainly and use our energy in obtaining that which will be more lasting).

The vicious and demoralizing developments of public opinion which we are seeking to discourage are

(1) The cult of incompetence and self-pity.

(2) The gospel of covetousness or the jealousy of success.

(3) The emphasizing of rights rather than obligations.

(4) The worship of the almighty dollar.

(5) The idea that a college education should aim to give one a "gentlemanly appreciation" of the ornamental things of life; such as literature, art, music, golf, etc., rather than to strengthen one for the serious work of life.

Society should learn to want kinds of things which give happiness and not crude gratification. People often *need* most that which they *want* least. Not only happiness of life, but its progress, its unfolding of new capacities and interests, is determined largely by the direction of the *consumption* of a family. Woman is here the influential factor. If there were no other reason for the better and wider education of women than the desirability of more intelligent consumption, society would have ample ground to demand it. The economic waste involved in the production of that which satisfies no permanent or real want is a serious indictment of our present civilization.

There is being sought everywhere the true relation of women to the life around them. What we need above all things to-day is a concrete expression of the sense of duty. We must focus our attention upon the women and children; girls must get ready to be women. It is only through training the minds of women that they may be broken away from an outgrown past. Times have changed to what they were twenty-five years ago. The process of evolution is at work, only those who adapt themselves to the conditions are able to survive—we must be of use or make use of our capacities and possibilities else we will not be able to survive the test of existence. Nature is in harmony with God, there is no conflict. The apparent conflicts are only the results of our imperfect intelligence to recognize that harmony. It is our duty to study so as to understand the laws of God and see the right relationship and harmony which exists between God and science. Every science which has been carried far enough brings to man's intelligence the existence of the power of God.

We as a people should be more anxious and willing to study the sciences and apply the laws in our lives, ever striving to make our horizon broader, brighter and nobler than those who have made no attempt to be in direct touch with God. There is a great responsibility resting upon the women of the church. Who can estimate a woman's value in giving a child a good heritage? The chief asset of the church is its people. The destiny of the church or a nation or a group bound together for perpetuation and progress, lies far more in the hands of the women—the mothers—than in the hands of those who possess power, or those who are innovators who seldom understand themselves. Society generally is now being made conscious of the fact that we must cultivate women, who are the educators of the human race, else a new generation cannot accomplish its task.

Our educational system leaves the teaching of fine ideals of

actual womanhood and manhood largely to the home. At present we are educating over twenty million boys and girls in state schools of America. These are spending from eight to twelve years sharpening their intelligence. Their most important work in life, the making of homes, they are supposed to master by imitating the homes in which they grow up, and many of these homes are unworthy of imitation. This complex civilization which calls children out into the world very early in life to learn the various trades, and occupations, and seek vocations, calls for very adept teaching and training on the part of the mother if she is to be able to give to her girl or boy such foundation for character as will enable him to live a life of usefulness. Parents have received little or no preparation or previous training for the most important and delicate task (the duty of caring for their children) that society has placed upon them. Parents need advice and instruction. They need to know the elements of American citizenship, the requisites of ordinary law, the dangers of the city and its temptations. They need a better knowledge of child nature and correct methods of discipline, the origin, developments and workings of society. We can educate to a certain extent, the children for the next generation, but can do little for the parents of this generation unless they will organize for study and be determined to accomplish the task, never being willing to give up because of discouragements or the necessity of work.

The educational department of the Woman's Auxiliary offers to the women of the church study along various lines. These courses are in the hands of those who are willing and anxious to give their time and talent toward opening up the way for greater efficiency among our women. Shall we as an auxiliary of the church be found wanting when the call is made asking for trained American women to help in the constructive program for new life?

It is the aim of this department to carry on extension work in the several lines of study indicated. The time for beginning the study classes has been set for September 15, or as near that date as it is possible to begin, and end June 15.

The list of subjects and instructors who will outline the course of study is as follows:

Mothers and teachers problems: Mrs. D. J. Krahl, Superintendent, Holden, Missouri.

Home economics: Mrs. Bertha Mader, Superintendent, Bertha, Wyoming.

Sex hygiene; current topics: Mrs. Gertrude Sessions, superintendent, Fresno, California.

Woman in affairs: Mrs. Lola Mitchell, superintendent, 1250 Weest 3d Street, Santa Ana, California.

Comparative religions, Bible research, archæology: Mrs. J. G. Pointer, superintendent, Independence, Missouri.

Sociology; psychology: Mrs. Dora Glines, superintendent, Independence, Missouri.

Story-telling: Mrs. Walter Smith, Independence, Missouri.

Cultural classes—languages; history; music; art; literature; grammar; composition: Mrs. Anna Jo Hutter Van Eaton, superintendent, Lamoni, Iowa.

These instructors invite correspondence and will endeavor to assist promptly any who desire their help, as will also the writer.

DORA GLINES.

INDEPENDENCE, MISSOURI, 622 South Chrysler Avenue.

The Care of the Growing Child's Teeth

(The fourth of a series of articles on the care of young children. Sent out by the Children's Bureau, United States Department of Agriculture, Washington.)

By the end of the second year the baby should have his milk teeth complete and until the sixth or seventh year, when the permanent set will begin to appear, these teeth must serve all the purposes that the final set will serve later. Since this is the time the child is learning to chew his food, a process necessary not only for proper digestion but for the strengthening and developing of his jaws and for the proper growth of the permanent teeth, it is important to keep the first teeth in the best possible working order. The condition of the teeth is a fair index to the general health of the child.

Until the child is old enough to use a toothbrush himself, the mother should wash his teeth every day; but as early as possible the child should learn to care for his own teeth. If the teeth cannot conveniently be cleaned after each meal, the mouth may at least be rinsed. Children should be taught that it is of special importance to wash the teeth and mouth after eating nuts, or any sweet, sticky, or pasty food. The teeth should be carefully cleansed at bedtime since the fermentation of food particles left in the mouth, which leads to the decay of the teeth, proceeds more rapidly at night, when the mouth is still.

The child should be taught to brush the teeth from the gum downward or upward toward the cutting edge. When the teeth are brushed crosswise, the tendency is to push whatever is on them into the cracks and crevices of the teeth or under the edges of the gums. The inner surfaces of the teeth should also be brushed up and down, and the grinding surfaces should be scrubbed in all directions; after the scrubbing is finished the mouth should be thoroughly rinsed with warm water.

Some hard food like a stalk of celery or part of a ripe juicy apple eaten at the end of a meal scours the surface of the teeth and leaves a fresh, clean taste in the mouth.

Children should be taken regularly to a good dentist once or twice a year after the first set of teeth is complete. If cavities appear they should be filled with soft fillings, and each tooth should be saved as long as possible. If the temporary molars are extracted before the sixth year molars come in, the latter will be apt to crowd forward into the space left vacant, and when the later teeth come they will be pushed out of their regular places, destroying the natural line of the mouth. The first molars furnish the grinding surfaces necessary to proper chewing of the food. If they fall out too soon the child is hardly able to chew hard or tough food, and is likely to swallow such food in chunks.

The care of the child's first teeth is important also because the health of the permanent set is largely dependent upon that of the first set. The second teeth are much larger than the first and consequently need more room in the gum. For necessary development the jaws must be given plenty of exercise. Consequently the child should have a mixed diet, including some hard food which he cannot swallow without chewing. Toast, crusts, hard crackers, certain fruits like apples, salad, vegetables, and meats should provide the food elements needed for healthy teeth if the child is thriving.

COLLEGE DAY, OCTOBER 7

To leave undone those things which we ought to do, to leave unspoken the word of recognition or appreciation that we should have said, is perhaps as positive a wrong as it is to do the thing we should not have done.—Lillian Whiting.

The humblest subscriber to a mechanics' institute has easier access to sound learning than had either Solomon or Aristotle, yet both Solomon and Aristotle lived the intellectual life.—Hammerton.

Women of To-morrow

The work is suffering to-day for the lack of trained women, leaders to organize and to teach. The time is soon coming when more workers will be needed and the women of the church will be called upon to do their part in the upbuilding of Zion. Have you ever thought, mothers in Israel, that these trained workers of the future, these women of to-morrow, will come from the ranks of the girls of to-day?

We ask the cooperation of every mother and every Woman's Auxiliary worker, in the work of the young woman's bureau. See that your branch not only has a circle of Orioles, but that your older girls get started at once in the new organization. The aims, ideals, purposes and plans of this new movement are explained in the October number of *Autumn Leaves*. Don't let your girls miss the delightful stories, articles and poems which are appearing in the Young Woman's Department of the *Leaves*.

ALICE MAE BURGESS.

Asked at a Recent Reunion Auxiliary Institute Meeting

Query: "In your opinion, are the studies and the spirit of the present high school system those best adapted for the highest development of the children of that age?"

Answer, by Sister J. W. Rushton: "No; as I have observed it, the ideals are not high enough to meet all the requirements. Too much emphasis is being placed upon the social side, as evidenced by the formation of so many clubs and cliques. Too little care is given to the guidance of morals, and, in an educational way, too little stress is placed upon the industrial interests, that which fits them for real service in life, both phases being, in my estimation, the chief need of the pupils at the high school age. The prime condition of citizenship is the power of self-support; to be truly educated we must acquire that power and be industrious in using it. The ideal of education must be to fit a child to produce his very best work happily and easily, for the benefit of society. Work is a blessed privilege, and a youth is only fitted for life when he can realize this and joys to be of service. Ruskin said that great nations write their names in these manuscripts, words, deeds, and art, art being the greatest; and art is only the doing of a noble thing gracefully.

"Further, the curriculum of the high school or the academy, is a failure whenever and wherever it does not produce nobility of character. Channing expressed the ideal we should hold before our children when he said, "The greatest man is he who chooses right with invincible resolution; resists the fiercest temptations within and without; bears the heaviest burden cheerfully, who is calmest in storm, and most fearless under menace, and whose reliance on truth, virtue and God, is unfaltering."

Among our Workers

NORTHWESTERN OHIO DISTRICT

The president of this district, Sister D. C. Morgan, writes of the work of her three locals, composed of earnest and active women desirous of making further progress as they understand their opportunities better. The Toledo local have superintendents over the various departments, but as yet have only the sewing department and a child welfare study class. Sylvania and Oak Harbor locals have each the sewing or (as we now term it) relief and service department. She thinks the time is ripe for some good work be-

ing done in the home economic study, and wishes Sister Mader, whose address she has not, would give them some points on this line of work. They are planning to cooperate with the Red Cross work of their neighborhood, which is very commendable. Nobody should be more active in rallying to the support of the Government at this time than Latter Day Saints, and there is very much to be done by the women of the country.

(Sister Mader's address is published elsewhere in this issue, in the article from our educational supervisor, Sister Glines.)

LETTER DEPARTMENT

Christmas Offering--Roll of Honor

The publication of the items in this column has been deferred for a time, to allow sufficient time to accumulate a goodly number of them. We are glad to present the following in a very brief manner, which indicates to a large degree the character of the efforts that are being made to roll up a big total.

A. W. SMITH.

Fort Scott, Kansas: 1916, \$15; 1917 to July 29, \$37.39.

Bay Port, Michigan, had \$62.26 on July 29, and in addition raised \$20 one day in June as sacrifice day fund.

Boyer City, Michigan, raised \$15.09 last year but by July 1 had \$55. They expect to make it \$100.

Edward Rannie, of the Independence home class says he has his \$2. He enjoys being a child again this cause.

Tabor, Iowa, had \$28.62 last year but report on July 1 \$42.20.

Here is a bunch the Presiding Bishop reports:

The Plains, Ohio, 1916, \$19.25; so far \$40.

Blenheim, Ontario, 1916, \$2; so far, \$100.

Windsor, Ontario, 1916, \$13.80; so far, \$60.

Longwood, Ontario, 1916, nothing; so far, \$41.70.

Olive Branch, of Kimball, Ontario, 1916, \$34.70; so far, \$100.

Vancouver, British Columbia, 1916, \$12.10; so far, \$25.

Fairfield, Illinois, 1916, \$2.80; so far, \$8.

Pisgah, Iowa, 1916, \$44.74; so far, \$153.85.

Santa Ana, California, 1916, \$18.19; so far, \$39.80.

"What do you think of Blenheim?" asks the secretary of the bishop's office. We think she is doing wonderfully well.

Stevenson, Ontario, 1916 offering \$10.86; to July 7, \$27.50.

Sharon, Pennsylvania, aims to raise \$100. Two years ago they made a special effort and raised \$60.50. Previous to that it was about \$25 or less each year. Last year it was \$45.30. To the 1st of August this year they had \$52.75. Good, Sharon, and we note you only have about 35 members, mostly children. They promise their report in the blue *Stepping Stones* will be on one line, as it was last year, this by unanimous vote of the school.

Second Kansas City is a small school. They had \$19.73 in 1916, and to August 12 had \$24. The superintendent is giving a dollar extra for every \$5 the school raises.

Bennington Heights, Kansas City, Missouri, raised \$4.25 last year, while on August 19, they had \$42.

Taylorville, Illinois, set their mark for \$100, but were so successful they raised it to \$200. Last year they sent in \$54.94, but by August 20 this year they had \$111. An or-

COLLEGE DAY, OCTOBER 7

ganized class of girls raised \$32 with a social, and some others are going to try similar plans. They are all at work.

Chatham, Ontario, sent in \$22.17 last year but by July 15 of this year had raised \$71.01.

Butler, Missouri, sends in \$15, which is more than double last year's offering.

Bisbee, Arizona, say they had on July 1 25 cents more than they sent in last year—\$19.50.

At Gaylord, Michigan, Brother Dirk Schreur made the school a proposition that he would duplicate any amount the school would raise by a certain date. They raised \$52.75 and he doubled it. The school remitted the \$105.50 to the Bishop. They have 22 members. Good for Brother Schreur!

With many of their members aiming at one cent a day, Humberstone, Ontario, school reports \$17.32 on hand July 31. Their 1916 offering was \$2.75.

Olive Leaf school, at Indianapolis, Indiana, sent in \$91.75, while last year it was \$25.20. Membership 40.

First Philadelphia school aim for \$500, and have raised \$109.74. "Mighty efforts are being put forth to surpass anything ever before attempted along this line," is the way the superintendent puts it. They put in fifteen minutes each month reviewing the work done and write the results on a large blackboard for all to see.

East Saint Louis expect to raise \$250. They now have \$132.59 of this amount. Their 1916 offering was \$65.74. Ten minutes are allowed each Sunday morning for the little ones to tell what they have done. The enrollment is about 75.

Lamoni, Iowa

The beginning of the new year in Lamoni Stake might very properly be said to be the days immediately following the annual stake reunion held at this place. It seems to be a summing up of our spiritual gains, and as a result of the introspection, there have been registered numerous resolutions that promise much and really count. There is a strong spirit of consecration manifest in the lives of the Saints which may be observed in their home life, in their social gatherings, and everywhere one comes into touch with them.

There have been some very brotherly exchanges of views between the stake officers and the priesthood in their meetings recently, and as a result we believe much good will come. A better understanding of the work is being arrived at and the responsibility being spread over a larger territory and placed upon a greater number. Most of the local appointments outside of the town are now in charge of men of the ministry outside the stake presidency. It is the duty of these men to see that the appointments are kept up and it is optional whether they do all the preaching or not. Of course these are with the general concurrence of stake officials. With the excellently organized transportation system, in charge of A. J. Yarrington of the stake bishopric, it is possible to secure a way to go for every man who will accept an appointment for a service. Of course this is possible only through the splendid cooperation of those of our members owning autos and teams. At present there are thirteen appointments where speakers are furnished from Lamoni, outside the town.

Our local work is in good condition. J. F. Garver, stake president, is preaching each Sunday evening in a series on "The gospel principles—their significance." The attendance is good, and the response excellent, the sermons of a high order.

The Sunday school and Religio are largely augmented by the influx of college students. We saw one class of thirty-two college girls, and of course that didn't include all of them. There were a goodly number of new faces among the lot. And there are a fine lot of young men in the big class under the tutorship of F. M. McDowell. It is customary to use a number of these students as teachers in both the Sunday school and Religio, while those holding the priesthood are given every opportunity to serve.

The morning service on Sunday, the 9th, was occupied by Sister Mabel Knipschild, teacher of home economics and other subjects at Graceland. She was representing the Woman's Auxiliary interests at their request. She was introduced in an excellent little talk by Brother F. M. McDowell. The efforts were both well liked and will be productive of much good without doubt.

In the lower room at the same hour the juniors and children were observing "Educational Sunday," in two addresses and appropriate musical features. Brother G. N. Briggs told of his experiences in the schools of the Philippine Islands, demonstrating with a number of articles, the work done by the children of those schools. Brother McDowell came from the upper room later and told of the possibilities and need of educational work before the group present. If one has never looked into their faces and addressed an audience of a hundred eager children, he has missed something. The previous meeting was a prayer service, and the response was very satisfactory.

The college opening on Friday the 7th was quite auspicious. In his characteristic manner Brother S. A. Burgess told us of "War, education, and the church." He emphasized the need of preparation in schooling as well as in every walk of life. We understand he is to give the HERALD readers a synopsis of the address. We wish it could have been taken verbatim. The enrollment is better than ever, especially in the college department. The addition of an orchestral department, wherein one may learn to play any band or orchestra instrument will no doubt prove popular.

We learn that the Chariton Saints are occupying their new church, erected this summer. DELBERT.

From Here and There

Sister Mary Gline, of Xenia, Illinois, hopes the Saints will write to the little orphan about whom she has written before, at that place, Miss Eklie Miller. She is in a very serious condition and enjoys letters and cards sent her.

The Fort Towson *Enterprise* of Oklahoma reports that the Saints' meetings held recently at that place closed with five baptisms. It also states that the meetings were very well attended, and the weather fine. J. C. Chrestensen was the speaker.

Brother Stanley J. Fout, who is with the medical department of the United States Army at Deming, New Mexico, desires to know the addresses of any of the Saints in that region, and if possible, that any of them will call on him. Any of the missionaries passing through that region should stop and make his acquaintance, as he desires to keep in touch with the church work in this manner.

Subscribers of the *Zion's Ensign* published at Independence, will get their paper a day later than usual this week. This is an unusual proceeding and one which all papers try to avoid, but the trouble was such that it could not be avoided this time.

Wednesday morning the last form of four pages was placed

on the elevator to be sent to the press room when the rope broke and the heavy forms fell to the first floor. They did not stop there but went right through the boards at the bottom of the elevator and into the basement. Two of the pages were beautifully "pied."

The entire force went to work resetting the paper and got on the press to-day a little more than a day late.—*The Jackson Examiner*.

Northeastern Illinois

As some may have noticed, the reunion of this district that was to meet August 24 to September 2 was called off for several reasons that seemed sufficient. It might be of interest to some of the district to know that at the above date the farmers' had two weeks threshing on hand in the northern part of the district. This was the latest threshing in years, due to the lateness of the season and to the great growth of straw, thus taking much more time than usual per acre. This would have prevented the greater part of the farmers from attending. Conditions in the cities did not change much from June to August. The greater part of the members having to figure very close to make ends meet with the high cost of so many things. At the conference in June it was agreed that the district president and the patriarchs should hold special series of meetings in all the branches, and instead of the old-style two-day meetings we thought better to have seven or eight days, and now find that in many of the branches they desire two weeks instead of one. When the week's meetings have been held in all the branches we will try to return so far as time will permit and repeat the efforts. Patriarch F. G. Pitt, whom we assisted at Plano two weeks ago, has answered a call to labor in Colorado, from President F. M. Smith. Sorry to have you go, Brother Pitt, but may you be blessed in your labors there. Patriarch W. A. McDowell is still in this field and ready as ever to assist, and we will soon begin in the Chicago branches. Following the week at Plano the writer held forth at Sandwich Branch, and three were baptized. This caused great rejoicing, and prayers of thankfulness ascended to God for the souls thus obedient to the gospel. The Christmas offering of the Sandwich Branch has now reached beyond the one hundred dollar mark. I hope all the branches are working as hard as Sandwich. This is a day when all the Saints should be making sacrifice that the work of preparation for the coming of Christ be not hindered. We are glad to note from time to time the development being attained in the stakes, and trust that we of the outlying districts, may be able to do our best to be ready for the greater degree of gathering that seems to be not far ahead of the church in general. How many times we wish that the Saints of Germany, England, France and all other nations might have been gathered before this condition of war overtook them!

We still believe that this is ahead of us (Doctrine and Covenants 45: 13, 14): "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."

Should we take the view of some religious bodies, that this is the great last war, we might say that the Saints have

failed to do what the Lord has designed, but such we believe is not the case, and before the great last day all things regarding the gathering will be accomplished as the Lord has designed. To any of the Saints of this district living in isolated conditions, and who can make possible a place to hold meetings, please write to F. F. Wipper of Plano, Illinois, or to D. E. Dowker, of 6549 South Lincoln Street, Chicago, as these brethren are anxious to make all the new openings possible. Let one and all make holy the place (home) where they abide. Every home should have its family altar and remember the instruction of Alma 16: 218, 219, 221:

"Yea cry unto him for mercy; for he is mighty to save; yea humble yourselves, and continue in prayer unto him; cry unto him when you are in your fields; cry unto him when you are in your houses, yea over all your household, both morning, midday and evening."

"But this is not all: ye must pour out your soul in your closets, and in your secret places, and in your wilderness, yea and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are round about you." Please read to the 237th verse also. How good the Lord has been to tell us of our daily duties, that it may be well with us. May we give heed to all the Lord has given, that it may be well with us all.

Your servant for Christ,

BELVIDERE, ILLINOIS,

J. O. DUTTON.

San Francisco Advertisers

Noticing a request in a late HERALD for the addresses of branches of the church and a statement that some one could not find our church, I would state that ours may be a little hard for a stranger to find. We are located at the corner of Danvers and Caselle Avenue. Any of the Saints visiting us must take an Eighteenth Street car and get off at Danvers and walk one short block. The church can be seen from the car. We advertise our services among the "church notices" every Sunday, in the San Francisco *Examiner*. We are also advertised in the San Francisco directory, but not in the telephone directory, as we have no phone in the church. The home address of our president, Elder G. J. Waller, is given in our church notices.

We are doing all we can to keep our cause and the church before the public. Our literature committee is always at work, and tracts are being distributed. Most of our public libraries have the Book of Mormon and some of our literature. Strangers are most always at our meetings and we always make them feel at home and welcome. Our preachers are in the enjoyment of the Spirit in presenting the word. Sunday school and Religio are doing good work. Our choir is excellent. We expect our president, G. J. Waller, home from Honolulu by the first of September.

720 SECOND AVENUE.

GEORGE S. LINCOLN.

LONDON, ONTARIO, August 31, 1917.

Editors Herald: I very seldom see any news in the HERALD from our lovely little city, so I decided to send along a little contribution. I am sure the Saints who have moved away from here are always glad to see how we are progressing. The latest movement on foot here is the Woman's Auxiliary. We organized last February, but made little progress. After writing the president of the general society asking for help, Sister Louise Evans, of Grand Rapids, Michigan, was sent to us and I must say she has been a wonderful help. I don't know how many such good women there are in the

church, but the church need be proud of our sister. Her talks have been of a high order, and so much counsel and comfort has she impressed on our minds we shall not soon forget. How great the need of mothers studying and being real helpers.

After putting our local in good shape, Sister Evans, together with the writer, visited Saint Marys, Stratford, and Saint Thomas, organizing a local of the auxiliary in each place. Then we proceeded to the Erie Beach reunion. There Sister Evans made a splendid talk on the work, which was well received as she was at all the places. It is understood she will work in the Chatham District ere leaving Canada. She has had to stop work on account of sickness. She developed quinsy and septic poison of the throat. Her condition became so serious we wired for her father to come. He and Sister Evans arrived the next morning, staying over two Sundays, till our sister was out of danger.

Brother Evans preached both Sunday evenings, to a large audience. Many were the remarks on his splendid ability as a preacher.

On the last evening the choir and the people sang, "God be with you, till we meet again." With eyes dim with tears and amid many "Godspeeds" and "good-bys" to him and Sister Evans, they left us. It is one of the bright spots in life to meet such people.

Sunday is our rally day. The committee is busy preparing the children and decorating the church for one grand day. We are busy every night and all day Sunday there will be something going on. We realize it is better to wear out than to rust out.

For eternal life,

427 Ridout Street.

ROSA TEIR.

NOTES AND COMMENTS

(Continued from page 892.)

know the Saints everywhere will be glad to learn that it has been possible for him and family to return. We urge that his many friends refrain even yet from writing him unnecessarily. He is assured that all are interested in his welfare and it will be better to spare him the mental strain necessary in going over extensive correspondence until he fully regains his strength.

Graceland College Opens Auspicious Year

The good attendance at the opening exercises of Graceland on the 7th attested the great interest Lamoni has in the church college. As is customary, the various interests of the town had representatives present who made brief welcoming speeches following the address of S. A. Burgess on "The present crisis, education and the war." The enrollment is twenty-five per cent more than that of last year, the ladies as usual being in the majority. It is to be noted that a considerable number are here because of the action of General Conference which turns over the College Day collection to a fund to provide scholarships. With the training the college gives, they can soon increase their earning power very materially and repay the money loaned them from this fund. We hope the Bishop's appeal in last

week's number of the HERALD will be heeded. The College Day collection on October 7 should be very large. Whether these and others who come may receive the training the times demand depends largely on the response given. The wireless course is training young men in four and a half months so they may accept a lucrative position or if required to serve in the Army may join the signal corps. The excellent home economics course will help many a girl to handle the problems presented in these times of high prices. The general courses fit one for his chosen vocation.

MISCELLANEOUS DEPARTMENT

Conference Minutes

CENTRAL NEBRASKA.—At Clearwater, August 25 and 26. W. M. Self and F. S. Gatenby presided. Statistical reports of Inman, Clearwater, Round Park, Bonesteel and Meadow Grove branches read. Ministry reporting: Joshua Carlile, J. L. Gatenby, H. E. Gold, and H. Outhouse, Thomas Patras. Spiritual condition of Clearwater, Meadow Grove and Inman branches was reported by branch presidents. All reported spiritual improvement. Mary Sodersten, clerk.

WESTERN COLORADO.—Bayfield, August 25 and 26, presidency presiding. All officers reported. District treasurer reported a balance of \$39.95, closing with \$51.85. Bishop's agent had on last report \$133.63, received \$270.11 since, on hand now \$124.24. All branches reported. Total membership of 219, gain of 2, with a scattered membership of 24 not enrolled in the district. All branches made spiritual reports, and one reported by district president with encouraging remarks showing healthy conditions, no serious trouble, but a spirit of unity throughout district. Ministerial reports from 1 seventy, 4 elders, 4 priests, 4 teachers, 1 deacon. The seventy and one elder of the missionary force, the balance local officers in the district. Resolution obtained for closing all branch statistical and ministerial reports February 1, and August 1 of each year. John Scannell, of Durango, was elected member of district gospel literature board. Next conference will be held with Delta Branch, at Delta, Colorado; time was left with district president and president of church to determine. The services of the conference were determined as announced by district president. Besides business session there were 2 priesthood meetings, 1 prayer meeting, 1 sacrament meeting and 3 preaching services. A collection was taken for church debt, amounting to \$14.59. Conference was held in the Union Church, with some 36 visiting Saints, and good attendance throughout the service. Although Bayfield Branch has only 19 members, and not a resident family in the town, all were well cared for by cooperative plan in charge of the committee, who made assignment for quarters for the members. Much credit is due our district president, T. A. Higdon, for his efforts in organizing and directing temporal affairs of the gathering. M. L. Schmidt, president.

Convention Minutes

IDAHO.—Sunday school, at Hagerman, August 31, 1917. Officers elected: Joseph Benson, superintendent; Charlotte Condit, assistant superintendent; Jennie Condit, secretary-treasurer; Sister Gill, librarian; Nellie Nichter, home department superintendent, Lena Hyde, chorister and organist. Resolution passed that the Idaho District Sunday School Association ask the General Convention to amend Article 5 by striking out the word "shall" in first line, and insert word "may." Jennie Condit, secretary-treasurer.

Conference Notices

Pottawattamie, at Boomer, Iowa, October 7. P. H. Heuermann, secretary.

Central Michigan, at Beaverton, October 13 and 14. J. F. Curtis and R. C. Russell will be present. Those coming by

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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train from the north will be met at Gladwin, Thursday or Friday evening. Trains will be met at Coleman, Thursday and Friday. George W. Burt, president.

Gallands Grove at Mallard, Iowa, October 13 and 14. All reports from local secretaries should be sent to me before the above date. Wave Cross, secretary, Glidden, Iowa.

Convention Notices

Pittsburgh Sunday school and Religio at Lock No. 4, Pennsylvania, October 13 and 14. First meeting 2.30 p. m., the 13th. Institute program. District secretaries.

Gallands Grove Sunday school and Religio at Mallard, October 11, 7.30 p. m., to continue the following day. Locals please send delegate credentials by October 2. Floyd H. Holcomb, secretary, Dunlap, Iowa.

Our Departed Ones

DIEM.—Fred Alfred, son of Brother Fred Diem, was born

May 17, 1903, at Boone, Iowa. Baptized when 8 years of age at Stewartville, Missouri. Was loved by all who knew him. Died September 1, 1917, at Kivon, Iowa. Leaves to mourn, father, stepmother, 4 sisters, and grandmother, Sister Amelia Hines, of Stewartville, and other relatives. His mother preceded him some nine years ago. Funeral at Saints' Church, in charge of T. T. Hinderks, sermon by T. A. Ivie. Burial at Red Grove Cemetery.

DAVIS.—Roy E. Davis was born at Montrose, Iowa, September 20, 1872, removed in boyhood to Decatur County, Iowa, and spent the remainder of his life in that and Mercer County, Missouri. He was married January 1, 1895, to Miss Effie Willis, who has borne him four children, two of whom died in infancy. The other two, Raymond and Lloyd, with their mother, survive him. Died September 6, 1917, at Pleasanton, Iowa. Funeral services held at the residence, September 8, before a large concourse of people. The sermon was by Heman C. Smith, Frederick A. Smith and Martin M. Turpen assisting.

THE GOSPEL STORY AND FOOTSTEPS OF JESUS. By Frances. Charming child stories, of the birth-offering series. Adapted to the baby mind. Tales of truth that will register and remain. No. 366, cloth60c

SUNDAY, THE TRUE SABBATH.—By Gamble. Arguments from various sources establishing the fact that the first day of the week is the Lord's day, and confuting the noisy claims of religious "specialists." A strong weapon against many modern faddists. Proof of mathematical accuracy that the seventh-day commandment meant every seventh day, but not every Saturday. No. 296, cloth, net\$.75

JOSEPH SMITH DEFENDED.—In studying the life of a man like Joseph Smith it is well to see him from the viewpoint of different writers. J. W. Peterson, in this book, throws the light of original thought upon the Martyr, and adds one more valuable testimony to the divinity of a much-discussed mission. No. 286, cloth\$.75

TRUE SUCCESSION IN CHURCH PRESIDENCY.—The church historian, Heman C. Smith, took full advantage of the splendid opportunity his special calling afforded him for obtaining material with which to answer Brigham H. Roberts, the Utah champion of Brighamism; and this answer is not only convincing, but complete. It deposes Young forever from the high position he assumed. No.

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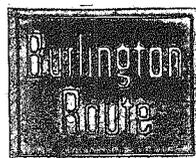
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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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



Book of
Mormon

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



Holy
Scriptures

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



Doctrine
and Covenants

Volume 64

Lamoni, Iowa, September 26, 1917

Number 39

E D I T O R I A L

MORE COGITATIONS

When my "Cogitations of a convalescent" appeared, some were so kind as to write and suggest that they be continued. Possibly the next man to write will suggest that they be "concluded."

The little tent house among the mountains from which I then wrote seems a long way off now, for instead of mountains we are surrounded by the gently rolling and beautifully wooded hills of Lamoni. Absence for a season but serves to enhance our appreciation of the beauty of this city of the Saints.

A modern poet or near-poet says: "I've traveled east, I've traveled west; but the homeward way is always best."

To which we say "Amen," from our corner, and add that whereas ten miles an hour is fast time going away from home, the homeward bound heart knows no speed limit.

We came from San Bernardino, California, via the Salt Lake, Denver and Rio Grande, and Burlington Routes, securing a tourist car without change to Osceola, then via Lamoni Stake Bishopric car, driven by Brother R. J. Lambert to Lamoni.

I observed that travelers in the tourist car occupy a happy medium ground between the upper and lower crusts. They feel a gentle superiority to the denizens of the day coach or chair car and when one such ventures among them regard him with glassy-eyed suspicion. At the same time when they intrude upon the sacred realms of the "real Pullman" they return thanking God that they are not as other men. They feel themselves the custodians of democracy—half way between the aristocrats and the mob.

Joel says something about the heathen being awakened in the last days. An example of this came to my attention as I was the intermediary in the introduction to each other of two interesting occupants of our car. The one was a young Chinaman, two years from China, a former student of Berkeley, then

en route to New York to enter Columbia University; the other a Japanese, seven years from Japan, a graduate of the University of California, bound for Ohio to enter Oberlin College.

The traveler from the land of the cherry blossom devoted much time to reading the New Testament in Japanese, printed in Chinese characters. He assured me that it was easy to read—easy for him. The man from the Celestial Empire spent his time studying a volume of American History.

They were but two of a great many keen, observing young men from the Orient come to appropriate the best we have in philosophy, religion, politics, economics, education, and invention.

I was amused to note that these two were served by an African porter who was a Methodist preacher before his promotion. I learned this in a curious way. He sprinkled the little strip of carpet in the aisle so frequently that I charged him with being a Methodist parson, and he confessed that he had preached for three years, but affirmed that he believed in baptism by immersion and intended to be immersed the first time he had an opportunity. It seems, however, that all the preachers in his church are very busy whenever he comes along with a request for baptism by immersion.

The fact that a Methodist colored preacher has come to believe in baptism by immersion is not mentioned as a proof that the heathen are awakening—this case is probably sporadic, not epidemic.

In this connection I note that the *Des Moines Register* for September 18, prints side by side pictures of the Japanese "mission" to the United States in 1860 and the recent mission of 1917, with the comment, "What isn't simian about the Japanese princes of 1860 is *sleepy*." But there is nothing either simian or sleepy about the keen-eyed men who visit us to-day.

Yet I noticed that in appearance these men con-

formed pretty closely to hereditary types—age-old types not to be concealed by modern dress.

America has not yet developed a type. Our people run the gamut in facial expression from the aristocratic "countenance" to the plebeian "map" or "mug."

The great American type has not yet emerged from the "melting pot" into which God cast all races. Will it come out with British jaw, Irish eyes, Norwegian hair, and Father Abraham's nose? Will it be a masterpiece or a mess? Who can tell?

One thing to give the traveler pause and food for reflection to-day is the omnipresence of the soldier. I have traveled far and wide in days gone by in this land and seldom saw a soldier; but now they are everywhere. Soldiers in mass and singly. Soldiers in uniform and soldiers in embryo. Tall, haughty, domineering officers, and stooping, blushing rookies, still conscious of their khaki.

We were reminded that our recruits face worse dangers than bullets when we met two young marines invalidated home after seven months in the hospital. Certain items indicated the nature of their malady; and we are sure that they had better died honorably in the trenches or on the high seas.

An article in the *Literary Digest* for September 15 says: "The ravages of prostitution in our army during the Spanish American war present the blackest page of its history. . . . In the Philippines the venereal rate rose to more than 301 per thousand."

The same article adds that when our troops were on the Mexican border "vice districts were virtually the playground of the army"; and that during the first year of the present war one great nation "had more men incapacitated for service by venereal disease than in the fighting at the front." In the same country last year at one time 17,000 such cases were concentrated in a single hospital camp.

We hear a great deal about the benefits of military experience, most of which is pure moonshine and super-heated air. Those of our boys who keep clean under great temptation and do their duty with stern self-discipline will return, if they live, with great gains in moral character—all of which might have been better obtained in civil life. But statistics and a fair knowledge of human nature lead us to fear that the war will give back not only many cripples and corpses but also many moral wrecks.

We plead with our young Latter Day Saint recruits to set their faces against such evils, to do their duty and fear the God who is seen only by the pure in heart. By so doing they will not only save themselves but others also.

Some sneered when Bryan volunteered his help to safeguard the morals of the men in camp. But whatever our opinion may be of Bryan the statesman, for

Bryan the preacher of righteousness we have the most profound respect. May America rise in her greatness and defend her young men against a worse foe than the Kaiser.

Out of the helter-skelter of assembly will presently emerge a *vast* army—can we make it a *great* army? Only the good and true and clean are great.

One of our last sights in San Bernardino was a troop train. And one of our first experiences in Lamoni was to attend a public demonstration in farewell to twelve young men drafted for the army—nine of them former students of Graceland.

We could not agree at all with one speaker who declared it a day of rejoicing. When we have conceded it to be a day of necessity, of stern preparation for duty, we have done all that patriotism can demand. And every heart must mourn that the necessity should ever arise for such a day to dawn.

There is no earthly authority that has any astringent to check the bleeding of hearts—and to-day all hearts bleed in all lands. But may there be found a balm in Gilead for the multitudinous sorrows of those who mourn! May God comfort the sad hearts of fathers, mothers, wives, and sweethearts.

And Saints, while you pray for your war widows and war orphans, remember the matchless dissertation of James on the divine unity of faith and works.

"Faith without works is dead," he assures us. Make not your heart a charnal house. Remember also his great definition of pure religion. Read it again.

American Latter Day Saints should also remember to pray often for the President of the United States and for our constitutional representatives in the Senate and House of Representatives, that they may be divinely directed in this the greatest crisis in our national history.

The President is president of all the people. Party lines mean nothing to us—especially at such a time. Parties are not mentioned in the Book of Covenants. But constitutional laws and duly elected officers are mentioned and must be upheld in righteousness.

This Nation is mentioned in Holy Writ as enjoying the "good will of Him that dwelt in the bush." And we are told that God inspired its founders and established its constitution.

If he continues with us as with great Washington and greater Lincoln we shall endure. If he withdraws his favor from us, we shall fail and fall and all the navies we can build and all the armies we can draft will be powerless to save us.

ELBERT A. SMITH.

What is a gentleman? I'll tell you: a gentleman is one who keeps his promises made to those who cannot enforce them.—Hubbard.

LIFE INSURANCE

Our people have often raised the question in regard to life insurance. Should we insure? Why does not the church start such a department? It has long been recognized that if the law of the church is carried out that life insurance is not necessary.

The purposes of life insurance are to provide for the care of our families, in case of our decease; our old age; serious sickness; or disability, sometimes called accident insurance, though strictly speaking life insurance is only the first.

Under the gospel law of stewardship, all four of these purposes are cared for by the church. We save and we should save just as we save to pay premiums, and then turn our surplus into the church. Unless we do this, of course there can be no surplus to care for us as a people. If we do, and work directly on the stewardship plan, and also practice economy, as we would do in case of life insurance, we can receive from the church this protection. We are very glad, therefore, to be permitted to publish the following letter and answer kindly sent us by Bishop James F. Keir. We would call especial attention to the large percentage of our money which is used to meet office expenses and the like under the life insurance plan. Under the divine plan all of this goes to the beneficiaries.

Bishop James F. Kier,
Independence, Missouri.

Dear Brother: If I may indulge a few moments of your time, I should like some advice on a matter that not alone concerns me, but others as well.

This spring I took out a life insurance policy with a successful company in the east, but before doing so I made inquiry to ascertain if the Church was making provisions to maintain an insurance department. I found no provisions had been made, but since there seems to be a need for something of this nature I am making a final appeal to you before starting my premium payments.

I dislike to be paying money to a worldly institution when it seems as though the Church could be deriving the benefit, yet, what am I to do since there is need for this or a similar protection?

Sincerely, your friend and brother,
(Signed) _____

INDEPENDENCE, MISSOURI, September 7, 1917.

Dear Brother: I have your letter of September 3d touching the matter of life insurance.

There has been some agitation by some who thought that the church should conduct an insurance department. Nothing, however, has been done in this line.

The main objection that I see to it is that it would not be in keeping with the spirit of the law that the Lord has given us as a church. However, I am open to conversion if it can be shown that it would not do violence to our equality scheme as outlined in the revelations.

In Section 101, paragraph 2, the Lord said, "It is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way." Life insurance is a

human scheme and is only a substitute for the better and divine plan. The Lord purposes to bring about among his people a condition of equality. This is to be accomplished, by every member of the church working upon a stewardship basis. It is stated in section 70:3 that "none are exempt from this law who belong to the church of the living God." Those who work as stewards are to receive their just wants and needs, and if, by industry and good management, they are able to gather more than this, after having paid their tithing the residue or surplus is to be turned into the Lord's storehouse. See Section 42:14, 70:2, 101:12, and Section 51:4. In the fifth paragraph of the last citation Bishop Partridge was instructed that this was to be an example in other places and in all churches. I am prepared to believe that if our people will step forward with faith, believing in the promises of God, and carry out these instructions, that we shall find no need of life insurance.

We are told that only 30 per cent of the premiums paid by policy holders ever reach the beneficiaries, the balance being consumed in paying expenses, commissions, and dividends. With the Almighty's plan every dollar would reach the individuals for whom the benefit was intended.

I am not a crank on the life insurance question and believe that the people of the world are wise in taking advantage of its benefits as they have no other alternative; but to my mind the Lord's plan of equality stands out in bold relief and challenges our admiration.

Trusting that the Lord may guide you in wisdom's ways, I remain

Your brother in Christ,
JAMES F. KEIR.

BOOK OF MORMON PLATES

Question. Where are the plates that the Book of Mormon were taken from now and can anyone see them?

Answer. The Church History states plainly that after the Book of Mormon was copied the plates were returned by Joseph Smith to the angel and no one knows now where they are, hence they cannot be seen.

A little thought will show that the seeing of the plates would not prove the spiritual question involved of divine revelation. The plates being of gold were too valuable to be kept, there was continual danger while they were being translated. Their weight in gold from the size given, would have made them worth several thousand dollars. Further, if they were held, it is a question if they would be visible, if we are to follow the example given of the tables of stone received by Moses; even the children of Israel were not allowed to see them, they were kept in the holy of holies, where the priests were not able to see them, but only the high priest. Evidently this has one purpose to prevent the worship of the material object, because the true religion is a spiritual one.

In the HERALD for January 1, 1913, volume 60, page 1, President Elbert A. Smith answers this question, laying a special stress upon the value of

testimony, referring to 1 Timothy, chapter 13, verse 1; Judges 18: 16; Isaiah 8: 2.

The existence of the plates was established by twelve witnesses. This would constitute a full jury. The manuscript of the Old and New Testament is not to be found, nor is the Urim and Thummim and many other things to which attention might be called.

The existence of the plates giving such a record is shown by the numerous kinds of writing that have been found in Mexico and elsewhere.

In volume 35, SAINTS' HERALD, page 147, there is a description including a quotation on "Mormonism" by John Hyde. This says very clearly: "Unless Smith had got something, he could never have originated the idea of the book; could not have copied the characters sent to Professor Anthon by Martin Harris; still more, those characters could not have happened to resemble engravings subsequently found; and as these eight do not pretend, as do the three, to have seen them with all ridiculous concomitants of the eye of faith and coming of angels, it is reasonable to believe that Smith really possessed some plates. If their testimony be credible, it proves that he not only had them, but that he kept them, and not delivered them 'up to the angel,' as he elsewhere pretends. To possess the plates is one thing, to have received them from God is quite another. To admit that he had them does not admit the truth of the Book of Mormon.

"How did he get them?"

There is, in other words, sufficient evidence to substantiate their existence, even to those evidently opposed. So far as the divinity of the Book of Mormon is concerned, that would have to rest upon the Spirit of revelation to the individual. On this the Book of Mormon reads as follows:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Moroni 10: 3-6.

Many have made this test and have secured the promised evidence.

Too many readers allow their moments of leisure to be wasted in a kind of "busy idleness"; they look over a great variety of books, but for want of settled diligence, their unsteady wanderings in prose or poetry are attended with no satisfactory result.—J. B. Braithwaite, quoted in Choice of Books.

NOTES AND COMMENTS

Baptism

On page 891 of the HERALD for September 19, in the last paragraph, an error appears. The word *it* should be *but sin*, so that the line would be, "Baptism is for the remission of sins, but sin is not essential to salvation, for Jesus when baptized was not a sinner." This is consistent with the rest of the paragraph. But as it appears it is liable to be misunderstood.

Niagara Falls

The work is moving well in Niagara Falls, Ontario. A fine addition to the church building having just been completed, they are planning an early rally to be held at that point according to letter from Brother J. McAninch. The same letter informs us that Elder Ralph Lindley, who went over the sea with the One Hundred and Seventy-sixth Regiment, has now been transferred to Red Cross work. This may give him an opportunity to help some other brethren there.

The "Ensign" at Half Price

The *Zion's Ensign* sells for a dollar a year and is worth it. It has been a great missionary factor in the church and in order to extend its field, the publishers are offering it to nonmembers only at fifty cents a year. Anyone can surely think of some who are not members but who would read the *Ensign*. Send in fifty cents for each subscription before January 1, 1918, and they will receive the *Ensign* a year.

THE USE OF MEAT

The editors are in receipt of the following anonymous letter, which we quote entire:

GOD'S WORDS

"And it is pleasing unto me that they be used *only* in times of cold, winter or famine."

SAM'S WORDS

From this it would appear that meat *should be used* very sparingly indeed (during the summer time or the forbidden period) except in cold weather or times of famine.

God says don't use it, but you say *should be used*.

I want to ask you if this is perverting the scripture? You surely should be ashamed of yourself.

There is several objections to this. First, he does not quote completely the statement from section 86, as is given in the HERALD for August 22, page 795.

Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used *only* in times of winter, or of cold, or famine.

(Continued on page 933.)

ORIGINAL ARTICLES

BAPTISM FOR THE DEAD

Joseph Smith, the Martyr, said in an address to the church some time before his death, written on September 1 and continued on September 6, 1842, as found in Doctrine and Covenants 110:17: "This most glorious of all subjects belonging to the everlasting gospel, viz: the baptism for the dead."

If it is indeed a glorious subject and a part of the great gospel plan for the salvation of the human race, we ought to be at least interested enough in the doctrine to know what part, if any, we as a people and as individuals have to do in the matter. Joseph Smith states at the end of the above section: "Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time." What hindered him from continuing the subject we do not know, but before anything more was written, the prophet was killed.

Very little is said in the Scripture regarding this subject. Paul, however, in 1 Corinthians 15:29 makes a rather startling announcement in the form of a question: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

This quotation put in the form it is, would lead us to believe that baptism for the dead was not only believed in by the church in Paul's day, but was practiced by the church. The theory so far as we understand it is as follows: Man is essentially a spiritual being; he was created spiritually before he had a physical body. (Genesis 1:27; 2:5, 6, 7.) The spiritual entity is the real man and was the real man or ego before he inhabited the body of flesh and bones given him by God and mother earth; nevertheless the body thus given him is his and becomes a part of him to be closely associated with the development and education of the spirit within this body. Again the body and the spirit are to be made one or united at the last day or when the resurrection takes place. Whatever laws then God may make or has made, for man to obey, affects both the spirit and the body or the complete man. It seems that man cannot be completely happy or fully developed in the divine way without a body as well as having an intelligent spirit. Now there are several laws or ordinances known as fundamentals that man must obey in order to reap the benefits of communion with God. Law is arbitrary; the law of God cannot be changed, so God as a wise Creator must make it possible for man to obey the law that he has created for man's

salvation. If the accident of birth and environments exclude men from hearing the law of God, could God being just condemn man for disobeying that which he had not heard and had no opportunity of obeying? and how could he receive the benefits of a law that he could not appreciate or understand? Joy or sorrow is a state of the mind and we cannot have joy in the presence of God unless we are in harmony with him, and have been spiritually educated to enjoy the environments we will find near him.

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Psalm 89:14.) God to be just, then, must give all of his children the same opportunities for advancement in spiritual things somewhere along the cycle of eternity. As far as the earth life is concerned at least there are not and have not been equal opportunities of becoming acquainted with God. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3:5.

As before mentioned, law is authority. All law is arbitrary. We may not understand it or comprehend it, it may not be compatible with our philosophical reasoning as to why it should be so, but that will not change it. Electricity is set in motion by taking two bits of metal in the mouth and separating them by the lips or tongue and then bringing them together. You can not only see it but taste it, at least something you did not taste before. How it is done you do not know, but the effect is sure. We do not know how baptism in water takes away sin, but we know the effect is sure, and that sins are cancelled through this ordinance, and in fact none can enter the kingdom of God without obeying it. Our reasoning that it might be done in some other way does not change it anymore than our trying to change nature to suit our ideas of what nature ought to be, alters the great forces in nature that are stronger than theories, or wishes, or men.

Jesus Christ gave himself a sacrifice for men, all men: from the beginning to the end. How could Christ offer himself for me without my consent? He may have had my consent; I do not know. Let us say then that we had no way of giving our consent for Christ to act our agent in paying that part of the debt we owed to God, that we could not pay. I do not know why Jesus should have to go through the agony of the cross to save my soul—but I know the effect that act had, and still has on the lives and

characters of men; that as soon as I put myself in harmony with his law he becomes my fully accredited agent and is authorized by me to plead my case before the divine throne.

We may not see why it was necessary for the Savior to die on the cross, but that does not make the necessity any less. I could not be blessed with Christ as an advocate with the Father until I heard the gospel and accepted it. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.) I therefore come to the conclusion that all men created by God must hear the gospel law taught, and have ample opportunity to obey or reject the teachings of Jesus Christ. Now all men do not have the opportunity on this earth to hear the gospel. Millions of men in the past have not heard it; millions now do not hear it, and they are passing over the dark river of death, great armies of them, day by day. What shall be done, then, to enable them to say, "Justice and judgment are the habitation of thy throne? The gospel must be preached to them.

That the gospel was preached to certain spirits in prison we have evidence:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which some time were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was a preparing wherein few, that is eight souls, were saved by water.—1 Peter 3: 18-20.

Here evidently were spirits in prison, some of whom at least had lived in a time when the gospel was preached, and were disobedient. They had been in hell a long time and had evidently profited by their experiences there, as they were willing to hear Christ and were led captive by him. (Ephesians 4: 8-10.) If Jesus was so solicitous for the spiritual welfare of those who had at some time heard and were disobedient what shall we say of those who had never heard?

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

Then the gospel was to be preached to those who had lived here on the earth and died without hearing it?

You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel.—Doctrine and Covenants 110: 5.

Whatever may be thought or said of those who have once heard the gospel here in this life regarding a chance to hear it again on the other side, one thing

is certain, that those who have not heard the gospel here must hear it there.

Now we come to another part of this subject that may not be as clear in the minds of some of us, as the fact of the necessity of preaching the gospel to the spirits in the prison house. Jesus Christ went and preached to the spirits in prison, but he did not stay there and continue to preach to them and others that came to the prison house from time to time. Who then would be authorized to preach to them? It would certainly be logical to suppose that men would be sent to preach to these spirits that had received the priesthood here upon earth, and knew something of their needs and could sympathize with them in their difficulties. But the objector says that preaching the gospel to the spirits in prison would require a certain amount of work, and we are told that the servants of God shall go into the paradise of God and rest from all their labors.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Revelation 14: 13.

What labors were they to rest from? Why, from the labors they may have performed in their lives here in the flesh. Some of you men know that the labors performed here are rather tiresome because of the fleshly body, but the spiritual labors would be a delight if we were not cumbered by this body of flesh. Again what is rest? Does rest mean to you that you are to sit down in paradise beside some beautiful fountain where the aroma of spiritual flowers are wafted to you by wings of angel messengers, who are going and returning on errands of mercy and love to the inhabitants of the earth? Why, some of you are so nervous that you can't sit still five minutes without wanting to do something. Rest the way some men put it would mean stagnation. When we rest from our vocations here and have a vacation, what do we do? We usually work harder at play than we do at our regular work, because it is something we like to do. Well, we have an account of a few men who lived on this earth who held the priesthood here, and no doubt went to paradise when they died, that did not rest continually from *all* labor. Moses and Elias talked with Jesus on the mount; we do not know what they said or what they did, but they certainly were not in paradise while they were talking with Christ on the earth. Neither was Moroni in paradise when he talked with Joseph Smith on different occasions.

And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca County, and at sundry times, and in divers places, through all the travels and tribulations of the church of Jesus Christ of Latter Day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time.—Doctrine and Covenants 110: 21.

The point that we urge is this: Rest in the paradise of God does not mean that those who are there will never be sent out of paradise to help those who shall be heirs of salvation. We know if the books are true that God has sent messengers from some place, heaven or paradise or wherever it may be, to the earth. Alma says in the Book of Mormon:

Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; Yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow.—Alma 19: 43, 44.

In this passage we learn that the righteous are to rest from their troubles, care and sorrow. Again:

Now this is the state of the souls of the wicked: Yea in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.—Alma 19: 47.

Joy or misery is a state of the mind, and it is plain that this is what is meant here—a state of the mind rather than a locality or place. These people mentioned by the angel to Alma had had ample opportunity to serve God, but had rejected the light.

And then it shall come to pass, that the spirits of the wicked, yea who are evil; for behold they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the Devil did enter into them and take possession of their house.—Alma 19: 45.

People who willfully reject the gospel when it is presented to them here in this life, because they love evil, would in all probability reject it if it were presented to them anywhere, so they remain in this state until the resurrection.

We must, however, keep in mind those who have never heard the gospel. Would it be right to put them in the same state with those who had heard and chosen the wicked way?

Again, would it be right and would they feel at home if they were in a state of rest in paradise?

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.—Deuteronomy 32: 22.

The Lord is the one speaking here. If there is a "lowest" hell, there must be a low and lower before there can be a "lowest." We are led to believe then, that there are degrees in the conditions of the inhabitants of the spiritual world. Is it compatible with reason to believe that God would send messengers from paradise or heaven or any state or condition where his servants may be, to teach those who have not heard the gospel of Jesus Christ? But, says one, the spirits in paradise cannot leave there; there is

a great gulf between the righteous and wicked.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dog's came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom and he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst my good things and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Luke 16: 20-27.

I have been careful to quote thus fully so that the whole matter might be placed before us and the conditions noticed. The rich man had had his chance on the earth and rejected light. He must therefore suffer at least until he paid the penalty of wrongdoing. None could pass from Abraham to him. Why? Because he was not entitled to be ministered to. He had been instructed here on the earth and refused to listen. Now, he must suffer punishment. It was God's law. Abraham, Lazarus, or any other servant of God could not cross the gulf against the law of God.

Let us take up the case, then, of the men in the spirit world who have not heard, but when they hear are willing to obey, they have faith, repent of their sins, and wish to be baptized; but baptism in water is an outward ordinance, an ordinance that belongs to the fleshly body, but it is part of the divine law and they wish to obey that law. They would do then just as we do when anything is impossible for us to attend to ourselves, we select an agent to act for us, and the acts of the agent becomes binding on us, and we reap the benefits of his acts. We reap the benefits of the Savior's life and death just as soon as we are ready to obey the law that makes his sacrifice efficacious in our behalf. So then we can understand how the spirits of men "might be judged according to men in the flesh."

In the great work of human redemption or divine education, there seems to be a logical principle involved; that of the lesser being instructed, cared for, and helped to see the light, by being ministered to by those of superior spiritual knowledge. It is God's way, so we read in the vision given to Joseph Smith and Sidney Rigdon that the greater shall minister unto the lesser. Read the 5th, 6th and 7th paragraphs of the "vision" in Doctrine and Covenants 76. A portion of the seventh paragraph reads as follows:

These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial: and also the celestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.

The objector may say that the above statement refers to resurrected beings only. Granted; but what is the difference between a spirit in the body or out of the body? It is the same spirit. The body is material substance and has no intelligence. It is the house in which we live. The object in ministering to another is to help, instruct, and encourage. If God does this after the spirit enters a new body—a body of flesh and bones—why should he not do it before? If it is a divine principle it must be an eternal principle. If all men are to be saved except the sons of perdition," the sooner their spiritual education begins the better for the individual.

It is true that the church is not commanded to observe this ordinance of baptism for the dead at the present time, for reasons best known to the Lord, but we are thankful for the wonderful scope of his creative and expansive gospel laws that began before the world was created, that continue during its travail, and reach across time's vista to that place where time shall be no more.

GEORGE W. ROBLEY.

IS INFANT BAPTISM OF DIVINE ORIGIN?

The reader is invited to examine this question with the Scriptures as our standard for decision.

We readily grant that parents have their little babes sprinkled in all good faith, and if such action commands the approval of God, it is a splendid example. On the other hand, if infant baptism (as it is now called) has no foundation in God's word, the practice stands condemned; as it has, and does yet, stand responsible for much cavil about the justice of God.

Advocates of the infant baptism idea think that a refuge secure for it can be unfolded from history.

Let us agree that it has hundreds of years of history. The age of Hinduism or Mohammedanism does not make them Christian religions. There is, generally speaking, this to be observed: That the churches who provide for the sprinkling of the infant do not at all advance a "Believer's baptism," and are well represented by James Cardinal Gibbons in his work entitled, *The Faith of Our Fathers*, wherein he says:

For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century, the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is

attended with less inconvenience than baptism by immersion.—Page 317.

The new mode of baptism is for the child instead of those capable of belief and has in it two radical changes as indicated by Mr. Gibbons which are changes "attended with less inconvenience."

The inference is clear that those inconveniences entailed for the believer in the teachings of our Lord, are to be saddled off upon the infant in the most convenient manner possible, that is to say: A little drop of water on babies' foreheads instead of a burial of the body in water of those capable of belief and responsible as the Scriptures indicate.

If the religion that Jesus taught was a system to be applied only according to its convenience, there would be precious little left of the whole plan of Christian principles. What infidelity!

More history, from that reliable historian, Mosheim:

The sacrament of baptism was administered in this century [the first] without the public assemblies in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font.—First Century, 4-8.

Again, M. De la Roque says:

The primitive church did not baptize infants; and the learned Grotius proves it in his annotations on the gospel.—Scripture Baptism, p. 224.

Please notice the instructions of the Lord to his chosen ministry, in Matthew 28: 19, 20:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Teaching precedes baptism, afterwards the observance of all that Jesus had authorized to be taught, is enjoined. Not upon the little babe; impossible!

An observer is one who takes notice. A spectator, one who keeps any law or custom. See Nuttall's Dictionary.

To make the meaning doubly clear, let me emphasize the same by further reference to words of the Master, viz:

He that believeth and is baptized shall be saved, but he that believeth not shall be damned.—Mark 16: 16.

Belief and obedience imply a saving process.

Refusal to believe in, and obey the aforesaid teaching implies damnation or condemnation.

I submit that infants cannot believe or disbelieve, neither can they obey or disobey the terms of any command that require the exercise of the will or intelligence; hence they are not, and cannot become candidates for the baptism taught by Jesus Christ and the apostles. Does it yet seem clearer in the light of the Scriptures or history, that infant baptism in any form has the sanction of Christ and the

apostles? I have met parents who seem to think that if they neglected to carry their children to the priests or minister to so-called baptism, that on them (the parents) rested the wrath of God, and that they were wronging their offspring of salvation; and what wonder! They have been taught that the little lambs are born under the guilt of Adam's sin. Salt has been applied in past years to the nostrils of the babe to rid it of the Devil by so-called representatives of Jesus Christ.

These questions occur to me: Am I, are you responsible for Adam's transgression? Shall a just God, who upon conditions forgives us of our own sins, impute to an innocent child the sins of another? What does Jesus say?

And they brought young children to him that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 13, 16.

These mothers, when they desired Christ to touch their young children were in accord with the divine will. Jacob likewise blessed his sons and grandsons. See Genesis 48th and 49th chapters. Simeon too, blessed the child Jesus in the temple. (Luke 2: 28.)

That system of blessing little children by the laying on of hands is the only one that would be found pleasing to the Lord and be acceptable in his sight, as the expression in a definite form of parents desiring to dedicate their children unto God and to his service.

The following passage proves beyond doubt the fitness for heaven and God's presence of the child that dies in the infantile state.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.—Matthew 18: 10, 11.

Read the confession of some of those whose churches still teach and practice the worthless dogma of infant baptism.

In the Roman Catholic Manual on "Controversy" we have the following question and answer:

But why should not the Scriptures alone be the rule of our faith, without having recourse to apostolical tradition?

Because: Infant baptism and several other necessary articles, are either not at all contained in Scripture, or at least are not plain in Scripture without the help of tradition.—Scriptural Baptism, pp. 223-224.

Martin Luther says:

It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.—Vanity of Infant Baptism, part 2, p. 8.

In the light of human reason, a child should not become a victim of eternal wrath, owing to the supposed neglect of its parents at a period when it could not think, act, or believe for itself.

SUMMARY

The teachings of Jesus Christ, the apostles and ecclesiastical history, says decisively that infant baptism is not of divine origin. Many representatives of the Catholic, Anglican, Methodist, Wesleyan, and other churches, agree with the above decision.

The principle remains once and for all, that the subjects of baptism must be capable of belief and in a measure able to discriminate between right and wrong; taking God's word as the standard upon, or by which their conscience must be governed.

The Reorganized Church of Jesus Christ of Latter Day Saints, believes that man is responsible for his own sins and not for Adam's transgression.

THOMAS JONES.

THE LAYING ON OF HANDS

(Sermon by J. W. Wight, Sunday evening, October 1, 1916, at Lamoni, Iowa. Reported by Winsome L. Smith.)

I want to call your attention to the third chapter of Habakkuk, the third and fourth verses:

God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

I shall not attempt to-night to go into a definite explanation as to why God used this method of the laying on of hands in his church and kingdom, but shall rather undertake to prove from Biblical statements that he did so do, and base the argument upon this thought, that using it in his church and kingdom whether it was eighteen hundred years ago, or in whatever period of the world's history it might have been, if that church and kingdom is to be found upon the earth now, this will be one of the fundamental principles of the gospel.

A FUNDAMENTAL PRINCIPLE

That is to say, that it having been one of the fundamental principles of the gospel, or a principle of the doctrine of Christ, that doctrine, or that gospel cannot be preached now in its completeness unless the laying on of hands shall be taught as well. I want to call your attention to the eleventh chapter of Isaiah, eleventh verse:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

My purpose in referring to this statement is this: that in some day or time in the world's history, God is to set his hand to recover the remnant of his people.

Now I understand that the word *set* is used here to mean to establish, and since the hiding of God's power is in his hand, it literally means that he is to establish his power in the time when he shall set his hand to gather the remnant of his people which shall be left, from the various places here and there.

The conclusion, as it appeals to me, is this, that Israel, becoming a hiss and a byword, were to be scattered into all the world, until under the great persecutions, there should be but a remnant left, and in the time when that remnant should be left, God was to establish his power in the gathering of that remnant back. And mark you, the definite thought here is, that he was to establish that power, or set his hand the second time.

Now that people were finally dispersed from the land of Judea about 588 B. C., commencing something like 606 B. C., and went over into Babylon. God set his hand 536 B. C., or established his power in their return from the seventy years captivity, back to their own land. Just as God did on that occasion, so will he do when he sets his hand the second time. What he did on that occasion so will he do the second time. He chose four men, called prophets, unto whom, and through whom he revealed his will unto his people.

Now he could not set his hand the second time to recover his people until that people had been dispersed the second time. The second dispersion was in 70 A. D., when they became scattered in all the world, becoming just as Moses had prophesied concerning them, a hiss and a byword among the nations of the world. And some time after 70 A. D., God would establish his power in gathering the remnant of his people back again. And as in the establishment of that power more than two thousand years ago, he chose four men as prophets, or chose prophets, that is the thought I want to emphasize, so will he choose prophets in this second time when he shall establish his power among the children of men. The setting of the hand, in which was the hiding of his power, the establishment of that power among the children of men.

I think then, that we have it sufficiently definite to show us conclusively that it is to be some time after 70 A. D., and search the records of history as you will, take up the history of all the reformers, the entire reformation, and you cannot find a single claim in that reformation anywhere that an angel came from heaven to reestablish the gospel among the children of men, using anyone or all of these reform-

ers as prophets through whom God could reveal his will to the children of men.

In 1830 Israel was still scattered, and in that year a young man stood upon the world's rostrum claiming that an angel had come from the courts of glory, bringing with him the everlasting gospel, and authorizing him as a servant of God, as a prophet chosen of God to bring the gospel back again among the children of men, and the most important fact in connection with his claim in this; that he left out nothing so far as that gospel was concerned. He preached, so far as the gospel was concerned, faith, repentance, baptism, and the bestowal of the Holy Spirit.

Now our brother last Sunday night, so I am informed, represented unto you the thought of the bestowal of the Holy Spirit, and by the way, let me emphasize that in this way would the church, if it be reestablished among the sons of men, if the kingdom of God in its militant form be upon the earth, that church, that kingdom cannot be a vitalized fact without the Holy Spirit's presence, for it lost its vitality when Jesus Christ ascended on high, to the degree that he commanded even his apostles that they should tarry in the city of Jerusalem until they were endowed with power from on high, and every Bible student the world over fully believes that that endowment came with the Holy Spirit on the day of Pentecost. And under that divine plan, these men had the right and did go forth to present the church and kingdom of God under the power and inspiration of the promised Comforter that was to show them things to come. I maintain that it could not show them things to come without making every man, or every woman for that matter, to whom it did thus show, a prophet. Even Philip in those times, had four daughters that prophesied.

OBTAINING THE HOLY SPIRIT

Now the question that confronts us to-night, if I understand the situation, is this: How did they get the Holy Spirit? That is, what was the means that God used, from the standpoint of human instrumentality, for the bestowal of the Holy Spirit? What did they have to do? Was there anything required of them? Let me emphasize the thought, that the very thing required of them then must necessarily be required of them now, for God does not change; in him there is no variableness, neither the shadow of turning. They did practice the laying on of hands eighteen hundred years ago. Nobody questions that, I care not whether an individual may stand behind the sacred desk and proclaim in all the eloquence of a Demosthenes that he does not believe in the laying on of hands to-day upon men and women to impart a bestowal of the Holy Spirit's presence, that man will yet stand and be willing to

say that the laying on of hands was practiced in the times when apostles were upon the earth, when the church and kingdom of God was among men.

I want to emphasize the thought just a little further. The gospel of the Lord Jesus Christ, was a perfect law. No one can question that, for had it not been perfect it could never have brought the obeyer thereof into the condition of perfection. To obey an imperfect law can never produce perfection. James in speaking of it in the first chapter, 25th verse, calls it the perfect law of liberty, declaring:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

IMPOSSIBLE TO DISPENSE WITH FUNDAMENTALS

Now let me present you this thought: If I were standing before you to-night as a school-teacher, and you were representing the scholars or pupils, and I were teaching you the principles of mathematics, and I were to say to you, that after these centuries of practicing these principles in vogue, that we have reached that stage in our mathematical career that we could take any one of them away, if I did so—and if I were a teacher in your public schools—the board would ask me to vacate. I would not dare to do it.

I do not know of a fundamental in the science that can be removed. Each is required in its place, whether it shall be the knowing how to read and write figures, whether it shall be addition, subtraction, multiplication, or division. You cannot go high enough in the science, you may reach its very apex, you may become a mathematician in the truest sense of the term, and you will find no place where you have the right to remove one of these fundamentals or necessities from the inception to the final teaching of this science.

Now, my friends, shall I take up the perfect law of liberty, the gospel of the Son of God, and say that though the laying on of hands eighteen hundred years ago was one of the fundamental principles of the doctrine of Christ, that it is no longer a necessity? Dare I remove from the perfect law one of the fundamentals?

PRACTICED FOR FOUR REASONS

You turn to Hebrews 6: 1, 2, and you will find it there enunciated as one of the principles of the doctrine of Christ. Is Christ's doctrine preached to-day? If so, can you take away the laying on of hands and leave the doctrine intact? I undertake to say that you cannot. Eighteen hundred years ago the laying on of hands was practiced under four heads, for the blessing of children, the healing of the sick, the ordination to the ministry, and the confirmation

of those who had been baptized in the name of Jesus Christ.

Since it was practiced under these four heads, it appeals to your speaker to-night that it should be practiced under these four heads now, if the church or kingdom of God is established among the children of men. When you come to think of it, what a beautiful ordinance it is to take the little babe in the arms, and to lay hands upon it and present it to God for a blessing.

BLESSING CHILDREN

Matthew 19, Mark 10, and Luke 18, all testify that Jesus took the little ones in his arms and put his hands upon them and blessed them. Luke, however, presents it in this way, that they brought the infants to him, that he might touch them with his hands. Mark says he put his hands upon them and blessed them. He commanded his disciples that they should do what they had seen him do. What a clear, positive inference from a thought of that kind, that they too, would be required to do the same thing, and he said, "Of such is the kingdom of heaven." Thus the parents bring them to those who have the right to officiate, and are willing to consecrate them to the service of God. And what more beautiful ordinance than taking these little ones, "of such is the kingdom of God," and consecrating, setting them apart unto God's blessing and reception and watchcare and protection? It is one of the most beautiful ordinances in the church.

HEALING THE SICK AND AFFLICTED

Now turn to Luke 4: 40, and you will find there a history of the fact of their bringing the lame, the halt, the blind, and various sick to Jesus when the sun was setting, and the historian declares that he laid his hands on every one of them, and healed them.

Our church believes the scripture along this line, the laying on of hands for the healing of the sick. The last statement made by the Master ere he took his final ascension into heaven, down there at that little village of Bethany where he had taken the eleven faithful disciples there he raised his hands and blessed them, and departed from them, going up into the cloud. Prior to that he said unto them, These signs shall follow them that believe. In my name they shall take up serpents; if they drink any deadly thing, it shall not hurt them. They shall cast out Devils, lay hands on the sick, and they shall recover.

Now, my friends, it would seem idle to me to-night to undertake to argue that that thought was confined to that particular time, or the people living in that day.

Then comes the question of laying hands upon men to ordain them to the ministry, and here I am re-

mindful of an incident that took place in Melbourne, Australia. I was talking with a learned man, a man who had two large D's attached to his name. We were having a friendly discussion, and he said to me, "Elder Wight, do you know that I wouldn't dare to be so presumptuous as to lay my hands upon a man or a woman for the gift of the Holy Ghost?"

I said, "Pardon me, but is it not a fact that in the church of which you are a minister, you practice the laying on of hands to ordain men to the ministry?"

"Yes sir," said he, "We most assuredly do."

"Very well. Will you tell me the difference in the presumption? You presume, unless God has commanded you to do it, you presume to lay your hands upon men, to set them aside unto the holy service as a minister for God. Is it any more presumptuous, if you are going to argue it from a standpoint of presumption, for me to lay my hands upon men and women for the confirmation into the church, and unto the reception of the Holy Spirit?"

He said, "Elder, I never thought of it in that light before, and I see there is something to it."

FOR RECEPTION OF THE HOLY SPIRIT

Now you can readily see that one is just as much a presumption as the other, from the standpoint of presumption. But the whole question should be, "Does God require it? Did God ordain it? Did God determine in his mind that in his church and kingdom his ministry should lay their hands upon other men to ordain them as his ministers, to set them apart unto the holy service of preaching the gospel and administering the ordinances pertaining thereto?" If he did this, it should exist now, if his church and kingdom are upon the earth. If he did, did he determine in his mind that men should lay their hands upon men and women to confirm them as members of the church, set them apart unto the reception of the Holy Spirit?

Now mark the distinction here, no one, so far as I know, has ever claimed, and I hope none ever will, that man has the authority to give the Holy Spirit. John said in Matthew 3:11: "I indeed baptize you with water unto repentance: but he that cometh out after me who is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

And I may say to you to-night, that I believe that Jesus Christ is the only one authorized to so baptize, or to give the Holy Spirit in baptismal power. But he has authorized men to set an individual aside by the laying on of their hands, that they might be in a condition to receive this baptism when he should impart it.

In fact, Nicodemus coming to him by night, a ruler of the people, and doubtless having no time to come in the daytime, but he came by night and said unto

him, "Thou must be sent of God, for no man can do the work thou doest except God be with him."

And Jesus said unto him, "Verily, verily I say unto thee: except a man be born again he cannot see the kingdom of God." Utterly impossible.

Nicodemus, mistaking him, inquired, could a man, after he had grown old, pass once again through the conditions incident to a physical birth. Ah, no; that was not the thought. "Verily, verily I say unto thee: except a man be born of water," not of *the* water, I have heard it quoted so many times that way, "born of water and of the Spirit, he cannot enter into the kingdom of God."

Now we are coming to the point of the birth of the Spirit. I take you to the occasion on Pentecost. Those men were endowed with power from on high. And in after time when Philip went to Samaria and began to preach there, and they saw the miracles he did, and marveled at them, and finally were baptized, both men and women. (I am quoting from the eighth chapter of the Acts of the Apostles.) And in the fourteenth verse the declaration is made:

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.—Verses 14-19.

But what did Peter say? "Thy money perish with thee because thou hast thought the gift of God might be purchased with money." ●

Now mark you, Jesus had told Peter and John and the rest of the disciples when the Holy Spirit was come he would teach them the things of the Father. He came on the day of Pentecost and endowed them. These disciples were gathered at Jerusalem when Philip was at Samaria, some time after Pentecost, and when they heard that Samaria had received the word of God they sent these two men down there. What for? That these men and women of Samaria that had been baptized with the water baptism might receive the Holy Ghost baptism, for the declaration was, "verily, verily I say unto thee: except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

IS IT ARBITRARY?

That may seem arbitrary, but what law of truth is not arbitrary when it comes to that—to entering into the kingdom of God! And how are you going to do it? By being born of water and of the Spirit, that is the way; that is what Christ said, and I have no apology whatever for what Christ said, and I am

willing to stand behind his declaration, and if the time shall come when on the shores of eternity I am permitted to stand in the presence of God, and I shall be asked why I believe in the laying on of hands for the gift of the Holy Ghost, I will present this record, and I will say to my Father in heaven, "When your Son was upon earth he positively declared to the ruler of the people that men should be born of water and of the Spirit in order to enter into the kingdom of God."

Then I wish to understand how it was that men could be thus born, and I turn to the eighth chapter of the Acts of the Apostles and there read of the birth of water.

These Samaritan men and women were born of the water, and I am satisfied that they had entered into the kingdom of God so far as water baptism is concerned, but I continue to peruse the history, and learn that in order to get entirely into the kingdom of God it became necessary for two of the apostles to go to Samaria, and there lay their hands upon those men and women, that had received the word of God. And when they had laid their hands on them and Simon saw that through the laying on of the hands of the apostles the Holy Ghost was given, he offered them money.

What did Peter say? "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

THE POWER OF THE SPIRIT

These apostles did the work, and let me tell you to-night, that one ounce of practice is worth pounds of precept. Here is your practice. These apostles of the Lord Jesus Christ, to whom he had promised that when he, the Spirit of truth, is come he will teach you the things of the Father. Did he come? Yes, on the day of Pentecost. Did he come with endowing power? Yes, for it is declared "that cloven tongues like as of fire, sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Then the multitude began to marvel "Whence learned these men these things?" Some of them began to laugh and to scoff, and to scorn, and to say they were drunken.

But Peter, the man that fifty days before had been such a moral coward that three several times he denied his Lord and Master, finally cursing and swearing, when there were only a few of them gathered around those dying embers, and he was absolutely afraid, to the extent that he denied and said he was not one of them, finally undertaking, I presume, to emphasize the fact by cursing and swearing. I presume that he thought: "These people will surely conclude now that I could not have been one of them, or else I could not be cursing and swearing." Then he

went aside when he heard that rooster crow, and wept bitterly. No wonder that the pangs of conscience caused the bitter tears to flow.

But now see the difference! Fifty days later, standing before the multitude of people who have congregated from every part of the city. But he is not afraid now. He beckons, as was the custom in those times to command silence, and when he had silenced that vast multitude he began to preach to them Jesus Christ and his crucifixion, and finally telling them right to their very faces, how with wicked hands they had taken and crucified their Savior. When they heard this, what happened? They were pricked to the heart, they were conscience stricken, and they cried out, "Men and brethren, what shall we do?" Repent!

Now the next step following the faith they had, is repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. And you shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all that are afar off. I do not care whether it be distance, or time, to all that are afar off, even as many as the Lord our God shall call.

Let me ask you, friends, How many has the Lord our God called? "Come unto me, all ye ends of the earth, and be ye saved." Is the call sufficiently extended? The promise is just as far-reaching. The promise is to you and to your children, and to all even afar off, as many as the Lord our God shall call. Think of it, my friends. The promise is to you and to me to-night, that being baptized in the name of Jesus Christ, after first having obtained faith in him and repented of our sins, that we shall receive the gift of the Holy Ghost. How shall we receive it? Exactly as they did eighteen hundred years ago. God has not changed; his law cannot be changed.

Paul found some people, some Galatians who were trying to turn aside the gospel of Christ, and what did he say about it? He said:

But though ye, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Galatians 1: 8, 9.

Suppose then that an angel from glory came down and stood here on the platform and preached some other gospel. Paul said, if he does, let him be accursed, and I am not going to apologize for Paul. No, sir. We are all ready to stand by Brother Paul, aren't we? We will have excellent company in the final day if we can stand shoulder to shoulder with Brother Paul, won't we? It was he who said that, and I have no apology for him. He was right, I believe. I believe he meant just what he said, and said just what he meant. I believe he told the truth when he said that even if an angel should leave the courts

of heaven and preach some other gospel to you, that he should be accursed. You know Satan tried the trick and got left; he left the courts of glory and he failed.

If an angel from heaven should come down here and undertake to preach any other gospel, let him be accursed. What did Paul preach? I think I will turn to it and read it.

Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.—2 Timothy 1: 6, 7.

Then again he tells in 1 Timothy 4: 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Now Paul stands here and declares—suppose you were to see Paul coming in at the door, watch him walking up the aisle, and when you see him you know it is Paul walking right up here, and you see him come up the steps here and occupy on the platform, and this preacher went back and sat down. Paul would simply get up here and repeat what he said eighteen hundred years ago. Do you think time would make any difference in his testimony? He laid his hands upon Timothy and he got a gift as the result of it. Then Paul believed in the laying on of hands, and he said, "If an angel from heaven preach any other gospel, let him be accursed."

Turn to the ninth chapter of Acts, seventeenth verse. I haven't time to read to you the history of Paul on his way to Damascus, but a light came down, and Paul fell to the earth, and heard a voice telling him to go to the city, and what he must do.

I remember when I was in Omaha once I had Brother Paul, [Paul Craig] write on the blackboard the word "MUST" in big letters, and what does that mean? Thou mayest do it? Ah, no,—he said "must." Jesus came down from the courts of glory and told Paul to go to the city, and there it would be told "what thou must do."

And so Paul went to the city, to the man Ananias, and Ananias came in and putting his hands on him said:

Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Then laying on of hands was for the healing of the blind eyes, and for the bestowal of the Holy Ghost. That is what he said. He came in and put his hands on him, and then Paul in after times preached it. He did not preach only, for he practiced as well. For we find in the nineteenth chapter, how he went to a certain city on the eastern side of the Aegean Sea. There Paul went to a place called Ephesus, and he found certain disciples there, and he asked them, "Have ye received the Holy Ghost since ye believed?"

And what did they say? "We have not so much as heard whether there be any Holy Ghost." And Paul said unto them, "Unto what then were ye baptized?" And they said, Unto John's baptism.

JOHN'S BAPTISM ACCEPTABLE

Many people have concluded—I have met with them and talked with them—that that means that John's baptism was un-Christian. They realized according to that history that these men had to be baptized over again, and therefore they thought that John's baptism was un-Christian. If any of them ever comes to you and tells you that John's baptism was not a Christian baptism, just ask them one question, How did it happen that Christ submitted to it? An un-Christian baptism, and yet Jesus came to him and demanded baptism at his hands! John shrank from the task, but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

I tell you John's baptism was a Christian one, because God told him to do it. "There was a man sent from God whose name was John. He that sent me told me," etc. God authorized him; it was a Christian baptism. The trouble was that the men that baptized those twelve there had no authority to do it, and not having authority the baptism was without authority. Why, suppose these little boys here would go down to a pool to-morrow, and one of them put the other in the water. Would that be baptism? It would be putting him in the water, it would be covering him, it would be a burial, but it would be lacking in this essential, there would be no authority behind it.

And that was the trouble here. Consequently when Paul explained the matter to them they were baptized in the name of Jesus Christ, and then the record says: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Nineteenth chapter of the Acts. Read the first six verses and you have it.

There are probably indications that the war is leading to a closing up of the ranks on doctrinal matters. There is a swing back to orthodoxy, a feeling after dogmatic assurance concerning fundamentals. Everyone sees that Christianity cannot fight its battles amid these choking theological fogs. But some who are backing to orthodoxy are doing so with a clearer and perhaps revolutionary view of what it entails.—W. E. Orchard, D. D., in the Outlook for Religion.

There is no playing fast and loose with the truth, in any game, without growing the worse for it.—Dickens.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

What Shall We Do with Our Boys?

(Address by Elder T. W. Williams at Southern California reunion, Hermosa Beach, August 10, 1917.)

First of all, let me ask, "What is a boy?" Speak right up anyone, and tell me, what is a boy!

"A man grown up!"

A man grown up! Well, that is a very good answer although we have always believed that a "man is a boy grown up." But getting down to fundamentals, what is a boy? A boy is an animal! We presuppose he has a soul.

Once upon a time there was much speculation as to whether women had souls. The controversy became so intense that a church council in the third century concluded to settle the matter. It was decided in the affirmative by a majority vote of one. What dire calamity would have befallen the race had the vote gone the other way!

To avoid unnecessary controversy we will affirm that boys have souls. Judged by the standard of their elders it is a foregone conclusion they have no religion.

The boy is by nature a rebel—an extreme individualist—an anarchist, if you please. Many mothers lose their religion in an endeavor to force it upon their boys. Thank God for the losing! The ordinary religious concept of the adult has no place in the ethics of childhood.

Boys, in their earlier formative period are self-centered. They live lives disassociated from the rest of the universe. After a time they break through the shell and develop the social instinct. The "gang" is the result. Girls in the same age go in "bunches." It is the same manifestation with a different name.

We have met this "gang" idea with rebuffs. We have assumed a negative attitude. Repression will not go here. Supervision and direction may work wonders. The social instinct should be cultivated and never repressed. The social instinct is divine. It is natural to seek companionship. As with nearly everything in the universe, the boy follows the line of least resistance. The primitive animal knows no artificial law; neither does the boy. He does not go to remote quarters for companionship. He takes what he finds close at hand. His associates are of the neighborhood. His companions reside in the same or adjoining blocks. He will not ordinarily walk across the city to associate with one whose parents hold similar religious views with that of his parents.

The gang is inevitable. It is the potential state. The gang considers every locality outside its own domain as "the enemy's country." It is strictly local in its own territory. It demands that others keep to their locality also.

Every gang has a leader. Leaders are necessary in everything. The world would go to pieces without leaders. The gang is the reflex of the leader. If the leader is bad, the gang will be bad. The term "bad" is a relative term. It does not signify inherent perversity. Badness is, in most instances, a measure of daring and heroism dominated by environment and lack of education. Cruel and vicious tendencies in boys should not be measured by strict moral laws. A boy has his own code of morals. Criminal acts do not imply a criminal character.

Most boys admire Jesse James or a Billy Younger. They do not see the criminal. Such characters are "heroes"—ad-

mired for their bravery and courage—the "will to do" and the heroism to carry it out.

In the earlier years the boy is a reflex of his mother. She admires courage—so does he. She scorns a quitter—so does he. If only each mother fully sensed her power and used it to the best advantage! Every boy has within him the potentialities of a God—the possibilities of a devil. Qualities which, if properly directed, make for service and greatness, on the other hand may, through misdirection, eventuate in misery, disappointment and death. Every red-blooded boy is a potential villain; of course it is not necessary to wade through crime in order to be great.

The power to be good is potential. It takes equal strength to be bad. Criminology evidences that the worst characters in history possessed characteristics which, if properly directed, would have placed them in the front ranks of civilization.

We must not ignore or stifle the desire in the boy for original self-expression—rather guide it into safe channels. The boy quickly responds to the social influence and expresses in his own way what he feels or senses from the contact.

When a boy joins a gang he surrenders his individuality to an extent and reflects the dominant spirit of the organization. Naturally, the leader dominates. He would not be a leader if he did not. He is usually foremost in devising means and method of social expression. He suggests something more daring or "devilish." He goes just a little farther than any of the other boys. To fall behind the "worst" means Siberia for him. Every gang sings, "We want no cowards in our ranks."

The new recruit is appalled at the daring suggestions of the leader but finally is filled with admiration and the desire to follow. The boy who suggests a convenient chicken coop or a melon patch sways the gang. If he leads the charge he becomes a hero. But is this instinct not true of us older ones? Do we not admire the man who does things? Do we not applaud the man who dares the most, the one who ventures and achieves? Is not success the crux of morals with adults as well as with boys?

This tendency in our boys only awaits direction. It will not respond to the curbing process. We have tried to dam instead of to harness. The tide of youth brooks no restraint. There is no barrier but what becomes an invitation to surmount. The duty of the church and the Sunday school is direction, not suppression.

I recall an incident of childhood. The principle of a public school recognizing in the early winter the danger for the pupils to venture on the thin-formed ice on an adjoining lake issued this ultimatum: "The first boy who ventures on that lake to-day will be given a thrashing." During the next recess every child in the school was over at the lake. The conspiracy to do the thing which the teacher forbade was contagious. Twenty-five years have passed and this teacher is still wondering who was the first boy to disobey his ruling. If he had said to the older boys, "Boys, the lake is unsafe. If you venture over there some of the smaller children may follow you and be drowned. Will you assist me in protecting their lives?"—every boy would have responded to the responsibility and stood shoulder to shoulder with the teacher in protecting the interests of all. The real teacher heads the gang. He leads. They follow. He must possess all of the potentialities of the outlaw; of the villain.

A man over in Pasadena was continually annoyed by neighboring boys who stole his oranges, broke down his trees and did untold damage. He tried poison, shotguns, and bull-

dogs all to no purpose. His fruit continued to disappear. He was persuaded to change his tactics. Calling a few of the boys together he recited his difficulty. He asked their assistance, promising that he would give the boys all the fruit they wished but solicited their cooperation in preserving his trees and preventing wanton destruction. He won their confidence and friendship. His troubles disappeared.

Boys have a code of honor. To violate same is a great disgrace! Each gang has its rule of conduct which to break is treason! Boys hate a squealer (wish we were all boys!) The tattler has no place with them. "If we are together, let's stick" is their motto. They hate a liar. They have little scruples about gambling. They inherit this, however. When I was a little fellow I was admonished not to play marbles for "keeps." I generally noticed that when a "fellow" left home with a pocket full of marbles and came back empty he got a licking. If the thing was reversed and he went out with few and came back with a pocket full the whipping was overlooked. Why whip the boy when he loses and overlook the act when he wins? The universal tendency is to condemn and punish when material loss ensues, to condone and laud that which brings material gain. Tell me, is it any more right to play dollars for keeps than to play marbles for keeps? If a boy fudges and wins marbles it is a sin. When men fudge and gain dollars the world smiles on him and he goes to the head of the class! He becomes the ideal business man. The moral standard of this church is that whenever you put anything into the ring and take out more than you put in you are *dishonest*. A "fair exchange is no robbery." Boys must know that to render an equivalent of value is the universal code.

Three things determine the personnel of the gang—propinquity, age and temperament. Boys living near to each other, of similar ages and tastes will inevitably group together. It is impossible to expect boys from sixteen to eighteen to "run" with those of eight to ten. Boys will not federate with those far removed from them. Boys having different aims and purposes will not group.

In their gang life, boys have no sense of fair play to outsiders. Members of a gang will be loyal to each other but will not allow the same privilege to the boys of other gangs. In this they are intensely selfish. They come by this tendency honestly. Some one has aptly said, "If there are any little devils around the hearthstone, remember they come by it honestly and no one has lost anything."

Do we not witness this spirit of selfish rivalry between towns, and organizations and nations? It is anything to outdo, to get ahead of the other fellow. The way to lead boys to recognize a common interest and to maintain a common privilege is to maintain this position among ourselves.

Why does the boy who is a member of a gang try to smoke? He will tell you it is because the other fellows do and he does not wish to be unlike others. Again the social instinct asserts itself. Why should a boy want to be "different," a thing apart, peculiar? He has been told that it makes a fellow sick to smoke,—but "who's afraid" of being sick? Hasn't he admired courage and bravery all his life! He refuses to take a dare. A blanket denunciation of tobacco using will not deter our boys from the habit.

Again, let us counsel together. We boys have canvassed the matter thoroughly and decided "it isn't any good." Most of the boys know it from experience. Anyhow, God has said that tobacco is not good for man. In forming our boy's club at this reunion it was the unanimous decision of the boys that, while they would not deny membership in the club to any boy who used tobacco or drank strong drink, yet they

have established a rigid rule that no one should be permitted to use either when participating in the club activities or on the club grounds. A sensible decision.

Let the parents remember that the incentive to right must come from within the boys. You get nowhere with your "don'ts." The "don'ts" of parents have made more liars of boys than any other one thing. Boys will go swimming. Why make such rigid restrictions that they will take the risk and lie about it afterwards even though their sunburned backs will betray their "cleanliness." Boys will fight despite the fact that some shortsighted parent will lay down a blanket rule against fighting.

Boys, do you ever fight?

"Sometimes."

Why?

"Well, sometimes the other boy starts it and we fight for his good. If we did not lick him he would keep it up and run over everybody!"

Here, my boy, let's shake on that principle!

That's right, boys; sometimes, in the larger affairs of human life, it becomes necessary to thrash the tyrant and the braggart! Mothers, you will crush out much that makes for manhood, if you persist in a foolish, thoughtless, blanket prohibition in this regard! Picking a fight is despicable. So is a cowardly acquiescence when a bully gets after you. A boy that will not fight to protect innocence and helplessness is a coward and untrue to the primitive instincts of humanity! If it was merely a question of my safety or yours, I'd surrender mine, but when it is a question of principle, of the safety and comfort of the community, or the privilege of the bully, well, I'd go after the bully!

Have faith in your boys, parents! Have faith in your boys, you church people! Your mental attitude has much to do with the outcome. If you wish a boy to go to the devil just psychologize him with the thought that you expect him to go wrong and he'll go! But show him that you believe in him, that you expect him to do the right thing, and he will generally ring true! A Great Power trusts us—let us trust our boys, again and again!

I recall one experience in my life that stands out like an oasis in the desert of service. I know a young man. He was "hail fellow, well met"—big-hearted, generous, companionable. He got into bad company. He developed vicious habits. He was going to the dogs. One day I met him when he was worse than usual. He shunned me. I warmed up to him. When he would break away I detained him, threw my arm around his neck and said, "Will, I want you to know that I am your friend. It makes no difference where you are or to what depths you may fall, I still have confidence in you and believe that you will come to yourself and do the right. If the time ever comes that you need a friend come to me." I pressed his hand and he passed out of my life. Years rolled by. I had forgotten the incident. One day a fine specimen of manhood came to my home. He introduced himself but even then I did not recall the youth hell-bent years ago. He said, "Mr. Williams, do you know me?" I had to say "no." He then told me who he was. He recalled the past. He recited how he had allowed the desire for drink to get the better of him; that vicious influences corrupted his morals and he went to the bottom. But he said, "Mr. Williams, I never could get away from your words to me when I was on the down hill. 'I am your friend.' 'No difference how far you fall, I will still have confidence in you!' I could not betray that confidence! It has been the pull which has made a man of me! When you met me that day on the street I did not feel that I had a friend in all the world and I *didn't care!* I made up my mind, however, that if there was one person

in the work who trusted me like that, I would live up to his confidence." Friends, I would not exchange this joy in my soul for heaven, with it effaced. Rather give me a hell of service than a heaven of composure and self-exaltation!

Be a companion to your boy! Too many boys do not have companions in their homes. The average boy mustn't whistle, he mustn't whittle, he mustn't—well, he just *mustn't*, that's all. The home is kept for chance company. This company will remark, "What a tidy housekeeper Mrs. So and So is," while her boys are out in the back alley or with the gang. Better a thousand times have your home littered with sticks, and half-made kites, and saws, and shavings, and have your boy feel that he has the freedom of the house than to retain some musty-smelling rooms to entertain musty-brained people. The greatest furnishing for the home is red-blooded boys and girls. One boy is of more worth than all the well-kept parlors in the world.

Be considerate in your requests. It is a crime for a parent to break in upon the budding genius of a child absorbed in constructive enterprise and ruthlessly destroy it. The crude tinkering of boyhood is as important in the evolution of character as the master achievement of mature genius. "When you finish what you are doing, will you do this for me?" should be the attitude of every parent. If you are the right kind of a companion for your boy he will not unnecessarily detain you. Nearly every boy in the world will respond if you touch the right chord in him—the divine. God is in every boy; let the fires of love in your heart kindle into flames the latent forces within him that will glow into a passion that will fill and direct his life.

The boys of this reunion met and organized the other day. We named ourselves the "Boosters." Boosters, you know, will boost for every good thing. They will also knock the knockers. We have planned a button for our club which will contain these words, "Are you a booster? I am." We are to be boosters for the church; boosters for our town; boosters for every good thing. We ask your cooperation. We must have your help.

Here are some of the things which we ask the reunion to authorize. We wish the tract of ground west of the cafeteria for a gymnasium. We will undertake to put up a small gymnasium and to supply necessary apparatus such as tennis and basket ball courts, jumping stands, parallel bars, flying rings, Indian clubs, leaping boards, etc. The girls desire some things, too. They will speak for themselves.

I think the time has come for this district to wake up, and respond to the call of the boys and girls for help. What if we do have to relinquish some of our pet illusions! What if we must surrender our set plan of religious service? Our boys and girls are leaving us under the old regime. Let's try the new plan. It cannot possibly be worse than the old.

I just heard of a branch of the church not over a thousand miles away from here which denied the Sunday school boys the privilege of putting up a tennis court on the adjoining lot to the church although the boys offered to keep the grass plot trimmed and the church lot tidy in return. I think we ought to hold a prayer meeting and ask God to convert the members of that branch!

Too many reformed reprobates sanctimoniously cry, "The gospel is good enough for me." Yes, after you have wasted your life in riotous living and the fire of your manhood has been burned out you are content to say prayers and sing hymns; to use your power to squash the mirth of childhood; to put out the fires of youth. A burned out motor is no test for a live one.

Wake up! God never undertakes to make or force his children to obey. He advises, counsels, guides. Should we not

be as considerate as he? Let us make our local churches so attractive that our young people will say when comparing with like attractions elsewhere, "Why, we have far the best of it." You will have no trouble then in interesting them in all of the affairs of the church. Let every local church arrange as soon as possible to supply a swimming pool, a tennis court, an up-to-date gymnasium, or a reading room. If your church is not suited for such additions better rehabilitate the church or, better still, dispose of it and reconstruct a new church building which will house the whole family and make it the home for all of the innocent amusements, and more serious activities of all the people of God.

I would be willing to forego everything to save our boys and our girls, everything except the truth. I would subordinate everything to the one impelling duty to meet the young on their own grounds and plan for them, cooperate with them, for the fullest expression of their desires and hopes. Our real asset as a church to-day is our boys and girls. God speed the day when we can meet the young on their own ground, see life from their standpoint, and maintain common and mutual interest.

LETTER DEPARTMENT

Northern Wisconsin Reunion

The reunion for the Northern Wisconsin District came to a conclusion Sunday evening, August 26. It has convened ten days prior to that. The weather was ideal. Could not have been better. When the time came to separate there was many a sad face and tears were in many eyes. Why should tears be shed and sadness be in the heart, and a desire to linger. We were sad, and we were happy. Those of the world will not comprehend, but those who have passed from death unto life will understand.

There was a spiritual feast during the entire reunion. The prayer meetings were largely attended and seemed to be our best meetings. They did the writer the most good. A fine spirit was there to dedicate each meeting to the service of God. Several prayer meetings were arranged for the young people. The writer had occasion to visit them; he can report that it was apparent that God is marshaling his army among the youth. And it is a worthy army that is being trained. Many were the testimonies that were given from the heart, and we have many reasons to say those prayers will be answered.

Preaching services were better attended than on previous occasions, and strangers were there to hear the "old story." It was noticeable to all that the elders were directed by the Spirit in the delivery of the word from time to time. And the conclusion in a few words was that there was a feast of good things. Give God the praise.

The elders present were: W. A. McDowell, David E. Dowker, Lyman W. Fike, Leonard Houghton, and A. L. Whiteaker, and the district president, S. E. Livingston. Then the local brethren were there and rendered valuable service in many ways.

Two lectures were given during the reunion. These were given in connection with a lantern and slides. The lantern and slides were furnished by Brother LeRoy Colbert. He has invested considerable money in his outfit but we feel that he will be able to do much good with it.

The first lecture was on church history, Brother Dowker was the speaker. The second was on Book of Mormon archaeology. The speaker was Brother Fike. The slides in each

lecture were very plain and beautiful. Before the former lecture the brass band of the city of Chetek gave us a concert. It was a treat.

At the business session all business moved fast; \$525 was raised in fifteen minutes. This was to apply on the reunion grounds and buildings. The total indebtedness was prior to the reunion \$1,200. We feel that we will be able to handle the most of it this year. We know that we will if all help what they can.

The sick were healed under the blessings of God, the elders were called upon many times, and in each instance there was a blessing from God. A gift of prophecy was given by Brother Dowker to the young people. It was of much encouragement to them. There was a gift of tongues, also the interpretation. This was given in the senior prayer meeting, the young were also there. The following was the message which was taken in shorthand by Brother Lloyd L. Hadley.

"Yea, my friends, my people, I am pleased with you in this assembly, I am pleased with your fasting. It is my will that you fast often, and pray much in secret that your Father will hear you. I have blessed you in this reunion. I have many blessings in store for you yet. This is only a foretaste of what I will give you in the future if you are faithful. And I say unto you my people, Come up higher, come up higher, you know what that means. Zion is on, and it is the pure in heart that will see God, as I have said unto you, I still call upon you to be humble, to be faithful, to be devoted to the service of God. Make these reunions a success by your means, and by your prayers. And by this mine angels shall have charge concerning you, and I will rear you up and help you to overcome the obstacles that are in the way. And I also say unto you, my people, that calamities are in the world. Calamities are coming, but the power of our God will help you to overcome and by this the world will know that you have passed from death unto life, and they will also know that you have learned of God to know that his work is everlasting." Given in tongues and interpreted by Brother A. L. Whiteaker, Sunday, August 26, morning prayer meeting.

It might be proper to inform those who are not aware of it that at Chetek the Saints own a very nice grove bordering Lake Chetek. They also own a large auditorium and a dining hall with all equipment. The dining hall will seat one hundred people. The meals this year were served at seventy-five cents a day. We were fortunate in having such a sensible cook.

There was so much that was donated in the way of vegetables and provisions that there was a profit of \$125 in the dining hall. This will be turned into the other fund to help pay the debt.

The committee made such arrangements that there was no rent on beds or tents, and all were supplied. Some went into the homes of the Saints but those desiring tents were supplied. The district tent was divided into eight nice rooms by means of stringers and building paper. By this we were able to save the expense and trouble of renting tents. Quite a number of the Saints were supplied with tents and those they brought and used. The district is well supplied with spring beds and cots.

During the reunion eleven were baptized. We welcomed them. Four of that number were young men, and by the spirit of prophecy which was present in their confirmation we are sure that the Lord has a work for them and if they are humble a bright future awaits them.

The writer was forcibly impressed during the whole reunion that we are living beneath our privileges. But I am

glad to say that I can see a wonderful advancement in the past year. Let us come up higher.

I am your companion in the struggle for truth.

LYMAN W. FIKE,
For Press Committee.

Lamoni, Iowa

The entire State is being covered by prohibition workers who are making every effort to get out the full vote on October 15, when Iowa will decide whether it shall have constitutional prohibition. The only question is whether the dry vote can be gotten out. There is altogether too much indifference and we sincerely hope that not a Saint in Iowa will fail to cast his vote in favor of the measure.

G. N. Briggs, president of Graceland College, is the associate chairman of the forces in the county, and heads the township committee. The township will raise \$150 to aid in the campaign. At the Lamoni church last Sunday V. R. McGinnis, an attorney from Leon, addressed the audience on temperance topics and will give similar lectures in other towns. Some of our brethren are filling similar appointments.

It is good to see Brother Elbert A. Smith about again. He looks good, has a healthy color and feels well. There is no reason why he should not gradually work back into his old-time vigor and enthusiasm. We hear favorable comments on his recent contributions to the *HERALD* and *Autumn Leaves*. Lamoni appreciates Brother Smith as a neighbor and friend, as the church in general does his counsel and advice as one of the presidency and as a most popular church writer. The announcement that his story: "Timbers for the temple" will begin in the *Autumn Leaves* for November, no doubt will meet with a hearty response.

Twelve more Lamoni lads left us on the 19th in the army draft. Nine of the twelve were Graceland men, eight belonged to the church, five were married, four with children. The exemption board in this part of the country seem more stringent on exemptions for married men than are some similar boards in other places. At a big public reception given for them on the street, A. M. Carmichael, G. N. Briggs, and W. A. Hopkins made speeches on the subject nearest our hearts. The college students gave each nine rahs, and the Red Cross ladies donated each a comfort kit. The Herald Office employees gave each of the two lads leaving them a leather-bound Bible, with names inscribed in gold.

DELBERT.

Independence Stake

We regret to record the passing away of our dearly beloved sister, Mrs. Tessie Weston, who died yesterday afternoon at her home two and a half miles south of the Stone Church, after many months of severe but patient suffering. Brother R. J. Parker's funeral on September 9 was a very impressive one, and was largely attended.

Many of our loved ones have been called to pass through periods of intense pain and sickness recently, and we are glad also to report at this time the convalescence and recovery of several. Brother Jacob Hale, Sister W. A. Smith, Sister A. Gillen, and a few others are still requesting our prayers, who have been for many weeks sick at the Sanitarium.

The Saints are looking forward, anticipating a pleasant occasion next Sunday when the Stone Church will be dedicated, and pleasant associations will be renewed with President Frederick M., Bishops McGuire and Keir, and the many brethren and sisters who will be visitors from various points in the stake.

We had a very large gathering on last Sunday evening assembled on the east lawn to hear Brother W. W. Smith, and the morning service in charge of Brother Israel A. Smith was also a most profitable one. The young people's early morning prayer meetings are unusually interesting. Registering for renewed educational work will begin this evening and many are contemplating vigorous efforts on this line, to continue for the winter the studies listed by the Educational Commission, called the Independence Institute of Arts and Sciences. There is a general falling in line, both by the priesthood and members, and much good is looked forward to by all concerned, in the prosecution of this special kind of service.

The new library building, on the east side of the church, with its book cases and shelves, and with a fine and commodious reading room, cared for by Brother M. F. Gowell, presents a most inviting retreat for the studious and this is only one of the many improvements that have been made on the church premises the past few weeks. The brethren merit our sincere thanks for the neatness and dispatch with which they have gratuitously labored in the interest of the church here.

The branch as to members, has been added to of late. The Sunday school and Religio present interesting features in the way of increased attendance, the last meetings showing a report of 881 and 300 present in those societies, respectively.

In the line of program and entertainments, both literary and musical, our young people show wonderful advancement, which is certainly a source of appreciative worth to both old and young.

We hope to continue faithful in this all-important work.

ABBIE A. HORTON.

Wants Church Literature

[We have sent the undersigned a few HERALDS and some catalogues of church publications. Perhaps others can supply him more extensively.—EDITORS.]

I have been reading over the letters in the HERALD and certainly enjoy them. I have received much benefit from them, also the other church books. In the From Here and There column I see where Brother J. L. Winter, of Kansas City, is flooded with literature. I wish you would place my address in the HERALD. I know I could use considerable here at this place as there is no church here.

Steubenville, Ohio, is the nearest branch I believe, and I would like to get some of my friends and neighbors interested in this work. I have already passed some out—all I could get—so if any of the Saints have any to spare I can put it to very good use, also a few catalogues of church books.

Yours in gospel bonds,

S. M. GIVENS.

WELLSVILLE, OHIO, 412 Nineteenth Street.

From Here and There

Word comes from Brother Henry Ellis of the passing of Brother John Harry, of Wales, at the advanced age of eighty years. He was one of the pioneers of the work in Wales, and many of the old-time servants of God have found a haven of peace and refuge at his home at Pouthenry. It was said of him during his ministrations as an elder that "he talked with God as a man speaking to a friend."

Mrs. H. D. Stevens, R. F. D. 3, Madison, Wisconsin, writes that her son, H. D., is with the First Wisconsin Infantry, Headquarters Company, at present stationed at Camp Douglas, Wisconsin, but expecting to go to Waco, Texas, within a

month, desires to get in touch with any Saints in either community. He is not a member of the church but said he would appreciate meeting some of the Saints, in the army or out of it.

BUTMAN, MICHIGAN, August 31, 1917.

Editors Herald: It has been some time since anything has been written from this place, and I thought I would let you know there still is a branch of Saints here, and that it is thriving. I baptized six this summer. As we have two churches in this branch, I hold prayer meetings every two weeks, when possible, in the church seven miles from my home. The Lord has been blessing the Saints abundantly with the gifts and blessings of the gospel, when meeting together to serve him; also in healing the sick from plagues and diseases.

Last fall I administered to a little child that was taken sick with infantile paralysis at night. It could move no part of its body, but in the morning it was entirely well.

A short time ago I was called to Ogemaw County to administer to a sister who was very ill. Her physician visited her twice but was unable to aid her. She was unable to move her body for pain. The Lord revealed to me when I was summoned to go, that through fasting and prayer he would work a miracle. After I administered to the sister, inside of ten hours she was out of pain and able to sit up in bed, and in a few days was up and doing her housework. Thus the Lord shows his mighty power through faith and living as we should in the ministry—clean, pure lives before the world and the church.

At Houghton Lake recently we had a two-day meeting. It was accompanied by the gifts of prophecy and song. Our district president, George W. Burt, was with us. All enjoyed the meetings. Brother Burt is a man truly qualified for the work, and there is none other that could handle his position better.

Hoping to continue in the service of the Lord and live so that my preaching and other work may be effectual, that we all working together may hasten the day of our redemption, is my desire and prayer.

ISRAEL GOHEEN.

LOWER LAKE, CALIFORNIA.

Editors Herald: The annual reunion of northern California ended August 26, and has passed into history. Brethren Hawkins, Parkin, Davison, and Rushton were chosen to preside. Sister Ruth Griswold, secretary, Brothers Parkin, Ingham, Bean, Wiles, Sax, Davison, Brooner, and Pickering were the speakers. All of the sermons were of an unusually high order.

One new feature was the selecting of a half dozen or more of the priesthood to give ten-minute talks from the pulpit, among those selected were Brother Cecil Hawley. Their little sermonets were well received, especially Brother Hawley's, a teacher—a young man who is destined to come to the front in the near future. For a better name, Brother Parkin christened it the "Elders' Medley." Sister Dora Glines, from Independence, representing the Woman's Auxiliary, gave a very interesting lecture along the lines pertaining to their work, which was highly appreciated. Sister Glines has a pleasing and winning personality, and will accomplish much good wherever her lot is cast. Sister Christensen read a paper reflecting many good thoughts, and suggestions beneficial to the organization, and should be remembered and carried out.

Economics was the theme next brought forward, but we did not realize what could be accomplished along that line until Sister F. W. McDonald responded to the call from the chair. As she stepped upon the platform to exhibit herself she

said, "Now all take a good look at me." She was arrayed in a snow-white dress and waist, all made from common flour sacks. Nothing could be prettier or neater, and only cost twenty-one cents. Sisters take note.

Our worthy brother Thomas McKee was called to the office of priest through the Spirit. An unknown tongue was given through one Brother Dagner.

Many beautiful and affecting testimonies were given. Nothing of a disagreeable nature occurred to mar the peace and harmony which prevailed during the ten days of the reunion. Neatness and cleanliness was seen on every hand, thanks to our district president, C. W. Hawkins.

Sunday, August 26, our reunion came to a close, our district president having the honor of delivering the valedictory sermon after which "God be with you" was sung, all joining in, then good-bys until we meet again in 1918 at Irvington.

EDWARD F. ADAMSON.

MITCHELL, ONTARIO, September 2, 1917.

Editors Herald: On July 21, Levi Judkins and wife and Elder Frank Gray and wife came in their car and opened up a campaign of street preaching in this place. Brother Gray stood in the car and for more than an hour held a large crowd spellbound as he explained the gospel to them.

Elder John L. Burger of Saint Thomas, came later and preached in the town hall twice on Sunday, two powerful and convincing sermons that ought to result in bringing some to understand and obey the gospel.

Then on the 25th Elder William Fligg came and preached on the street, occupying the bandstand. It is an ideal place for street preaching, as it is lit up on each corner with hydro-electric lights, and although the evening was not promising from a weather standpoint, quite a large crowd listened attentively and kept good order.

On Sunday the hearts of the Saints were caused to rejoice and especially Brother Will's, as he looked down the street and saw Brother and Sister Vasbinder and Brother Frank Gray come in their car from London. Surely the Lord is sending forth his swift messengers with the words of eternal truth, for these Saints attended meeting in the morning in London and were in Mitchell to help on this great latter-day work at eight o'clock in the evening.

Preaching by Brother Gray, followed by a sermon by Brother Fligg. The people who heard were making such remarks at this: "That was a good speaker you had," "He is the smartest man in Mitchell," etc.

Some came from quite a distance to these meetings, and the outlook is bright for an ingathering into the church. We are ably assisted by Brethren Amos Smith, of Listowell and Solomon Bell, of McKell Branch. All are working harmoniously together to gather the honest in heart into the fold.

Yours for truth,

WILLIAM H. GRAY.

SULPHUR SPRINGS, TEXAS, September 2, 1917.

Editors Herald: I am a young Saint trying to live for the cause of my Master. My husband doesn't belong to any church. He often speaks of joining the Christian Church. I am praying that the Lord may give him understanding that he may yet see the way.

I take the HERALD and think it a grand paper. My sister and myself are the only Saints here. My parents moved from this place two years ago. They are members of the church, and I also have some sisters and brothers that belong, and some that do not, but hope they soon will.

I wish some elder would come here and preach. I believe

some good could be accomplished. I read the good letters the Saints write about enjoying the reunions and hearing the dear gospel preached. I have never had the sweet privilege of being with the Saints but very little. Once in a while an elder drops in and preaches a few sermons. My prayers are that I may not always be isolated.

I want to ask the prayers of the Saints in behalf of my little brother who has been operated on for appendicitis. Also for prayers for my husband, for I want him to be saved. My desire is to live and do whatever God requires me to do.

Your sister in the one faith,

MRS. JESSIE FOX.

SHABBONA, MICHIGAN, September 3, 1917.

Editors Herald: We have just been the recipients of a spiritual feast at the above-named place, a two-day meeting being held September 1 and 2.

We found the Master true to his promises, in giving divine inspiration to those who seek to please him and desire his richest blessings.

It was pleasing to note the interest taken and the unity which prevailed in the meetings.

The speakers were Elders Myron Carr, F. S. Brackenburg, William Grice, district president, and T. L. Clark. The discourses were interesting and inspiring.

Sister Plato, president of the Woman's Auxiliary and also district chorister, explained the purpose and desired aim of the Woman's Auxiliary to the satisfaction of all concerned. May God bless this department of the work with the others.

Elder Carr is district field worker for the Sunday school and occupied on that department of the work. Elders William Grice and T. L. Clark also took an important part on this program. The singing of a vocal solo by a little four-year-old girl recently adopted from the Children's Home by a Sister Harrison, of Capac, Michigan, was most highly commended.

The usual degree of love and unity was manifest at the Sunday social service. The sacrament was administered and the gifts of the gospel were among us. We felt a greater determination within us to press on in the gospel warfare.

The musical part of the meetings was efficiently handled by Sister Plato, who deserves special commendation. Solos were beautifully rendered by Sister Henrietta Davis, of Detroit, and Brother Charles Scivner, of Cash. A three-piece orchestra assisted the choir.

The Saints at Shabbona deserve congratulations on the way they so kindly took care of the large number of Saints present, making them heartily welcome. Love, unity, and spirituality predominated throughout the services and all felt amply repaid for the sacrifices made, and parted with a keen desire for advancement and greater usefulness.

May God help us to be faithful in assisting to promulgate his work and to reach Zion's conditions.

ORVAL L. THOMPSON,

FRED S. BRACKENBURY,

Press Committee.

DUKE, OHIO, September 6, 1917.

Editors Herald: I came to my field of labor the first part of May and started meetings in the Saints' chapel near Marshall. About a week later Brother George E. Burt from Michigan joined me in this place. We had a fair interest and some talked about being baptized but that was as far as they went. We also held a week's meetings in a schoolhouse near this place, where there was some interest manifested and a school-teacher got after Brother Burt several times, but he

would not argue with me. There was no reason to the man. I took him to be possessed with an evil spirit. I then went to Middletown where I continued meetings for two weeks and Brother Griffiths was with us one Sunday and baptized four and the writer also baptized four a few days later. One of them, Sister Day, had been a member of the Utah church for some time. She will be quite a help to the Middletown Branch. Also held a few meetings at Amanda, where I baptized one. I then went to Wellston where Brother Burt and I held about a week's meetings. Some have been baptized there of late and others are interested. From Wellston we went to McArthur where we got the use of the Christian Union church. We continued for two weeks with fair interest. Some are quite interested. This is a new opening.

The writer then went to Amanda and put up the tent and held about a ten days' meeting, but was not able to get up much of an interest. From Amanda I went to the Kirtland reunion where we enjoyed quite a spiritual feast. It was the best reunion the writer has ever attended. Am now at Duke, Ohio, and preaching every night in the Christian church with attendance from five to twenty.

I love this work and I want to be a faithful worker. Some ask me at times, when I think that Zion will be redeemed. I tell them that Zion will be redeemed when we as a church have made the needed preparation and that we all have our part to perform. I want to do my part and let my light so shine that I may be able to help others to prepare themselves to do their part. While at Kirtland a young sister was telling me that there were four in her Sunday school class and they have thirty dollars for their Christmas offering and are going to try to make it one hundred dollars. They are earnest workers for the Master. If we all worked that way how long would it take to redeem Zion?

Wishing all the rich blessings of the kind Father in heaven,
I remain as ever in gospel bonds,
JACOB G. HALB.

AMHERSTBURG, ONTARIO, CANADA, September 8, 1917.

Editors Herald: Just a few lines to let you know how the work is going on in this part of God's vineyard. Our branch was organized July 27, by Brethren Curtis and Weaver. We have a full set of officers. Nearly all took turns at the reunion. There are twenty-nine members, and only nine stayed at home from the reunion. Since coming home from the reunion most all have borne their part bravely, and the Spirit of the Lord was with us, and several have been spoken to. All are true united workers, and the spirit of love abounds here.

Your sister in bonds,
MINNIE WISMER.

TOLEDO, OHIO, September 12, 1917.

Editors Herald: The Saints of Toledo feel much encouraged for the Lord's kindness toward us. We have received many blessings of late, for which we are thankful, both spiritually and temporally. We are especially thankful to our Father for a leader, Brother J. F. Mintun. He has been so much help to us. He is planning on a trip to his home in Des Moines, Iowa, about the middle of this month, to bring Sister Mintun here, to be one with us. Arrangements have already been made for him to locate near the church.

We have been having better interest in our meetings, especially at regular services. Street meetings still continue each Saturday evening; Brother Mintun and Brother Ulrich doing the preaching. At the close of each service, privilege of question is given and fully occupied for a half hour or more. From fifty to over one hundred pieces of literature are distributed each service, and a few books sold.

Interest is also taken in Sunday school and Religio, and an effort to increase attendance is being made. A district or-

ganization of the Z. R.-L. S. was organized at a convention held three weeks ago, which now consists of three locals, all of which are small. Brother S. C. Bethel was elected president, with Sister D. C. Morgan, secretary. Both are of Toledo Branch. An effort is being made to open two missions at points in and near the city, and the prospects are good for more work of this kind to be done later on.

The social officials are active in their line of work, resulting in increasing activity and in meeting the demands of the church temporally as well as spiritually. We have organized a choir and are doing fine. Have had two baptisms and received four by letter.

Labor Day ten of the brethren went from here to assist on the Sylvania Church building, had a fine day and a good time doing the Lord's work. None of the brethren have been required to enter army life yet, though several have had to register.

Information is obtained of several members of the church living in the city who have not shown sufficient interest to look up the church and attend the services, but it is hoped this will in time be rectified and all will return to the worship of God, is our prayer.

MEDA OWEN.

812 Fourth Street.

THE USE OF MEAT

(Continued from page 916.)

Second, he does not quote correctly our statements.

From this it would appear that meat should be used very sparingly indeed, except in cold weather, or times of famine. In these revelations we must remember that under frontier conditions they were not possessed of a variety of food, such as we have to-day. Yet meat is not denied to us; we are aware that many physicians as well as others, urge a greater change in diet.

Third, he ignores the fact that the purpose is not the discussion for the use of meat, but of pork, so that we did not enter into a full discussion of that aspect, while the portion of the section quoted gave the law clearly, and the editorial remarks should have been interpreted accordingly. Fourth, the letter is anonymous and so cannot be directly answered.

When section 86 was given more meat was eaten than is now. Hence we have the statement standing as set forth. Perhaps we overemphasize this in saying "very sparingly indeed." We imagine there is still more eaten in other times than those of cold or famine, that is advisable. There is a possible ambiguity in the statement in section 86, and there is also a possible ambiguity in this sentence in the editorial. However this portion of the section was quoted in full, so that our readers could see what it actually said, as well as reading our possible construction of it. If it is in error each one may judge for himself.

This question being asked, it is of interest to note the point called to our attention by Doctor W. A. Sinclair, of Boston, Massachusetts. And that is, that chapter eleven of Leviticus, in which the Israelites were forbidden to eat of the swine, contains also this verse. "Even of these ye may eat; the lo-

cust after his kind, as the bald locust after his kind and the beetle after his kind and the grasshopper after his kind." (Verse 22.) According to this, those who prefer to omit pork may substitute the locust, beetle and grasshopper. S. A. B.

MISCELLANEOUS DEPARTMENT

Convention Minutes

BRITISH ISLES MISSION.—At Birmingham, England, August 4, 5, and 6. Considering the increased cost of traveling, shortage of trains, and other hindrances, there was quite a large number of visiting Saints. Sunday school held a convention on Saturday afternoon. On Sunday morning Blanche Edwards, of Birmingham, a teacher by profession, gave a lecture on the essentials of successful Sunday school teaching. The service was well attended and the effort of our sister greatly appreciated. Opening session of conference at 6 p. m. Saturday, associate minister in charge, W. H. Greenwood and Bishop Roderick May appointed to preside. The rules governing the constitution of the conference were suspended so each member of the church might have voice and vote. Reports were read from U. W. Greene, W. H. Greenwood, W. R. Armstrong, also missionary reports from John Schofield, Abel Hall, J. A. Judd, J. W. Taylor. The following districts also reported: Birmingham, John Schofield, president; Western Wales, Thomas Jones, president; Eastern Wales, E. J. Trapp, president; London, J. A. Judd, president; Manchester, J. W. Taylor, president. Roderick May reported briefly the income and expenditure of the financial department over which he presides. The high priests quorum report was read. The committee appointed at the 1916 conference to attend to church registration reported progress and requested further time to complete the scheme they had in hand. The committee appointed in 1916 to undertake the repair and painting of the gospel van (the gift of Brother and Sister G. H. Holmes of Clay Cross) reported. Brother May stated that he had been instructed to take over the gospel van as consecration, and was arranging to have it fully equipped by March, 1918. A committee which had been appointed to consider charges for location at conference reported that they considered charges should be made. The business was referred back to them, to discuss and fix charges, and report at 1918 conference. The Sunday services were most excellent. At the close of the afternoon meeting a baptism service was held and 3 baptized. It was resolved that at future conferences every member of the British Isles have voice and vote in conference. It was resolved that we ratify the General Conference appointees to this mission. Election of secretary: High Priest W. R. Armstrong, who for the past twenty years has occupied that office and fulfilled all its duties in a most efficient manner, to the satisfaction of all, desired that we elect some other brother to the work. Elder William Worth, 28 Horace Grove, Stockport, was elected as secretary to the British Isles Mission. Brother Worth nominated Fred J. Lewis, of Stockport, as his assistant. Bishop R. May was reelected as financial secretary and treasurer. The retiring auditor, Elder J. A. Judd, was reelected for the ensuing three years. It was resolved that a committee (appointed by the chair) draw up a letter of appreciation to our Brother W. R. Armstrong for his twenty years service as secretary. Our appreciation was expressed to the catering committee for the generous way they had provided for our needs; to the locating committee for the accommodation they had made for all visiting Saints, and to all other workers who had helped to make the whole conference a real success. It was decided that the secretary send a letter of encouragement to all our brethren who are serving in the nation's forces. With all general church officials please note the change of secretary and the address, 28 Horace Grove, Stockport, England. W. H. Greenwood, associate minister in charge; William Worth, secretary.

OWEN SOUND.—Religio at Owen Sound, Ontario, September 14, in charge of president, Ernest Clark and vice president, Aylmer Powell, assisted by W. D. Ellis and D. B. Perkins. A discussion was entered into regarding methods of advancing the Religio work in the district. The following

officers were elected: Ernest Clark, president; Aylmer Powell, vice president; Sarah Shute, secretary; Edward Leeder, treasurer; Amelia Taylor, chorister; Annie Cameron, home department superintendent; Benson Belrose, temperance department superintendent; Kirby Tarzwell, member of library board. A joint program with the Sunday school in the evening was an interesting feature. Next convention Friday previous to district conference, same place. S. M. Shute, secretary.

TORONTO.—Religio, at Lowbanks, Ontario, August 10, 1917. Vice president, C. L. Garrard and honorary president, R. C. Evans, presided. Mrs. Floralice Miller and David Pycok acted as secretaries. All officers' reports showed the district progressing. Membership 517, 8 locals in district all active. They are Davisville, Hamilton, Humber Bay, Humberstone, New Liskeard (organized in February, 1917), Niagara Falls, Toronto, Welland. All branches in district have either a home class or local except two. Toronto has largest enrollment, made largest gain in percentage of membership. New Liskeard, the baby local, had best average attendance and used highest percentage of members on programs. Officers elected: C. L. Garrard, president; Ernest Rowett retiring after four years in the office; Will Mather, vice president; Floralice Miller, secretary; Minnie B. Paulds, treasurer and chorister; E. Life, home class superintendent; M. J. Crowley, member of library board; E. Barringham, member gospel literature board. One business session held and with the Sunday School Association an instructive and entertaining program was given. Floralice Miller, secretary.

Conference Notices

New York and Philadelphia at Philadelphia, October 6, and 7. Elizabeth Teal, secretary.

Pottawattamie Religio at Boomer, Iowa, October 9 instead of October 2 as announced. Ruth Timm, secretary.

Kentucky and Tennessee with Eagle Creek Branch, October 20, 1917. Send all reports to Curtis Ross, Puryear, Tennessee. J. R. McClain, district president.

Southern Nebraska, at Fairfield, October 20, 21, in the pretty new church. All cordially urged to attend. Mail reports early. Blanche I. Andrews, clerk.

Eastern Michigan, at Detroit, October 6 and 7. J. F. Curtis and R. C. Russell will be with us. Send all reports to district secretary, John Morehead, 89 Brainard Street, Detroit, Michigan. William M. Grice, district president.

Utah, at 336 South Fourth East, Salt Lake City, 10 a. m., October 6 continuing over 7th. Send reports and credentials to secretary. J. W. Rushton will be present. Cordial invitation to all. Pearl Wardle, secretary, Midvale, Utah.

Chatham, at Windsor, Ontario, September 29 and 30, in the church, corner of Perrie Avenue and Assumption Street on 29th, and in the Home Theater, 279 Wyandotte Street East on Sunday, 30th. Take Walkerville Belt Line car going either way. Leave car at Perrie for church and Gladstone for theater. Elizabeth C. Depew, secretary Windsor Branch.

Convention Notices

Southern Missouri Sunday school, October 26, Thayer, Missouri. All interested, please attend. Mrs. Pearl Lytle, secretary.

Central Michigan Religio, October 12 at Beaverton, 9 a. m. All local presidents and secretaries be sure to report. George

Kewanee Religio and Sunday school, Millersburg, Illinois, October 5, 1917. Please send all reports and delegate credentials to secretary not later than October 1. Religio meets Friday forenoon. Sunday school in the afternoon. Program Friday evening. R. F. Healy, secretary, Kewanee, Illinois, route 3, box 95.

E. Burt, president.

Eastern Iowa Religio and Sunday school at Fulton, October 25 and 26. Opening session of Religio for business 2 p. m. 25th, including election of officers. We wish a full representation of Religians and Sunday school workers. Don't forget it is a two-day session. All coming by train notify John Heide in time. C. G. Dykes, president and superintendent.

From Saint Louis

The Saint Louis Branch will hold regular Sunday meetings at the Odeon Building, Grand and Finney Avenues. Choir practice, Thursday evening, Religio Friday at the

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Our Departed Ones

SMITH.—Hulbert Smith, son of Gregory L. and Margaret Smith. Born at Theodore, Alabama, May 24, 1909. Died in Mobile, Alabama, September 1, 1917. Interment in Magnolia cemetery near Theodore. Sermon by A. E. Warr.

GOODENOUGH.—Florence J. McKee, daughter of Joshua and Sarah McKee, was born July 10, 1874, at New Albany, Indiana. Married Ellis Goodenough, of Galien, Michigan, January 15, 1896. Departed this life September 17, 1917. Funeral in the Saints' church at Galien, Michigan. Sermon by J. D. Stead.

HARLOW.—Jud Harlow was born in Iowa, October 29, 1858. Came to California with his parents when only seven years old. Lived near Sacramento most of the time until his death. Baptized February 23, 1884, by Thomas Daley at Sacramento. Died at Sacramento, March 28, 1917. Leaves wife and 1 daughter, 2 sisters and 1 brother to mourn. Funeral sermon by C. A. Parkin, of San Francisco.

Tracy.—Jacob F. Tracy, born August 14, 1889, at Drain, Douglas County, Oregon. Baptized and confirmed by Joseph Luff when eight years old. Ordained a priest in March, 1917. Died May 21, 1917, in Salt Lake City, Utah. Leaves to mourn, 5 sisters and 2 brothers, his mother, Mrs. Rosa Tracy Clark. Funeral sermon in the Saints' church in Salt Lake City by A. J. Ables.

Not what seems fair, but what is true;
 Not what we dream, but good we do—
 These are the things that shine like gems,
 Like stars in fortune's diadems.

Not as we take, but as we give:
 Not as we pray, but as we live—
 These are the things that make for peace,
 Both now and after time shall cease.

—Outlook.

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THESE SUBSCRIPTIONS MUST BE IN BEFORE JANUARY 1, 1917

THE SAINTS' HERALD

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 3: 31-32.

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

Volume 64

Lamoni, Iowa, October 3, 1917

Number 40

EDITORIAL

THE GREAT MAN AND THE TIMES

There are many who claim that the times called forth the great man, that they created, that he is a creature of condition. And to a certain extent this is no doubt true. We find several men, who at the same time or nearly at the same time, make a like discovery. What one man does is often dependent both upon the accomplishment of the past and also on the work of his contemporaries.

But there is another sense in which it does not apply. Thomas Carlyle in the first of his essays in Hero and Hero worship expresses this thought in beautiful language:

Show our critics a great man, . . . they begin to what they call "account" for him; not to worship him, but take dimensions of him—and bring him out to be a little kind of man! He was the "creature of the Time," they say; the Time called him forth, the Time did everything, he nothing—but what we the little critics should have done too! This seems to me to be melancholy work. The Time call forth? Alas, we have known times *call* loudly enough for their great man; but not find him when they called! He was not there: Providence had not sent him; the Time, *calling* its loudest, had to go down to confusion and wreck because he would not come when called.

For if we will think of it, no Time need have gone to ruin, could it have *found* a man great enough, a man wise enough and good enough: Wisdom to discern truly what the Time wanted, valor to lead it on the right road thither; these are the salvation of any Time. But I liken common languid Times, with their unbelief, listless, perplexity, with their languid doubting characters and embarrassed circumstances, impotently crumbling down into ever worse distress towards final ruin;—all this I liken to dry dead fuel, waiting for the lightning out of heaven that shall kindle it. The great man, with his free force direct out of God's own hand, is the lightning. His word is the wise healing word which all can believe in. All blazes around him now, when he has once struck on it, into fire like his own. The dry moldering sticks are thought to have called him forth. They did want him greatly; but as to calling him forth!—Those are critics of small vision, I think, who cry; "See, is it not the sticks that made the fire?" No sadder proof can be given by a man of his own littleness than disbelief in great

men. There is no sadder symptom of a generation than such general blindness to the spiritual lightening, with faith only in the heap of barren, dead fuel.—Thomas Carlyle, in *Heroes and Hero Worship*.

Again and again in the history of the world is this fact noted, the man must be sent, he must be inspired to do his work. Socrates and Plato speak of the demon who directed their sayings and inspired them. Mozart declared that he never knew what he wrote until he afterwards heard it played, that it seemed that some external power directed his pen. Harriet Beecher Stowe did not know that Uncle Tom was dead, until she read it in the book.

But often in ancient and in modern times can we find a similar statement. The poet, the painter, with an inspiration that causes him to feel he must paint, he must write while the inspiration is with him. The scientist who labors and studies for days and weeks and months without avail, then suddenly the solution comes to him, it seems from an outside source. There is some extra power that directs his work, directs his thought and so a great discovery is made. A Columbus comes to discover America, claiming inspiration from God. We could fill many pages with quotations from great men and women, telling how they have done their work.

The scientist or psychologist may suggest the *volk-soul*. Another may call it the soul of the race. Another may call it the Spirit of God. The great man is, in a marvelous sense, one sent.

In the production of the able man, the man who knows, we find two elements much discussed both of which have their value. One is heredity. There exists an added probability that the man with the right father and the right mother will be more able physically and mentally. Yet biology has observed that the excess of the sons of great men who are also great, is only ten per cent above that of the common people. This, despite the advantages of heredity and the added advantage of special train-

ing, for the able man is usually in a position to have his sons especially trained and prepared to carry on his work.

The importance of special training can hardly be overestimated. Yet the figures stand, and the greater part of the able men came up from common people. This is indeed well, that to them may be preserved the common touch, while at the same time the children of the great men tend to continue the near great and so a continuity of service. Some of the handicaps affecting the sons of great men are the lack of the necessity of strenuous effort. The dominance of the strength of his will in his own family tends to weaken the will of those associated with him. The advantages are heredity and training.

In the church we note the great importance given to heredity. This is well, for a son continuing the work of his father has, not only heredity, but long association and acquaintance to assist him. There is an encouragement and strength in "I must be about my father's business."

Yet even there, we note it is conditional upon fitness. That should reach further than moral fitness, to include physical, mental and above all spiritual worth. That means not only mental and spiritual fitness but special fitness for the position. Thus we see, many times, sons continuing, as their fathers have, to assist in the work, and yet not in like office and calling. Of course it is evident that only one man can hold the same position at the same time, while there may be many sons. It is essential that these sons should assist in the work, this great work committed as an entirety to us.

But the practice of the church in ages past and in the present age is to choose the fit man, ordained and called of God. We neither want nor need an aristocracy, save as we become kings and priests unto God, and he is indeed the true King who is first the Lord's anointed priest. The Lord's anointed priest is he who ministers to his people, the servant of all.

Nor is this presented as an encouragement to the young man of the church to say whoever your father may have been, you may hold any office of the church. We do not urge it as a matter of individual right to any, but we do urge the right of the church to have the ablest services of which the body collectively and individually is capable. Great men are men sent for their special work, the men inspired by a power outside of themselves, the men needed by their times. These men are most frequently called forth from the common people. So even he, who is the Lord of lords and King of kings was born humbly in a manger in Bethlehem.

S. A. B.

BLUE PENCIL NOTES

Pneumatic sandwiches will be the next suggestion for war time menus.

In "Eve's Diary" Mark Twain makes Eve say of Adam: "He is self-educated, and does really know a multitude of things, but they are not so." Adam, it will be remembered, is the father of all men.

An expeditious way to kill a young people's prayer meeting is to let the old people move in and "improve the time."

Look out for the economist who uses thirty minutes of the prayer meeting because he "hates to see the time go to waste." It *is* wasted—but he doesn't see it.

A Christian Scientist is the only man who will affirm that he is perfectly comfortable when he has the stomach ache.

You cannot judge of the meat of a sermon by its volume of noise. Auctioneers cry loudest to sell small wares.

A sermon may well give its hearers a heartache, as on Pentecost. Beware that it does not give them a headache instead.

You cannot judge of the meat of a sermon by its length. Some cooks boil a very small egg in a great quantity of water.

It is humiliating to egotism but comforting to hope to observe that when one man drops out temporarily or permanently "the work" goes right on. One ant is scarcely missed from an ant hill.

T. W. Williams is authority for the following: "Pies, cakes, condiments such as pepper, syrups and pancakes should be fed to the dog. You can get a new dog. But you cannot get a new stomach." We may add, first see Hoover.

They sat in the Santa Fe depot. He was a young National Guardsman and had his arm about the shoulders of his sweetheart. They were making the most of the last few minutes before his train came. No one laughed at the open love-making. But some wept. They were little more than children. Her cheeks were flushed and she held her head high, but there was a puzzled, wounded look in her dark eyes. He tried to keep a stiff upper lip, as became a soldier. At the last they said, "So-long," and he

went away to France to get his bayonet thrust or shrapnel and she went back to her father's house. The dreams of orange blossoms, wedding vows, children, and the vine covered cottage faded away.

A man ought to bring something out of Gethsemane to pay him for his pains. There Jesus learned to say: "Not my will be done." May it not be with nations as with men. In sorrow they may learn to say, "Thy will be done."

ELBERT A. SMITH.

GRACELAND COLLEGE

Next Sunday, October 7, is College Day. It is well, therefore, that we should remind ourselves of the excellent work that the college is doing, and especially at this time, when there is unfortunately so great a loss to our educational institutions on account of the war. Other colleges and universities, report a loss of ten per cent and upward. Some even fear a decrease this year as much as fifty per cent, and this despite the urgent need of trained men, both now and after the war is over. And not only at home, but for service where needed elsewhere in the world.

Graceland reports, however, an increased enrollment for this year over last, and increase in the collegiate department of close to twenty-five per cent. We may repeat that a number are here because of the action of the last General Conference which turns over the College Day Collection to a fund to provide scholarships. The continuance of this effort depends upon the liberality of our offers to this special collection of funds. The wireless plant is fully equipped for giving instruction and there is a good enrollment in this department. This is being established by special request of the Government as there is a great need for trained operators. It also offers a splendid commercial opportunity in times of peace. Graceland is fully accredited, and the work done in this department is at once accepted. Those who are thinking of taking up special work in this line, should take notice.

DEDICATION OF THE INDEPENDENCE CHURCH

On Sunday, September 23, the Stone Church at Independence, Missouri, was dedicated. President F. M. Smith delivered the dedicatory sermon, which appears in the *Ensign* for September 27 in full. Bishop Keir delivered the dedicatory prayer. The usual presentation of the keys to the Presiding Bishop was made by Bishop Siegfried as chairman of the building committee, and by Bishop McGuire turned over to the presiding deacon.

It was indeed a memorable occasion, and one to

which not only the Independence Saints but the church has looked forward for many years. The dedication has in fact been delayed for nearly thirty years in order that the final indebtedness might be cleared off and some details of the building completed. We are sure that the whole church will extend to them congratulations and a Godspeed on this auspicious occasion.

A full account is found in the *Ensign* for September 27.

A CORRECTION

We are in receipt of the following letter from Professor George N. Briggs, of Graceland College:

PRESIDENT E. A. SMITH,
Lamoni, Iowa.

Dear Brother: I have just picked up a copy of the *HERALD* for the present week and in your article, "More cogitations," I find the following: "We could not agree at all with one speaker who declared it a day of rejoicing."

Of course, without the context I imagine no one would agree with that, but, as you perhaps remember, I made that statement (and I have no doubt you are referring to my address), in connection with the need for well qualified young men to meet the situation in which our country finds itself involved. I believe you, with the rest of us, would feel very disturbed if we did not have the men to do what needs to be done, and I am confident that you, with the rest of us, rejoice in the fact that we are able to meet the situation. We all regretted very greatly your physical condition a year ago when you found it necessary to go to California, but I am confident that we all rejoiced in the fact that means and friends were at your disposal to meet the situation.

I am writing you so that there may be no misunderstanding with respect to my position, and my statement considered in connection with the other remarks made at the time will, I believe, meet with your approval, as I am sure it meets with the approval of all sane thinking people on this present war.

Sincerely yours,

GEORGE N. BRIGGS.

We take pleasure in reproducing this letter. And it is only fair that we should do so, as we had no desire to misrepresent Brother Briggs (even though his name was not mentioned), and for the further reason that we are satisfied that numbers of others, like ourselves, failed to understand the statement made, in its true light, as here explained.

ELBERT A. SMITH.

TEACHERS PROHIBITED FROM SOLEMNIZING MARRIAGES

The question has been propounded to the Presidency, "Has the teacher the right to perform the marriage ceremony?"

We have taken this under careful advisement and have decided the question negatively. Those concerned will take due notice and govern themselves accordingly. Teachers and deacons must not attempt to solemnize the marriage ceremony, but leave

this duty to those specified in the law, viz, those holding the Melchisedec priesthood and the priests of the Aaronic priesthood.

We trust the ministry of the church will punctiliously observe this instruction and thus avoid difficulty which may otherwise arise.

FREDERICK M. SMITH,
President.

INDEPENDENCE, MISSOURI, September 15, 1917.

NOTE ON THE LOCATION OF ZION

Some of our readers have noticed that the reference from *Times and Seasons*, volume 5, page 450, quoted in *Church History*, volume 1, page 208, locating Zion between the 10th and 17th degrees of west longitude would not include Jackson County. In fact it would appear only to reach the eastern boundary of that county. The editor noticed this in giving the citation, but thought it could be taken into consideration helping us to locate Zion. In fact it is only an extract from a somewhat lengthy description, which in the *Church History* takes a page and a half.

The location should be taken into consideration with other descriptive matter. In view of the early date the condition of the survey at that time and that the western boundary of Missouri was the limit of civilized settlement, or was in fact the frontier in the early thirties, such an inaccuracy of half a degree of longitude is quite possible. It seems probable that he intended to include everything from the western boundary of Missouri and some seven degrees or four hundred miles east of that. The land to the west was not considered, as being a wilderness.

The latitude we do not consider absolutely restricted. It merely acts as a median line and in fact is now found to run between Independence and Lees Summit. Its prime purpose was a description of the land, not accurate location. This is only one instance out of the many given to help us make an accurate location.

The whole sentence reads:

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Allegheny and Rocky Mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before.

This shows that the description as to the location is not literally exact, but yet is clear enough to locate it to those of that time as well as to us.

S. A. B.

NOTES AND COMMENTS

Apostle Hanson on the Way Home

In a letter from Elder C. Ed. Miller, he says Brother Paul Hanson was to arrive at Honolulu on the 20th, from Australia.

Mail Delivery by Airplanes

Congress has been asked to concur in an arrangement whereby all military airplanes not serviceable in the war department may be turned over to the post office department for the establishment of air route mail service.

The Religio Lecture Board

We call attention to the announcement in the Miscellaneous Department, of the Religio Lecture Board which is offered as an outgrowth of the president's suggestions at the late General Conference. By this means lecturers on various topics are available on such circuits as may be arranged, and without cost, except actual expenses for the trip.

Boston Church

The editors are in receipt of a letter from the church at Somerville, Massachusetts, commonly called the Boston Church, announcing a rally day September 16. It certainly possesses matter of interest, in arousing the people of that city and especially the church members for a reconsecration and redevotion after the summer vacation and a getting down to practical work for the fall and winter. We trust that the effort will meet with the utmost success, not for that day alone, but for the whole season's work. The letter is signed by the pastor, E. L. Traver, and missionary, O. R. Miller.

President F. M. Smith Returns from the East

President F. M. Smith was in Lamoni one day, the 21st, on his way to Independence, where he expected to preach the dedication sermon of the Stone Church, and also to hold various meetings, including that of the stake presidents, and the stake bishops. Much serious consideration is being given by the general church officers to the special work of the stakes and the results are becoming apparent. We have not at the time of going to press data as to the special matters considered at this conference held during this week, beginning the 25th. In addition to this, many matters requiring attention are cleared up. President Smith came on the way from Washington, where he went in the interests of the church, both to secure proper presentation of the position of the church by the Census Department and also to secure additional data and rulings affecting the draft and allowable exemptions as well as other matters of importance requiring attention.

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES---Part 6

BY J. F. MINTUN

UNIVERSALISTS

The Universalists claim that their religion is a system having for its basal idea the love of God so manifest as to save the race of mankind, claiming that there will be no individual but what will in time desire to be saved, and as it is God's will to save all, all will eventually be saved.

They claim that the principle of universal salvation has been believed in since the days of Christ, but that after the Catholics announced a pope at the head of the church, but few have been willing to publicly assert their belief till after the Reformation, since which time the idea has been rapidly spreading among the people.

Among those who claim to represent the Universalist idea there are at least two classes, one believing that at death all enter into a state of happiness, while the other claims that some will need to repent after this life, and the privilege will be granted to such ones of repentance; both classes believing in eternal progress for man, but that he can never equal God.

Reverend Hosea Ballou, in about the year 1770, embraced the doctrine of universal salvation, as it was being represented by the larger class of those who claimed to be Universalists, and by many he is entitled the founder of the Universalist Church in America.

A personal desire to represent the idea of universal salvation seems to be all that is necessary to entitle a person to be set apart to the ministry, whether they be male or female.

Their organization is largely fashioned after the Congregationalists, they having no general church officers, but sections and states are organized into conventions, they selecting appropriate officers therefor, but each local church is independent in its own local affairs, authorized to select and discharge their own officers and preachers. They are very liberal in their views, so much so that they will permit any other minister to occupy their pulpit when they are not using it, and even permit a member or minister of any other church to unite with them in the Lord's supper.

Relative to their religious ideas as quoted from their own representatives we give the following:

CREED

The Universalists, as a body, have no Creed or Confession of Faith, which members must subscribe to, or profess faith

in, before they can be admitted into fellowship of membership.—Universalists Book of Reference, p. 362.

The Bible is the creed of the Universalists. But we have been, at various periods, much misrepresented by our opposers, a Profession of Belief, embracing those important points of doctrine in which all Universalists are agreed, became necessary.—Ibid., p. 362.

The following as adopted by a General Convention of Universalists as declarative of their belief may be accepted "as an official and correct declaration of the faith of our denomination at large wherever it is known to exist:"

"1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

"2. We believe there is one God, whose nature is love; revealed in our Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men. . . .

"To obtain the fellowship of our denomination it is only necessary that the individual should believe in one God; in Jesus Christ as the sent of God and the Savior of the world; in the authority of the Bible; and that he should possess a good moral character.—Universalists Book of Reference, pp. 363, 364.

GOD

We believe in one, only living and true God; that he is a pure spirit, self-existent, immutable, eternal, infinite in wisdom, power and goodness, and possesses every natural and moral perfection which can render his character amiable, lovely, reverent and adorable; that he is the Creator, . . . that he stands in the relation of Father to all mankind; . . . that he loveth all things that are.—Universalists Book of Reference, p. 364.

The nature of God is love. . . . In character, God is kind, good, benevolent, merciful, and just. . . . God is the primary cause of all things.—Ibid., p. 308.

God cannot create a being equal to himself. If, therefore, he created beings at all, he must create them inferior to himself. Well, just in proportion as they are inferior to himself, just in that proportion they must fall short of perfection; and just in proportion as they fall short of perfection, just in that proportion they must partake of imperfection. Imperfection is an evil; and, as imperfection exists necessarily, hence God could not exclude all evil from the universe.—Ibid., p. 309.

JESUS CHRIST

We believe in one Lord Jesus Christ, that Jesus of Nazareth is the promised Messiah, the one Mediator between God and men, the Son of God and the Savior of the world, the brightness of the Father's glory, and the express image of his person.—Universalists Book of Reference, p. 364.

From the character, conduct and teachings of Jesus Christ, he was the great founder of the Christian religion.—Ibid., p. 339.

In Revelation 1: 18, we are informed that Christ has "the keys of hell and of death." But has Christ the keys of a place of endless misery, in a future state of existence, called hell? . . . But who can believe this? No one. Jesus has the keys of death and of the grave, he can, therefore, enter the dominion of these powers, and deliver mankind from their cold and iron grasp.—Ibid., p. 30.

SCRIPTURES

We believe in the divine authenticity of the Scriptures of the Old and New Testaments, that they contain a true and faithful record of the revelation of God to men, and are a perfect and infallible rule of faith and practice.—Ibid., p. 365.

MAN

Man is a physical, intellectual and moral being. He respects virtue, whether he practices it or not. He instinctively loves happiness and dreads misery. He is a progressive being, and is susceptible of very great cultivation, refinement and improvement. . . .

Man is a strange compound of good and evil, and who can doubt that God designed his present existence to be a mixed state of good and evil, pleasure and pain, happiness and misery? He who doubts this must doubt the evidence of his own senses.—Ibid., p. 311.

SALVATION

If you ask the Universalist what you must believe in order to be saved, he will tell you to believe the gospel. . . .

What is the nature of the salvation promised to the believer? We have already shown that it is a salvation from ignorance, darkness, unbelief and sin. Well, where is it to be experienced? Answer, in the place where, and at the time when, faith is exercised.—Ibid., p. 295.

Salvation, the Universalist declares, is not confined to this life. . . . Death has no significance whatever so far as the essential processes of salvation are concerned. As we lay down the burdens of earth we take up the obligations of heaven. . . . Salvation is a moral, religious, spiritual process moving men's highest faculties and thus producing character, which will ultimately be attained by all souls.—World's Congress of Religions, p. 1090.

The difference between the believer and unbeliever is simply this: the believer is saved, the unbeliever is to be saved.—Universalists Book of Reference, p. 291.

SIN

Sin in man has its origin in the flesh, or in his animal nature, and this animal nature is destined to be destroyed. Nothing but the spiritual nature of man can survive the tomb. Hence, in a future state of existence he will be free from these passions, appetites and desires, which in this world lead him astray and entice him from the path of virtue. . . . Sin and misery are inseparately connected. Sin is the cause, and misery is the effect. Sin being the act of a finite being, is, therefore, finite and limited.—Ibid., pp. 311, 312.

DEVIL

Until the facts and objections stated in this section, against the existence of a personal devil, are satisfactorily accounted for or removed, we must continue to believe that such a being exists only in the imaginations of the ignorant, the weak, and the credulous; and that the idea of his existence ought to be abandoned by every rational man.—Ibid., pp. 58, 59.

HELL

That we do not believe in an *endless hell* is very true. But we believe in all the hell taught in the Bible. We also believe

that there is no hell taught in the Bible but what is destined to be destroyed.—Ibid., p. 377.

FAITH AND REPENTANCE

We believe, according to the divine doctrine and preaching of Christ and his apostles, that repentance toward God for sin, faith in our Lord Jesus Christ, and love to God and our fellow-creatures, are means of grace appointed by God, and essential to our salvation and glory.—Ibid., p. 367.

Repentance is the door of salvation. Repentance, however, is possible on this or the other side of the line of death.—The World's Congress of Religions, p. 1090.

If, in addition to this, you add that the retributions of eternity may be easily escaped by timely repentance, then you have got the old serpent's doctrine in complete perfection. . . . If there is any doctrine on earth which gives a man a complete license to sin, this is the very one. We know of no doctrine which can possibly be worse.—Universalists Book of Reference, p. 87.

BAPTISM

We believe it is the duty of everyone to follow the dictates of his or her conscience, leaving each to judge both of the subject and the mode of baptism, as shall seem most consistent with Scripture and reason.—Ibid., p. 367.

SIN AGAINST THE HOLY GHOST

Among all the sins and blasphemies ever perpetrated on earth, or any which may be committed in all coming time, there is but one solitary exception; viz, the sin against the Holy Ghost. Reader, how many suppose you ever committed this sin? When this question is settled, we have data from which to determine how many will eventually suffer endless misery. . . . The Holy Ghost was presented, either for man to receive or reject, until the day of miracles by Christ.—Ibid., p. 305.

RESURRECTION

Natural death is the result of a mortal constitution, which every man has. . . . Well, *as* in the earthy men all die physically and morally, *even so* in Christ shall all be made alive physically and morally. Besides the apostle shows that all who are raised from the state of death will be raised from "corruption to incorruption," from "dishonor to glory." This certainly shows that the change to be effected by the resurrection is something more than a mere physical change. Nor does the apostle give the least hint or intimation in the whole chapter, (1 Corinthians 15) that any who are raised will be miserable thereafter; but on the contrary, he speaks of it as a change to be effected upon all mankind, and upon all alike.—Ibid., p. 334.

The apparent and only object of the resurrection is, to immortalize and happyfy the ransomed world of sentient beings, to carry out God's original design, and perfect the work of his own hands. . . .

A belief of anything short of universal holiness and happiness in the resurrection state would not only dishonor God, but it must destroy all happiness and consolation in the creature.—Ibid., pp. 217, 218.

GOD'S JUDGMENT

God's manner of judging his creatures is not arbitrary or revengeful; but that it is in kindness, and its only object the good of the creature.—Ibid., p. 183.

REWARDS AND PUNISHMENTS

We will now take the following position. Mankind are rewarded and punished in this life. . . . If the justice of God is an active principle, mankind are as much rewarded and punished here as they ever will be.—Ibid., p. 90.

Universalism revolts from the theory that punishment is to vindicate God, or execute wrath and vengeance upon man. It is inflicted on account neither of the injured innocence nor the anger of God. . . . The aim of punishment is twofold. Is corrective, designed to cause the sinner to halt and turn about in the way he is going. It is also stimulative, seeking to create a new purpose and lead to repentance, so causing the sinner, not only to abandon his sin, but to enter humbly, cheerfully and affectionately into the service of God.—The World's Congress of Religion, p. 1080.

God punishes to reform and make better. His punishments are disciplinary, emendatory, and salutary. He does not, therefore, inflict pain upon the transgressor simply because an evil act has been committed, but in order that the crime may not be repeated.—Universalists Book of Reference, p. 104.

Punishment signifies correction. And correction signifies to reform and make better. It is prospective, and not retrospective. It is not revenge. It is not cruelty. It is not vindictive, but parental; and the fact of its being inflicted is a proof of the goodness of the being who inflicts it, rather than an objection against it.—Ibid, p. 312.

KINGDOM OF GOD

That the phrases, kingdom of God and kingdom of heaven, are perfectly synonymous in their meaning. . . .

It is called the kingdom of God, of heaven, because, in a primary sense, it is God's rule and reign in the earth, by the power and influence of his truth.—Ibid, p. 271.

This kingdom cannot be inherited nor enjoyed by the unrighteous, nor by fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners.—Ibid, p. 275.

SECOND COMING OF CHRIST

The second coming of Christ was to take place at the destruction of Jerusalem; and at that time the kingdom of God was to come with power; the preachers and professors of Christ's gospel to be rewarded, every man according to his works; and the unbelieving and persecuting Jews to be punished as their crimes and iniquities deserved. He who denies this, must deny the positive and direct testimony of Jesus himself; and if he contends that no such coming of Christ took place at that time, he must also adopt the necessary conclusion, namely, that Jesus was one of the greatest impostors, or foolish fanatics, the world ever saw.—Ibid., p. 133.

DISEASES AND DEMONS

In conclusion, we will only remark, that the whole theory of demoniacal agency is contrary to the general teachings of the Bible; inasmuch as that everywhere represents that all of our diseases and afflictions come from God alone.—Ibid, p. 74.

A large part of the misery of the world results from crime. It does not result from Eve's transgression, nor are there two opposing forces at work striving to rule the earth. Human society is unfinished.—The World's Congress of Religions, p. 1096.

APOSTASY

From the time of the condemnation of Universalism by the Fifth Council, the church sank into ignorance, superstition and moral darkness, until at last spiritual despotism and tyranny reigned triumphant.—Universalists Book of Reference, p. 373.

AUTHORITY

We extend the hand of fellowship to all professing the Christian name who walk worthy of their vocation. When

clergymen of other denominations are present at our meetings, they are invited into our pulpits and to take a part in our services. At the administration of the Lord's supper our opposing brethren are always invited to partake with us.—Ibid, pp. 370, 371.

The foregoing will show conclusively to the investigating mind that anyone opposed to the Calvinistic or Arminian ideas of punishment are classed as Universalists, and yet they are willing to acknowledge the authority of even those who favor an endless punishment, and even those who believe and advocate that God created some to be eternally punished, to minister for God in the most sacred of all ordinances, the Lord's supper; thus acknowledging that a belief in universal salvation does not add to one's authority to represent God officially, and yet a belief in that principle seems to be the basis of all the special official authority the Universalists possess.

(To be continued.)

MORE EFFICIENT TEACHERS

[The following paper was read at the Southern California reunion at Hermosa Beach. It contains many excellent thoughts not only for the auxiliary teacher, but also for the preacher, since the tasks are similar. Right education should be individual to develop natural ability for service. Not only are the metals that come to the teacher or preacher different, but we do not want all fitted to a procrustan bed or poured into one common mold. Excessive standardization is one drawback to the schools of to-day. The vital question is not how many years have you served? but What do you know and what can you do?—EDITORS.]

The Sunday school is only one of the numerous organizations whose aim is more completely to educate. The end to be obtained is to develop the Christ character in those being taught. The great and only great Teacher—Christ—should be our pattern, for as a teacher he never made a mistake. But until we have direction from him upon these questions of methods and ways of teaching we shall have to take as our guide the methods worked out by great thinkers, by men and women who have made these things their life study, and from actual observations of life itself.

The one comprehensive end of education is to prepare man to fulfill the purposes of human existence—to live more completely. These purposes include the perfection of man's nature for his highest well-being and happiness, and his preparation for the right discharge of *all* the obligations and duties which spring from his relations to his fellows, to society, to the State and to God. It is obvious that this comprehensive end is not met by training a man to be an artisan, a merchant, a soldier, or even a citizen as such. The purposes of a complete life touch

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all of the relations of man as man, and hence tax all of his powers and activities.

Teaching is an *art* and as such has its underlying *principles* which determine its methods. There can be no art, in the true sense of the term, in the absence of *guiding principles*, and this is especially true of teaching. The laws which govern the activity and growth of its powers must guide in their training. The teacher must be an artist, and the teacher of a child the artist of artists.

Life is a great school in which we are both teachers and pupils. There was a time when the branches taught seemed to be the center and end of education. From this extreme view of the subject there has been a gradual transition toward the opposite view, that the child is the center and end of education. We have been too much inclined to speculate and to work out fine-spun educational theories, to wrinkle the forehead and overtax the mind and strain the eyes in trying to search out a deep, mysterious, semi-mythical something, that will settle things, and we have let the resources at hand and at our disposal go unappropriated. There is one universal law, God's law, the law of unity, which if understood and obeyed would surely lead us out of the wilderness.

Specific rules deaden and enslave a teacher, while a universal law guides and inspires with a consciousness of freedom and power. With teachers conditions are ever changing and no set of rules can just fill the bill. With tact and a universal rule the teacher can move with precision and success. We are all imperfect instrumentalities and may fail through our imperfections. Just as lawyers, doctors, engineers are made over under professional discipline and study, so are the most successful teachers of to-day made, not born. When we accept this truth in our Sunday school teaching, when more of us turn to every possible means of guidance, we shall make advances equal to those in the public schools.

As has been said, there are certain underlying principles which determine the methods used. Neither principles nor methods can apply themselves. There must be a teacher who adjusts law to the given individual, under given circumstances. It is the teacher we are trying to convince of the necessity of greater efficiency.

The teacher, in order to adjust the laws properly, must have a certain equipment. There are four indispensable qualifications of the teacher; First, a knowledge of the subject matter taught; Second, a knowledge of the pupils taught; Third, the ability to teach; Fourth, a worthy character.

First, the teacher must be master of the subject. No vague or partial knowledge will do. In our public schools we should not think of having a teacher who would present a part of arithmetic and at the same

time be ignorant of the other part. It is just as important that we have well organized and connected information in Sunday school. A teacher cannot hope to successfully teach a lesson by looking over it a few minutes one time during the week. She should know the whole quarter of lessons, she should know how one is related to another. If no relation exists, something is wrong and a proper course of study should be arranged. The teacher must teach each lesson as a part of the whole truth.

The teacher by knowing her subject matter, is able to fit or dovetail each new thought with those already in the pupil's possession, that is, adjust the new to the old. Real skill is required to do this; hence teaching is not a merely mechanical work that anyone can do. Not everyone can teach; even those who know the subject matter of instruction thoroughly may make an utter failure of it. Let the teacher become inspired with the lesson and then teach, and *not until then*. Let the teacher approach the class filled and thrilled with the message and the pupils are drawn to her. Nothing spreads more rapidly than a genuine feeling. The class catches the spirit. Enthusiasm and interest follow.

Cold and mechanical teaching is never effective. Whatever the thought to be presented, it must be so wrought in the teacher's being as to glow with life. Before Christ could be a teacher the Father gave him life so that he could give it to others. So the true teacher must get life to give to others. The teacher should always keep in mind this question, "What change for good can I make in the life of the pupil?"

Again, a knowledge of the subject begets a certain degree of self-confidence in the teacher. One who does not know the lesson teaches in a makeshift way, digresses into subjects unrelated to the lesson or practically useless, gets nervous, ill at ease and afraid of the questions of the bright pupils. Pupils soon detect the insincerity of such a teacher and cause a constant disorder in the class. The surest mark of a true teacher is to have his hearers receive what he says in the spirit of independent thinkers. The teacher should offer that which he has found to be good after proper investigation, in the best possible manner. The competent teacher is one who wins the confidence of those whom she teaches.

The second requirement for the true teacher is that she have an insight into what the child is. What a thing is at any stage of its development depends upon two things: what it was when it started—that is, its inheritance; and what it has done to itself and had done since it started—that is, its experience. At birth every individual has a given organism for which he is in no sense personally responsible. In most cases this organism is capable of large develop-

ment in strength, health and efficiency; in other cases it may fail to realize upon its inheritance.

It is a principle of matter and mind that things tend to act as they have previously acted. It can be seen, therefore, how important it is that these general instincts of the child should be set going in the right way, and not be allowed to shoot off in ways which will prevent his development, and which may result in ruin. The most important thing that can happen to a child is that he shall have the wisest possible guidance during these early years, when he is making his first reactions to this great world of stimuli—physical, personal, social and religious—in which he is practically swamped. New light is thus shed upon the importance and sanctity of parenthood, and new emphasis is placed upon the responsibility, the opportunity, and the dignity of the teaching profession. Nothing will be more conducive to thoughtfulness on the part of the teacher in everything she does than the realization of the fact that she is not teaching for a *day only*; that the child's behavior, his life of activity, his responses to his environment *to-day*, are blazing the way in which he will in all probability go to-morrow, and all the days that follow to-morrow. The teacher must understand the activities of the growing soul, that is, have a knowledge of the different stages; childhood, youth, adolescence and adult. She must know the general characteristics of pupils at a certain age and from what point of view they are most successfully approached.

It is not enough to know a class collectively. The teacher must know each individual in the class. We will use a certain educator's illustration to show the necessity. "Suppose you were a worker in metals and could turn out all manner of curious things. Suppose a stranger should bring you some sealed packages and say, 'Here are various kinds of metals, without unsealing them, put them into your furnace, mold them, treat them all alike and produce a set of similar images.' You would say, 'That is impossible, let me know on what I am working. Brass will not melt so readily as lead; steel is not so pliable as gold. Metals differ. That process which may be used advantageously with one metal may be very injurious to another.'"

Just as the worker in metal must know the kind of metal with which he is working in order to use the proper mold, so should the teacher thoroughly understand the pupil before deftness can be shown in the matching process. The teacher must know the contents of her pupil's minds, their emotions, etc. In brief, the teacher must, in order to teach most effectively, know the child's *inheritance* and its *experience*.

Third, the teacher must have ability to teach. The teacher must possess certain natural qualifica-

tions, but the mere possession of these qualities, however, does not make a teacher. They are fundamental, but in addition to these there must be suitable training. There must first be a sound foundation of general knowledge. The teacher must know many subjects besides those that he is to teach. Education has been defined as the process of canceling the difference in knowledge that exists between two persons, between teacher and taught. Now if the difference is slight, the learner has but little to hope for; while if the difference is great, the possibilities that await the learner are just so much the greater.

It is a great mistake to think that "anyone will do for little children." The fact is, the greatest skill and tact and knowledge and professional fitness are necessary in teaching young children, because of their immaturity and their inability to help themselves. No one should enter lightly upon the work of teaching. Motives should be carefully analyzed, the responsibility weighed, and a decision arrived at only after a full understanding of the importance of the work and belief that the requisite qualities are possessed. While it is a great responsibility, it is also a great opportunity. It is the greatest of all privileges and the most sacred duty that one can undertake.

The final aim of instruction in every important study is a mastery of its general truths. Without this basis no method of instruction has any validity. The method by which this aim can be approached and realized may vary. If the teacher properly understands her pupils she will be able to decide upon the method which will best interest them. With many, interest is made the center of the entire process of education. A pedagogical truth that teachers would do well to remember is that "the child is apt to become permanently interested in whatever he attends to," and that "children attend to those things which have a natural interest for them." These truths bring us to the realization of the greatness and the importance of the psychology of work.

Psychology says at least this much: "One's temporal salvation and one's final fitness for eternal salvation are determined largely by the work one does, the motive behind it, and the spirit carried into it." As teachers we constantly have to avoid the habit of doing for the pupils what they can do for themselves. Teachers direct too much; they explain too much; they, themselves, recite too much; they talk too much. There is far too much of this kind of impression; yet the children do not see, neither do they hear. The consistent, quiet though forceful teacher who has grace enough to keep himself in the

background, through his realization that the school is the child's great chance, will find opportunity on every hand to bring the children face to face with real things, to stimulate them to heretofore unthought-of activities.

Teachers of children must have a command of language. Though words have no magic power they are a subordinate instrument in the acquisition of knowledge, being mere symbols by which experiences are called to mind. Even the fact that pupils remember the words of the teacher, or of the book, and repeat them promptly, gives no sufficient proof of knowledge; it gives proof only of a good memory. Very often the ability to reproduce exact words of definitions, etc., is only a cloak behind which ignorance is covered. The mind is not a passive recipient of knowledge, like a vessel for water, or a storehouse for grain. It is active in choosing; it applies the severe test of kinship to all that is presented to it. There is no short cut to learning by merely "handing over" ideas from one person to another. The teacher must be able to give her information in terms that find a foundation in the pupil's experience.

The teacher displays her ability to teach in the way in which she conducts the recitation, hence the significance of the recitation. Every phase of school work should contribute its share to the sum total of training and scholarship which the child is to derive from the school. In this sense one phase of work is just as important as any other. Among a number of things, all of which are necessary to a complete process and a desired result, it is not easy to say that such and such are of first importance, and others of secondary importance. Nevertheless, certain stages in a process are often pivotal.

The recitation is the pivot, or hinge; it is the center of the educational process; it is the educational arena. In the recitation the battle is lost or won. Success here almost invariably means a good school. Failure here means failure all along the line. A good recitation is characterized by the birth of ideas, by consecutive thought, by great tension between the pupil's mind and the subject under consideration.

The teacher's purpose must not be merely to hear the children say over some things they may have gotten from books, but must look upon the recitation as the chance of her life as a teacher, and as the chance of the child's life in its development. The lines must be drawn tight; the electric spark must fly, and the child's life must be quickened. All things must be conducive to this end. Punctuality and regularity must be insisted upon, all material conditions must be favorable to such attention.

The teacher who is thus conscious of the significance of the recitation will endeavor to plan the work to make the most of this opportunity. All as-

signments for the next lesson should be very carefully made so that every pupil may know what to do for a proper preparation of the lesson. Every pupil should be held responsible for such preparation. With the present arrangement of our Sunday school it is not possible, as in the day school, to hold pupils responsible for the preparation of the lesson. If the pupil does not care to, and the parents do not make proper effort to see that it is done, the teacher is helpless.

The good teacher will see that in the recitation there must be no sidetracking, there must be nothing irrelevant to the subject. All illustrations must reinforce the work in hand. The teacher must be interested in the thing she teaches and able to interest her pupils in it, else she is a failure. The teacher's manner, her attitude toward her pupils and her work, her questions and answers, must all be conducive to consecutive, productive mental work on the part of the class.

If every moment of the recitation time is held by both pupil and teacher in its proper significance there will be no time for idleness or pursuit of mischief. Herein lies the kernel of school management, a thing never to be considered as an end in itself. The discipline in our Sunday school and in our Religion is deplorable. Something is radically wrong. School management and school teaching are dialectical. They go hand in hand. They dovetail into each other. We manage the school while we teach and through our teaching; and at the same time teaching is effective in proportion as the school is wisely organized and judiciously managed. There is no one thing the teacher can do that will make for order, industry and system in the school so much as an insistence upon definite, careful and complete preparation of the work assigned for recitation. The good recitation is the one thing to which, if it is sought and attained, all these other things shall be added.

The fourth qualification of the teacher is that she have a worthy character. Well says Lowell that "the spirit of the teacher is more than her method, and that person is the most valuable in the school-room who fills it with sweet reasonableness." The teacher must be genuine, whole-souled, honest, true, patient, sympathetic,—in fact she should be well-disciplined herself. If the teacher is lacking in the qualities that belong to genuine womanhood or manhood, as the case may be, it will not be long before the many watchful eyes that are constantly fixed upon her or him will discover that fact. Children cannot be deceived in this respect. There may be lack of approved method, there may be dearth of knowledge, there may even be weak discipline, but none of these is so fatal as a lack of honest womanliness or manliness. The fearful effects of a teacher

wanting in genuine moral uprightness, who must come into daily contact with young lives, cannot be estimated.

It has been said that "to be a successful teacher needs first of all, a heart yearning for the good of others. Let us consider one of the methods employed by the Great Teacher, the model of everyone who would achieve success." The Word tells us of Him that "he went about doing good." His ministry did not shrink from most menial offices; and his final sacrifice, that of his own life, was sublimely complete—"he gave his life for others." It was the noblest example of altruism in the history of the world.

No person should seek to be a teacher whose motive is selfish. There is nothing in the vocation to invite a person of such a spirit, but there is everything to invite one who seeks the welfare of his fellow men. No profession offers so wide a field for the practice of true benevolence, such an opportunity to be a blessing to mankind, such a scope for the exercise of the spirit of the Divine Master, so broad and fertile a means for doing good, as that of teaching.

These are the qualifications that the teacher must possess, and, possessing them, she will not be lacking in the strong personality that impresses itself forcibly, effectively, and permanently upon the minds and hearts of those whom she teaches. To those imbued with the spirit of humble self-sacrifice, of sincere consecration, of wide-reaching benevolence, of lofty patriotism and disinterested altruism, the field is open and the invitation hearty. Such teachers are wanted everywhere; and to such there is an abundant and satisfying reward. They are indeed to be "the high priests of the future."

DORA GLINES.

TRIUNE IMMERSION

While reading the discussions on this subject, I have often wondered why Peter's comparison is lost sight of (1 Peter 3:21). In speaking of the flood, he says, "A like figure whereunto even baptism doth also save us;" Inspired Version, and King James' Version: "And corresponding to that figure, the water of baptism now saves you."

Weymouth, New Testament in modern speech: "And baptism, which this foreshadowed, now saves you."

Twentieth Century New Testament: "And immersion, a representation of this, now saves you."

Emphatic Diaglott: "Whereunto baptism being of a like form, now saves you also."

Douay Version: "Which also after a true likeness doth now save you, even baptism."

Standard Version: The flood we see then to be "A like figure," "A like form," "A true likeness," "A representation" which "foreshadowed," "and corresponding to that figure the water of baptism now saves you."

And turning back to Genesis 7, we find the earth was submerged but once, with face up, and by one having authority.

D. R. BALDWIN.

ANSWERING THE WORLD'S NEED

"Socialistic and communistic institutions have shown inefficiency and inability to cope with the tremendous world problems."

The above quotation is taken from an article from my pen appearing in SAINTS' HERALD of May 9, 1917.

I have been asked to explain. Permit me to couple this sentence with one other and to complete the quotation as it appeared in the article and no explanation is necessary.

"So-called orthodoxy has lost its opportunity. It has been weighed in the balance.

"Reform movements have proven impotent in the face of the world's greatest tragedy.

"Socialistic and communistic institutions have shown inefficiency and inability to cope with the tremendous world problems.

"The gospel of Jesus Christ is the only world solvent—the angel's message our only panacea for human ill."

I had no intention of reflecting on either the honor or integrity of men engaged in socialistic or communistic work. I simply affirmed that the human mind has never evolved a plan of action which would meet human exigency or solve our social and economic problems.

History is replete with the story of the wrecks of communistic enterprises—not because the purpose was unworthy or that the spirit which actuated most of the people commendable but still they failed.

A socialism which eliminates God from the equation cannot win. The religion of Jesus Christ—the latter-day work—is both socialistic and communistic but it is based on divine revelation. I have no desire to discourage legitimate socialistic and communistic expression. I do know that in the immediate past many earnest people from different points of the country have gone into western co-operative enterprises and have left thoroughly discouraged.

THOMAS W. WILLIAMS.

We have no need whatever to give up hope of Christianity, for there is hope nowhere else; and it is as yet much too soon to give up hope of Europe coming to realize that, when she wakes from her fever and recovers from her present madness.—W. E. Orchard, D. D., in The Outlook for Religion.

OF GENERAL INTEREST

MAKING MONEY BY MISREPRESENTING

[The following is an extract from the experiences of Sister Nellie M. Martin appearing in the October *Autumn Leaves* under the heading, "Defending the cause." It presents as an actual experience what some have believed for a long time.—EDITORS.]

A broken rail caused a delay of one hour and twenty minutes. Most of the passengers got out of the cars and walked restlessly up and down the track. I sat in my seat to finish up my Doctrine and Covenants lesson before we pulled into the city.

A woman about twenty-eight years old, with one of the most intelligent faces I ever saw, and one who it was plain to be seen was used to travel and meeting people of all classes, sat down in a seat across the aisle. She asked one of the trainmen some very pointed questions and began to write. By the paraphernalia she used it was easy to know she was a reporter for some big paper, magazine or something important.

I kept my eyes fixed on my book, but my ears on what might fall from her lips, as I considered her one I might learn from. Pretty soon the conductor, whom I knew well, said: "Get out and get your fortune told, here is a band of gypsies."

"Not much," I replied, "their information comes from a source I am afraid of."

This remark made her anxious to talk. I knew it. We both looked at each other and smiled. I moved over and she took her seat beside me. We had a most splendid visit.

Finally I remarked: "I note that you are a reporter."

"Yes, for a Chicago paper." I have forgotten which one now.

"Oh, indeed, why then you must know something about that article appearing in last Sunday's paper about the 'Mormons' all uniting under the western head."

"Oh, yes, I should say I do; I didn't do the reporting but have done much just like it."

"Well, what will you take, may I ask, to let one of the real Latter Day Saint ministers write a reply and help to set us right before the world? Will \$10 do? That's all I have with me."

"Say, friend," then she began to laugh, "you people haven't money enough to cope with that bunch. Any big paper can get a fabulous sum out of them for just linking the two churches together in a big speal. We well know the difference between the two churches. We know you people are away

ahead of them on theory and practice, and the Josephite faction are the shrewdest writers, and speakers, the best posted men on earth. But that does not affect us, we are after the cash. We do not care a cent who is who. It seems cruel, I know, but if you were out for the business you would feel just as I do. But if the time comes that I give up my present position I'll write you folks up correctly, as should be done, and see that you get a lengthy article without pay."

FOOD PRESERVATION

All decomposition of food is due to the development within the food of living organisms. Under conditions under which living organisms cannot enter or develop food keeps undecomposed for an indefinite length of time. The problem of food preservation resolves itself, therefore, into that of keeping out or killing off all living things that might feed upon and thus alter the food, and as these organisms mainly belong to the family of molds, yeasts and bacteria, modern food preservation is strictly a subject for the bacteriologist. . . .

Fungoid organisms may be killed by heat or by chemicals; or their development may be arrested by cold, removal of water, or by the presence of agents inhibiting their growth though not destroying their life. All successful processes of food preservation depend upon one or other of these circumstances. . . .

By repeated cooking all food can be indefinitely preserved. One of the most important functions of cookery is sterilization. . . . All preparation of food for the table, cooking being the most important, tends towards preservation, but is effectual only for a few hours or days at most, unless special means are adopted to prevent reinfection. Tinned iron, so-called tin-plate, is rarely quite unaffected by food materials, but owing to its strength, tenacity, and cheapness, it is used on an ever-increasing scale. . . . Not rarely, therefore, the tin surface is imperfect, perforated or pin-holed. Tin itself is slightly attacked by all acid juices of vegetable or animal substances. With the exception of milk, all human food is slightly acid, and consequently all food that has been preserved in tin canisters contains variable traces of dissolved tin. Happily, salts of tin have but little physiological action. Nevertheless, the employment of tin-plate for very acid materials, like tomatoes, peaches, etc., is very objectionable.

Imperfect sterilization shows itself in many cases by gas development within the tin, which causes the

ends to become convex and drummy. More frequently than not the contents of the larger tins, containing meat or other animal products, are not absolutely sterile, but the conditions are mostly such that the organisms which have survived the cooking process cannot develop. When decomposition may be produced without showing themselves to taste or smell. Numerous cases of so-called ptomaine poisoning have thus occurred; these are more frequently associated with preserved fish and lobster than with meats, although no class of preserved animal food is free from liability of ptomaine formation. The formation of poisonous substances has never been traced to preserved fruit or other material poor in nitrogen. The mode of preserving food in china or glass is quite similar, but the losses by breakage are not inconsiderable. Food which has been preserved in tins is sometimes transferred to glass and re-sterilized, the feeling against "tinned" food caused by the "Chicago scandals" not having entirely subsided. Were it not for the facts that sterilization is rarely quite perfect, and that the food attacks the tin the contents of tin cannisters ought to keep for an indefinite length of time. Under existing circumstances however, there is a distinct limit to the age of soundness of food. . . .

The preserving power of salt is but moderate. It has the great advantage that in ordinary doses it is noninjurious, that an excess at once betrays itself in the taste, and that it can be readily removed by soaking in water. When aided by wood-smoke, which depends for its preservative power upon traces of creosote and formaldehyde, it is, however, quite efficient. The addition of saltpeter is principally for the purpose of giving to the meat a bright pink tint. The strongly saline taste of pickled meat or salted butter appears gradually to have become repugnant to a large part of mankind, and other preservatives have come into use, possessing greater bactericidal power and less taste. The serious objection attaching to them is discussed in the article "Adulteration." . . .

A sugar solution containing 30 per cent of water or less does not undergo any biological change; in the presence of organic acids, like those contained in fruit, growth of organisms is inhibited when the percentage of water is somewhat greater. Upon this fact depends the use of sugar in the manufacture of jams, marmalades and jellies. Molds may grow on the surface of such saccharine preparations, but the interior remains unaffected and unaltered.

Food materials in which the percentage of moisture is small (not exceeding about 8 per cent) are but little liable to bacterial growths, at most to the attacks of innocent *Penicillium*. . . .

Fish such as salmon is washed, thoroughly

cleansed, and frozen on trays. Butter should be cooled as rapidly as possible to about 10 degrees Fahrenheit; its composition as regards proportion of volatile fatty-acids, etc., remains absolutely unaltered for years. Particular attention must be paid to the relative humidity of the air in egg stores. Fruit should be quite fresh; grapes may be chilled to 26 degrees Fahrenheit, while lemons cannot safely be kept at a lower temperature than 36 degrees. The time during which soft fruit can be kept in cold-store is limited, and does not exceed about six weeks.

In the early days of the chilled-meat trade considerable prejudice existed against stored meat. While in many cases the flavor of fresh meat is rather superior, the food value is in no way altered by cold storage.—Food Preservation. The Encyclopaedia Britannica, Eleventh Edition, vol. 10.

The employment of chemical preservative matters in articles intended for human consumption threatens to become a grave danger to health or well-being. Each dealer in food contributes but a little; each one claims that his particular article of food cannot be brought into commerce without preservative, and each condemns the use of these substances by others. There is doubtless something to be said for the practice, but infinitely more against it.—Adulteration. The Encyclopedia Britannica, Eleventh Edition, vol. 1.

CHURCH PAPERS URGED TO HELP MAINTAIN SCHOOL STANDARDS

The Bureau of Education, Department of the Interior, has sent the following letter to the editors of religious papers:

Dear Sir: It is of the greatest importance that the schools of the United States of all kinds and grades—public, private, and parochial—be maintained during the war without any lowering of their standards or falling off in their attendance.

This is necessary both for the protection of our boys and girls against many unusual temptations to delinquencies of various kinds, and that they may have full opportunity for preparation for the work of life and for the duties and responsibilities of citizenship; all of which will require a higher degree of preparation because of the war.

For many reasons there will be need in this country for higher standards in average of ability, knowledge, and virtue, when the boys and girls now in our schools have reached manhood and womanhood than we or any other people have yet attained to.

In the making of public opinion and popular sentiment necessary for the maintenance of standards of

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efficiency, to keep children in the schools, and to prevent their exploitation in the mills and shops, the churches may do much. I am therefore appealing to all ministers to urge this from their pulpits, and to all superintendents of Sunday schools and all leaders of young people's societies to have this matter discussed in their meetings.

To do this is a patriotic duty which should be performed gladly, both for the present defense and for the future welfare of the country.

Yours, sincerely,
P. P. CLAXTON,
Commissioner.

WHEN IS A MAN OLD?

Physiologists tell us that in all mammals except man the period of life is five times the period of growth. A dog gets its full growth in two years, and lives ten; a horse in five years, and lives twenty-five. On this basis a man should live from one hundred to one hundred and fifty years.

Why were these three men—Scott, Montaigne, and Johnson—old while they were still comparatively young? The answer is, they felt old and acted old.

William James, the great psychologist, said that most men are "old fogies at twenty-five."

That suggests a question: When is a man old?

In Shakespeare's time a man was old at forty, and often, because of the gay life, invalidated long before that.

Sir Walter Scott at fifty-five bemoaned the fact that he was an old man.

Montaigne retired to his castle at thirty-eight to spend his declining years in peace and study.

Dr. Samuel Johnson once remarked that at thirty-five a man had reached his peak, and after that his course must be downward.

He was right. Most men at twenty-five are satisfied with their jobs. They have accumulated the little stock of prejudices that they call their "principles," and closed their minds to all new ideas: they have ceased to grow.

The minute a man ceases to grow,—no matter what his years,—that minute he begins to be old.

On the other hand, the really great man never grows old.

Bismark, who died at eighty-three, did his greatest work after he was seventy.

Titian, the celebrated painter, lived to be ninety-nine, painting right up to the end.

Goethe died at eighty-three, and finished his "Faust" only a few years earlier; Gladstone took up a new language when he was seventy; Commodore Vanderbilt increased the mileage of his lines from

120 to more than 10,000 between his seventieth birthday and his death at eighty-three.

SEVENTY-EIGHT YEARS YOUNG

Laplace, the astronomer, was still at work when death caught up with him at seventy-eight. He died crying, "What we know is nothing: what we do not know is immense."

And there you have the real answer to the question, When is a man old?

Laplace at seventy-eight died young. He was still unsatisfied, still growing, still sure that he had a lot to learn.

As long as a man can keep himself in that attitude of mind, as long as he can look back on every year and say, "I grew," he is still young.

The minute he ceases to grow, the day he says to himself, "I know all that I need to know"—that day youth stops.

He may be twenty-five or seventy-five, it makes no difference. On that day he begins to be old.—Bruce Barton, in *More Power to You* (Century Co., \$1).

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Boost for New Association Members!

Many letters we receive speak of societies that would like to join the Woman's Auxiliary. On our part, we are anxious to increase our membership—even to doubling it this present year. So why not let us get together on this, and have these groups join us, since they are thinking about it?

For instance, our young girls everywhere we want to become members of our Young Women's Department, either as Oriole Girls, or as members of our new circle for older ones. They thus become members of the general association of our Woman's Auxiliary. Sr. Alice Mae Burgess, Lamoni, Iowa, will be glad to give anyone information regarding this department, of which she is the supervisor. She conducts a department in the *Autumn Leaves*.

Every educational class, or study circle of women anywhere in the church, should, we urge, just send in dues to the general treasurer, get in touch with Sister Dora Glines, 622 South Chrysler Street, Independence, Missouri, and get the wonderful help and counsel she is so qualified to give. And gladly would your names be enrolled upon our association records.

We want every child-welfare worker in the church to enlist with us, getting, if they desire, an outline for efficient work from our supervisor, Sister Lydia Wight, of Lamoni, Iowa. She is not only a practical mother, but an able educator, and is eminently qualified, and equally willing, to help you work out your problems, and serve you in any way, at any time. Join the Woman's Auxiliary, and get this help.

All over the world we have our sewing and aid societies. These we want with us. We have some new instructions to give—many helpful things ready to suggest to make this branch of our work increasingly efficient. We thus ask you, aid workers, who have already done so much excellent work for the church, to come in with us, unite your efforts with

ours, that we may find in cooperation mutual help and encouragement, and thus accomplish even greater things in the future. Sister Helen Silsbee Smith is the supervisor of this bureau, and her address is 150 East Talpehachen Street, Philadelphia, Pennsylvania.

Now, who will be the first to respond to this appeal? Which society shall be the first to pass a resolution to identify themselves with the other organized women of the church? We wish a constant stream of letters would come in, with the announcements that you are joining with us. All who will write me of this movement, stating that they are new members, and have just sent their dues to the general treasurer, will receive a personal letter from me, designed to help them in their work. The dues are only ten cents per member for each year, and should be sent to the acting treasurer, Sister B. C. Smith, 214 South Spring Street, Independence, Missouri. Our Year Book describing our work in greater detail, containing also a bibliography of helpful books, may be obtained post-paid from the Herald Publishing House, for 25 cents per copy, money to be sent in advance.

Yours for more perfect solidarity among our women,

LULA M. SANDY,

President General Association.

KANSAS CITY, MISSOURI, 3431 East Sixtieth Street.

Asked at an Auxiliary Meeting

Query: How may women of the church help to "establish Zion"?

Answer, by Sister Emma Burton: A very vital question, indeed! To my mind, nothing is of greater help in establishing Zion than *right living*. Though "right living" is spoken in just two words, it is made up of many parts, the leading features of which are: Keep the commandments and the law of God; speak the truth in the heart; and be of cheerful countenance. The latter is far more important and helpful than at first thought may appear. I am of the opinion that whatever countenance one wears encourages that same kind of spirit. One may ask, how can I wear a cheerful countenance if I am in trouble, or feeling badly? I answer, just *put on* the cheerful countenance anyway, and it will become habitual in spite of feelings. It will drive the bad feeling away, just as a ray of sunlight dispels the clouds. It also does much in the way of really dispelling bodily ailments. Cheerfulness is *obligatory* upon every Saint, for God has repeatedly enjoined it! Mothers have a God-given responsibility to their own families in many, many directions, and it cannot rightly be shifted to another. Though consecrated men and women are now coming to the aid of mothers, and rendering valuable assistance for the benefit of the children and young people, and though everything is being done and thought and planned, that active and God-fearing minds can devise, yet every mother should, so far as in her power lies, perform faithfully her part, lest, by giving it up to another, she allow another to take her crown!

From Our Locals

OMAHA

Our Child Welfare classes met for the first study of the season, Sunday afternoon, September 16. The topic for general discussion was "What is a woman's whole duty?" This was certainly broad enough for many hours' consideration, but even the brief time given to it, served to awaken thoughts of broader service, and higher conceptions of the ideals to be striven for by Latter Day Saint women.

The group divides afterwards, into the class studying Mary

Reid's "Mothercraft," and those which are interested in the adolescent age. A small volume written by Hanford M. Burr, called "Adolescent Boyhood," is the foundation for the work of the latter group, and is intended to be a forerunner of more detailed study, later. Mr. Burr uses Doctor Stanley Hall as the authority and base of his little book, but has greatly condensed the subject, eliminated much of technicality, and thus made it one thoroughly practicable for the use of those who are just beginning the investigations of this most important and most intensely interesting subject.

Our Relief and Service department will soon close the season, so far as work at quilting is concerned, but will continue to meet and work at the homes of members, endeavoring to turn into the local auxiliary treasury an amount unusually great. In their efforts to make the annual bazaar a success, these faithful sisters are seconded by all the members of the auxiliary, including the various Oriole circles, which are becoming a financial factor not to be overlooked.

Sister Gertrude Kirkpatrick's newly formed Oriole circle, called the "Sunshine" Circle, is really an organized Sunday school class, with the addition of several girls who are not members of the church. They are to give an ice cream social soon, and have so devotedly worked for credits, that though they have been organized but a few weeks, they are all about ready for their Songster's Bands. The "Hiawatha" circle has a new monitor—Sister Grace Marmoy, who comes to them with fresh stimulation and and experiences from Graceland. This group has placed their services at the call of the young mothers who wish to attend the child-welfare study classes, offering to care for all children whose mothers could not provide for them otherwise. The "Fontanelle" circle is planning an outing at Blair on October 14, when the district meets there in convention.

The local auxiliary had a happy meeting on the 19th, at the home of Sister Anderson. In spite of rain and clouds, about thirty came out, and felt well repaid by the addresses made by Mrs. Charles T. Jountz, one of Omaha's most prominent Red Cross workers. She explained the details of that organization, its aims and purposes, and what is expected of it, etc. She counseled with us in regard to our identifying ourselves as a society, with the local Red Cross chapter, with the result that the sisters, greatly enthused, voted to join, becoming a unit which could work together in the good work which is making of all women sisters, just as the present war situation is bringing all classes to a united level. We are given, Wednesday afternoons, a room in the Red Cross headquarters building, where we may work as an auxiliary under proper direction. The sisters have entered into this movement with the spirit which assures success. We want to be known as women upon whom the utmost dependence and confidence can be placed, and who, when weighed in the balance of consecrated industry and faithfulness will not be found wanting. The demand is great; the needs are even greater. Our men and boys are going out from our homes to discomforts unknown, and the most intelligent way in which we can serve them, is to work through and with this authorized and worthy organization. You may hear more of what the Omaha Latter Day Saint Red Cross Auxiliary will be accomplishing this winter!

Cleanliness to Combat Infantile Paralysis

These are the State health commissioner's instructions to mothers to combat infantile paralysis:

Keep your children clean. Bathe them frequently. See that they keep their hands clean. Be sure each child has its

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own clean handkerchief. Keep your house unusually clean. Don't allow a fly in it. Keep your garbage buckets clean, and tightly covered.

Have a general housecleaning. Throw away all useless knick-knacks and rubbish. Use soap and water generously, and let nature kill the germs with sunshine and fresh air. Keep your children away from places where disease exists.

Don't let your children play with groups of children. Don't let them attend parties and festivals. Don't take them to movies.

Give them all the fresh air you can, but not on crowded streets or trolley cars. If you have a garden or a farm, keep them out in the open air.

Wash your child's mouth and nose frequently (after each feeding) with boracic acid solution or plain boiled water containing a little salt.

Give your child cold boiled water that has been kept covered whenever he wants a drink.

Be careful of diet. Give light, easily digested food.

Let your child have plenty of rest. Put him to bed early in the evening.

Keep the child's bowels in good order. If you notice symptoms of fever, vomiting, or tiredness, give a dose of castor oil.

Put the child to bed in a room alone, and call a doctor.

Keep all other children away until your child is well.

Cover all food that is to be eaten.—*Omaha Bee.*

Clothes for the Growing Child

(The fifth of a series of articles on the care of young children, sent out by the Children's Bureau, United States Department of Labor, Washington, District of Columbia.)

Very much of the comfort of a child depends upon his having the right kind of clothing. This is especially true in summer. One hot day a mother came into an infant-welfare station in a large city bringing a screaming baby who would not be pacified. The trained and sympathetic eye of the nurse in charge saw that the little feet were covered with knitted woolen socks. She asked the mother to take them off. Immediately the screams ceased and the baby stretched his naked feet in delight at being relieved of the intolerable irritation.

During the hot months children should wear just as little clothing as possible. Babies require only a diaper and one other garment, while run-about babies and children up to five will be amply clothed in waist and drawers, with one outer garment, preferably a cotton slip, apron, or rompers, or one of the many similar garments illustrated in the pattern books.

The one-piece dress is a great boon to busy mothers, being easy to make and to wash and iron. If the kimona sleeve is used, the dress will be cooler, but in some garments the set-in sleeve is less clumsy and wears better. Rompers, loose at the knee and low-necked and short-sleeved may be used for little girls and boys alike. Denim overalls are rather cumbersome for the hottest weather but are adapted to cool days.

Starched, frilled, and fussy garments are all alike unsuitable for young children, whose clothing should be such as will make them perfectly comfortable and permit the freest play. No child should have to think of his garments during the play hours; he should of course be subject to reasonable restrictions upon willful or mischievous soiling or destruction of his clothing.

Cotton is the best material for outside garments, since a child of this age should have no clothes that cannot be washed. Mothers disagree as to the comparative merits of white clothing and colored. White garments may be boiled, and thus

the amount of rubbing necessary to get them clean is very greatly lessened. On the other hand, white dresses are soiled almost as soon as the child begins to play out of doors. It must be remembered that while white or light colors show the soil sooner, there may be just as much actual dirt on the darker ones. It must also be remembered that light colors like blue, green, lavender, or pink are almost certain to fade unless they are washed with special care. Striped and checked gingham fade less than plain materials, but often shrink badly in washing. Such materials should be shrunk before being made up. Seersucker and cotton crepe materials of many kinds have the great advantage of needing no ironing. These rough materials are not very cool and if used for summer wear should have short sleeves and round neck to avoid chafing of the skin of the arms and neck. Percale, galatea, madras, and the better grades of gingham or dress linen are all good materials for children's clothes. For hot weather almost any of the thin materials may be used.

My Shrine

There's a shrine in my heart, and I've placed therein
An image whose luster there's naught can dim;
And Christ himself would not count it sin—
The image therein is mother!

I kneel at my shrine both at even and morn,
With my brain gone wild and my heart-strings torn,
With anguish of living that must be borne—
And long for my long-lost mother!

And the gentle voice that I seem to hear
Down through the silence of many a year
It softens the anguish and dries the tear—
Oh, the loving voice of mother!

It soothes me as nothing on earth can do,
For I know her love and her life were true;
Through every failing she loved me, too—
Oh, the tender love of mother!

It takes the sting from the poisoned dart,
It cleanses the wound and heals the smart;
Touch not the shrine that is in my heart—
The image therein is mother!

ERMINA PERKINS KEARNEY.

LETTER DEPARTMENT

Kirtland Reunion

The recent reunion held at Kirtland was the best and the largest ever held in this mission. Those who were in attendance will not soon forget the grand and glorious time we experienced during our sojourn together in and around the old historic Temple. There were over seventy tents on the ground in the beautiful park surrounding the Lord's house, and I presume that every house in town had roomers. We had a good crowd at the opening session and it grew in size as the reunion progressed. It was estimated that there were between eight and nine hundred people present on the last Sabbath.

The preaching was excellent, and the prayer and social services were very spiritual from first to last, especially the social meeting that we held on the last Sunday. There were

nearly one hundred testimonies, a number of prayers, also prophecies delivered, and some had visions, all within about two hours time. The young people, and the little children were wonderfully blessed in their meetings. One third of the crowd were young people, and they surely did enjoy themselves. We were proud of them and the way in which they comported themselves. Truly, the Lord is raising up a great army of workers in his kingdom throughout the church. God bless the young people and protect them by his mighty power from the many evils and temptations that they are exposed to on this sin-cursed earth.

The auxiliaries were all ably represented through the following persons: Sunday school institute in charge of Sister Skeen. Religio, Brother G. S. Trowbridge, and others. The general church choir by Brother A. H. Mills. The Woman's Auxiliary by Sisters Helen Silsbee Smith, and Mary George.

Our reunion was a wonderful success financially. They fed over sixty people free and paid the fare of about twenty-five missionaries, and bought five new tents, also about fifty new cots and paid for them; paid two cooks, dish washers, and two waiters. We had Saints present from Michigan, Nebraska, Iowa, Missouri, Canada, New York, Pennsylvania, and from all over Ohio, and West Virginia.

They decided to hold the next reunion at Kirtland, and many people wanted to arrange for rooms and tents for next year. The Kirtland reunion has come to be one of the largest and most successful reunions in the whole church, and will continue to grow in size and prestige. God's people love to meet and worship in the only temple on the earth. It is a grand sight to see the pulpits filled and the large room crowded with the Lord's ministry and Saints. I heard very many people say as they were leaving the camp ground that they would be present next year when the first bell sounded, and stay to the end of the reunion. We sincerely hope that some of the Presidency will be present next year. There were over one hundred of the priesthood with us, three apostles, about eight seventies, three evangelical ministers, and a goodly number of high priests, also very many elders, priests, teachers and deacons. The Cleveland and Willoughby newspapers gave us favorable notices. The Wickcliffe brass band furnished beautiful music for us one whole evening gratuitously. Good will and the divine peace of God prevailed from start to finish. To him be all the glory.

Yours in bonds,
GOMER T. GRIFFITHS.

A Newspaper Item

The *Wheeling Register*, of September 7, contains a report of the two-day meeting held at Navoo, West Virginia, contributed by one of the brethren. Brother Samuel A. Martin, in sending it in, suggests that he believes we would get much similar space if we but go after it. We say amen. The average newspaper editor wants news as badly from our people as from anyone else, and if it is put in good shape, tells its story and then quits, it will be used, nine times out of ten. We would like to look over some of the notices that are sent in and refused, especially if we can have them just as they reached their original destination.

But about the notice. We'll just print it as it appeared, for its value to our readers and as a sample of a good contribution to a newspaper:

LATTER DAY SAINTS HELD 2-DAY MEETING

On Saturday and Sunday, September 1 and 2, the members of the Wheeling District of the Reorganized Church of Jesus Christ of Latter Day Saints, held a two-day meeting at Navoo,

West Virginia, near Glen Easton, where a neat little church nestles in the beautiful West Virginia hills.

The church is situated in an ideal place for sacred worship, away from the bustle and noise of the city, in a beautiful, quiet spot where mother nature lends enchanting music and scenery to inspire thoughts of praise.

Many, from various parts of the district, were in attendance and were delightfully entertained by their Navoo friends.

The principal speakers for the occasion were Elder Louis A. Serig, pastor of the church at Wheeling; Elder John Martin, one of the missionaries for the church, and Elder Adolphus Edwards, formerly a missionary in Wales, now a resident of Martins Ferry, Ohio.

Among others who figured prominently in the services were Elder Jasper Dobbs, pastor of the Navoo church; Elder Thomas Mills of Wheeling, Elder L. D. Ullom, the bishop's agent and Elder James Craig, who was an active missionary for years and now resides at Glen Easton, West Virginia.

The services were solely of a spiritual character, no business of any kind being transacted, and, with special music leading its inspiring influence, the meeting proved a grand success.

Monument to the Martyrs

Seventy-three years have elapsed since the richest blood of a country and the noblest manhood of the age was sacrificed upon the altar of our religion, and no mark of respect, reverence or monument marks the resting place of these martyred founders of our religion! The foundation was laid upon which eighty-three thousand members have since builded. Ten cents each would build a monument worth \$8,300; fifteen cents \$12,000; twenty-five cents, one worth over \$20,000, and yet no means available. One dollar each from twenty thousand out of the eighty-three would rear a most respectable notice of where our founders were laid away.

I am a very poor man and now eighty-five and a half years old, and I will give ten dollars for such a laudable purpose, and twenty-five dollars if necessary. I look upon it as a most neglectful duty we owe to them—a debt of gratitude so great it ought not to be longer neglected. And one I feel sure will not be if the matter is put before the branches. I do not believe there is a just, true and righteous Saint that will hesitate for a moment to assist liberally in such a worthy cause.

Don't you believe it? Is this not a matter worthy of our most serious thought and consideration? Could there ever be a debt of gratitude greater and more readily be paid, especially after this long lapse of years? Then should come the redemption of Zion. I would like to live to see and know that these two most important duties were consummated, yet can hardly expect to be so fortunate unless the suggestion above referred to is presented. I might then have hopes.

J. L. WINTER.

KANSAS CITY, KANSAS, 1927 West Twenty-eighth Street.

Those War Editorials

Dear Brother Burgess: Your editorial of August 29, entitled, "Those war editorials" is timely. Am in almost complete agreement. It clears up some statements in former editorials which possibly were misunderstood.

That the church is opposed to war in general goes without saying. As representatives of Christ we know the causes

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which lead up to war and that redress can only come by an elimination of these causes.

We cannot counsel or even countenance a violation of the law. This would be anarchy. The correction of even a vicious or unconstitutional law is not its violation but its strict enforcement.

This church is committed to the divine ultimatum to uphold the Declaration of Independence and the Constitution. The time is near when the wisdom of this revelation will be in evidence.

There is a growing disrespect of the Constitution; an increasing desire to abandon the foundation principles of our government. This tendency is in evidence among those who absorb and misappropriate the Nation's strength on the one hand and the discontented victims and misfits in the social fabric on the other. One would abolish free government and extend its power of graft and plunder, the other would foment revolution and the overthrow of the present order by force and violence. Both are wrong.

It behooves the church to stand squarely on the fundamental principles enunciated in the Declaration of Independence and the Constitution of the country.

Only recently a leading United States senator on the floor of Congress advocated the abrogation of the Constitution during the war—an alarming suggestion! He was not alone.

We must uphold the constitutional law of the land. We may seek for the reconsideration of any law which invades our constitutional privileges.

Just about the time the draft law went into effect I presented the following to our local congregation:

"If any member of this church is drafted into service I shall bless him as he responds to his country's call. During the long, weary months of his military apprenticeship he will be uppermost in my thoughts. My confidence and sympathy will go with him as he marches to the front. When he lies in the trenches or watches on the lonely sentinel post, or fights in the charge, I shall follow him with my prayers. If he is brought back dead from ship or battlefield I shall bury him with all the honors, *not of war*, but of religion. He will have obeyed the mandate of the State."

These are terrible times. It behooves every member of the church to look well to his moorings; to live humbly and prayerfully. Let us hold the thought of love, not of hate; sympathy, not revenge. Let us be true to the light as God may give it to us. Let us heed God's admonition and "lift up an ensign of peace to the nations."

Sincerely,

THOMAS W. WILLIAMS.

From Here and There

Do not write "A. E. F." on your packages and letters for soldiers on foreign soil, but spell it out—American Expeditionary Forces, for the same letters might stand for Australian expeditionary forces.

Brethren Peter Muceus and G. R. Wells have been the speakers at Blythedale, Missouri, in street meetings of late, with fair hearings. They go from Lamoni by auto and the effort is under the auspices of the Oland Saints.

"I am at present presenting the angel message about eighteen miles south of Wray, Colorado, to attentive and interested audiences. Over twenty have been inducted into the kingdom so far this conference year.—J. Charles May."

Private Andrew F. Flanders, Company B, Third Battalion, One Hundred and Sixtieth Brigade, Camp Custer, Battle Creek, Michigan, is the name and address of one of the

brethren who desires to get in touch with the Saints at that place.

Joseph H. Yager is at his home in Michigan, called there to take the physical examination for service in the army. He expects to be called to Midland, Michigan, any day. He says many of the best young men have already gone and more to follow. His address is 746 Queens Avenue, London, Ontario.

Emery Nunley, Second L. T. A., Battery E, Camp Bowie, Fort Worth, Texas, asks for church literature, which the library commission is sending. Consideration is being given plans to supply all such calls in some way if possible. When possible district or local boards noting these requests from time to time should try to get in touch with the situation and handle it.

Brother C. F. Ellis, writes from the island of Takume, of the Tuamotuan group, August 10, sending instructions for another illustrated number of the *Te Orometua* to be published at this office. He says the native Saints are diving for "mother shell" at that island, with little success. On the 5th three souls were buried beneath the Pacific waves, making over thirty baptisms in the mission during the year. He reports that many more are standing at the threshold.

MANCHESTER, ENGLAND, August 30, 1917.

Editors Herald: I herewith forward to you the minutes of the late British Isles annual conference, which came to hand from the secretary this morning. I am happy to be able to report that the Saints enjoyed quite a good time together at the conference.

Much credit is due to the Saints of Birmingham for the capable manner in which they provided for the needs and comfort of the visiting Saints, and they fully maintain their reputation in this respect.

The disposition of the Saints was most excellent considering the conditions under which we are laboring. I believe that the spiritual intercourse thus enjoyed, will encourage all to make an endeavor to maintain the standard of divine efficiency—revealed by gospel principle, to Saints of latter days.

I am trusting that the influence and power thus demonstrated in this collective gathering of Saints from all parts of our mission may be carried by them to their respective local stations—where there is great necessity for the manifestation of that personal and individual sense of the possession of the divine disposition—to love each other—to pray for each other—to be of service to each other—without which our testimonies to the truth of this work are valueless, and hinder the progress of the work to an extent that may not be revealed, until the fullness of knowledge shall come with the dawn of eternity. The hour will then be too late for lamentation. "Now is the accepted time, now is the day of [our] salvation." May the Lord help us to place all selfish ambition upon the altar—and take hold of the selflessness of our Master, in spirit and in fact.

With all good wishes for the welfare of Zion.

Your brother,

W. H. GREENWOOD.

BARTH, FLORIDA, September 8, 1917.

Editors Herald: I have been reading the HERALD for five years and find much spiritual food in it. I love the gospel, it brings much comfort to me to know I have been adopted into God's kingdom, and now I know that I should grow in the gospel. But how much we need help. I know we have to work out our own salvation, but cannot we have help? I know the one who is trying to live right has many dark

clouds, and when the sunshine comes, you think "how nice it is." Just think how good it would be if all could work together and drive the evil spirit out and never open the door to Satan.

We must fight, we must be tried, we must go on to-perfection. Let us try to earn life eternal so when Satan is bound we can then rejoice. I am sure God's Spirit does not dwell in unholy temples. But dear Saints, if you can live the temporal law you ought to live it now, if never before. Now, Saints, I want you all to pray for us, especially for my mother. The things that get next to my heart are the trials and afflictions that she has to go through, when all seem to have turned against her in her awful condition. The Lord still stands by and speaks words of comfort and cheer. Oh, what a friend we have in Jesus, one that will be with us in life and death, and dear Saints, I ask you all to pray for me, that my heart may be pure before God, so the destroying angel will pass me by. I long for the time when I can be with the Saints more, for the world is a cold friend.

Let us all come up higher, is the prayer of
Your sister in the one faith,
I. DELLA BOOKER.

COLD SPRINGS, MONTANA, September 16, 1917.

Editors Herald: I have been visiting my daughter at this place, but expect to leave soon to visit another daughter, Mrs. A. L. Davis, at Lamoni, Iowa. I knew some of the Saints and elders would like to know where I was and where I had decided to go. We are away from church privileges here and I am anxious to get where I can go to church again. I have enjoyed reading the church papers lately. They have been full of many good things to feast upon and in these times of trouble and heartaches we surely need something to keep us growing spiritually.

Your sister in the gospel,
MRS. ROSA A. CLARK.

LAMONI, IOWA, September 10, 1917.

Editors Herald: I have not written to you for a few years, and some of the scattered Saints wonder why. I always love to write letters, but when I lived too far from church to attend I was more lonely and had time to write. Living here, I meet with many Saints every Sunday. There are seventy-five teachers in our Sunday school and an average attendance of about five hundred and seventy, and I think the writers to the church papers are far more numerous than they were thirty years or so ago.

I love my home here, just the same now as I always have ever since I bought it the tenth of April, 1907. My home is not the best one here, but I am satisfied and contented and suited, and always thankful for it. The Lord says in Doctrine and Covenants that "the willing and obedient shall eat the good of the land of Zion in these last days." In coming to Zion, it is well to remember this, and I have striven to do so. Our beloved Patriarch Alexander H. Smith said in a sermon a few years before he was called to his rest, "The inheritance that we buy is not the inheritance that God will give us, but the inheritance that God will give us is better."

I think the Saints in coming to Zion would do well to remember this, and not be too particular to get the best place, but first correspond with the bishopric, and also take God for your partner, to do his will and not your own.

The Saints here are very busy; there is something for everyone to do, and everyone must follow his or her own calling, improve his own talent, and stand in his own place. The stake here is in good spiritual condition, and I am rejoicing over the spirituality and humility and wise manage-

ment of our loved stake president, and our bishop and the priests and teachers. I am thankful that I discern on a large part of the membership, a renewed energy and determination to cooperate with those worthy brethren that I have so briefly mentioned, in their efforts to live closer to God and serve him better, and bring this stake of Zion up to that perfect condition that God intends, that is, "Zion, the pure in heart." Jesus said, Blessed are the pure in heart, for they shall see God.

Ten years ago there was a brother here from the Independence Stake and he said in his testimony in our meeting that we "could redeem Zion by righteousness." One of our missionaries said in our reunion three years ago that "righteousness means right living." True. And it also means "the quality of being righteous. Exactness, rectitude, purity, holiness, comprehending holy principles, and affections of heart and conformity of life to the divine law." It is the state of being right with God, justice, uprightness, holiness, godliness, equity, rightfulness, integrity, honesty, and faithfulness.

May God help us all to improve and serve him better in every way and become worthy to receive all the blessings that God has promised, is the prayer of

Your brother in Christ,
EDWIN T. DAWSON.

MYRTLE POINT, OREGON, September 10, 1917.

Editors Herald: The annual reunion held at this place is again a matter of history. Committee, ministry and membership vied with each other to succeed. Our membership in these parts is limited. As everywhere, all could not attend. A few were camped on the ground, representing and sharing that enjoyable feature. The weather was ideal, the tent in beautiful Dixon Grove. The tent floor was shavings, best I ever saw, clean, noiseless, comfortable. Ladies, Saints and friends furnished flowers liberally. Brother M. H. Cook marshaled the musicians, who served us well. The devotional services graduated from day to day to better conditions and results, and were much enjoyed. Several study hours were directed by Brother Rushton, who surely has a warm place in the hearts of the Saints here.

The preaching was good, very excellent. Brother Rushton's closing effort was truly a masterpiece. Brethren Slye, Baker, and the writer also had a part.

Conference and convention work had its place and passed smoothly. If discouraging conditions warrant the calling off of reunions, this district might well have done so. To their credit they not only rose above the discouragements and made of this reunion a success, but have paved the way for the next, in a very practical way—a good sum is already in hand.

All felt refreshed and able to renew the conflict. Brother M. H. Cook, the new district president, began marshaling the forces. Encouraging features are in evidence and onward to success is the watchword.

In bonds,
R. ETZENHOUSER.

GRACELAND COLLEGE, LAMONI, IOWA,
September 12, 1917.

Editors Herald: It has been several months since I wrote to the HERALD before, so at this time I am taking advantage of this great opportunity in writing again. Leaving Graceland the last of April, I thought I would go back home to rest for a little while, and then work so that I could be back in Graceland in the fall; but to my surprise upon arriving at my home in Scranton, Pennsylvania, I was asked to preach the funeral sermon of our beloved Sister Hartley who had

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passed away at the West Side Hospital of Scranton. Little did I realize then that it was the beginning of my greatest activity since being called to assist the great priesthood of God. For in a month to the day, I was called upon again to pay the last token of respect (as far as this world is concerned) to the daughter of Sister Hartley, who also passed away at the West Side Hospital after an operation.

By the time two months had passed and I was taking an inventory of the labor performed, to my astonishment I had put forth an effort twenty times to present the truth to the world. Several times I occupied on the streets of Scranton, and was wonderfully blessed in so doing.

While I am not at liberty to say or give the results of the efforts put forth, I want to mention this fact, that through the weak the Lord protects his work, as well as through the strong.

In reading the editorial of the HERALD of September 5, 1917, entitled "Prophecy and Learning," I was made to feel glad when it made reference to our beloved President Frederick M. Smith. It seems to me that many of our people are worrying because of the degree of education attained by our President Smith, but I want to go on record as making this statement, that I thank the Lord that we have such a noble man as our leader; a man who has been prepared and qualified by the Lord himself. To my mind the education that our president has attained is absolutely necessary in the responsible position to which he has been called by the Lord.

If I were at liberty to judge, or was endowed with power and authority to command, I would say: Brother F. M. Smith, you seek more education and learning. S. A. Burgess, Floyd M. McDowell, Roy V. Hopkins, Walter W. Smith, G. N. Briggs, J. A. Gunsolley, and others; you seek more learning. Why? Because such noble characters as these men and many others, and also the sisters are in demand. They are wanted by the Lord and his great work. Would to God that we had many more F. M. Smith's.

I wish I had taken advantage of my school when I was a younger boy. When I see the names of F. M. Smith, B. A., M. A., B. S., and F. M. McDowell, B. A., M. A., it makes me feel very glad when I think of the great good these brethren and many others are doing for the church. Oh, how I would long to see the day when the name of John Jenkins would read thus: Professor John Jenkins, B. A., M. A. What! for the sake of the titles? No, no! but for the greater efficient work that I could perform for the dear Lord and his great work.

We have returned to Graceland to put forth an effort to draw a step nearer to that B. A. With the help of the Lord we hope to be better qualified at the end of this school year to help further on this great work.

Let us move onward to the end and we shall receive the crown.

In gospel bonds,

JOHN JENKINS.

EROS, LOUISIANA, September 18, 1917.

Editors Herald: We have a branch of the church here of about seventy-five members, the only one that we know of in this State. We are rather in an isolated condition, not having advantages of an organized district. There is only one missionary in the State and he has so many places to look after, by the time he makes the round the year is up. So the work in the branch is left largely to the local priesthood, who are laboring to keep the camp fires blazing.

Our little branch has been organized only two years, and during this time has made considerable growth. The writer has led seven down into the waters of baptism this summer and there are others that we believe will take the step soon. We are striving to get the gospel before the people. We be-

lieve that there are many people here in this country, that when they have had their eyes opened to the beauty of the gospel, will receive it.

The writer preached the first latter-day gospel sermon here in the fall of 1902. There was then one Saint in the audience. I was only a boy then, my efforts were put forth in weakness, but the Lord blessed those efforts. The work was followed up by Brother J. F. Grimes and others of the missionary force. The work kept growing till to-day we have a good-sized branch.

Last winter I moved my family from the Magnolia Branch in western Iowa to this place. The Saints here were anxious for us to come and help them in branch work. They have been very kind toward us and have helped us in a material way, which we appreciate very much. We are working with the president of the branch to bring the branch to a higher standard. The adversary is also at work to hinder our progress. We have many discouraging features to meet, but we do not feel like giving up, in fact we cannot afford to do so.

Our policy in dealing with the erring ones is to do so with kindness, in gentleness, with charity. It is stated in the holy writ that charity prevents a multitude of sins. We find this true in dealing with the straying ones. Let those that are spiritual restore the weak.

Our people here are very faithful in attending the church services. Last Sunday, our Sunday school reported seventy-two present. One Sunday we had ninety. We are hoping we can bring the number up to one hundred, but we cannot hope very soon to have that average attendance. Our little school has given to date ten dollars towards the church debt, and we have the promise of ten dollars more. Our people here are farmers and they do not have very much money until they sell their cotton in the fall. However, the Saints are willing to do their part in a financial way. As they come to understand the law of tithing and consecration, I believe that they will be willing to observe that part of the gospel plan. We feel hopeful in the work, the field is large, the laborers are few. We have a desire to do what little we can for the cause of Christ.

One of our young sisters is at present living at the Portland Hotel, 112 West Pecan Street, San Antonio, Texas. Sister McElroy is living alone with her baby, while her husband is attending the officers' training camp at Leon Springs. She would be glad to have some of the Saints visit her. She would also be glad to find the place of worship of the Saints. Will the Saints in San Antonio remember Bryant McElroy?

With love to all the Saints,

Your brother in Christ,

J. A. PHILLIPS.

DECKERVILLE, MICHIGAN, September 19, 1917.

Editors Herald: As I have never seen any letters from the Lang Branch, I thought I would try and write a few lines. We have a nice lot of Saints here, but regret to say there are a number who do not come to church, while there are others trying to keep the banner floating. There are a great many discouragements, but God says we are to be a tried people and if we give up now to the little trials we have, how will our faith stand the heavy trials which are to come to his people? For they will surely come, for we read in the Bible of the many things his people will have to withstand. Dear Saints, let us be faithful, no matter how dark the cloud may seem. We have one elder and one priest, also one deacon. Brother Henry Sheffer is our elder and can say that he and his noble wife have done much for the work in this part. We miss their faces when they are not with us on Sunday, but we know God needs him in other places.

We have no church, but hold our Sunday school and Re-

ligio in Brother Markey's hall. They are trying to help all they can to spread the gospel and God has blessed them for it. We are also trying hard to help with the Christmas offering, though our number is small, but we are doing nicely. We have more than doubled it, from what it was last, and hope we can do much more yet before Christmas, to help pay the church debt. We as a little branch want to do what we can, so when the time comes to gather, we may be numbered with the faithful. My prayer is for the church, and God's people.

Yours in gospel bonds,

MRS. E. L. DAVIS.

MISCELLANEOUS DEPARTMENT

Announcement of Religio Lecture Board

The following is a list of lecturers, lecture subjects, etc., as arranged for by the lecture board. It will be absolutely necessary for the board to be advised definitely as to the approximate time the various districts or locals will want the services of any of the lecturers. We will need this information just as quickly as you can arrange to give it to us if we are to make satisfactory arrangements for lectures to be delivered this fall and winter. Do not write in one day and ask that we send you a lecturer for the next day, no, neither for one week from then, for it will be impossible for us to render good service to all and handle matters in this way. We must have time to arrange the routes, and the lecturers must have time to make necessary preparation to be on hand at the appointed date. All of our lecturers are busy people and we cannot—neither do we—expect them to pick up and make any trips on a moment's notice.

The lectures are not to be sermons or just talks; they are to be real, live lectures by competent speakers. If you want sermons on religious topics, do not send for any of these lecturers; we have ministers for this purpose.

We hope to make this movement a complete success by having the entire cooperation of all the lecturers and those who desire this service. We want all who can to take advantage of this service—it has been arranged for you and your cooperation is necessary if we are to be of any service to you. Let us hear from you promptly.

SPECIAL INFORMATION

We list herewith the names of the speakers, the subjects they will use, the territory they will cover, and the time they are available.

Miss Charlotte Dryden, former teacher at Ames College. 1. "Public speaking and grammatical construction." 2. "Home economics, cooking, sewing and nursing." 3. "Personal hygiene, sanitation, and social purity." Mississippi Valley; not specially limited as to time.

F. G. Pitt. 1. "Palestine; past, present, and future." 2. "Signs of the times." Has illustrated slides but no lantern at present. Mississippi Valley; not specially limited as to time.

A. M. Carmichael, Superintendent High Schools, Lamoni, Iowa. 1. "Civil subjects." 2. "Economic subjects." Adjacent to Lamoni; week ends.

F. M. McDowell, teacher, Graceland College. 1. "History." 2. "Education." 3. "Psychology." Adjacent to Lamoni; week ends.

E. D. Moore, Assistant Editor HERALD. 1. "Fuller use of printing." 2. "Larger Phases of Auxiliary Activity." Mississippi Valley; not specially limited as to time.

L. F. P. Curry, General Superintendent Normal Department. 1. "Four sights of boy life." 2. "Some social problems." Pennsylvania, Ohio, Upper West Virginia; week ends.

S. A. Burgess, Associate Editor HERALD. Various—select subjects desired. Mississippi Valley; not specially limited as to time.

John W. Rushton, Apostle. 1. "Art, literature and painting." 2. "Ethics." 3. "Philosophy." Pacific Coast; not specially limited as to time.

J. F. Garver, President Lamoni Stake. 1. "Social purity." Adjacent to Lamoni; not specially limited as to time.

Walter W. Smith, President Independence Stake. 1. "Psychology." 2. "Economics." 3. "Biology." 4. "History of education." Adjacent to Independence; not specially limited as to time.

Mrs. Walter W. Smith. 1. "Kindergarten work." 2. "Story-telling." Adjacent to Independence; not specially limited as to time.

George N. Briggs, President Graceland College. Industrial education." Adjacent to Lamoni; week ends.

Orman Salisbury. "Organization, its necessity, how and why." Mississippi Valley; not specially limited as to time.

Mrs. F. G. Pitt. "Scenes and incidents in foreign lands." Mississippi Valley; not specially limited as to time.

Ralph W. Farrell. "Hamlet"—"McBeth," or "Shakespeare." Atlantic States; not specially limited as to time.

Doctor Leonard G. Harrington, in charge Independence Sanitarium. 1. "Medical problems in the home." 2. "Social purity." 3. "Sex hygiene." Independence, Kansas City and Holden Stakes, not specially limited as to time.

Albert Carmichael, Bishop Lamoni Stake. 1. "Problems in economics." 2. "Relation of education to the church." 3. "Modern demands on our youth." Iowa, Missouri, Illinois, Nebraska, Minnesota; not specially limited as to time.

A. E. Warr, missionary. "Educational topics." Mobile, Alabama, Florida Districts; not specially limited as to time.

Doctor W. A. Sinclair. 1. "General Medical." 2. "Educational." 3. "Food values." Atlantic States; not specially limited.

Heman C. Smith, Church Historian. Illustrated historical subjects—has own slides and projector; not specially limited as to time.

Sarah M. Rogers Superintendent Nurses, Independence Sanitarium. 1. "Better nursing." 2. "Personal hygiene." Mississippi Valley; not specially limited as to time.

Miss Mabel Knipschild, Teacher Graceland College. Illustrated lectures: 1. "Germany." 2. "Canadian Rockies." 3. "Domestic Science." Adjacent to Lamoni; week ends.

A. W. Smith, Second Assistant Superintendent General Sunday School Association. Illustrated Lectures on "Mexico, its people, mode of living," "Cliff Dwellers—Mesa Verde National Park." Not limited as to territory; any time.

Mrs. S. A. Burgess, Teacher at Graceland College. "Woman's work." Week ends.

This completes the list of lectures and lecturers on which we have any reasonably definite date. Others will, we hope, come to the front and offer their services in the very near future. This is a free-will work, only the expenses being paid.

It may be well to offer more definite explanation as to "territory" and "time" of the various lecturers, hence we offer the following: Some of our workers are limited as to territory simply because their field of labor demands their first attention, to such we have assigned "adjacent territory." Where we have stated "not specially limited" as to time, we mean that these people are busy, but by special arrangement will be able to deliver lectures most any time—there being a possibility of their services being required elsewhere just at the time you may ask for them, hence we are compelled to arrange approximate dates until we can communicate with these people. By "week ends" we mean that these people are not at liberty except to fill engagements adjacent to their homes and only on Friday evenings, Saturdays, and Sundays.

We are offering, through these lecturers, opportunities for advancement along educational lines that should be accepted without delay. We sincerely trust that you will see the situation as we see it, that you will readily appreciate that these lecturers are giving you, without cost, except their actual expense, what they have studied and labored hard to obtain.

Again, we solicit your entire support and cooperation in this movement, and trust that all districts and locals will take an active interest in these lecture courses.

Address all communications for Lecture Service to Arthur W. Smith, Federal Reserve Bank Building, Saint Louis, Missouri.

LECTURE BOARD

George N. Briggs, President.

Mrs. M. A. Etzenhouser, Secretary.

Arthur W. Smith, Business Manager.

Convention Minutes

CENTRAL NEBRASKA.—Clearwater, August 24. Morning session was business, and in the afternoon Blanche I. Andrews gave an interesting talk on qualifications of teachers and importance of normal work, demonstrating the teaching of a normal lesson. Next convention at Inman, one day previous to conference. Phebe Outhouse, secretary.

SOUTHERN INDIANA.—At Derby, September 8 and 9, J. E. Warne, L. C. Moore and C. A. Nolan, presiding. Bishop's

agent reported receipts: \$587.14, disbursements \$465.98. Branches reporting: Wirt, Derby, Louisville and Indianapolis. Priesthood: 17. C. A. Nolan ordained elder. Adjourned to meet at Louisville, March 9 and 10, 1918. Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis, Indiana.

TORONTO.—With Toronto Branch, at Lowbanks, August 11 and 12. District presidency, D. Pycock and William Place presiding, assisted by R. C. Russell, J. F. Curtis, R. C. Evans. Mrs. Floralice Miller, A. F. McLean and Arthur Wilson acting as clerks. Statistical reports from all twelve branches in district as follows; Cameron, 92 members, loss 1; Davisville 68, loss 3; Gooderham 59, gain 1; Hamilton 125, gain 15; Humber Bay, 99, gain 9; Lowbanks, 58, gain 2; Monmouth 45; New Liskeard 134, gain 12; Niagara Falls 118, gain 2; Capital Branch of Ottawa, new branch, 26; Toronto 1,158, gain 126; Welland 39, gain 9. With 77 members on scattered list and 2 disorganized branch fragments, the total membership is 2,098. Election of officers: David Pycock, president; William Place, vice president; Mrs. Floralice Miller, secretary; R. C. Evans sustained as bishop and financial agent; Mrs. J. L. Mortimer, member library board; Mrs. W. S. Faulds, chorister. Auditors found all financial reports correct. Time and place of next conference left with district presidency. Delegates to 1918 General Conference: William Place, Brother and Sister R. C. Evans, David Pycock, John Gribble, James Pycock, Joseph Osborne, Ed Whitworth, Sister Ed. Whitworth, Brother and Sister J. W. Davis, Thelma Gray, Sister B. Needham, R. C. Russell, J. F. Curtis, H. Dickhout, John Shields, J. Mills, A. Whittaker, Hazel Lottridge. Floralice Miller, secretary.

Conference Notices

Little Sioux, at Moorhead, Iowa, October 13 and 14, 1917. Prayer service at 9 a. m., business at 10.30. Amos Berve, president.

Nauvoo, with Rock Creek Branch, near Adrian, Illinois, October 20 and 21. Send branch reports to W. H. Gunn, 3014 Seneca Street, Fort Madison, Iowa.

Eastern Maine, with Jonesport Branch, October 27 and 28. A good representation is anticipated. F. J. Ebeling, Jonesport, Maine.

Southern Missouri, at Thayer, September 27 and 28. Send reports to the undersigned a few days before conference meets. Benjamin Pearson, secretary, Tigris, Missouri.

Florida, with Alafloa Branch, October 27, 10 a. m. We hope to have reports from each branch in the district, as well as a full report from the ministry. E. N. McCall, secretary, Brewton, Alabama, R. F. D. "A."

Eastern Iowa, at Fulton, October 27, 10 a. m. Secretaries of branches requested to send reports by the 20th. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa; William Sparling, president.

Lamoni Ståke, at Hiteman, Iowa, October 20 and 21. Prayer service at 9 a. m., business session at 10. This conference should be well attended. C. I. Carpenter, secretary, Lamoni, Iowa.

Central Michigan, Beaverton, October 12, 13, and 14. Religio convention Friday afternoon. Joint Sunday school and Religio program Friday evening. E. A. Smith, secretary Religio.

Convention Notices

Nauvoo Sunday school and Religio, with Rock Creek Branch, near Adrain, Illinois, October 19. W. H. Gunn.

Utah Sunday school, at Salt Lake City, October 5, 10 a. m. At 336 South Fourth East. Eliza Jones, superintendent, Malad, Idaho.

Two-Day Meetings

At Marlette, Michigan, October 13 and 14, also the dedication of the church at Marlette. The dedication sermon will be at 2 p. m. on Sunday. Meals served in basement of the church at 25 cents each. Everybody welcome. Mrs. C. A. Westover, R. F. D. 3, Marlette, Michigan.

Quorum Notices

Northern Michigan Quorum of Elders, will meet at Beaverton, October 13, 1917, also at Boyne City, October 20. Let

all members of the quorum be present if possible at the meetings. C. N. Burtch, secretary.

Eastern Michigan Musicians

At the district conference at Detroit, convening October 6 and 7, we expect to organize a district orchestral association. Those attending please bring your instruments, as you will be expected to play for the conference. Matthew W. Liston, for the musicians. Address: 306 Eighth Avenue West, Flint, Michigan.

Don't Forget the Children's Needs

Who can resist the "Tell me a story" age of young children? The little folks of five and six are interested in everything, comprehend but little, are unable to read much for themselves but like to be read to. The J. B. Lippincott Co., Philadelphia, have recently put out two books especially for this age: The Adventures of the Greyfur Family, and the Greyfur's Neighbors, 50 cents each, net. The stories are told by Vera Nyce, and each book has 24 color illustrations by Helene Nyce, both tasks very well done. These may be ordered of this office if desired. Though these are days of retrenchment, do not let the little folks bear all the burden; their education must be attended to.

Secretary of Navy Calls on Boys for Radio Work

The Secretary of the Navy, in an article in the October number of the *American Boy*, tells boys that the Navy is still in great need of radio operators for sea duty. He expresses the hope that many boys between the ages of 17 and 21 will volunteer for this important service. Boys under 18 must have the written consent of their parents.

"The principal requirement for enrollment," writes Mr. Daniels, "is that the applicant must be able to receive messages at the rate of ten words per minute in the Continental code. The more advanced training will be given after entering the Radio School at Harvard University."

Our Departed Ones

HAYER.—Sister Sarah Elefson Hayer was born at Telemarken, Norway, January 12, 1831, and came to America in 1842. Married Hans Hayer March 17, 1849, by whom 9 children were born, one son and 8 daughters. The son and four daughters survive. Baptized at Mission, Illinois, in 1861. Removed to Lamoni in 1894, where her husband died in 1905. Died September 19, 1917, funeral from Saints' church. Sermon by Heman C. Smith, assisted by John Smith and Henry A. Stebbins.

SHADDUCK.—Juanita Isabell, daughter of Forest and Sister Cora Shadduck, born August 20, 1913; died at Cameron, Missouri, August 20, 1917, interment at Cameron, Missouri. Services in charge and sermon by William Lewis at the Saints' chapel, Cameron. Little Juanita was a very bright and intelligent child, above the average for her age; she was loved and much thought of by the aged and youth, her pleasant and winning ways are missed in the neighborhood, and especially by the Sunday school class and those of her home.

DANIELSON.—Martin Jacob Danielson was born April 13, 1857, in Earl Township, LaSalle County, Illinois. Baptized at Mission, in the same county, October 13, 1878, by T. A. Hougas. Ordained a priest November 20, 1892. Married Julia M. Hayer, February 17, 1880, to which union 5 children were born, 2 having passed to the beyond. Died at Lamoni, Iowa, September 15, 1917, from tuberculosis. He leaves a widow, one son and two daughters. He was a sincere man of sterling integrity. Funeral services at the Saints' church, with H. A. Stebbins in charge and sermon by John Smith.

HOLDSWORTH.—Evangeline Remington was born in Saint Louis, Missouri, September 12, 1865. Married Thomas Newman Holdsworth on March 6, 1890. To this union there were born 4 children, 2 of whom have preceded her, and two are still living, Pearl and Stafford. Baptized September 25, 1882, by William Anderson. A few years ago Sister Holdsworth came to take charge of some of the work at the Saints' Home, cooking, and part of the work as housekeeper. She died at her post of duty. Service in charge of J. S. Roth, at the home, who delivered the sermon. Interment in Rose Hill Cemetery.

BONNEY.—Catherine M. Hammond was born June 24, 1844, in Middleburg, Tioga County, New York. Removed with parents to Wisconsin in 1850. Married John T. Hardacker in

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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1860, to which union were born 5 children, 4 of whom died in infancy. Mrs. Gertrude Christy, of Stewartsville, Missouri, is the only surviving child. Her husband died October 10, 1897, at Stewartsville. She married William S. Bonney, June 21, 1903. Baptized March 16, 1876, and has been a faithful member. Died July 9, 1917. Services at Stewartsville church, in charge of T. T. Hinderks, sermon by William Lewis.

SCHUEBLE.—Margaret E. Mills was born in Yarmouth, Elgin County, Ontario, September 13, 1858. She moved to Flint, Michigan, with her parents when 8 years old and has resided in that city practically all her life. Married Charles Joseph Scheuble, March 31, 1881. Seven children were born to this union. Charles Kenneth is married and living in California; Robert, Josephine and Mabel reside in Flint, Michigan. Her husband preceded her to the great beyond March 19, 1895. Walter, aged 17, died February 11, 1904; Grace, aged 17, died October 1, 1908; Eva, infant 1 day, died, 1889. Sister Scheuble was a member of the Baptist Church until December 28, 1902, when she united with the

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Reorganized Church, being baptized by J. J. Bailey. Lived a faithful devoted life and will be missed by all who knew her. Died June 27, 1917, at her home. Her children may view her past with pride, for she has left them a heritage of noble deeds; a life worthy of emulation. Interment in Avondale Cemetery. Sermon by Elder McBride and assisted by Matthew Liston.

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THE SAINTS' HERALD

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 3: 31-32.

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

Volume 64

Lamoni, Iowa, October 10, 1917

Number 41

EDITORIAL

THE GATHERING

In practically every stage of the history of this church the gathering has been a problem for serious discussion. There is the need of the people to assemble in such a way, as to be able better to worship God and better to carry out his law for the benefit of themselves and humanity.

The Doctrine and Covenants emphasizes the fact that Zion is the pure in heart. It is something more than a city. It is something more than a locality. Unless one is worthy, there is little to be gained in gathering even to the city of God. This thought has been emphasized time and time again, it is emphasized even in regard to the celestial kingdom, the best that is possible in eternity. Fitness and preparation are prerequisites as well as purity of body and mind. To go unworthily is to receive a cursing rather than a blessing.

In 1834 we read in the revelations:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil; and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God, Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion.—Doctrine and Covenants 102: 21.

In 1869 our late President Joseph Smith discussed

this question in volume 15, page 220 of the SAINTS' HERALD. Our energies should not be postponed until we shall have entered the confines of that city. The whole editorial is worthy of consideration. We quote however, only limited portions in connection with the present theme.

The man who depends upon the continued reiteration of human intentions and evidences, cannot be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precept they would gather.

It requires a more than ordinary amount of faith to look the accumulated difficulties surrounding the word steadily in the face. Nor does it require less to bear up under the despondency which lies lurking in every work where once flourished this truth.—SAINTS' HERALD, vol. 18, p. 220.

This is of special interest, that the man who requires continued reiteration of human intentions is not yet ready for Zion. There must be a greater and deeper confidence, and that confidence must be founded in a knowledge of the law of God. Our faith must be in our heavenly Father and in his word. In the close of the editorial we note:

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vedette" upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home.

It requires also confidence in our brethren. Of special importance is the spiritual and mental

preparation. Without these, Zion is not possible. But Zion has locality. What is its locality has already been pointed out in the article on the "Location of Zion" in a recent HERALD, (September 19). Zion is to be a city of holiness, the new Jerusalem.

Every man who will not take up his sword against his neighbor must flee to Zion for safety. It is the place of refuge for the oppressed of the earth, and our God shall become great and terrible to the offender.

There are many other passages concerning how the oppressed of the earth will flee unto her. It is to be the refuge of the Gentiles. The people of God shall yet be gathered into a certain place appointed, for the sake of peace, righteousness, and protected by the power of God.

The promises are indeed wonderful, but are conditional upon our preparation. Much speculation has been made concerning the redemption of Zion, but it would seem evident from the revelations that the method the Lord has appointed is by purchase. The Lord will do his part, but we must do ours, which is to deal justly with all mankind. Surely we may have faith when we note the wonderful promise given to us, as set forth in section 100:

For after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.—Doctrine and Covenants 100: 3.

Surely then Zion shall put on her beautiful garments, in justice, in righteousness and in truth.

The conditions now confronting the world, the great crisis of the world war brings vividly to mind the necessity for the redemption of Zion. The stake presidents and stake bishops under the leadership of the First Presidency and Presiding Bishopric are carefully considering the questions incidental thereto.

It would seem that the time is very near at hand when the oppressed of the earth will seek refuge in Zion. It becomes us then to make ready. It becomes Zion to put on her beautiful garments. And what are her beautiful garments, but the righteousness

of the Saints? (Revelation 19: 8.) These questions are indeed vital throughout the church.

So we see clearly that in faith the people must first be prepared before Zion, or a place of refuge, is possible, either for the people of God or those who will flee there for refuge.

At the time of the first gathering Joseph Smith, jr., wrote:

The city of Zion, spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, "and the ransomed of the Lord shall return and come to it with songs and everlasting joy upon their heads," and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. (See Joel 2: 32; Isaiah 26: 20, 21; Jeremiah 31 and 12; Psalm 50: 5; Ezekiel 34: 11, 12 and 13.) These are testimonies, that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought. . . .

The people of the Lord, those who have complied with the requisitions of the new covenant, have already commended gathering to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, "fear God and give glory to him for the hour of his judgment is come"—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for these are those now living upon the earth whose eyes shall not be closed in death until they see all things, which I have spoken, fulfilled. Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant.—*Times and Seasons*, vol. 5, p. 707.

To sum up, Zion requires a pure and delightful people, the pure in heart. It is to be a city of the people of God. It can only be built up according to the principles of righteousness. Zion has locality, and only one place has been so designated. Its limits are rather clearly defined, and do not run to the extreme ends of the country.

The conditions in the world would indicate that the time of gathering should be near; the world is oppressed as never before. Men's hearts are failing them for fear of the things coming upon the earth. This crisis is very plainly felt, and the officers of the church are carefully considering the conditions and remedies.

Yet in 1834, in 1869, and again in 1880 and in 1893, as has been set forth and is shown by the following, the efforts of those appointed to lead have been severely handicapped by lack of faith, criticism, and opposition more or less direct, by well-meaning members. In 1893 the following was printed:

From the foregoing the reader may learn why the effort has been made to locate the Saints in "the regions round about," and where the church, through its proper authorities,

decided it best to begin such work of location. They may also learn of the persistent opposition met from the first by the authorities to whom the work of locating the Saints and the business center of the church, than those upon whom was placed this duty and responsibility by the word of God and regular appointment by the church through its general conferences. And they may also learn where to lay the blame—if blame there be—for failure in any degree in respect to locating the Saints “in the regions round about” as commanded in the revelations heretofore quoted.—THE SAINTS' HERALD, vol. 40, p. 37.

Had the authorized efforts of the church since 1870 touching these matters of location been heartily supported, in the spirit of godly unity and gospel wisdom, a strong line of flourishing settlements would have been established in southwestern Iowa and Northwestern Missouri, (where lands up to 1884 were cheap and accessible but are now much higher and more difficult of purchase) and the church would have had a fair chance to present to the world the practical fruits of the restored gospel and Church of Christ, and the Saints would have reaped the benefits of greatly increased values of real estate and especially those benefits arising from religious, social, educational, and business associations. This has been accomplished to some degree in Lamoni and vicinity, but not in nearly so great measure as would have obtained had there been less opposition and intermeddling on the part of would-be wise ones among professed Saints, and had greater unity and concentration of effort on the part of all connected with the church prevailed.

The Saints in 1831-2-3, were commanded to purchase land in Jackson County, Missouri, and notably between Independence and the west line of the State taking in the lands where Kansas City now stands. But there were croakers, doubters, intermeddlers, and men who wrought division and hindrance instead of practical unity, assuming, in effect, to be wiser than God and more prudent than the regularly appointed authorities of the Church of Christ. There was miserable failure in the matter, and the Saints afterwards, up to the present hour, are left to deplore the shortsightedness, the folly, and the unfaithfulness that robbed them of great blessings placed within their reach and to which they were earnestly and urgently invited.

History has, in a measure, repeated itself concerning the efforts of the church to locate “in the regions round about” as commanded of God and as counseled by the elders in the conferences. While doubters and hinderers have worked distrust and division, preventing united and concentrated effort in the matter of locating the Saints and the business center of the church in the regions mentioned, some of them, known to the writer, have demonstrated sadly their want of business capacity or lack of divine favor in respect to locations for either the Saints or themselves; whereas those who faithfully and patiently availed themselves of the opportunities and privileges provided by the authority of the church have been blessed richly in proportion to their diligent compliance with the word of God and the provisions of the church thereunder.

The Lord has said: “My people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer.”—Doctrine and Covenants 102:2. But it is regrettable that the diligent and faithful should suffer either loss or hindrance, directly or indirectly, through the unwise, uncalled-for interference of self-appointed censors and self-conceited critics. Some, and nearly all of those most active in their opposition never paid a dollar toward making the location, and yet they had much to say concern-

ing it, notably in an irregular and secret way, thereby throwing discredit upon the movement and arousing suspicions against those placed in charge. This was as unjust and cruel as it was distracting and harmful. If the church by these experiences has learned the need of saying to such persons, “Hands off!” and, “Mind your own affairs!” it will be well.

Shall it be again hindered to-day by our inefficiency, by our disqualification, by our lack of proper and righteous confidence, one in another; or shall we go forward earnestly to the work and problems resting upon us, seeking divine direction and wisdom?

We have also to remember that all things should be prepared before us, it may be that the time is approaching when haste will be necessary, but we ought to avoid that, if possible, and make all reasonable preparation. Counsel with those on whom rests the burden, and especially with the bishopric before making a move, to the end that Zion may be established and built up in righteousness, that our gathering may not be in haste, but that it may be in peace, and in truth, in harmony. Thus Zion may indeed become beautiful, her stakes strengthened and the people given cause to rejoice. S. A. B.

ELDER GRIFFITHS'S ARTICLE

The following should prove of interest to our readers. It is an extract taken from a letter by Elder Gomer T. Griffiths, to the editor, in connection with his article in this issue. He states in introducing it, “While writing them down, the Spirit rested upon me in much power.” It seems an admonition that is needed, by some at least, at the present time. We need to stand firmly for the right and recognize the great honor that is ours in holding the priesthood of God. The time is passing when we may hope simply to hold office, and not magnify our calling. The communication is as follows:

A great and mighty work is to be done within the near future among the sons and daughters of men, provided, my servants are true and faithful to the sacred trust that I have reposed in them. Many of them are slothful in my service and do not appreciate the great honor (priesthoods) that I have conferred upon them in these last days. But woe, woe, be unto such if they fail to magnify their calling to my honor and glory, saith the Lord your God.

It is my will that you hold up the hands of my servants Frederick M. Smith and his counselor, Elbert A. Smith, also the Quorum of the Twelve upon whom I have placed heavy burdens as the leading officers in my church.

Some of them are afflicted in body, and some of their families are ill, and some of them have been passing through severe trials, and have been greatly tempted in ways that are known unto me. Therefore, you should have been fasting and praying for them.

My servants should at all times and under all circumstances love and honor one another as my Father honors and loves me, and as I honor and love my Father.

He that speaketh evil of his fellow servant and disparagingly of his efforts is sinning against the Lord.

You should be considerate of each other, and bear and forbear with one another. All of you have besetting sins, therefore, you should help each other to overcome the same. He that loves his brother is loved of me and my Father, but he that hateth his brother is not worthy of me, and shall not dwell with me when I reign as King of kings. Again, I say unto my ministry, love one another and possess your souls in patience so that you can dwell with me in my everlasting kingdom.

PROHIBITION

October 15 a constitutional amendment is to be voted upon by the citizens of Iowa. On November 6 a similar amendment is to be voted upon in Ohio. We have enough readers in both States to justify an appeal through the column of the HERALD. No one needs to have urged the position of our church on temperance and prohibition. In Nauvoo as well as in earlier settlements ordinances were passed clearly prohibiting all intoxicating liquor. The members of the church have stood steadfast as a body in every fight against the saloon.

The Union Club of Greater Cincinnati has submitted a letter with the following reasons for prohibition:

The Law: That the liquor traffic has "no inherent right" to exist.

The Courts: That drink is largely the cause of crime and pauperism.

Physicians: That drink is the chief cause of disease.

Business: That drink produces incompetency and inefficiency.

The Home: That drink destroys happiness and prosperity.

The School: That drink is the greatest enemy of education.

The Church: That drink is the chief foe to religion.

Motherhood: That drink poisons the very fountains of life.

Economy: That drink wastes food and robs labor.

Conservation: That drink is always destructive, never constructive.

Patriotism: That drink has disqualified a large percentage of the young men called to the colors, and as General Leonard Wood says, "is the soldier's worst enemy."

The case is before you. Review the evidence. The responsibility now is yours.

Shall this evil continue?

On the legal aspect we have the Supreme Court of the United States:

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dramshop. The statistics of every State show a greater amount of crime attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. It is a business attended with danger to the community, and there is no inherent right in a citizen of the State or a citizen of the United States to sell intoxicating liquors by retail.—137 United States, page 86—Crowley vs. Christiansen.

On the industrial side, we have the fact that liquor gives employment to fewer persons per hundred thousand dollars invested than any other lines of manufacture, including cotton goods, bread-making, silk goods, shoes and clothing. Also labor receives but two cents on every dollar spent for booze, against sixteen cents for the other purposes named. About ten per cent of liquor receipts is paid back in all forms as taxes or revenue. Ninety per cent is a loss to the Nation.

Also eighty to ninety per cent of crime finds its basis in liquor; and in the present crisis the greatest enemy to success, remains drink. Major General Leonard Wood, highest ranking Major General of the United States Army, in an address in Little Rock, Arkansas, denominated "booze the worst enemy of the army," and advocated war time prohibition. He also said:

I am glad the Twelfth division of the new national army is to be trained in Arkansas, a "bone-dry" State. That will eliminate three fourths of our troubles. Drink is the soldier's worst enemy.

David Lloyd-George, Premier of England, says:

We are fighting Germany, Austria and drink. So far as I can see, the greatest of these deadly foes is drink.

Major General Frederick Dent Grant:

Ninety-five per cent of the desertions and acts of lawlessness in the army is due to liquor. If I could by offering my body as a sacrifice free my country from this fell destroyer, drink, I would thank God for the privilege of doing it.

American Medical Association:

Alcohol is wholly without drug value, either as a tonic or stimulant or in any other therapeutic way.

Even the saloon interests have recognized the abuse that has been made of their licenses.

Tests have been made in Germany and elsewhere which show that even moderate drinking, one drink a day, still lowers efficiency, the promptness of response and the accuracy of response. And if persisted in produces a mild case of drunkenness. The effect is cumulative and is not worn off from day to day. It is found that children born of drinking mothers have much less chance for life and enter life much weaker. This does not refer to drunkenness, but to the mild use of alcohol and beverages.

It is also one of the great causes of insanity. Its use is decreasing rapidly in hospitals as physicians are coming to recognize how little medicinal use it really has.

But our readers do not need conviction along these lines. What they do need, is to be warned that we must vote and not neglect our franchise. There lies the only danger, that the issue may be considered assured. Everyone who can vote, should go to the polls on these respective days

(Continued on page 981.)

ORIGINAL ARTICLES

THE MISSION OF THE TWELVE

Is the regime inaugurated by the Presidency and the Twelve, and in operation since last spring, in harmony with the policy that was in vogue in the days of the martyred Joseph Smith, jr., in relation to the appointments of the Twelve, and not having their names placed by the Presidency before the General Conference for its approval?

Judging from the many comments that the writer has heard in his travels, very many of the ministry and members of the church are of the opinion that the President made a great mistake in not assigning the Twelve a mission, and having the General Conference ratify or confirm the same, as has been the custom or practice in the Reorganized Church since its incipency. Some have arrived at the conclusion that the Twelve displayed an awful weakness in submitting to such an inconsistent policy.

As one of the Twelve I deem it to be my bounden duty to defend the position taken by President F. M. Smith and acquiesced in by the Quorum of Twelve last April, as I feel very confident that the present system under which the Twelve are operating is strictly in harmony with the law of God, and in keeping with the custom or regime that obtained during the lifetime of Joseph Smith, jr.

The method of assigning the Twelve a mission and having the conference confirm the same originated with the Reorganization. It is very evident from a careful study of our church history that not one instance can be found on record where the First Presidency during the nine years that Joseph Smith, jr., presided over the church, after the Quorum of Twelve came into existence, placed the names of the Twelve with other missionaries before the General Conference for its ratification.

It is a positive fact, however, that the first Twelve received their first mission from President Joseph Smith, jr., at Kirtland, Ohio, March 12, 1835. Notwithstanding they held a special conference in the month of May following, he did not wait to have the conference approve or confirm their appointments, and history assures us that the course pursued by President Smith on March 12, 1835, was continued by him, and his colleagues in office until his untimely demise in June, 1844.

Moreover, just about fourteen months prior to the death of the Seer, a General Conference convened at Nauvoo, Illinois, April 8, 1843. A long list of missionaries appeared and some of those mis-

sionaries were sent to different parts of the world. But we do not find one of the apostles' names in said list, which is conclusive evidence that the method adopted by Joseph Smith, jr., March 12, 1835, when he sent the first Twelve to the eastern states without the approval of the General Conference was the only regime in vogue between the year 1835 and the year 1844.

Question: Why should the Twelve be given a mission and their names appear with other missionaries and be approved by the General Conference any more than the First Presidency, the Presiding Patriarch and the Presiding Bishops?

The Lord states emphatically that the Twelve are the second presidency, and as a quorum they are equal with the First Presidency in point of power and authority, hence both quorums preside jointly over the whole church. Nevertheless, the Twelve labor and perform all ministerial duties, both preaching and regulating the affairs of the church in all the world, under the direction of the First Presidency. I herewith append a few quotations in support of the above assertion.

The parallels are in the presidency, the president and his counselors; in the second presidency, the twelve.—Doctrine and Covenants 122: 9.

The twelve traveling counselors are called to be the twelve apostles or special witnesses of the name of Christ, in all the world, thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.—Doctrine and Covenants 104: 11.

Not only are the Twelve to direct the preaching of the gospel under the direction of the First Presidency, but are to direct and instruct the standing ministry in their work also in connection with the Presidency.

The high priests and elders holding the same priesthood are the standing ministers of the church, having the watch-care of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve.—Doctrine and Covenants 120: 3.

Joseph the Seer and the late President Joseph Smith were in perfect accord regarding the authority and prerogatives of the Twelve, and the close relationship that should exist between the two leading quorums, the First Presidency and the Twelve.

Soon after the Quorum of Twelve was organized, Joseph Smith, jr., propounded the following question to the Twelve in their council:

What importance is there attached to the calling of these Twelve Apostles different from other callings of officers in the church? After the question was discussed by counselors

Patten, Young, Smith, and McLellin, President Smith gave the following decision:

They are the Twelve Apostles who are called to the office of Traveling High Council, who are to preside over all the churches of the Saints among the Gentiles where there is a presidency established; and they are to travel and preach among the Gentiles until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the kingdom of heaven unto all nations, to preach the gospel to every creature. This is the power, authority and virtue of their apostleship.

Oliver Cowdery was clerk of said council wherein the above decision was made. (Church History, vol. 1, p. 549.)

The late President, the son of the Martyred Prophet gave his opinion respecting the same question to the joint council which met at Lamoni, Iowa, April, 1890. Said option was adopted by the Council. (Doctrine and Covenants 123: 23.)

As a traveling presiding council, your quorum has the supervision and presidency, under the First Presidency, over the entire field of ministerial labor and control over districts, branches (no stakes in existence at that time) as a whole, and as church organizations, and not as local presidency where no organization has been perfected, in a similar way as the First Presidency presides over the whole church, differing in this that the First Presidency is necessarily local, while your province is not localized, nor do we mean by this, that the word *abroad* is to be construed to mean for lands, but in the fields of itinerant gospel labor everywhere, as contradistinguished from branch, district, or other local organizations.

It was made quite apparent to all who attended the priesthood lectures delivered by President F. M. Smith in the basement of the Brick Church last April that he is in harmony with the opinion and decision of his predecessors as to the authority and rights of the Twelve.

The Twelve reserve their mission immediately they are ordained to the apostleship, and their field of labor or mission is specifically defined by God himself, namely, the whole world, "under the direction of the first presidency." Hence, they do not have to wait to have their names placed before a General Conference for its approval.

The Lord says that the Presidency are their Counselors and readers. "For unto you [the Twelve] and those [the First Presidency] who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time." (Doctrine and Covenants 105: 12.)

During the lifetime of President Joseph Smith, jr., the Twelve were sent here and there wherever the First Presidency deemed it necessary for them to go, but there are a few instances on record where the Twelve and the Presidency consulted together as to where the Twelve should go. The Twelve were sent two together as a general thing, and as many as eight were sent to England at one time.

President Frederick M. Smith is moving in the

right direction; that is, he is trying to adopt the methods that were established by his grandfather under the inspiration of the Holy Spirit. It stands to reason that it will require the exercise of great patience and the display of much wisdom, also close attention to what some people call the new policy or system to work smoothly without some friction. However, we feel very confident that if the ministry will cooperate with the Presidency and the Twelve under the present regime, that great results will be apparent soon.

It is to be hoped that all those upon whom the Lord has conferred the two priesthoods will strive with all diligence to magnify their holy calling in Christ Jesus. We should ever keep in mind the fact that duties and obligations cannot be adequately or efficiently discharged in the service of our heavenly Master, if those upon whom the sacred trust has been imposed remain in ignorance as to the limits and prerogatives attaching to the particular office they are called to fill.

A studious perusal of the scriptures as contained in the three standard books of the church will surely acquaint us with the duties that devolve upon those who are colaborers with our dear Lord.

God is to be praised for the great leader that he has raised up in these last days to carry out his great and wonderful designs. President Frederick M. Smith is the right man in the right place, and through his instrumentality the Lord will in due time "rebuild the waste places," and bring about the redemption of Zion, providing, that all the ministry of Christ hold up his hands, with that of his counselors, and the Twelve upon whom our Father in heaven has placed the responsibility of leadership. There need not be any fears as to the final outcome, as the God of Abraham, Isaac and Jacob is and will be with our beloved President to guide him by his Holy Spirit and through ministrations of angels. The God that has directed the course of the grand old ship of Zion will continue to pilot her in her proper course, and the men who will suffer themselves under the influence of the Evil One to change her course will go down to destruction.

I sincerely trust that all of God's people will strive to honor the Lawgiver by obedience to the demands of his divine law.

I remain your colaborer in the one faith.

GOMER T. GRIFFITHS.

Things can't turn up in this world until somebody turns them up.—Garfield.

Nothing is impossible to the man who can will.—Mirabeau.

FAITH AND ORIGIN OF CHURCHES--Part 7

BY J. F. MINTUN

THE EVANGELICAL LUTHERAN CHURCH

The name and doctrine of the Evangelical Lutheran Church came as result of the personality and work of Martin Luther, and the opposition thereto. He was born of peasant parents in Germany, November 10, 1483. His education was somewhat limited, but he was religiously inclined from his childhood. His claim to be called of God to the ministry, or as a monk in the Catholic Church, of which he was a member, is based upon the following circumstance recorded in the History of Martin Luther by Froude, page 3:

Returning to Erfurt, in the summer of 1505, from a visit to his family at Mansfield, he was overtaken by a storm. The lightning struck the ground before his feet; he fell from his horse. "Holy Anne," he cried to the mother of the virgin, "help me, I will become a monk."

While he regretted the next day because he had made this vow, yet, without consultation with his father, he entered an Augustinian monastery. Here he endured voluntarily the severest hardships that he might subdue his temper and carnal disposition. He persevered to quite an extent in this work, and became a monk and priest.

He viewed the Catholic Church to be in startling contrast to what he concluded the Christian church should be. His Bible readings awakened in him a latent fire of religious fervor and devotion that could not be quieted. He visited Rome expecting to see a better condition of spirituality there than in the church in Germany, but this visit only intensified his conclusions that true Christianity was not being correctly represented by the leading officials of the church, and concluded that Paganism was largely represented by the church in Rome, and he found that the morals of the cardinals were a public jest.

The climax of his opposition to the religious conditions of the Catholic Church was reached when Leo the Tenth decided to make prominent his reign by building the grandest church in all the world, and decided upon the sale of indulgences as one of the means of raising the funds for the accomplishment of this object. A Dominican monk by the name of Tetzel was appointed to collect money and sell indulgences in Germany, and Luther determined to force a decision upon the legality and rightfulness of the sale of indulgences, and to bring this about he, on October 31, 1517, nailed ninety-five theses on the door of the church at Wittenberg, and called in question the pope's theory on the question. The only answer that came from the pope's representatives was that the pope was infallible; but this did not satisfy him. He appealed to the pope, but it was

treated first as a communication coming from a "drunken German," but afterwards it was looked upon more seriously, and the demand was made by the pope that "the child of iniquity," the term he applied to Luther, should be executed. The pope finally issued a papal bull against him, in which he dominated Luther as "the wild boar who had broken into the Lord's vineyard." To this he replied, and burned the bull condemning him, and declared that "a storm had now burst, which would not end until the day of judgment." The pope finally excommunicated Luther with all his adherents, so that whatever authority he or his followers held as conferred by the Catholic Church was now abrogated.

NAME OF THE CHURCH

The title originated from what Luther was pleased to call the work, Evangelical, and the term *Lutheran*, as applied to the followers of Luther, by way of ridicule.

ONLY INFALLIBLE AUTHORITY

The Bible was recognized in the very beginning of his work as a reformer, as the only infallible authority. It was translated by Luther into German from the Latin. He ceased to believe in "an apostolically ordained priesthood," and yet that was the only authority he could claim that he ever held, and when he was excommunicated from the Catholic Church he certainly lost that.

ONE CAUSE OF OPPOSITION

By reason of a demand of the people, who were favorable to the reformation begun by Luther, to choose their own pastors, for an equitable adjustment of the tithes, emancipation from serfdom, and liberty to kill game, what is known as a peasant war existed, which brought the reformation into disrepute by many, they charging the war of Luther as the legitimate outcome of the trouble.

MARRIAGE

When he took the vows of a monk and priest he took the vow of celibacy but he concluded that this vow was not in harmony with the work of God, and hence instructed the ministry that it was their right to marry, and they should marry, and in accordance with this instruction took a wife by whom he had five children. He went even further than to advise the ministry that they should marry, for he consented to Phillip, Landgrave of Hesse, to take a second wife while still living with the first. In this writing of consent, as signed by Martin Luther, Melancthon, and others is the following which I extract:

As to what your highness says, that it is not possible for you to abstain from this impure life, we wish you were in a better state before God. . . .

We cannot at present advise to introduce publicly, and establish as a law in the New Testament that of the Old, which permitted to have more wives than one. . . .

But after all, if your highness, is fully resolved to marry a second wife, we judge it ought to be done secretly, . . . that is, that none but the person you shall wed and a few trusty persons know of the matter, and they, too, obliged to secrecy under the seal of confession. . . . So far as we do approve it, and in those circumstances only by us specified, for the gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriages. . . .

Your highness hath, therefore, in this writing, not only the approbation of us all, in case of necessity, concerning what you desire, but also the reflection we have made thereupon.—Presidency and Priesthood, pp. 358-362. (See also Martin Luther, p. 16.)

SYSTEM OF FAITH

The system of faith believed in by the Lutherans was formulated by Martin Luther and Melancthon, and presented to Charles V, in 1530, and was adopted by the diet of Augsburg, and is called the Augsburg Confession. This is divided into two parts, and twenty-eight articles, many of them similar to the articles adopted by the Episcopalians. The first twenty-one represent the religious ideas of the Reformers, and the last seven treat upon and give the main reason for protesting against the Catholic Church. They oppose communion in one kind; the celibacy of the clergy; private masses; auricular confession; legendary tradition; monastic vows; and the excessive powers of the church. They do not believe that good works are in any wise meritorious with regard to salvation. They believe that Christ died for all, but that those only who believe in him and endure in faith to the end will be saved. They believe in the election or predestination of the faithful. They believe that none are converted but by the prevailing efficacy of grace, and deny the power of free will before conversion. They believe in two sacraments, baptism and the Lord's supper, and that the real presence of the humanity of Jesus Christ is in the bread and wine in the communion. (Many, at the present time, do not believe in this latter idea.) They disbelieve in the adoration or invocation of the dead, or that there is any virtue in their relics. They condemn penances, and all works not imposed by the laws of Christianity. While they observe many of the festivals of the Catholic Church, yet they do not observe Lent. They believe that all worship should be conducted in a language to be understood by the worshipers. (See Milner's History of Religious Denominations of the World, pp. 63, 64.)

CALLING OR CHOOSING OF MINISTERS

Those who express a desire to enter the ministry are to be examined by two ministers appointed for that purpose, and if they find upon inquiry that such one or ones are in their estimation worthy, and have the natural qualifications, such as, a proper stature,

health and strength, a musical voice, a knowledge of languages, and ability to debate all sides of a question they are recommended to be ordained. However, besides this examination they must prove themselves in agreement with the church in doctrines, and must each preach a sermon before those making the examination before they are ordained. They are then to be ordained at a public service presided over by a superintendent, who lays his hands upon him, followed by the laying on of the hands of six associate ministers, whom the superintendent authorizes to act, and with the laying on of hands they each pronounce the ordination prayer or vow.

Each individual church has the right, as in the Congregationalist Church, to govern itself. They hold synods, divisions of synods, and special conferences. They represent features found in the Catholic, Methodist, Presbyterian and Congregationalist churches in their discipline, and church government. A robe is worn by the minister in the services.

The duty of all parts of the Christian church seems to be to return to the use of shorter doctrinal creeds as tests of ecclesiastical, ministerial, and sacramental communion. This noble course the Lutheran Church has already virtually taken, by requiring assent only to the fundamental doctrines of the Augsburg Confession, together with an approval of our principles of government and worship.—Portraiture, pp. 55, 56.

The following are the leading doctrines of the Lutheran Church, as set forth in the Augsburg Confession, and adopted by the whole body of Lutherans in this country:

THE ONE GOD

1. The trinity of persons in the one God. That there is one divine essence, which is called, and is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness; and yet there are three persons who are of the same essence and power, and are coeternal: the Father, the Son, and the Holy Spirit.

DIVINITY OF JESUS CHRIST

That the Word, that is the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that two natures, human and divine, inseparately united into one person, constitute one Christ, who is true God and man.

UNIVERSAL DEPRAVITY OF THE RACE

That since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is, without the fear of God, or confidence towards him, but with sinful propensities.

THE ATONEMENT

That the Son of God truly suffered, was crucified, died, and was buried, that he might reconcile the Father to us, and be a *sacrifice* not only for original sin, but also for all the actual sins of men. That he also sanctifies those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the Devil and the power of sin.

JUSTIFICATION

That men cannot be justified before God by their own

strength, merits, or works; but that they are justified gratuitously, for Christ's sake through faith; or, justification, more amply defined, is that forensic or judicial act of God, by which a believing sinner, in consideration of the merits of Christ is released from the penalty of the divine law, and is declared to be entitled to heaven.

NECESSITY OF A HOLY LIFE

That this faith must bring forth good fruits; and that it is our duty to perform those good works which God commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him.

DIVINE APPOINTMENT OF THE HOLY MINISTRY

That in order that we may obtain this faith the ministerial office has been instituted, whose members are to preach the gospel, and administer the sacraments (viz, baptism and the Lord's supper). For through the instrumentality of the word and sacraments as means of grace, the Holy Spirit is given, who in his own time and place, produces faith in those who hear the gospel message, viz, that God for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ.

FINAL JUDGMENT AND REWARDS

That at the end of the world Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end.—History of Denominations of the United States, pp. 337, 338.

THE CHURCH OF THE REFORMATION

She may be emphatically styled the church of the Reformation. She holds the grand doctrines of Christianity with fewer appended peculiarities than most denominations. With the Calvinistic she holds the graciousness of salvation; with the Congregationalist she believes that Christ tasted death for every man; with the Methodist she approves of regularly recurring protracted meetings; with the Episcopalian she occasionally employs a liturgy and forms of prayer; with the German Reformed she agrees in the instructions and confirmation of catechumens; and with all she unites in ascribing all the glory of our privileges on earth and hopes in heaven, to that Lamb of God that taketh away the sins of the world.—Quarterly Register. History of Denominations in the United States, p. 340.

(To be continued.)

SERVICE

"I am among you as he that doth serve."—Jesus.

It is indeed gratifying to see the progress that has been made in the last decade. Applying to everyday life the law and principles of service. The church as a whole seems to be grasping more fully the true spirit underlying the whole philosophy of Christian truth. This fact is truly gratifying and comforting to those who for years have given their lives, with all their talents, for the advancement of the principles of divine justice, and it is without question very pleasing and acceptable to God. For, the man or the woman who fully understands the gospel message, who has partaken of the Spirit of Christ and who in a measure has been anointed with the oil of gladness, realizes that the truest, and most blessed

life one can live, consists in serving the greatest number of people in the best possible manner. It is therefore obvious that no one has learned to live as he should until he is able to find true pleasure in the service of his kind. We should live for the purpose of making the world a fitter place in which to live, and hence to make life less difficult for each other.

What a joy comes of true service, and what a consolation there is in being conscious that we are the means of enlarging and purifying the lives of those with whom we mingle! Jesus said: "It is my meat to do the will of him that sent me, and to finish his work." Ethically speaking, Jesus is simply saying: My life is sustained from day to day, it is supplied with the vitalizing forces, by reason of the labors and service my Father has enabled me to render to my less fortunate fellows.

Again we hear him saying: "I delight to do thy will, O my God!" That is simply that he delighted to do for others, that which they were unable to do for themselves. It was to this end that he sought to instruct his disciples when he condescended to the service of a slave for their personal comfort, when he washed their feet. He then sought to impress the lesson upon their minds by saying: "If I your Lord and Master have washed your feet, ye ought to wash one another's feet." The ethical philosophy of this statement is simply this: If your Teacher has condescended to the service of a slave for your comfort, you in turn should not shrink from any legitimate service for the comfort and eternal good of mankind.

It was said of Israel that when they went out to gather manna which God sent them daily, that, "he that gathered much had nothing over, and he that gathered little had no lack." The principle involved in this portion of history is simply this: Opulence is the law of the universe, and if each will perform his part, and render a true service, there will be plenty and to spare. Therefore, let us try to deduct a moral from this, that will enable us to make good in life. To the mind of the writer we have this moral: God has given us all things, and if we will rightly use them and serve wisely, there will be a plenty for all, but if I become selfish and refuse to consider the needs of others, I may lavish upon myself that which rightly belongs to another. Let me, therefore, learn how to serve my fellow men, and I will have learned how to best serve God.

Our chief object in life, our untiring effort, then, should be to serve mankind as Christ served them while on earth. We will then learn the real value, as well as the real pleasure, of life. Service is the the word that should underlie all our religious experiences. It should also be remembered that this

word should be rightly understood, for a forced service is of but little or no worth to us. The real, vital and ethical principle of Christ's teaching is that of willing service—I must serve willingly if I am to meet with his divine approval. He left the courts of heaven, that he might come to the earth and here serve the unfortunate and the downtrodden ones. We therefore ought to rise to a higher level than a mere formal service with the hope of receiving a reward for it. We ought to have a sublimer purpose than simply trying to get into the place we call heaven. We should follow the Master and forsake the places of ease and comfort, that, thereby we may teach our fellow men how to live. Let us not therefore say that we serve because we have fears of missing heaven if we do not serve, but let us serve because we delight to do the will of God, and to bless mankind. Because we love to bless and uplift our less fortunate brothers; and because we are willing to make ourselves poor, that, thereby the multitude of mankind may be fed with the bread of life.

When we get the proper understanding of the word *service* we will begin to utilize our time and means for the glory of God in that all shall be used for the blessing of humanity. We will then consecrate every superfluous thing for the bringing about of that condition which will make possible the ushering in of the reign of peace; that the message that was borne by the angels to the shepherds on the Judean plains, that first Christmas Eve, of: "Peace on earth and good will unto men," might become a living reality.

The hastening time is here, let us therefore arise in the strength of our manhood and womanhood, and first of all consecrate ourselves, and then all that we possess, for the accomplishing of the Lord's work, in the redeeming and building up of Zion, the home of the pure in heart; that a people might be prepared for his coming. God will prosper us in our efforts if we labor in love. Let us therefore move forward with a pure heart, a steady hand, and a noble determination.

J. E. VANDERWOOD.

Books are embalmed minds,—Bovee.

It is easy in these days to lose courage and hope. It seems but a duty to make a careful analysis like this before losing heart one's self or spreading discouragement and unfaith among others. To those of little faith I submit my itemized count. We look back to our Civil War as the era of our Nation's new birth. We are living in a greater era to-day: a world is in rebirth.—William C. Gaunett, in *Unity*, (Chicago).

OF GENERAL INTEREST

THE LIBERTY LOAN

[The suggestion has been made from various quarters that those Saints who desired to do so could well purchase Liberty Bonds to aid the Government in the prosecution of the war and to help the church at the same time, turn any surplus into the coffers of the church as tithing, surplus or offering. We present a recent appeal of Secretary of the Treasury, W. G. McAdoo, regarding the new Liberty Loan.—EDITORS.]

THE LIBERTY LOAN

For the purpose of

Equipping with arms, clothing and food our gallant soldiers who have been called to the field;

Maintaining our navy and our valiant tars upon the high seas;

Providing the necessary means to pay the wages of our soldiers and sailors and, if the bill now pending in the Congress passes, the monthly allowances for the support of their dependent families and to supply them with life insurance;

Constructing a great fleet of merchant vessels to maintain the line of communication with our brave troops in France, and to keep our commerce afloat upon the high seas in defiance of the German Kaiser and his submarines;

Creating a great fleet of airplanes, which will give complete supremacy in the air to the United States and the brave nations fighting with us against the German military menace; and for other necessary war purposes.

The Congress of the United States has authorized the Secretary of the Treasury to sell to the American people bonds of the United States bearing four per cent interest, with valuable tax exemptions, and convertible under certain conditions into other issues of United States bonds that may be authorized by the Congress. The official circular of the Treasury Department gives full details.

There is now offered to the American people a new issue of \$3,000,000,000 of bonds to be known as the Second Liberty Loan. They will be issued in such denominations and upon such terms that every patriotic citizen will have an opportunity to assist the Government by lending his money upon the security of a United States Government bond.

It is essential to the success of the war and to the support of our gallant troops that these loans shall not only be subscribed, but oversubscribed. No one is asked to donate or give his money to the Government; but everyone is asked to lend his money to the Government. The loans will be repaid

in full with interest at the rate of four per cent per annum. A Government bond is the safest investment in the world; it is as good as currency and yet better, because the Government bond bears interest and currency does not. No other investment compares with it for safety, ready convertibility into cash, and unquestioned availability as collateral security for loans in any bank in the United States.

People by thousands ask the Treasury constantly how they can help the Government in this war. Through the purchase of Liberty Bonds every one can help. No more patriotic duty can be performed by those who cannot actually fight upon the field of battle than to furnish the Government with the necessary money to enable it to give our brave soldiers and sailors all that they require to make them strong for the fight and capable of winning a swift victory over our enemies.

We fight, first of all, for America's vital rights, the right to the unmolested and unobstructed use of the high seas, so that the surplus products of our farms, our mines and our factories may be carried into the harbors of every friendly nation in the world. Our welfare and prosperity as a people depend upon our rights of peaceful intercourse with all the nations of the earth. To abandon these rights by withdrawing our ships and commerce from the seas upon the order of a military despot in Europe would destroy prosperity and bring disaster and humiliation upon the American people.

We fight to protect our citizens against assassination and murder upon the high seas while in the peaceful exercise of those rights demanded by international law and every instinct and dictate of humanity.

We fight to preserve our democratic institutions and our sovereignty as a nation against the menace of a powerful and ruthless military autocracy headed by the German Kaiser, whose ambition is to dominate the world.

We fight also for the noble idea of universal democracy and liberty, the right of the smallest and weakest nations equally with the most powerful to live and to govern themselves according to the will of their own people.

We fight for peace, for that just and lasting peace which agonized and tortured humanity craves and which not the sword nor the bayonet of a military despot but the supremacy of vindicated right alone can restore to a distracted world.

To secure these ends I appeal to every man and woman who resides upon the soil of free America and enjoys the blessings of her priceless institutions to join the League of Patriots by purchasing a Liberty Bond.

EXTINGUISH THE CIGARETTE

[The following is an editorial from the *Deseret Evening News* of late date. The *News* is the official newspaper of the Utah Mormon Church and while there are many doctrines and practices prevailing in that church which we must continue to oppose, we wish to commend them for the stand they are taking on the above subject and especially when so many newspapers are giving space to extension of the movement under discussion.—EDITORS.]

The *Deseret News* heartily commends the attitude of the Baptist convention now being held in this city in condemning the campaign for furnishing cigarettes to soldiers and in criticizing that portion of the local press which is promoting that campaign. The position of this paper has always been anti-cigarette and antitobacco; and on frequent recent occasions these columns have emphatically protested against the easy but injudicious generosity which contemplated supplying the Nation's defenders with the noxious weed in any form—most of all in the deadly form of the cigarette; and against any agencies, not excluding executive departments or high officials, that were so much as winking at, much less advocating, so manifest an injury to the moral, mental and physical welfare of the men in the Nation's service. As we regard it, it is bad enough for men or boys to have acquired the tobacco habit, without these mischievous efforts to encourage them in it; and it is infinitely worse to exalt the evil habit to such dignity as to cause those who have been hitherto free from it to look upon it as something to be cultivated and adopted. So far as Utah is concerned, we are quite within the truth in saying that one of the chief regrets and sorrows to tear the hearts of parents when their sons have responded to the Nation's call for men, has been the thought of their falling a prey to this miserable, useless and most injurious habit of cigarette smoking. One of the regrettable sights on the streets of this city since the troops have been assembled in considerable numbers at Fort Douglas, is the large proportion of young khaki-clad patriots between whose lips the stinking cigarette is held unashamed, and whose telltale fingers betray their slavery to the disgusting vice. There is much talk about keeping the soldiers clean, and strong, and sound, and efficient; and yet in the same breath the tobacco fund for their "solace" is advocated as a deserving movement to which the public is urged to contribute its spare dimes and dollars!

It is difficult to have patience with such shortsightedness and inconsistency, not to say hypocrisy. A confirmed cigarette smoker can hardly get a responsible position even in civil life; yet here is a program to make every military camp a veritable nicotine volcano and every inmate a nicotine slave.

The cigarette heart, when medically ascertained, and the stained fingers as visible evidence, have caused more young men to be turned down when subjected to the tests now required of applicants for any important place in the competitive business world, than almost any other single defect; and yet it is here proposed by unwise tobacco-fund promoters to provide the picked youth of the Nation so plentifully and freely with this insidious enemy of their souls that resistance to the temptation will almost subject a man to scorn. What will it avail the parents to plead with their boys against yielding to a practice so pernicious, if "public-spirited citizens" and others fill the air with appeals for money with which to fill the knapsacks of the soldiers with the poisonous stuff!

We are glad the Baptist convention has formulated a rebuke, and it is hoped that other organizations will do likewise. This war is not being waged in the interests of the cigarette factories; nor, let us pray, in the interest of the graveyards. Then the sooner the community awakens to the folly of pouring money into the coffers of the tobaccoists, and of hastening their victims to their coffins, the more creditable will be its patriotism and the more conspicuous its common sense.

RATS DESTROY \$200,000,000 A YEAR

At a time when every grain of wheat and every pound of meat is expected to play as important a role in the winning of America's war as a grain of gunpowder, or a pound of steel when converted into cannon or shot, Doctor Edward W. Nelson, the noted biologist, points out, in a communication to the National Geographic Society, that rats are destroying more than \$200,000,000 worth of foodstuffs and other property in the United States every twelve months, and that it requires the constant labor of 150,000 men to supply the food which these loathsome pests eat. A part of Doctor Nelson's communication is issued by the society as the following war geography bulletin from its Washington headquarters:

"Rats have been pests so long that they have been taken for granted by the public, much as is the weather or the forces of nature. While people are often painfully aware of individual losses, they are unaware of the vast total which these individual sums aggregate and the consequent need of community action against the authors of such far-reaching economic drains.

"Denmark, one half the size of South Carolina, estimated her losses in 1907 at about \$3,000,000. The same year the losses in the rural districts of Great Britain and Ireland, not counting those in

towns and on ships, were estimated at \$73,000,000, and a capital of about \$10,000,000 was profitably employed there in the industry of supplying means for their destruction. In 1904 the losses in France were computed at \$40,000,000.

"The United States has nine times the combined area of the three countries mentioned, and investigations indicate that the direct annual losses here undoubtedly equal, if they do not exceed, \$200,000,000, with a great additional sum in indirect losses, including the effect on the public health and commerce from the diseases carried by the rats, and the necessary expenditures in combatting them. The foregoing figures are based on pre-war prices and are vastly greater under present valuations.

"In Europe, about 1907, after careful investigation, the estimated average annual loss caused by each rat was computed to equal \$1.80 in Great Britain, \$1.20 in Denmark, and \$1 in France. In the United States the average is undoubtedly much larger than in any of the countries named, especially at present high prices of food and other merchandise.

"There is no doubt that a very large number of rats subsist wholly on garbage and waste which is of no value, but the damage caused by rats in numerous places amount to many dollars each year; probably \$5 a year would not be an overestimate for the average loss caused by each rat living in a dwelling, hotel, restaurant, or other place having access to food supplies.

"Assuming, roughly speaking, that as estimated the rat population in the United States is 50,000,000 for the cities and 150,000,000 for the rural districts, it will require the destruction of property by each rat of only a little more than one fourth of a cent a day to make the aggregate of the great sum estimated as destroyed by these pests yearly in this country.

"Taking the average yearly returns on a man's labor in agriculture, as shown by the census of 1910, it requires the continuous work of about 150,000 men, with farms, agricultural implements, and other equipment, to supply the foodstuffs destroyed annually by rats in the United States. In addition, rats destroy other property, mainly of agricultural origin, the production of which requires the work of about 50,000 men."

SOLDIER AND SAILOR INSURANCE

The soldiers' and sailors' war insurance bill, the first step in Government insurance, and what is pronounced the most generous effort on the part of any nation to care for the dependents of its fighting men, was passed by the lower House of Congress Thursday night, September 13, by a vote of 319 to nothing.

The bill as passed by the House follows almost exactly the lines laid down in the plan of Army insurance worked out by Secretary McAdoo and his coadjutors and embodied in a draft of a bill approved by President Wilson and presented to Congress for action.

The press of the country seems to think that the unanimous approval given to the bill by the lower House of Congress is thoroughly representative of the feeling of the whole country.

Secretary McAdoo's comment was as follows:

"The unanimous passage by the House of Representatives of the bill for the compensation and insurance of our soldiers and sailors is a distinct triumph for justice and humanity. It is the most conspicuous and advanced step ever taken by any nation for the protection of its soldiers and sailors and their dependents. The prompt passage of this bill by the Senate will satisfy the heart and conscience of uplifted America."

KEEPING COOL HEADS

... We have heard of numerous instances where brethren, even church officers, could not discuss the solution of the most ordinary problems without the development of cranial heat, followed by pedal frigidity. The one usually accompanies the other, especially if there is some real work to do. The symptoms develop in choirs, ladies' aids, Bible-school meetings, church-board meetings, preachers' meetings, and anywhere that the Lord's work demands cool heads, warm and generous hearts and active feet. The fall of ministers in Europe may be frequent, but what of the fall of ministers in the churches of America that can be traced alone to the disease of which this article treats?

James knew well human nature when he warned against the power of the overheated tongue: "So the tongue also is a little member, and boasteth great things. Behold, how much wood [the marginal rendering is 'how great a forest'] is kindled by a small fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be."

CONSIDER THE ENGINE

Before treating on efficiency in the church, we

have taken considerable pains to observe efficiency in its original lair. We have studied the heads and management of large industrial and financial concerns. We have almost universally observed that the men who handle big things are, *first of all*, men who *keep cool*. A one-horse engine usually makes more noise and develops more heat from friction than one of the great 1,000-horse-power engines that move so precisely that there is neither rattle nor heat.

Oh, Brother Preacher, learn to keep cool. We know it is hard to do, especially when Sister Sizzle comes, with her eyes snapping like rockets and her tongue performing the ordinary duties of a whip-cracker, and her head the temperature of a hot stove-lid. But, whatever else you do, keep *your* head cool. Her sudden spasm of heat may kindle in you a fire that will consume the foundations of your ministry. Smile, if you see something about which to smile. If you do not see anything about which to smile, then proceed to see something. Really, Sister Sizzle is quite entertaining, if you can only see it. Anyhow, smile. Just as perspiration cools the body smiles cool the head.

A GOOD FIRE-EXTINGUISHER

A soft, well-controlled voice and an unperturbed countenance are the greatest fire-extinguishers ever invented. You know that word in the Bible about "a soft answer turneth away wrath." We wonder if it was not placed there with a purpose quite as serious as some of the other injunctions which we vociferate so freely. Perhaps it was put there for the special use of preachers when Sister Sizzle comes.

There seems to be only about so much sacred heat in the world. When the heat gets into the head, it seems to leave the heart, where it is so badly needed. So is the converse true: that when heat is kept out of the head, it is much more liable to develop in the heart. Could so desirable a thing as cool heads and warm hearts be developed throughout all our great brotherhood, we believe the remainder of the church-efficiency problem would soon be solved.—Cecil J. Sharp, in *The Christian Standard*.

Preventable fire is more than a private misfortune. It is a public dereliction. At a time like this of emergency and of manifest necessity for the conservation of national resources, it is more than ever a matter of deep and pressing consequence that every means should be taken to prevent this evil.—Woodrow Wilson. A statement made by President Wilson for the National Board of Fire Underwriters.

"Alcohol ought to explode in the enemies trenches, not in people's stomachs."—Doctor Haven Emerson.



District Presidents and Organizers Take Notice

The general president of the Woman's Auxiliary, is planning a trip through Missouri, Iowa, Illinois, and perhaps Michigan. This will be about October 14 to 31, or later. She would like to get in touch with all who need help in the auxiliary work in their districts, or locals, in these States. The object of the trip is to introduce the work where desired, explain its workings, its departments, build up or stimulate what is already begun, organize districts more fully, train workers, and find leaders.

As the general association has no fund available for traveling purposes, it will be necessary for each district or local where a stop is made to contribute to a fund for expenses, as well as to care for the president while she is there.

We hope the men who are district presidents will take notice of this announcement, and if the Woman's Auxiliary work in their localities needs attention, understand that this is the time to obtain the help you need. All who would like to have their districts organized, or their work planned for them, or a better understanding of the general aims and purposes of the woman's organization of the church, in the States mentioned, will please write at once to the general president, stating the time you prefer to have her with you, whether or not you will be willing to bear your share of the expense necessary, and giving all needed information as to how to reach you, etc.

If this trip proves a success, others along the same line will be planned reaching into other fields, so that our work may be better organized, and better understood by the church at large than it is at the present time.

MRS. LULA M. SANDY,
General President.

KANSAS CITY, MISSOURI, 3431 East Sixtieth Street.

Attention, Organizers

The general officers of the Woman's Auxiliary are attempting to bring about better organization in their department of the church work. In each district of the church we expect to have an organizer, who will be our official representative in that district. Some of these have been appointed according to the new constitution, and others will be appointed as rapidly as we can find the right women recommended by the ministers in charge of the districts.

A letter of instruction will be mailed in a few days to all organizers. This letter is intended to help them understand their work, suggest plans, and be of general help to them. Among other things will be emphasized the following instructions:

Each organizer has her own particular territory, which is the district as laid off and recognized by the church authorities. No organizer should leave her district and assume the work in another's territory. Please do not go out of your district and attempt to do the work assigned to another in another territory. There is plenty to do in your own district.

In addition to the organizers, we have general field workers who are at present, the members of the executive committee of the general association. These field workers work under the direction of the president, and may be sent wherever needed. They are sent out to introduce the work, explain it in all of its departments, build up what is started, organize

where needed, and find and train leaders everywhere for our woman's work.

In rare instances a district organizer may be asked to take the place of a general field worker where no field worker is available for a certain and important mission. When a call comes in for help, and no general field worker is near enough to respond, the president may direct some live-wire district organizer to attend to the matter. However, no organizer should take work outside her district upon herself, or even respond to invitation to do so, without being directed by the president of the general auxiliary. Thus we will avoid confusion and overlapping of authority.

Let us all work together in harmony and order, "preferring one another in honor." Let us learn to think, plan, and work more like our church brethren do, respecting each officer in her position, and "giving honor to whom honor is due." Thus we will build up an organization with efficiency and systematic action of which to be proud.

When in doubt as to your duty or privileges, write the president.

With kindest wishes for the success of all good endeavor,
Your fellow worker,

LULA M. SANDY.

KANSAS CITY, MISSOURI, 3431 East Sixtieth Street.

The Orioles in Camp at Holden, Missouri

The Holden reunion may have been held without the Oriole girls and it may have been enjoyed in a way, but we are very sure that it could not have been the success that it was if the Oriole girls had not contributed as they did to the comfort and entertainment of the camp.

The girls were called together after an afternoon session, about sixty responding. Mrs. J. A. Sayles (a sister of Brother J. A. Gunsolley) from Knobnoster, was elected Camp Monitor. Chairmen of various committees were appointed and as a result the following program was carried out:

The devotional committee, with Miss Pearl Redfield as chairman, arranged a morning hike and prayer meeting with a camp breakfast, but when the appointed morning came, there came also gray skies and a downpour of rain. A phone call informed us that the hike would have to be abandoned but that the prayer meeting would be held in a large auxiliary tent, just on the edge of the camp. It was inspiring, we assure you, to see as we neared the tent, about thirty Orioles assembled, most of them in uniform. They were seated on bales of straw or loose straw strewn on the ground and were in the attitude of reverent worship, for the opening prayer was being offered. The testimonies were simple and sincere, and breathed of consecration and humility. The rain continued to pour, but after the service, nothing daunted, the girls gathered sticks, cobs, straw and soon had a very satisfactory fire built just on the inside of the big tent. Never was a breakfast better, if hunger and fun score anything. Later in the week the devotional committee requested all Orioles to attend a morning prayer meeting in a body and in uniform.

What proved to be a very necessary feature to the success of the reunion was the large academy building recently bought by the church, which is being repaired and fitted up for a home for the aged. This building was used by the Woman's Auxiliary for children's meetings, kindergarten, and problem meetings. The Oriole girls had been given the use of a large room about 25 by 35 feet. This room was very comfortably and tastefully fitted up with couches, chairs and piano and decorated with the Oriole colors. More than one weary mother, aged or sick sister (for we had a few who

succumbed to the effect of the heat and the change of water) gratefully asked, "What would we have done without this room and its comforts?"

From time to time the reunion committee of whom D. J. Krahl was chairman, expressed its appreciation of the service rendered by the girls through the work of the service committee with Miss Alta Beebe, chairman. When the reunion committee counted its expenses, money on hand, etc., it very promptly and gratefully gave credit to those who gave of their services so freely in the work of kitchen and dining room. The Oriole girls, assisted by the young men of the camp, waited on the tables besides paying for all their meals. Other services were freely given by the girls.

The chairman of the social committee, Miss Lourrissa Dillon, and her workers, arranged for a banquet given in the dining hall, by the Holden Orioles to the visiting Orioles. The girls were generous with their invitations and many who were not Orioles were present. A dainty and delicious lunch was served followed by a number of earnest and inspiring speeches with a little humor mixed in for variety and enjoyment. Among the invited guests were Mr. and Mrs. D. J. Krahl, Mr. and Mrs. J. A. Tanner, Mr. and Mrs. M. A. Etzenhouser, Mrs. J. A. Gardner and Mr. and Mrs. W. S. MacRae.

There were many other Orioles who participated in reunion work in various parts of the country. We would like to have accounts of your activities. Excel this one, if you can!

MRS. J. A. GARDNER.

Woman's Auxiliary Year Book

We have a few numbers of the Woman's Auxiliary Year Book on hand and would be pleased to place them in the hands of our workers. The supply at the Herald Office is exhausted but the general secretary will supply the demand as long as the number we have on hand lasts. Price 25 cents.

We have a standing Year Book committee which will be prepared to report on a new edition of the book at the April convention.

MRS. LULA SANDY, *President*.

MRS. J. A. GARDNER, *Secretary*.

INDEPENDENCE, MISSOURI, 711 South Fuller Avenue.

What is Your Child Learning?

(The sixth of a series of articles on the care of young children. Sent out by the Children's Bureau, United States Department of Labor, Washington, District of Columbia.)

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words, and from this time until he begins his formal education in school, and indeed through his entire childhood, he is imitating the language, manners, and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves

upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for these early lessons in conduct and manners are probably never quite eradicated. Men who as children were accustomed to hearing uncouth language still lapse in manhood into this fault, however well educated they may have become, and the same is true of physical mannerisms and even of the mental attitude. If a child grows up among people who are scolding, faultfinding, complaining, or quarrelsome, he is almost sure to show a tendency to these qualities, however much he may learn to abhor them in later life.

About Our Boys

I am glad that we are to have an organization for our boys. As I travel about in the interests of the Woman's Auxiliary work of the church, I am constantly being questioned upon this subject. The query comes, "What shall we do with our boys?" and I shall be glad to be able to answer it helpfully.

The boys are ready for organization, and while it is not, primarily, a part of our Woman's Auxiliary work, as mothers we are all deeply concerned in the matter. I shall be pleased to be able to help the work along, when the plans are fully enough matured, that we can go about it intelligently.

Yours for every good movement,

LULA M. SANDY.

Asked at a Reunion Auxiliary Meeting

Question: How can wives help with church finances?

Reply, by Sister R. T. Cooper: Most Latter Day Saint wives are home-makers, and their duties and cares prevent them from being money-earners. The husbands are the producers of funds for the family. The question then: "How can such wives help with the church finances?" is a pertinent one, and may be answered, partially, thus: "Principally, by assisting their husbands in the saving and wise application of family resources, and by influencing them to observe the financial law of the church."

This assisting may be done in a variety of ways, according to the different circumstances and characteristics of each home. The doctrine of domestic conservation of resources is just now a very popular one.

Some men are naturally tithe-payers, and freely contribute to the church funds. Unhappily, in some instances, such men have wives that are so naturally the opposite, that what the husbands would do, the wives oppose and prohibit. In those cases, the plain duty of the wives is to cultivate the art and spirit of giving!

Some men are not inclined to give, and even oppose and prohibit giving on the part of the wife. A case of this kind needs prayerful consideration and extreme patience on the part of the wife who longs to do her full duty. The Lord rewards for the good intentions and desires as surely as he punishes the overt evil act; he will give just credit, and in time the husband may be brought to see his duty in its true light.

Some men are unwilling to pay to the church funds, but allow their wives to do as they choose with certain amounts of funds. The wives, in these instances, should do as they

see the church laws provide, with all the means at their command which can be spared from real necessity.

Again, some men are indifferent, only. These should receive all the encouragement and patient urging that the wives can consistently offer, in order that the family observance of the law may be by the mutual desire, or at least mutual consent, of both the husband and the wife.

Where a wife is earning money of her own, her duty is clear.

LETTER DEPARTMENT

Are We Reaching Zion's Conditions?

As it has been some time since I last contributed to your sacred pages, I thought I would let you know of my whereabouts. Since last writing you, I have had the pleasure of attending General Conference which was certainly a great feast to me. I also took in the future home of the faithful Saints and found things much better than I had expected, but that is a good way to be disappointed. While there I met with many of the dear Saints, and I do not think there are any better Saints to be found. I now have a longing for the time when I shall be able to dwell intimately among that class of people. I made my home at Order of Enoch House, and that is the first time in all my travels that I ever went into a hotel where I did not see a spittoon, a cigar, or a pipe. A chapter was read in the Bible, and a prayer given every morning. Blessing was asked at every meal. I was also informed there were three brothers in Independence that were running grocery stores, and they never handled tea, coffee, or tobacco in any form. That is what I call keeping the Word of Wisdom and it goes to show that if we choose to obey God's word, we can compete with anything. The trouble is, we so often think that God is mistaken. We often hear it said, "I have to handle tobacco, or I would lose my trade." I cannot think that way, for I do not think that the all-wise Father would tell me or any other man or woman to do a thing that they could not do, and would lose by so doing. The Master said to seek first the kingdom of God and its righteousness, which means nothing more than to obey his laws and if we do that all the other things will be added.

While I was there I made the statement that if the celestial glory was not any better than there in Independence, I would be willing to give my all to be permitted to live forever under that influence. But when I got home my attention was called to the song given by Brother Joseph Luff. After carefully reading it over and seeing what a strong rebuke the Lord gave to those there, I said within my heart, "God help us poor souls on the outside," for I know full well if those in that place shall hardly escape, there is not much show for those on the outside, unless we get right down in sackcloth and ashes and strive to come up higher which God in his mercy has commanded us so many times to do.

As he told us through that song by Brother Luff: "Be not slow my call to answer, Few the moments that remain." Again,

"See ye not the clouds portentous?
Note ye not the world's alarm?
Nations to their ruin hastening,
Self their interest, flesh their arm?"

And we can surely see this on every hand. The good Master over nineteen hundred years ago, told us that this would be one of the signs of his coming. A short time ago I was talking with a man from France. He was describing

the conditions over there, and he said it was something terrible to gaze up into the heavens, and see those great Zeppelins and airplanes and the streaks of fire and clouds of smoke which came from them. What could he do that he has not done to warn us to prepare for that great day that Paul describes as sudden destruction? If we are not in darkness, that will not happen to us. Let us, as the people of God, do as the poet has said, Shake off the coals from our garments and arise in the strength of the Lord. We never can do this as long as we follow the ways of the world.

We are told to come out of the world, and not be partakers of their evil deeds. I meet with so many who try to excuse themselves and say that they must compromise a little in order to win them to Christ. I want to say, dear Saints, that is the Evil Spirit, trying to lead astray. Jesus and the apostles never compromised with any man, or set of men.

I went to one place to open up the work and as soon as I got there, they began to tell me what to preach, so I would not offend them. I told them if they did not want me to say anything to offend them, the best thing they could do was not to have me preach at all, because when I got up to preach, I did just as the Lord had said. If I did not receive the Spirit, I was not to preach, but if I did, I also did just as the Doctrine and Covenants told me to do, take no thought of what I should say, that it would be given to me what to say by the Holy Ghost. Whatever is given me, I say, not caring who it hits. I know that there are those in the ministry that do not do this, that seem to think a man must write his sermons down and take notes so as to know what to talk about, but if that time ever comes to me, I shall go home and there I will stay, for I will not want any better evidence that God has forsaken me than that.

I believe those promises the Lord said to the church are in force just as much to-day as they ever were. And his commands also that the elders are to conduct all meetings as they are led by the Spirit, and not as some one tells them to. If we will only live closer to God and obey his commands we will receive more of that Spirit that will bring all things to our remembrance, whatever he has said to us or whatever we have read. I cannot believe as some do, that just because Paul said that God had called the foolish, or as we are told in Doctrine and Covenants 34:4, that he had called the unlearned to thrash the nations by the power of his Spirit, that he, God, intended him to stay that way, because that would be contradictory to the Bible where we are told to study to show ourselves approved. Neither do I believe that just reading will do, because reading is not studying, but studying is reading, and the man that is called to represent God and thinks that all he has to do is read over a chapter and then get up in the pulpit and think God is going to fill his mouth with words, will be sadly left and soon find himself among those the Master speaks of, "Many are called, but few are chosen." Neither do I believe that any man is to tell me what I shall study. The Master has promised to send the Spirit to me or any other minister of his, that will guide me or them into all truth, and whatever that Spirit wants me to study I will be so led, or as Job said, "There is a spirit in man and the inspiration of the Almighty giveth them understanding." But of course if we mix with the world we need not expect those blessings. That is what is killing many spiritually to-day; the picture shows and other worldly pleasures, and even among the ministry I find those who are going to the picture shows, although we are supposed to be an example to others. Some will say there is no harm in them, but I claim that anything that leads up to harm is a harm, and I know of some places where the priesthood have advised or set the example for the Saints to go by going themselves. And now when an elder goes there, some

of the Saints are at the movies instead of the preaching service.

Zion must be redeemed and that by purchase, and the church needs all those nickels. I claim that it is this worldliness that is bringing or helping to bring strife and malice in the church. When I see brothers or sisters that cannot argue on some points in the word of God, without allowing the spirit of malice to take hold of them just because a brother or sister cannot see things just as they see them, it proves to me that the other spirit has got possession of them, for the Spirit of God comes with peace, joy, and long-suffering. In the Psalms we are told to debate our cause with our neighbor. Paul says, "Prove all things, hold fast that which is good." How are we going to do this unless we can come together and reason with one another and prove by the scriptures which one is in harmony with God's word? Then if the brother shows me where I am wrong, I should feel just as thankful as though I had proved that he was wrong. We are all the one body or all belong to that body of Christ, which is the church, and if we get a sliver in our foot it matters not which hand pulls it out, as long as it is removed. Until we get in this condition we never can come to that standard that Paul speaks of in this Corinthian letter, I wish to God you were beseeching them that—"there be no divisions among you." There is division among us now, and the only way this will ever be overcome will be to come together as brothers and sisters should, and reason together out of God's word.

I pray God will hasten the time when we can have the school of the prophets and all go out and preach the same thing. Let us take the admonition given through the voice of the Spirit last April through Brother Luff:

"Years eternal greet my vision,
Think ye yours outstretch the span?"

No, ours never will outstretch God's plan. So let us get together and all try to teach the same thing.

Again, some places I find those who are most anxious to get into this war. Is that what we have been told to do? It is not so stated in my Doctrine and Covenants. I am told there to lift up the standard of peace, and that the wicked will slay the wicked, but it looks to me as though some of the Saints wanted a hand in helping to slay the wicked. Then again some have gone to the other extreme and say they will not go to war. How unreasonable that is. Does not the Scripture tell us that we must be subject to principalities and powers? When a foreigner comes over here and becomes a citizen of the United States does he not swear that he will take up arms if called upon to defend this country, it matters not whether he be a free-born citizen or naturalized. The laws are just as binding on one as the other and it is our duty to obey the laws of our country. But he has told us to lift up the standard of peace and if we do that who knows but what God will see to it that we are not called upon? If we are anxious to go as Baalam was, then the Lord may do with us as he did with him. He let him go and he suffered loss. Some say they were afraid they would be drafted so they enlisted. They seem to think they can see dangers ahead that the Lord could not see, or as that song says,

"Scent ye dangers I discern not?
Catch ye sounds that 'scape my ears?"

No, indeed; God is watching over us, and the man or woman who obeys his commands will come out victorious. The same God that ruled in the days of Daniel is ruling over this world to-day, and if his people will only go according to his counsel they will come out victorious in the end.

I am at Wauconda, holding forth with good success and

am getting more calls than I can possibly fill. Would to God that more laborers could be sent to this great harvest field of the Lord. I was called to Creston, British Columbia, on August 19 to preach the funeral sermon of Brother and Sister Boadway's only son.

Ever praying for the success of the dear old HERALD, I will remain as ever,

Your brother and colaborer for the one faith,
ROBERT NEWBY.

From the Far-Off Southland

A little more than two years ago, accompanied by my wife, I called at New Zealand en route to Australia. Now we are homeward bound. It was in 1902 that Elder D. E. Tucker and myself were appointed by the General Conference to labor in New Zealand; the carrying out of the appointment was associated with hardships, sacrifice, and some suffering. But I have no complaint to make concerning anything that has ever fallen to my lot as a soldier for Christ in connection with the church. It is pleasing to note that since our pioneer efforts, some progress has been made by the church in this colony.

Because of the minds of the people having been poisoned for many decades by the representatives of the Utah church, one who claims to be a Latter Day Saint is regarded as a believer in the obnoxious and soul-destroying doctrines of the American polygamist, Brigham Young. It will require time to correct the evil that has been done. The emissaries of the polygamous church have had a clear field, the future belongs to the Reorganized church.

The little branch in Dunedin has battled for many years against adverse forces, but a number of souls have been won to the fullness of the cause of Christ. Elder Robert Hall, president of the branch, the first fruit of our labors in New Zealand, has stood as a pillar, and through him and the supplemental efforts of others the church in organized form has had representation in this far-off southern city. Dunedin is looked upon as conservative. To me the high hedges surrounding the homes were symbolical of an existing conservative spirit. Here I preached a number of times in Odd Fellows' Hall, the regular meeting place of the branch, and held a few priesthood meetings and round table discussions. The attendance at the hall was graced by the presence of a number of nonmembers. The weather in Dunedin, while we were there was cold and much rain fell, which is not unusual in August. Snow was frequently seen on the hills about the city. But such weather should not be unexpected forty-six degrees south of the equator. One night the aurora australis was most beautiful, for hours the heavens being illuminated by bright and vari-colored lights.

Elder H. W. Savage and I visited Kaitaugata, a coal-mining town that was awakened fifteen years ago by a controversy that developed between the Church of Christ and Elder D. E. Tucker, and myself. I was pleased to visit old friends, a number of invitations to accept of their hospitality being honored. One preaching service was held. All seemed interested in the soul-cheering claims of the church, and we trust good was accomplished.

Elder Savage has labored faithfully and has rendered good service since coming to Maoriland. Many friends have been made, much church literature distributed, and aid given directly and indirectly to the branch. He is desirous of laboring among the Maoris, the majority of whom live in the North Island. It is to be hoped the way may be prepared for them to be blessed through the ministrations of the gospel at his hands. These people are an interesting, and I

may say, a charming race; possess a fine physique, and in many respects, if not all, equal the whites when given an equal chance. What an opportunity for the church to send its representatives to these people, and soon to many nations with the wondrous provisions of the divine will! How beautiful upon the mountains are the feet of those who bring glad tidings of great joy! May the church give full report to those who have been and those who shall be honored with the calling of extending Zion's work in foreign fields. All the church should rejoice to take part in every possible way in sustaining the church that the light of the gospel may shine in every land. The church in Australia has almost doubled in numerical strength since 1908.

Perhaps no country in the world has more arbitration tribunals, boards for granting awards in cases of industrial disputes, and legislation relating to troubles between employer and employed in Australia, and yet I am doubtful if any country has as many strikes. At present a great strike which started in New South Wales by many of the unions challenging the government's action in introducing the card system among its employees in its railway workshops, has spread to other states and is causing much trouble. Cable news does not reach us in New Zealand because of strict censorship. Train service is affected, foodstuffs are perishing, and many ships are unable to leave port. This is the sixth week of the strike. No government can safely afford to yield its constituted authority to a class, whether lawyers, unions, preachers, capitalists, or farmers.

My soul is made joyful in the thought that I am privileged to have a part in bearing the cross of Christ. The Lord is the strength of my life. By his grace I have been set free to behold his majesty. I do not ask for burdens to be made lighter or easier, but that I may at that time when we shall see him "face to face" feel that my life was not different in suffering, labor, love, and sacrifice from the life of the One with whom I truly hope to be associated. The joy of my life comes from my understanding of God. I will worship him, in the enjoyment of health, or under the hand of affliction; in distress my voice shall ascend to the Lord, my Deliverer, in the midst of prosperity I shall rejoice that more is in my power wherewith to build up the kingdom of God. Never has the Lord forgotten his people. Let trust be fully reposed in God, his counsel honored, his servants upheld, and his law obeyed. With Zion arising on foundations that are dear to us, who can stand back and not join in joyful service in her cause? The Lord has spoken in these latter days and ushered in the latter-day dispensation of the gospel that man may more truly worship God and be collaborators with him.

When in Australia I ordained Ralph Butterworth to the office of elder. Ralph is the eldest son of our beloved Cornelius A. Butterworth, and is a school-teacher by profession. My heart is cheered to see the young men of the church following in the footsteps of their fathers. I am equally impressed by the great work yet to be undertaken by the daughters of the church.

Our steamer is timed to leave Auckland next week, its ports of call being Suva, Fiji, and Honolulu; then by another steamer to San Francisco.

With faith in the final triumph of the church, I am,

PAUL M. HANSON.

AUCKLAND, NEW ZEALAND, September 7, 1917.

Resolve to cultivate a cheerful spirit, a smiling countenance, and a soothing voice. The sweet smile, the subdued speech, the hopeful mind, are earth's most potent conquerors, and he who cultivates them becomes a very master among men.—Hubbard.

From Here and There

Sister Effie J. Denton, of Shellbrook, Saskatchewan, would like to hear from any of the Saints in the vicinity of that place or Prince Albert who do not belong to a Religio home class, or do not have the privilege of attending Religio. She is home class superintendent for the local.

A committee of fifteen are going to attempt to raise the sum of \$1,100 to pay off the indebtedness of the branch, incurred on account of installation of improvements the past year. They will seek to have the entire amount paid in by November 1. The resident membership of Lamoni is about twelve hundred.

The catalogue of the Chicago Musical College lists Miss Margaret Wickes and her half sister, Miss Minna Mae Lewis, both of Lamoni, as members of the faculty. Sister Wickes is in both the piano and vocal department, while Sister Lewis is in the school of expression, both being on the Chatauqua circuit in past seasons. Sister Wickes was in charge of the piano department at Graceland at one time.

During the State Fair at Des Moines, Iowa, the Saints conducted a stand on the grounds and netted a total of \$520. They had crowds beyond capacity most of the time. One brother tells of people standing ten deep in front of the place, waiting to be served. Next year they expect to have an enlarged place. The extraordinary attendance, occasioned partially by the influx at Camp Dodge, perhaps had a good effect this year.

In his suggestions for Religio programs, Brother J. A. Gunsolley, editor of the Senior *Religio Quarterly*, suggests for the seventh lesson in the current issue that a Library Program be put on. He adds that material may be had from the secretary of the General Library Commission, Vernon A. Reese, 3833 West Park Avenue, Chicago, Illinois. We have seen the material and believe it should be very helpful. We would enjoy being present when it is given somewhere.

At a recent business meeting of the Lamoni Branch, four young men were recommended for ordination to the office of priest and the recommendation concurred in. The stake conference at Hiteaman on the 20th and 21st will need to take action before ordination. They were: Frank McDonald, Alonzo Jones, R. S. Salyards, jr., and B. J. Stevenson. Brother Salyards is in the army at Camp Dodge and Brethren McDonald and Jones are liable to draft. Brother Stevenson resides five miles west of Lamoni, where the Saints meet in a schoolhouse for Sunday school and preaching services, the speakers being sent from Lamoni.

In a recent personal letter from Elder W. H. Greenwood, from Manchester, England, he says the latest development is forshadowing harder times than ever. There is to be another effort made to gather the man power of the nation, irrespective of position—ministerial or otherwise, to assist in some way the work of the nation. He characteristically expresses himself: "However, we shall continue to do the best we can in the interest of the work, and if under any circumstances we should be called upon to assist in the work of the war, we shall enter upon that work whole-heartedly, in the cause of liberty and justice."

The Junior *Religio Quarterly*, of which Brother C. B. Woodstock is editor, begins with the present quarter the study of church history. It goes back to the Dark Ages for a few lessons and presents the situation that existed prior to the coming forth of the latter-day glory. The boyhood of Joseph Smith follows, and the quarter's lessons end with the organi-

zation of the church in 1830. It should prove of special interest to the younger young people in the Religio, though, as the editor often says, it is impossible to adapt such material to the needs of the small children. May the day soon come when we can have suitable material along this line for the smaller children as well.

Brother G. J. Waller returned from Honolulu on September 25, and has resumed charge of the San Francisco Branch. His personal address is 1436 Taylor Street. The church is located at corner of Danvers Street and Casselle Avenue, where services are held as follows: Sunday—Sunday school at 9.45 a. m.; preaching service at 11, Religio at 6.15 p. m., and preaching at 7.45. Wednesday—prayer service at 7.45 p. m. A number of our sailor lads should avail themselves of the opportunity to attend services there when on shore leave, as well as any others located there. Take Eighteenth Street car and get off at Danvers, walk one block. The church is in sight from the car.

Brother E. F. Shupe says it is two hundred miles from Littleton to Wray, Colorado, but the distance is seemingly short when one has a flivver. He and wife and Ammon White and family left Littleton and Denver on Thursday morning, arriving at Wray in time for the last number of the Religio program. The business sessions were reported as pleasant and harmonious and the other services of the best. The attendance the largest in the history of the district. The church was too small for the Saturday evening service and an overflow meeting was held in the tent owned by the Wray Branch. Sunday the brethren secured the auditorium of the public school building, which seated over three hundred, which was filled at all the Sunday services.

DODSON, MONTANA, September 15, 1917.

Editors Herald: A successful new opening has just been made at Lost Lake, Montana, an inland post office, twenty miles north of Dodson, by Elder Jott Bronson, with four adult baptisms and others near the kingdom. The good will of almost the entire community, splendid interest, everybody thinking, and many earnest appeals for Brother Bronson to return are some items in the results.

Fifteen meetings were held in a tent belonging to a Dunkard minister who is homesteading here. This spring after Brother Freie and I had taken our homestead, Rev. Grabill fitted up the tent with benches and called the settlers together for the purpose of organizing a union Sunday school. We went over, put our shoulder to the wheel and proceeded to push. In the active work that followed we prayed often for divine guidance, not only in teaching but in everything that was said or done. Though I know I have many faults and imperfections, yet the Lord blessed the feeble efforts made to pave the way for the preaching of his word. When Elder Bronson came, the use of the tent was gladly, yes, almost eagerly given. That some of the eagerness evaporated after the first few nights goes without saying, but the reverend gentleman is to be excused, since it was his first experience with our people. His wonder and amazement began the first night and continued to grow in jumps and bounds until his face became such a picture of conflicting emotions, that it was difficult for me to keep from smiling. Then he began staying after church to argue, and when Brother Bronson would get the best of him, it was really amusing to hear him say, as he invariably would, "Yes, yes, all right, we'll just leave it that way then."

Elder Bronson was always very courteous and kind, but he never compromised the truth or failed to knock error and knock it hard. He takes his place among the ranks of God's servants who have studied to show themselves approved, a

workman who need not be ashamed, and far from feeling ashamed, husband and I felt proud to have the gospel represented in our community by one so worthy, so well prepared, intelligent, cultured and filled with the Spirit of God. His clean-cut, frank manner and pure mind won many friends to the cause and as an example to all.

The Congregational minister autoed out from Dodson with Brother Freie one evening to attend service. He was our guest, and after a long talk went to bed with Brother Bronson, but he seemed to have some difficulty getting to sleep, at least he would rouse up whenever the notion struck him, to ask another question.

A Presbyterian elder, one of their district Sunday school organizers, came out from Coburg to have supper at his sister's home with Elder Bronson and attend church that evening. Both he and his wife urged Brother Bronson to come and visit them before he left.

We expect to have the district tent out here next spring, and our hopes are bright for the future. Eight of us and possibly a few more, have made plans to attend the Eastern Montana conference at Andes in November. We talk it over every time we get together, and hope we may all be able to go.

LAURA L. FREIE.

OLTON, TEXAS, September 25, 1917.

Editors Herald: On the 7th instant I had the privilege of getting my transportation home with a stock train. I of course accepted the privilege and was soon on my way. I reached home at Independence about midnight the 9th, finding home folks doing the best they were able to do, and enjoying comparatively good health, for which I was truly grateful.

When I was getting my face fixed for the stake conference and the dedication of the Stone Church, I received a telegram from Olton, Texas, asking me to come at once. I accordingly packed my grip, kissed wife and children good-by, and departed on the Santa Fe train Wednesday morning, the 19th. Reaching Plainview the next morning at 9.30 o'clock, I found our Brother William Graef in the hospital there with a very serious case of appendicitis. He had been brought in from Olton the day previous, and had undergone a surgical operation. The appendix had burst before he reached the hospital and his case was a serious one. The operation was made for the purpose of draining the pus from the abdominal cavity. The doctor said the chances in his favor were very small compared with those against him.

When I entered his room his appearance was anything but favorable to his recovery. He was suffering severely with gas pains caused from the effects of the ether; his kidneys too, had refused to function, and he therefore suffered more or less from that cause. His good wife was with him, and as soon as conditions could be made favorable I administered to him, and it seemed that an immediate transition took place in his system; his eyes that previously had looked glassy and sunken assumed a clearness, and his countenance lighted up, his organs began to function, and he began to take natural and normal rest. About thirty minutes after the administration his doctor came in to see him, and he said, "You have taken a wonderful change for the better, there is no reason now why you should not get well."

From that hour he has continued to gain, and when I was in to see him yesterday he was feeling real well, and very much comforted with the blessings he had received. Sister Graef told the doctor the cause of his remarkable change, and he told it in the town, and one man in particular who had heard of his case came to the hospital that he might be able to see the man who had received such wonderful blessings in answer to his faith in God. Sister Graef availed herself of

the opportunity to do a little missionary work, and so provided herself with tracts, *HERALDS* and *Ensigns*, all of which went rapidly, and yesterday she informed me that people came there asking for "some of that literature." This morning she was provided with another bundle of papers, so will distribute them among those who come inquiring for literature.

Sunday I preached twice at this place and will hold a couple of meetings this week. I will work my way northward from here, so as to reach some points that I have not yet been able to reach.

I am encouraged in the work of the gospel and trust all who have named the name of Christ will do what they can to help push forward the cause of Zion.

J. E. VANDERWOOD.

OAKLAND, CALIFORNIA, September 25, 1917.

Editors Herald: Noticing a request for addresses of branches by the editors of the *HERALD* and the difficulty strangers have sometimes in finding the church, the Oakland church is located at Sixteenth and Magnolia Streets. Visiting Saints or friends will always find a welcome. We also advertise in the *Oakland Tribune*.

Our branch is in good condition both in number and spiritually. Nearly every Sunday, strangers are seen in our meetings and at present a few are investigating. Our last sacrament meeting was the largest in attendance and the most spiritual in the history of the branch. Our former pastors, Brethren Terry and Davison, are not forgotten by the Oakland Saints. We regret to hear of the death of our former pastor, Brother R. J. Parker. He and family were loved by the Saints among whom he labored. A good man has gone to his reward. We pray the Lord will comfort his wife and children in their sorrow and may they be enabled to bear it, knowing God does all things for our good.

We have a number of good preachers; among the number we might mention Brother Ingham, Brother Collins and A. C. Hawley, and our branch priest, Doctor Bush. We also have a splendid choir under the leadership of Sister Minnie Ingham. Our Sunday school and Religio are in good condition. We feel we are advancing in every department.

Yours for advancement,

J. W. PRESLEY.

1022 Chestnut Street, Phone Lakeside 1968.

DOVER, OHIO, September 28, 1917.

Editors Herald: The Dollar Library came to hand and I certainly received my money's worth. I wish I possessed the power to impress every reader to purchase this library of tracts. I am sure there is not a good Saint in this country but what would say it is the best spent dollar of his life. Listen, kind reader, you sacrifice just a little and secure it, and after reading it carefully and prayerfully, if you have the nerve to write to me and say it is not more than your money's worth, I will personally send you a check for two dollars. It is at least twenty-five years of boiled-down brain energy handed to you for practically nothing. If I were out of debt, I would order at least twenty-five and give it to my friends. I believe there is enough in this grand library to convert any honest heart.

Since I have been ordained an elder and also elected to act as president of the New Philadelphia Central Branch, I have been very busy. We are few in number (about thirty) but have had some very fine meetings. The Lord has blessed us wonderfully. Our Sister Anna Thomas was quite sick, but am pleased to say the Lord has again bestowed strength to her body so she can attend services. After administering to

her, our next prayer service we all went to the Lord in earnest prayer, and while I was praying I plead with the Lord that he would open the windows of heaven and bless Sister Anna. Immediately I had a vision and it appeared as a circle of fire from heaven down on the sister and I could see her face and almost half of her body in the beautiful light. Evidence was given to me by the Spirit of God, then she was blessed. Shortly after prayer I arose to my feet and bore testimony to this and surely we felt to rejoice. This occurred about 8.15 in the evening. A few days later, I asked Brother William Lewis why he did not come to prayer service and he told me he was late, due to poor car service, so he went to visit Sister Anna. While there he mentioned to me that he administered to Sister Anna and upon investigation it was almost the very moment that I was pleading for our sister. More evidence of the divinity of this great latter-day work.

I am getting up a booster club for Christmas offering and we have set the mark high. We want to surprise the Bishop. I inducted three into the kingdom and according to my dream I must secure three more. My candidates are shown to me in the form of fish. I hope I will never catch a sucker. Brother Elbert remarked one time that we are liable to get a few sardines. Between the two, I don't know which would be the better.

We have wonderful promises for this branch if we only can continue to be faithful and do that which the Lord desires of us. I hope I shall never be a slacker, or be a traitor to my government (of God). I want to be a crack gunner; I want to defeat the enemy; I want to do as Brother Paul did. I want to say I have fought a good fight, I have kept the faith, and I am sure the dear Lord has a crown of righteousness laid up for me, that will make me happy through all eternity.

With the uppermost desire in my heart to win souls to Christ, I beg to be yours in gospel bonds.

DOCTOR A. G. KLAR.

THE PLAINS, OHIO, September 30, 1917.

Editors Herald: The *HERALD* and *Ensign* are welcome visitors at our home, also the *Autumn Leaves*, and I enjoy the news they bring.

We have had Brother Arthur Allen with us this year a short time, and much good was done here. He baptized two, both heads of families, and delivered some good sermons and instructions to the Saints, which will be remembered by all. He also organized a Religio.

The Saints are most of them interested in the cause we all love so well. We have prayer meeting twice a week, and twice a week have a meeting especially for the young of the branch and believe much good is being done. We also meet once a week to study our Sunday school lesson.

Our school is increasing her numbers as well as the old members becoming more and more interested in the work. We have made a great mark with our Christmas offering this year. I proposed to the school that in addition to giving every Sunday, we set a day to be known as a day of consecration, that we give all we made on that day. The whole school fell in love with the idea.

But as we work in the coal mines here, and it is very uncertain whether we shall be able to have a good day's work on that day, and as some wash on certain days for their neighbors, we were afraid that on the set day we might not all of us make anything. So we set to work and took the day we were able to make the most, all determined to do their best. We are unable to say as yet what the outcome will be, but can say it has swelled the Christmas offering wonderfully here. One brother made nine dollars and sixty-five cents on that day. Others ranged from one dollar to nine dollars

and eighteen cents. There are three boys whom I must make mention of. On Monday morning following, they proposed to be first to get their offering. They went fishing and caught a dollar's worth each. They sold them and brought me the money, stating they had sale for more on the next day, and if they could catch a dollar and five cent's worth they would bring me the five cents. I told them they would not catch any more, but they said there were lots of them. But I knew there wasn't, as I had tried to catch some there, and many others had also. The boys tried, at different times, but caught no more.

I have had many evidences of this work, and this is one more to the writer, as marvelous as when the Savior called from the shore of Galilee to the disciples, if they had caught any fish, and were told to try again. Our offering amounts to eighty-five dollars or more at the present time.

I mention this not to boast, but this is about two dollars each to the members of our school and we are a band of Saints that are poor in this world's goods, most of us living in rented property and it keeps us busy to keep the wolf of starvation from our doors at times. But our hearts are in the work, and we pray and work for the redemption of Zion.

Your brother and colaborer, in gospel bonds,

A. C. BARNHOUSE.

BUTMAN, MICHIGAN, September 24, 1917.

Editors Herald: We have not seen any letters from this branch for some time, yet the Butman Branch is growing. I have baptized six this summer, and four last summer. Our prayer and testimony meetings are very spiritual; quite often the gifts of prophecy give comfort and encouragement to discouraged ones. The Lord has blessed my ministrations in healing those outside of the church as well as those in it. We have about thirty members in our branch, also have two churches about seven miles apart in the one branch. I hold fellowship services at the church seven miles from my home every two weeks—a very spiritual body of Saints in that vicinity and of the true heart.

We are looking ahead to our conference at Beaverton, October 13 and 14. Our district president, George W. Burt, is a very hard worker in the gospel and has indeed done wonderful things to advance this Central Michigan District.

Praying for the success of the church and all concerned,
I am,

Your brother in the one faith,

ISRAEL GOHEEN.

PORT ARTHUR, ONTARIO, September 20, 1917.

Editors Herald: As it has been a long time since I have written to the HERALD, and as my year's mission is nearly at an end at Port Arthur, I thought perhaps some of the Saints would rejoice to know that I am about my Father's business, striving to do his will, I labored all last winter, visiting and holding meetings wherever I could. I have the good will of many honest men and women in this city. On July 28, I went to Webb to see my brother, John Miller. I rejoiced to find him firm in this great latter-day work. I held some meetings in the hall at that place, having many out to hear this great work. I was well blessed and in many eyes tears were seen.

On July 30, I baptized Brother John Miller's wife, near Webb. They are all alone in that place. I wish Brother Jordan would look after them there, as I believe they are the salt of the work in that place. May the dear Lord bless them and may the day soon come when others will follow the example of Mrs. J. Miller.

On my way home, I had the privilege of meeting Brother Jordan of Saskatchewan. I had a nice time on the train with him. He was about the Master's business.

Arriving home, I found all well. I have been holding meet-

ings in my home and some in the army hall, being well blessed. I rejoice to say that Mr. Roy Bonstell of Port Arthur gave a request for baptism, and was baptized by me on the shore of Thunder Bay in Lake Superior. Another man has given in his name for baptism. There are others to follow. Brother Samuel Tomlinson will rejoice in this, as he was the one who opened up the work here. We are wanting an elder here for a while this fall. Some need the laying on of hands, so will Brother Curtis send one here? I am asking Brother Curtis this, in the HERALD, for I do not have his address. We are not following the Sunday school as was expected, because of reasons which will be removed in the Master's own good time.

Brother Roy Bonstell is alive in this work and I believe will do much good for the Master here. His wife has been in the church for years, and we trust that they may be true to their covenant, till death. I would like to hear from those who knew me while in Petrolia Branch. May the dear Lord bless us as his church and help us to come up to the standard of perfection.

Your brother,

19 Olive Road.

A. MILLER.

PROHIBITION

(Continued from page 964.)

and cast his vote for what he considers right. The issue may not be in serious doubt. It would not be in doubt if we could add "he and she shall go and vote."

S. A. B.

BE SURE TO VOTE.

FOOD-PLEDGE CAMPAIGN

The matter of food conservation is now taking definite organized shape, as during the present month, October, an effort is being made to have every family in Iowa sign a card. There are some 568,000 families. In fact the effort is Nation-wide to secure a pledge from every family to work for food conservation, nor is it left in doubt what this means, for the cards that are retained read as follows:

AS A MEMBER OF THE UNITED STATES FOOD ADMINISTRATION

You can directly aid the Food Administration and help win the war by: (1) Eating as little wheat bread or other wheat products as circumstances permit, and, if possible, not more than once daily; (2) eating meat (beef, mutton, or pork) not oftener than once a day; (3) economizing in the use of butter and discouraging the excessive use of other fats; (4) cutting your daily allowance of sugar in tea or coffee, and of sweet drinks, candy, and in other ways helping to lessen the consumption of sugar; (5) eating more corn, rye, vegetables, fruit, fish, and poultry in place of wheat and meat; (6) avoiding waste of all kinds; and (7) urging in your own home or the restaurants you frequent the necessity of economy in food, and requesting the observance of these pledges by other persons.

Our Problem, is to feed our Allies this winter by sending them as much food as we can of the most concentrated nutritive value in the least shipping space. These foods are wheat, beef, pork, dairy products, and sugar.

Our Solution is to eat less of these and more of other

foods of which we have an abundance, and to waste less of all foods.

Each family is asked to sign a card, pledging themselves to use practical means to aid the food administration to conserve the food supply of the country. It is noteworthy that it is quite in accordance with the Word of Wisdom to use vegetables and cereals. Also it is in accordance with the law of God to avoid waste of all kinds, and the practice of reasonable economy. Poultry and fish will also receive approval. Wheat possesses it is true, the highest nutritive value, per man, but we are asked to make a special sacrifice for the sake of our boys and the allies of the United States. This procedure should make for better health, economy in living as well as helping the Government, and so should receive our hearty approval.

College girls are being organized to assist in this movement. The women of each county are also organized to assist both in securing pledge cards and seeing that their purpose is carried out. An effort is made to have the school children enter into the contest in writing an essay on why "Every American family should sign the pledge card." Honorable mention is to be made of the winner.

This latter is of interest to our children, but the fundamental purpose is of interest to all of us. October 28 closes the Nation-wide campaign, but it should be but a beginning, if that is needed, of real conservation and a cutting out of unnecessary wants, not only for the sake of the Nation, but also for the sake of the church.

S. A. B.

HYMNS AND POEMS

Selected and Original

Friendship's Hospitality

We cannot stop the onward flow,

As old, and new friends, come and go—

Nor should we bid a friend to stay,

When duty calls another way;

But in our hearts a fire may be,

Of friendship's hospitality.

Before its warm and ruddy glow,

Will old and new friends come and go,—

Bow-bent, and changed, beneath Fate's wind—

Leaving immortal memory behind,

If in our hearts a fire there be,

Of friendship's hospitality.

Oh, may the ever coursing tide,

Ne'er swamp our heart's own fireside!

But may its cheery warmth remain,

'Till old and new friends meet again;

And taste once more with you and me,

Of friendship's hospitality.

EDITH GRACE FRAZER.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN WALES.—With Gloucester Branch at hall, 17 Stroud Road, Gloucester, May 26 and 27, 1917. District president, E. J. Trapp, presided, Bishop R. May, associate. Branches reported: Gloucester and Nantyglo. No report from Cardiff. Gloucester reported four brethren serving in the army, including A. T. Trapp. The following officers were all reelected: president, E. J. Trapp; vice president, Thomas Gould; secretary, A. T. Trapp; treasurer, J. H. Smith; auditors, J. R. Harris and R. P. Sims; associate secretary, R. P. Sims. Ministerial reports received from Elders E. J. Trapp, A. Jones, Thomas Gould and Thomas Jones, missionary. Resolution was adopted to sustain all general and local authorities of the church. The Gloucester Branch was accorded a vote of thanks for entertaining conference. Adjourned subject to the call of the presidency. R. P. Sims, associate secretary Eastern Wales District, Great Britain.

The Presidency

RELEASES FROM APPOINTMENT

Elder Horace Darby, at his own request, has been released from his appointment as missionary to the Minnesota District for the balance of the conference year.

Elder J. L. Parker, at his own request, has been released from his appointment as missionary to the Central and Southern Nebraska Districts, for the balance of the conference year.

Elder J. C. Page appointed to labor in the Eastern Montana District, at his own request has been released from said appointment for the balance of the conference year.

CHANGES IN APPOINTMENT

After proper consultation, the request of Elder F. J. Ebeling for transfer from the Eastern Maine District to the Lamoni Stake for the balance of the conference year has been complied with.

Elder J. Arthur Davis, at his own request and after proper consultation, has been transferred from the Southwestern Kansas District to the Oklahoma portion of the Spring River District, for the balance of the conference year.

FREDERICK M. SMITH,
President.

Conference Notices

Alabama, with Flat Rock Branch, November 17 and 18. J. R. Harper, McKenzie, Alabama.

Des Moines, at Nevada, October 13, and 14, 1917. Bessy Laughlin, district secretary.

Youngstown-Sharon, at the Saints' church, Sharon, Pennsylvania, October 20 and 21, T. U. Thomas, president, 17 East Earl Avenue, Youngstown, Ohio.

Eastern Montana, at Andes, October 27 and 28, Apostle Peter Anderson will be present, Mark C. Hutchison, secretary, Andes, Montana.

Convention Notices

Eastern Maine Sunday school, Jonesport, October 27 and 28. J. F. Sheehy.

Eastern Montana Religio, at Andes, October 26, 2 p. m. Milla Bronson, Andes, Montana.

Eastern Montana Sunday school, at Andes, October 26. Mrs. Mark C. Hutchison, secretary, Andes, Montana.

Youngstown-Sharon Sunday school and Religio at Sharon, Pennsylvania, October 20, 10 a. m. J. C. Jones, secretary, 74 Ormond Avenue, Sharon, Pennsylvania.

Southern Nebraska Sunday school and Religio, October 18, 7.30 p. m., in the new church at Fairfield, Grace Dowker, secretary.

Sunday schools and Religios of the Lamoni Stake, in joint convention at Hiteman, Iowa, October 18 and 19. While this will be an institute convention, all schools and locals should elect delegates, so that if business should arise we will be prepared to attend to it. Credential blanks have been sent

to all schools and locals and should be returned to the undersigned by October 15. A good attendance of all interested in auxiliary work is urged. Blanche Carpenter, secretary both societies, Lamoni, Iowa.

Church Rally

Rally and anniversary at Archbald, Pennsylvania, October 28, 1917. Fred Treat.

Conference Minutes Ready

The minutes of the last General Conference are now ready to mail. All General Conference appointees, general church officers and elders may have one on request. Any others wishing a copy should send thirty cents for the same. Herald Publishing House.

Sunday School Field Workers Appointed

The following are the Sunday school Field Workers appointed to districts indicated. Other appointments will be made as soon as we learn who can serve us.

On behalf of Sunday School Executive,
DANIEL MACGREGOR.

Northern California, C. W. Hawkins, 615 Spencer Avenue, San Jose, California.

Eastern Colorado, Louisa Fishburn, (S), 2242 Emerson Street, Denver, Colorado.

Hawaiian Mission, Charles Lee, Care Thomas W. Keli, Honolulu, Territory of Hawaii.

Kewanee, R. F. Healey, R. 3, Box 95, Kewanee, Illinois, Northeastern Illinois, F. F. Whipper, Plano, Illinois.

Southeastern Illinois, F. L. Sawley, R. 2, Springerton, Illinois.

Eastern Iowa, E. R. Davis, Fuller Street, Independence, Missouri.

Little Sioux, Fred A. Fry, Woodbine, Iowa.
Pottawattamie, Mrs. G. J. Hansen, 113 South Eighth Street, Council Bluffs, Iowa.

Northeastern Kansas, Miss Ethel Dittmore, R. 1, Troy, Kansas.

Northern Michigan, Alice Joslyn, Onaway, Michigan.
Eastern Michigan, V. D. Schaar, (S), 1155 Fourth Avenue, Detroit, Michigan.

Southern Michigan and Northern Illinois, E. B. Blett, (S), 59 Market Street, Grand Rapids, Michigan.

Holden Stake, H. E. Moler, Holden, Missouri.
Kansas City Stake, J. W. Stobaugh, (S), R. 6, Box 203, Independence, Missouri.

Saint Louis District, Anna DeJong Smith, 2903 Sullivan Avenue, Saint Louis, Missouri.

Eastern Montana, Mrs. J. A. Bronson, Andes, Montana.
Northeastern Nebraska, W. E. Stoff, (S), 2866 Corby Street, Omaha, Nebraska.

Southern Nebraska, Blanche I. Andrews, 2045 Euclid Avenue, Lincoln, Nebraska.

Western Nebraska, Mrs. L. M. Richards, North Platte, Nebraska.

New York and Philadelphia, Charles S. Dudley, 3333 North Kinn Street, Philadelphia, Pennsylvania.

North Dakota, Thomas Leitch, (S), 12 Fourteenth Street, South Fargo, North Dakota.

Kirtland, Earnest A. Webbe, 944 East One Hundred Forty Sixth Street, Cleveland, Ohio.

Northwestern Ohio, William G. Kimball, (S), 1509 Superior Street, Toledo, Ohio.

Southern Ohio, Miss Ada Skeen, 224 Hughes Street, Middletown, Ohio.

Youngstown-Sharon, Myrten Ryhal, South Irvine Avenue, Sharon, Pennsylvania.

Eastern Oklahoma, Mrs. S. N. Gray, 2121 Annabaxter Street, Joplin, Missouri.

Western Oklahoma, Lester E. Dyke, (S), Eagle City, Oklahoma.

Owen Sound, R. J. Wilcox, (S), 175 Eleventh Street West, Owen Sound, Ontario, Canada.

Pittsburgh, James A. Jaques, (S), 1648 Fallowfield Avenue, Pittsburgh, Pennsylvania.

Central Texas, D. A. Fuller, RFD, Box 736, Dallas, Texas.
Southwestern Texas, H. H. Davenport, (S), 653 Leal Street, San Antonio, Texas.

Wheeling, O. L. Martin, (S), 3816 Eoff Street, Wheeling, West Virginia.

Southern Wisconsin, Miss Julia N. Dutton, (S), R. 13, Box 21, Milton Junction, Wisconsin.

(S), also superintendents of districts.

Three Good Books for Children

J. B. Lippincott and Co., Philadelphia, have a Picture and Story Series of books for small children about five or six years of age—the time when stories are a necessity to proper childhood development. Three pretty little volumes in this series have recently come to our notice: Fairies and Goblins from Storyland, Boys and Girls from Storyland, and Tell Me a Story Picture Book. They contain some of the best old stories, simplified by Leila H. Cheney and each book is illustrated with 24 drawings in color by Maria L. Kirk. These make excellent presents for children and sell for fifty cents, net. Order from this office if desired, specifying the titles desired.

Book Reviews

ROMEO AND JULIET.—One of the Macmillan Pocket Classic series, published this year and edited by Jennie F. Chase. The notes are copious and comprehensively done, while the index is something that will be appreciated by the student. Very readable type. Put up in 16mo, cloth, and sells for 25 cents. A convenient form in which to have Shakespeare's works.

FRANKLIN SPENCER SPALDING.—With substitute: Man and Bishop. By John Howard Melish, Macmillan Company, 1917. 297 pages, \$2.25. This book should prove of more than usual interest because of the splendid work done by Bishop Spalding in the West. It may be remembered that he labored in Utah for several years, where he compiled many criticisms secured by himself on the plate in the "Pearl of Great Price." It was printed before the Book of Abraham and a translation upon the opposite page. To some his criticisms seemed fairly established. This feature has, however, been carefully discussed in a former issue of the HERALD, and the position of our church thereto made clear. His conclusions do not injure at all our position. Bishop Spalding was a man of unusual power. The book gives a review of his life from his boyhood to his death, including many letters of interest. He gained the personal trust of many who knew him. This book is a last tribute to a man of power and a minister.

Married

SARTWELL-MOSER.—Bertrand E. Sartwell of Savanna, Illinois, and Evanelia M. Moses, of Osterdock, Iowa, were married at the home of the bride's parents, Mr. Rudolph and Sister Mary Moser. The contracting parties are both members of the church and having known each other a reasonable length of time, start out in wedded life under auspicious surroundings. The groom is a locomotive engineer; their future home will be at Savanna. Elder William Sparling officiated, giving a few words of kindly counsel. The following day they started on a trip to the Pacific Coast, intending to stop off at several points where there are branches of the church.

COX-PATTON.—At the home of the groom's mother, Sister Cox, of Visalia, California, Mr. Edward R. Cox and Miss Margaret J. Patton, of Winters, California. Elder C. W. Hawkins, of San Jose, officiated. Some of those present had never heard the ceremony before, and said they liked it better than any they had ever heard, it being very pleasing and sensible. The couple will make their home at Visalia.

Requests for Prayers

Sister Caroline Sandidge of Glasgow, Montana, requests prayers for her daughter, Ruby Ward, of Vanscoy, Saskatchewan, who is aged and is suffering from a broken hip.

Sister Emma L. Anderson of Bemidji, Minnesota, requests prayers for her daughter, Ruby Ward, of Vanscoy, Saskatchewan. She has been troubled at times for many years with a serious affliction.

Our Departed Ones

LEDINGHAM.—John Simpson Ledingham, born August 15, 1860, at Vermillion Creek, Kansas. Baptized July 22, 1871, at Manti, Fremont County, Iowa, by John Badham. He was a resident many years ago of Shenandoah, Iowa. For the past 20 or more years has resided at Park City, Utah. Died at

THE SAINTS' HERALD

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

When I hear people say that circumstances are against them, I always retort: "You mean that your will is not with you?" I believe in the will—I have faith in it.—Elizabeth Barrett Browning.

Salt Lake City, Tuesday, September 18, 1917. Funeral services at the Saints' church, Salt Lake City, September 21. Sermon by C. A. Smurthwaite, assisted by C. N. Heading. Interment in city cemetery. He is survived by his widow, four daughters and one son. He was a good man, faithful to his duties in life, true to his convictions, and courageous in their defense.

ELLIOTT.—Joseph Albert, youngest son of Joseph and Eva

BEATRICE WITHERSPOON. An autobiography of a prominent church worker. By Mrs. Emma Burton, including much of the life experiences of her husband, Elder Joseph Burton. Sea stories, pioneer experiences, conversion in spite of deep-set convictions—numerous features that go to make an interesting, active, useful life. No. 360, cloth\$1.30

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B. Elliott, born May 27, 1895 at Fergus Falls, Ottertail County, Minnesota. Baptized June 26, 1905, by J. R. Sutton. Died September 4, 1917. Father, mother, three brothers and three sisters are left to mourn the loss of a dearly beloved son and brother. His was a beautiful type of young manhood. None knew him but to love him. Funeral services from the Presbyterian church, by S. Whiting, assisted by Captain Ferry of Battery E, and six boys of Battery E acted as pallbearers. Interment in Mount Faith Cemetery.

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THE SAINTS' HERALD

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 3: 31-32.

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

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Number 42

EDITORIAL

THE WAR, THE CHURCH AND EDUCATION

(A synopsis of address at the opening of Graceland College, September 7, 1917, by S. A. Burgess.)

The speaker gave a brief sketch of the industrial development of Germany, how she was forging to the front, and justly so because of the excellent service she was giving in the world markets. The crowding of population in Germany and the large number of those who went elsewhere, her ambition and reasons for desiring development, an outlet for her trade; and that Serbia stood in the way to the Orient. Shall we blame Germany because she wished to change some of these conditions, so those who go from Germany might be able to keep under her jurisdiction? Her ambition and the excuses given in the record in the various books issued, which shows how the war arose, and why, were given very brief summary, also Pan-Germanism and that war was a wrong and unjust method to secure her rights, if any.

When war broke out it met with the utmost astonishment. Very few people could believe it possible. The Socialist party was about to hold an international conference for peace. Even in England it was thought that it could not long continue. Germany expected to be in Paris in about three weeks, and to conquer Russia in a few months. So she did not expect a long war, or prepare for it. Then she thought England could be overcome at her leisure; finally the United States.

The war caused the utmost horror and the question arose, Is Christianity then a failure? This was much discussed in those early days. Some said it was, others that it was not. But the conclusion has been reached that this was not Christianity; Christianity was not a failure because it had not been tried. War is not Christianity.

There is the awful loss by battle and in other

ways. The noise is so great that men should be taken gradually to the firing line, and in some cases at least when they are wounded, if placed in a hospital at once the shock of silence is too great; they must be taken back gradually to become accustomed to quiet. It is difficult for us to realize what that means.

Even now that the United States is in the war, we appreciate but little as yet what it means, but what we have read should give us at least an inkling. We speak often of the debts of the church. Yet think what a trivial thing it is to each of us compared to what each one must do, even in one year, on account of this war. Three dollars a member would pay the church debt. The first special war credit of seven billion amounts to seventy dollars a member, or on each inhabitant of this country. There is a further amount about to be voted even in excess of this, which, including the amount advanced to the allies, apparently will mean somewhere around seventeen billion must be raised in the first year, or one hundred and seventy dollars a member.

WHY AT WAR?

Some allege that the only reason the United States had for going to war was because the U-boat cut her trade with England. As if England told the United States they could not deal with Germany and she said "All right." But when Germany said, "You shall not sell to England," she said, "Why then I'll fight." This is ridiculous and ignores several fundamental facts.

In the first place it was Germany who first spread mines and warned neutral ships out of a designated zone. England merely retaliated to protect herself. In the second place the United States sold to either country. She sold through the *Deutschland* and other ships, and left it largely to the other parties to do their own delivering. Yet America carried much in her own bottoms and through other neutral

ships and delivered it to neutrals. Millions if not billions of pounds of material thus found their way through different neutral countries to Germany.

England did not sink ships, she did not destroy lives; Germany did sink ships and did destroy the lives of many Americans. She promised to follow certain rules, then when ready rejected her own agreement. In this course many Americans and others lost their lives. It resulted in Germany adopting as a policy that she would kill and destroy all within a certain territory. She attempted to extend her authority hundreds of miles out to sea, and then say that any persons, belligerent or neutral, found within that territory should forfeit his life. That any ship there found should be destroyed. This was a distinct surprise. It was a beginning of war. The mere fact that she did not declare war does not change the fact that this act was an act of war.

Even before diplomatic relations were broken off it seems that a definite propaganda was started in Germany, and American citizens persecuted, if the record given is correct, in order to prepare German citizens for the break with the United States.

We sometimes see it urged, that such brutality as Belgium and Poland belongs to war and not to any one nation; that Sherman described war in a certain significant word, which did not overdraw its real characteristics; in fact it may be underdrawn in that the facts of the place of carnage excels, not the reality, but our present limited ideas of the place of punishment hereafter. They say English and French soldiers have been guilty of wrongful acts, that the same is true of the Civil War.

This may be so, but the difference is that such acts were individual, while the conditions in the present case of Germany show it is not individual acts alone, but it is the result of a definite plan of the Junkers to destroy and weaken in every possible way, physically, morally, and spiritually. It is not simply the action of individuals, but it is an organized plan by those in authority.

Many of the civilians, men, women and young girls are deported or killed; cities, towns and works of art destroyed; the fertility of the soil ruined, orchards and shade trees maliciously cut, and practically every method that can be devised, is carried out in a systematic way to make war hateful and to bring about the conditions of the desert, nor is this of military necessity.

THE THREAT TO THE UNITED STATES

Germany, it is stated, also planned an attack on the United States, and has secretly stirred up trouble in this country. This may have been going on for some time, but the knowledge of it came to those in authority in this country about the same

time as the notice of the ruthlessness of the U-boat, and with it the conviction that this country was in danger.

Even eight years ago we were told clearly and confidentially by one of our high militia officers, a German returned from abroad, that within ten years the United States would be at war. We should not have considered it had it not been from a man who is German born; even then we could hardly believe it. There had been some talk of Japan, but that we considered uncertain and ridiculous. But that was at once denied. It was not Japan.

Well then, what power? Germany. This certainly was more than a surprise, because we had no quarrel with Germany and had no reason for believing it. In fact we very much admired her efficiency in science, municipal government, and the progress she had made. With that people we certainly had no cause of complaint. But he replied, that it made no difference whether we wanted war or not, we should have to fight or let Germany have a free hand on this side of the water.

He stated that she would make an attempt through Mexico, that she wanted more room and would attempt to take it here. This seems to be a confirmation to the story told by a Chicago editor to the effect, that before the war a member of the English cabinet was approached by a high German official with the proposition that those two governments take the whole of Mexico, take it out of the hands of the United States and divide it between them; with the assurance there would be no difficulty as to spheres of influence. Of course it was not in the hands of the United States in any such sense; but England refused.

There has since arisen a confirmation of this story, in the Zimmerman note to get Japan and Mexico to attack this government. Gerard in his journal also offers confirmation; and possibly the story of Dewey and the German naval officer at Manila is to like effect.

Much was done in this country itself. These and other features forced the conviction that the United States would be compelled to defend itself.

Finally it was necessary from a human standpoint if the world were to be made safe for democracy.

President Wilson took the position last winter in moving for peace, that it should be not in a spirit of conquest, or to crush the opposite party, nor for the sake of gain or indemnity. As we understand it, the United States are not at war for such a purpose. We do not want indemnity nor land, but we do want the right and safety of democracy.

Some may urge that Germany cannot be compelled to form a democracy. That may be true. It would

not be a democracy if they were forced to accept some form of government they did not wish. But the requirement is made, that the action should at least have the voluntary sanction of the people. The problem before the Government is to protect liberty in this country, to protect ourselves. It will also carry these principles into the final settlement; because this Government will now be entitled to representatives at the conference of peace, and may there insist that justice be done to humanity in Germany, as well as elsewhere.

THE CHURCH

As to the position of the church, it is and must always be for peace. Christianity is for peace. It is one of the splendid features that there is so much discussion along this line for peace, against war; even if some of it may be crude and not properly thought out. For it is safe to say that the general disposition of the people is that they do not want war.

But this does not mean, as some may have foolishly said, that the people are without courage or not with the Government. It is true that many have claimed exemption. It is not true that they are not therefore in support of the Government and our president, Woodrow Wilson. They do not want war if it can be avoided rightly. Married men do not want to leave their wives and children. But they are ready and willing, if needed, and will go gladly that the world may be made safe for their children and their children's children.

During the Civil War, there does not appear to have been such a disposition, nor during the Spanish-American war. It is a matter distinctly for encouragement that the people are coming to feel that they are against war in general. This does not apply alone to this country but it affects also many in other countries. For we have been in receipt of letters from men in Australia, England, and even Germany, especially during the first year or two of the war. This is a splendid feature. It is a fact that there can be no lasting peace until people—the people—are determined that they want peace. Nor can there be a lasting peace, except on the basis of righteousness and justice. That is one of the great questions confronting us after the war.

Then some of our people seem to want something, they do not know just what. Perhaps if it were made conscious and clearly expressed, it would be that the president of the church should gather everyone to Independence and then set aside all the governments of earth. If necessary that he should call down fire out of heaven, that he should command that none of our people take part in any way in

the war, but should prepare at once a place of refuge where he would protect them in mighty power.

If we concede that, the final results would be the same, our enemies would be destroyed. But if such a method were used, it would involve an approval of the use of one of the material instruments of warfare—fire. We look for nothing of the kind.

ZION

Yet it is true, that Zion is to be a city of refuge for the afflicted of the earth. It is also to be great and terrible. How is that to come about?

We are of the opinion that it does not mean material elements of warfare, but if we are faithful the time shall come when the people of God may be protected, where if they are attacked they may be enabled to set at nought the armies of men, turn rivers out of their courses, and do many other wonderful things, and the city of Zion made safe by the power of God. But that time is not yet, nor are we sure of its method.

The world has not tested Christianity, nor have we yet tested the principles of the gospel of the kingdom. When the commandments are carried out and Zion is established, then we may hope for safety.

But to those who would be adverse to all forms of resistance, we would repeat that while we do not justify in any sense war, hatred or human vengeance, or that in which humanity is directly an instrument, still resistance to wrong is not evil.

We read in the Book of Revelation of there being war in heaven. I do not know what ideas others may have, but I question if many of you hold the idea that all the righteous simply acquiesced, and said, "Peace, peace," when the enemy appeared, and there was war in heaven. We are always inclined to the opinion that there was a power or force there made manifest, and that by virtue of this power those who sinned were placed outside of the celestial glory. The record in fact says, "Michael and his angels fought against the dragon." (Revelation 12: 7.)

It takes two to make peace. It would seem that even in heaven there is not simply an acquiescence, but the exercise of power so far as to remove the offender. But we do not for one moment infer that this means crass physical violence, but rather means a superior spiritual force. Yet the principle of resistance to evil, whether we call it resistance or not, is clearly set forth. Evidently it will be likewise with Zion, if she is great and terrible and will be put down.

Many are anxious for a full discussion of the position of the church and its leaders. We may reaffirm that the church is for peace and always has been; but it is first for justice and personal righteousness,

realizing that permanent peace is otherwise impossible. The church requires not only the spiritual and moral sanction, which is essential; but it also means the economic establishment of Zion as a place of refuge. This gives us very important problems to be met now, and probably much more so after the close of the war.

There is a great work to be done, to assure, if possible, that there may be no more war; and to call face to face those who love peace and secure for them a place of safety. Yet we cannot vision Zion as a place of selfish rest and indifferent to the sufferings of humanity. But rather it is a place from which healing and righteousness shall go forth to the nations, and from which we shall go to minister. Sin and disease require a cure. Zion is not an avoidance of responsibility to the church or humanity.

WHERE SHALL WE SERVE?

The exigencies confronting us and confronting this Government move many young men and women to feel, that they would like to give the best they have to protect our liberty, our democracy, our homes and our country. Some, it is true, are called or conscripted to work in the army; others have volunteered for this and other necessary work.

But we would especially emphasize that even if the war is to continue for years; even if we were to take the view that we shall assist and help in the carrying on of the war to the utmost of our ability, we must recognize that we are living in a different age of the world, one of mechanical skill, and that fact enters into every part of our life, but especially on the battle front. We are all aiding in a way, we are all assisting, because the lines of support reach back so far into the life of every individual.

Terrible as it is, horrible as is war, our especial need is for specialization. So even if we thought the war would continue for ten years, the best thing we could do would be to continue our training. Every young man and young woman should make a special effort to continue his education and prepare as carefully as is possible.

Some, it is true, advise this course in order to prepare for war. They suggest the reformation in education in England is and should be to the end that they may be better prepared for another war, or for the next war. That young men be trained for doctors, for practical science, so as to be able more nearly to equal what is now the German efficiency of the past in practical or applied science.

But we believe that that is only a partial and erroneous view. People are coming to see more clearly that we shall need trained men and trained women

for the coming work, to the end that peace may be secured and firmly established.

Young men who are not immediately called, can give no better present service to their country than to spend as much time as possible in study and special training.

THE SOCIAL PROBLEMS

But the special appeal we should make is for the solution of problems after the war. We do not want to make the mistake that England as a nation made, and weaken our laws protecting child labor. In setting aside the law restricting the hours for women's labor, in setting aside laws restricting hours of all labor, England now realizes her mistake. The next generation requires strong mothers. The children must be given their opportunity and not forced unduly into trade and labor at or for unreasonable hours. Woman's rights must also be protected.

With the workmen it has been established time and time again that reasonable hours result in better service, fewer mistakes, and a larger net profit. That is the highest efficiency. Long hours and unsanitary conditions are both unmoral and uneconomic.

The nations in Europe have sacrificed, they have given their young men. America does not want to repeat the mistake that was made, when too great a multitude left Oxford and Cambridge; many left the university and have given up their lives on the battle field. These men were needed for reconstruction, as well as special work now.

Hibbert's Journal for July has several articles on this topic of "Reconstruction after the war; the value and necessity of education." We need and must have educated men to restore Belgium and France; to build the necessary buildings; to care for the refugees of other nations, and to take care of our own industrial developments. We do not want the race to go backward, and if it is not to do that, we must have trained men to carry on the advance work of civilization, research work, abstract thinking, and pure science.

In addition to the practical side on which the work of society is founded, we need men trained in letters, art and the languages, and in expression; we need men trained in philosophy, and above all in religion. We should have many trained sociologists, as well as psychologists.

Every great war of the past one hundred years has meant additional liberty for some people. We rejoice that this is so, and we recognize greatly the force of the argument that our warfare is not alone against this one autocracy in politics and militarism, but also that the moneyed kings must be defeated and economic justice done between man and man.

We need men who are trained to lead this economic fight, and who will not indulge in wild theories without regard to facts. There are things to be corrected here, and we are gradually turning in that direction, and have for many years past. It is quite probable the war may mean a still greater and quicker recognition of the social aspect of life. We want justice to all and a recognition of the facts of the case.

We talk much of men like Rockefeller and Carnegie, yet in fact the thirty-five hundred families which receive the highest income in this country receive but one billion per year, according to statistics. That is an enormous amount, but divided among the population of the United States would be just ten dollars per individual, and is less than three per cent of the annual income, or annual profits. It is a large amount and should be justly divided, and wisely through proper taxation.

There is a growing disposition to impose inheritance tax, income tax, excess property tax, to ask a contribution from those who are best able to give it. It is a matter of remarkable interest, that so many teachers of economics in America hold that the war should be largely financed from income, taxes upon excess wealth, war profits and the like.

If we are to have justice we must have men who can critically analyze and do justice. We do not want the risk of anarchy or a period of wild scheming which will secure justice to no one, and will not result in better conditions, but rather risk a further reaction.

One of our popular magazines declared recently that America is like China; she was in danger of degenerating and coming into a condition of inertia and passivity, where she would be at the mercy of anyone; that her redemption lies in only one direction; we must have devoted men, not for war, but for humanity. Men who have a selfish interest first, men who would do injustice to woman or child, cannot lead us to safety. We must have consecration, we must have consecrated men who are ready to prepare themselves; men who are true in heart, in mind and in body. Men who deal so justly that their motives cannot be questioned. Men who gain the confidence of the people rightly, and who deserve that confidence, as they are working for the good of all and not for self.

The men who from anger or passion would wrong another, who for the sake of gain will wrong another, cannot help in the real salvation of this country. These are not our words, though they might readily have been the words of some of our men, but they are the substance of the thought in a story in one of our most popular periodicals.

Then we have from an English writer the state-

ment under the subject, "Towns to live in," discussed as one of the great needs of reconstruction after the war, "interest should be created in every town's story—every town is a Zion and has its prophets." This may be a little overstated, but it is important to note that the world is thinking of consecration; they are thinking of Zion, at least a few here and there are doing so. It is a growing need of the age.

We need consecrated men and women, clean and upright for this work of reconstruction and redemption after the war.

We attended a few years ago a course of lectures at one of our leading universities (Clark University under Dr. Hankins) on the subject of "Social reconstruction." It was very plain to see that the students and teachers to-day tend to emphasize the social aspect of life, seeing that is the coming issue. Much effort has already been made in this direction. In the past we had a spirit of *laissez faire* and individualism. To-day the trend is socialistic. What it means is this, that we must seek the interest of the individual and of the state, for their best interests are identical.

We do not want individual interests alone. But the individual must be willing to work for the benefit of the state, of society, the church and humanity. And that is the test after all, the common weal.

Yet on the other hand, each man should be developed not simply as in some corporation's schools, so as to make him a better workman, to increase his efficiency as a workman alone, but he should be given an opportunity to develop his own individual interests, to develop to the best that he is capable of being, and then he should give the best of himself to the common cause. There should be a solidarity of the whole, with the individual unfolded, developed and trained to his best capacity, and then that capacity devoted to service. These things are not problems of the church alone, but are the coming issues of the day, upon which men are thinking.

To accomplish that requires also moral and spiritual regeneration.

THE NEED OF EDUCATED MEN AND WOMEN

There never was a time when colleges should be so crowded as they should be this year. The need was never so great for trained, devoted men and women. Europe has sacrificed of her best. She will need assistance. We need men to go there and preach the gospel of Jesus and salvation. We need men here to establish Zion, a place of refuge for the oppressed of the earth. We must have trained men, we must have trained women, if the church is to do its great work.

So we have this to do, for not only will they flee to this country, but they will flee especially to that part which has been set apart in the divine law as Zion. We must have men and women to take care of them; a place made ready, buildings erected and a people ready. The main features of the best thought of the day, are contained in the ideals of the church, for moral regeneration, for economic salvation, for the carrying out of the law of equality and of justice, and the establishment of Zion.

The church needs to train men, both for the work of Zion and the church and for the work as a whole. It needs trained women, and it needs them as never before.

We may rest assured that there is coming greater freedom and democracy, justice and the franchise for woman; enfranchisement for children, that is, not the vote, but that their individuality may be recognized together with proper discipline and restraint; not an age for children to rule, but an age of encouragement and intelligent training of children for their own good and on behalf of society and the church.

Never was there a greater need than to-day for especially trained men and women. Never will the need be so great as at the end of the war, for Europe has sacrificed greatly of her best. If Belgium is to be rebuilt; and the villages of northern France restored; if the fields that have been almost ruined by scientific methods, shall by scientific methods have their fertility restored, we must have trained specialists. Europe will need our help, and it is for this purpose America is in the war, that she may sit at the councils of peace, that she may there hold for democracy and personal righteousness; that there be no great indemnities and annexations, but that the world may be made safe for humanity and for peace.

If Europe is not to go backward she will need the assistance of trained men and women from this country to assist in this time of need, and help in the work of reconstruction.

They will be needed here at home as never before, to carry on the material reconstruction because of the war, to prepare places for the refugees of the nations, and to carry on the work of humanity. Men and women are also needed, who by clean living are so right that their motives cannot be questioned, so that their voice may be heard on behalf of society, and then assist and guide in the social reconstruction. This must be, if the largest possible good is to be secured and the state and country go forward.

This is a time when as never before trained men and women will be needed. Every man, woman and child who can do it should secure some special training. Every young man and young woman, every old

man and old woman, though I do not use the term *old* critically, but if you feel yourselves too old to be included with the young, if you desire to assist in this work of social rebuilding and reconstruction in the establishment of Zion, you ought to get ready.

The universities, the high schools, Graceland College, and our study classes should be crowded as never before, for never before was there so great a need for education, spiritually, morally and physically, as well as intellectually.

We need trained men and women, but we need them actuated by the Spirit of God. We mean in other words, men and women who are made ready, yet are devoted and humble and full of love. No others it would seem can assist in this work, but only those who are directed by the Spirit of God, only those who seek his direction, and who realize this opportunity for preparation and service. It is so for the church. It is becoming apparent for the coming social and national reconstruction.

It is a time of stress as never before, it is a time of proving in the world and in the church. It has been foretold we should be ready to stand in holy places, to stand in a place of safety, and there devote ourselves for the sake of righteousness and peace.

So we would send this word abroad, not only to you here, but to everyone as far as is possible, never has there existed before such a need as to-day that men and women, boys and girls, young men and young women should prepare for service to the church, to the Nation, and to humanity. That is the great duty. Get ready, the Lord and his work needs you.

S. A. B.

BLUE PENCIL NOTES

Mark Twain pictures Adam as brooding over Eve's grave and saying: "Wheresoever she was, *there* was Eden!"

Don't change your spiritual gear to catch up with every fad that passes you. Some of them run "on high" for a little while and then lie in the ditch a long time. The only true pace-maker is the old gospel car.

Trouble is said to be a very efficient teacher. But most of us are such dull pupils that we must remain a long time under tutelage.

Having been absent from Lamoni for some time we watched a recent sacrament service, under the individual cup system, with something of the interest of a stranger. Everything moved like clock-work, with precision and dispatch, and that order

which should characterize the house of God. The meeting was intensely spiritual, with two fine prophecies at the close. The most ardent opponent of the individual cup might well have said to himself: "The Spirit of God is taking part in this communion as freely as under the old method. Can I refuse to do the same?"

The church is a bank. We take out of it what we put into it—with interest. But if we do not make a deposit we cannot take anything out.

The trouble with the indirect sermon is that it does not start from any particular point—it does not lead up to any special place—and it does not pass anything of interest on the way.

Avoid the sermon that like the sectarian God is without body, parts, or passions—"whose center is everywhere and its circumference nowhere."

The difference between Christianity and the world, according to Brother Long, is that Christ says, "Mine is thine and thine is mine," while the world says, "Mine is mine—and thine is mine, if I can get it."

"Camouflage" is a French war term, meaning, in Yankee parlance, to "flim-flam" or "bamboozle" the enemy, or the art of accomplishing that end. It is a new word. But the art is very old. See the case of Gideon with his pitchers and trumpets (Judges 7: 16-22).

We cannot practice camouflage on God. It is useless to robe ourselves in the cheesecloth of pretense and imagine that the angel of judgment will take it to be the white robe of righteousness.

Everything indicates that the forces of evil are preparing for the final "grand drive." Truth everywhere in all forms and persons must become militant or be overwhelmed. But we have the assurance that eventually Jesus Christ will destroy all the works of the Devil.

Sherman's famous definition of war still holds good. But there are degrees of hell, according to Holy Writ. And this war seems to be searching the lowest depths of the lowest hell.

A startling figure stood in the gateway of hell. His clothing was torn and bloody and muddy—such portions of it as were not burned away. His flesh was charred with liquid fire and pierced with bayonets. His face was covered with a grotesque gas

mask. But suddenly, to the surprise of all spectators, he threw his mask in the air and shouted, "Hosanna!" "Who is it?" asked His Majesty. And the Private Secretary replied, "It is a common soldier from the trenches of Europe. He thinks this is heaven."

ELBERT A. SMITH.

NOTES AND COMMENTS

Sure of Victory

We note with interest in the *Tabor (Iowa) Beacon* of July 19, an article on the war. It is under the heading "Mormons sure of victory." Its principal reference is to the church of Utah, although quotations are also made, or references made to the books of the church, the Doctrine and Covenants and Book of Mormon.

Food Administration Urges Sugar Saving

With the statement that unless the American people curtail their use of sugar except in the preserving of fruit, the French people will be entirely without sugar for over two months, the national food administration plead with the people of this Nation to spare a little from their usual consumption of ninety pounds a person for that purpose. We use about four ounces per day per person, while the French, English and Italian use less than an ounce—a little more than the weight of a silver dollar.

The Outlaw Society

In connection with the recent indictments returned against I. W. W. leaders, Judge William C. Fitts, Assistant Attorney General, made the following statement:

The I. W. W. differs from socialists and from every form of legitimate labor organization. The I. W. W. is a degenerate; its doctrine is treachery built on the teaching of the employment of secret and covert destructive methods intended to wreck the employer and through destruction of production and transportation disable society and the Government itself, the object at this time being to render the enemy stronger and our dear country weak in the resistance of that strength.

Canada Doing Well

A personal letter from Bishop R. C. Evans includes information that he has baptized one hundred and ten in the past eight months and has sent to the Presiding Bishop for the same period, ten thousand dollars. If every district were doing as well, how long would it be before the debt would be paid, and the army of the Lord become great. He also adds that "the work here was never in better condition and the prospects for a grand winter were never brighter than now." This letter was not sent for publication, but surely Bishop Evans will excuse us for passing on the good news.

Lamoni to Have New Steam Laundry

Work has begun on a new laundry at this place, to be under the management of Brethren R. J. Wildey and A. E. Stoft, both experienced laundrymen. They will operate it under the stewardship plan. Brother Wildey comes from Minneapolis, and Brother Stoft has been in charge of the laundry department at Graceland College for some time. The new building is to be on the lot just west of the Herald Publishing House, of tile and brick construction, with full basement, 30 by 50 feet in dimensions. It is expected they will be ready for work within sixty days.

The Liberty Loan Bonds

Chamberlin's gives the whole of the October number of their magazine to the executive committee of the Federal Reserve District, number 7, of which Chicago is the center. Special emphasis is placed on the fact that the new bonds are easily sold as any bank will take them, so that they are very near as negotiable as a bank note, and with an added advantage of drawing four per cent interest from November 15. The subscription closes October 27. A new thought is brought in with the suggestion that the annual income of the country is forty billion dollars and that approximately fifteen billion or more will be required for the first year. It will mean that we have to set aside half or nearly half of our income. This means real saving. Of course two and a half billion are represented by special taxes which make their appearance in the higher cost of living. But it would seem that as a people we should save one third of our income.

The Saloon as a Competitor

While addressing the Chamber of Commerce at Des Moines, Iowa, September 28, W. G. Calderwood, of New York, made the following interesting argument:

Every business man is willing to meet all fair competition but the liquor traffic is unfair competition in three respects, regarded, that is, purely from an economic standpoint.

First, the liquor traffic gets an unfair social grip on its customers who are also the customers of other businesses, a grip that none of the other businesses get. I defy anyone to show me an instance of one man meeting a friend in front of a coal dealer's office and saying, "Come on in and have a ton of coal on me," or of several men going in and buying several rounds of castor oil in a drug store.

In the second place the liquor traffic gets the grip of appetite on its customers. The average man will not starve for clothes nor go naked for food nor do without furniture or other necessities for either, but the customer of the liquor traffic comes to the point where he will do without food, clothes, furniture and all of the other wares of legitimate business for the sake of drink.

The third point in which the liquor traffic is unfair to other business is in that it injures its customers and those of the other businesses and renders them unable to earn

money with which to patronize the others. It kills customers and it renders them unable to support themselves and makes them a burden upon legitimate business.

The Appeal of the Y. M. C. A.

We have an appeal from the War Work Council of the Young Men's Christian Association which we wish we might print entire, but space will not allow. It portrays the intimate way in which this organization serves the needs of the soldier in the camp and at the front; how homesickness is overcome and vice rendered distasteful by the presentation of a wholesome atmosphere. They call for funds, and we can assure our readers that anything given to the organization is well used, whether it be money or good literature of any kind. A brother from France writes most touchingly of what it has done for him and his associates. Our own lads are now and will be affected by its work, and we have an obligation toward anything that helps them retain their manly ideals and make life more pleasant and natural for them.

A Tribute to Our Publishing Interests

Three requests have recently come to this office for printed posters to advertise meetings. One brother told of a few things he did not want, while the others just said in effect: "Go ahead and get us up something you think we ought to have," and one added: "Include a thousand tracts suitable for our work here. You pick them out." It makes extra work but is gladly done for the work's sake. We wouldn't advise leaving it all to the judgment of those at this end, but give all the information possible, and when convenient, allow time to confer by correspondence before the job is gotten out. A letter from one of the elders follows. He had a thousand printed, with blanks for dates and places, and can use right along:

This is to acknowledge the receipt of the posters. I also wish to express my appreciation of the work. Surely you have given them the touch of an artist and the ring of a poet. I have had much work done by job printers in towns where I have done missionary work, but this is the first work I have ever had done by the Herald Publishing House. From now on I shall have all such work done by our own house, by men that have the work at heart and will give it the little extra touches that help so much. May the God that blesses us so much out here on this big, open, wild country on the fring line continue to bless his people there in beautiful Lamoni, the center of one of his stakes.

It may be that this baptism of fire and hammering of awful facts will eventually fuse and fashion our fragmentary Christianity into an instrument more fit for fighting its foes and for getting work accomplished. But all hope of a swift and sudden process must now be abandoned.—W. E. Orchard, D. D., in the Outlook for Religion.

ORIGINAL ARTICLES

TWO QUESTIONS ANSWERED

[The following question was propounded to Elder R. T. Cooper by John A. Lawn, president of the Pacific Coast Quorum of Elders, for a paper to be read at a meeting of that quorum. Since it is of general interest to our readers, we are pleased to print.—EDITORS.]

1. *Why should tithing already paid be added to the net assets in computing tithing due?*

To answer this query, three sheets are prepared, numbered 1, 2, and 3. The first shows figures for a new member or first statement by a member who has come to the point of rendering his inventory.

The second shows the statement as usually made, by a member from year to year, in which the Lord's account is systematically although innocently cheated one year after another.

The third shows a true method of making it by adding the tithing already paid to the net assets as printed on the back of our inventory blanks (a few samples are inclosed) in order to get it clearly before a person, pin the three sheets side by side on the blackboard and it is then easily seen. I have found this a very common question and not so easily explained to the satisfaction of the people, as it might seem.

WHY TITHING ALREADY PAID SHOULD BE ADDED IN MAKING INVENTORIES

EXAMPLE NO. 1

New member just joined or	
Member who has not been a tithing payer.	
1914 Inventory, or book account:	
Earned	\$2,000.00
Expenses	1,000.00
Net Gain, Cash in Bank	\$1,000.00
1915 Inventory, or book account:	
Cash on hand in bank	\$1,000.00
Earned	2,000.00
Gross total assets	\$3,000.00
Expenses	1,000.00
Net assets now on hand	\$2,000.00
Cash in bank now on hand	2,000.00
1916 Inventory.	
Cash on hand	\$2,000.00
Earned	2,000.00
Total gross assets	\$4,000.00
Deduct expenses	1,000.00
Net present assets	\$3,000.00

Total tithing due 10 per cent of net assets	\$ 300.00
Less tithing paid to date	none
Tithing now due church	\$ 300.00

EXAMPLE NO. 2

As they are usually made out.
Member.

Faithful prayer.
Inventories made annually.

Showing by comparison with No. 1 that while the net gain each year has been equal, the system really renders an unjust portion to the "Lord of the harvest," and the tithing as computed is less than 10 per cent of the net earning each year after the first.

1914 Inventory.		
Earned	\$2,000.00	
Expenses	1,000.00	
Net gain, cash in bank	\$1,000.00	
Tithing paid in cash	100.00	
Bal. cash left on hand	\$ 900.00	
1915 Inventory.		
Cash on hand	\$ 900.00	
Earned	2,000.00	
Gross assets	2,900.00	
Less expense	1,000.00	
Net assets	1,900.00	
Total tithing ten per cent	190.00	
Deduct tith. already paid	100.00	
Tithing due for 1915	90.00	
Cash bal. on hd.	1,900.00	
Less tithing pd.	90.00	
Net cash on hand	1,810.00	
1916 Inventory.		
Cash on hand from 1915	\$1,810.00	
Earned	2,000.00	
Gross assets	3,810.00	
Deduct expenses	1,000.00	
Net assets	2,810.00	
Total tith. due 10 per cent	281.00	
Less tithing already paid	190.00	
Tithing due for 1916	91.00	
Cash in bank	\$2,810.00	
Less	91.00	\$2,719.00
Tithing due ten per cent	\$100.00	
Tithing due for 1915	90.00	
Tithing due for 1916	91.00	
Total tithing for the three years	\$ 281.00	
Lord of the harvest loser in two years	19.00	

EXAMPLE NO. 3

Correct method.

Faithful member consistent tithing payer.

Showing by comparison with No. 1, that by adding tithing already paid to the net assets, a true rendition is made.

Instead of paying again on the tithing already paid it simply secures the true ten per cent of the NET EARNING or GAIN for the current year.

1914 Inventory.

Earned	\$2,000.00
Expenses	1,000.00
Net gain	\$1,000.00
Tithing due ten per cent gain	100.00
Cash balance left in bank	\$ 900.00

1915 Inventory.

Cash from 1914	\$ 900.00
Earned	2,000.00
Expenses	1,000.00
Net assets cash	\$1,900.00
Add tithing paid to date	100.00
Total net increase or gain	\$2,000.00
Total tithing 10 per cent	200.00
Less tithing paid	100.00
Tithing due for 1915	\$ 100.00
Cash total	\$1,900.00
Less paid	100.00

Cash bal. on hand in bank

1916 Inventory.

Cash from 1915	\$1,800.00
Earnings for 1916	2,000.00
Expenses	1,000.00
Net assets	\$2,800.00
Add tithing paid to date	200.00
Total net increase or gain	\$3,000.00
Total tithing	300.00
Less tithing paid to date	200.00
Tithing due for 1916	\$ 100.00
Cash for 1916	\$2,800.00
Tithing paid 1916	100.00
Cash bal. in bank	\$2,700.00
Tithing due ten per cent gain	\$ 100.00
Tithing due for 1915	100.00
Tithing due for 1916	100.00
Total tithing for the three years	\$ 300.00
Three years profit at \$1,000 per year	\$3,000.00

Make the truth thine own for Truth's own sake.
—Whittier.

"Don't try to sit on a man unless you are reasonably sure he will stand for it."

FAITH AND ORIGIN OF CHURCHES--Part 8

BY J. F. MINTUN

THE EPISCOPALIAN CHURCH

The Episcopalian Church had its origin in differences arising in that part of the Catholic Church located in England against the pope and his immediate representatives at Rome. These differences grew in magnitude as the years passed, and in the first article of the Magna Charta, the first public recognition of the "Church of England" was made record of, in which it is declared that it "shall be free and its rights and its privileges shall be respected." It is claimed by the Reverend Thomas Richey that the above-mentioned differences began as early as 603 A. D., beginning with a difference with those in authority in the church in England and those in authority in Rome over the time of observing Easter, and these differences finally covered the questions of the mode of baptism, the first steps in receiving clerical orders, and of the method of consecration, which differences continued as matters of discussion till the final division of the church in England from the Roman Catholic Church in 1533.

In 1532 the convocation of the "Church of England" declared that the claims of a foreign potentate "should no longer be acknowledged," and in 1533, the parliament of England declared that "the crown of England is imperial, and that England is constituted a nation in itself to settle all questions both temporal and spiritual, and that it belongs to the spirituality, commonly called the Church of England to declare and determine all questions whatsoever may come before them without appealing to any foreign potentate."

Henry VIII wore the crown of England in 1533 when parliament declared him to be imperial, and that England should "settle all questions both temporal and spiritual." At one time he, in the early part of his life, defended the Catholic Church against the claims of Luther's protests so effectually, that as a recognition from the Pope he received the title, "Great Defender of the Faith." He remained a devoted member of the Catholic faith, even persecuting to the death those who were its opposers, until he became infatuated with one of the maids attending the queen, whom he then sought to marry by first obtaining separation from his legal wife, Catherine, first by requesting this marriage to her be declared illegal, and hence null and void, although he had been living with her as her husband for seventeen years and had five children by this union, all of which he was willing should be illegitimized in order to gratify his passion to marry a younger

woman. This request was refused by the pope. He then requested to be divorced from the queen, but this request was refused, because of injustice to the queen and the laws of the church. But the action of the Pope only exasperated the king whereupon he declared himself the head of the church in England, by which he became both king and pope, and then set about to gratify his unholy desires by securing a divorce from Catherine, and marrying Anne Boleyn. But even before getting the divorce he was married to Anne Boleyn privately, but immediately set to work the means that secured for him the desired divorce through Archbishop Cranmer, who was made Archbishop of Canterbury by the king, and through this same personage his marriage with Anne Boleyn was declared legal. He soon tired of her and charged her with treason, adultery and incest, for which she was executed by authority of her husband; but two days before she was executed he, through this same person, the Archbishop of Canterbury, was divorced from her, and in the Book of Common Prayer this is said of the marriage, that it "was, and always had been, null and void." These facts of history give us a true account of one of the causes of the existence of the church which afterwards was called "The Episcopalian Church."

This church claims to be in apostolic succession, and to represent the apostolic faith. Her claims to apostolic succession finds for its basis the fact of having been represented at some of the early councils of the Catholic Church by her bishops, from as early as 314 A. D., and through these bishops who were in attendance at these early councils, and their successors they claim they hold authority to represent Christ, holding that their bishops held exclusive jurisdiction to act in church matters in England without the intrusion of any other bishop of the church, and that no one bishop in the church held more authority than another, citing as a basis of their defense that the Council of Constantinople, held in 381 A. D. and declared that no one bishop shall intrude into the jurisdiction of another. The claim is that they represent the faith as advocated by the apostles and evangelists as it has been perpetuated through the Catholic Church, and that the Catholic Church has made changes not warranted in the Scriptures.

The episcopacy is believed in as a church tenet; that is, that the bishopric, as part of the apostolic office, should continue in the church, and was transmitted by the apostles to their successors, and in the Historic Episcopate this feature of the succession is traced from Jesus Christ down through Saint Paul, Saint John, Clement, Ignatius, Polycarp, etc., to Thomas Cranmer in 1533, and from him to

John Williams of Connecticut in 1887. It is claimed by this church, that it is impossible to break the chain of apostolic succession, even if most of the bishops fell into transgression and apostatized from the faith, but they carry the thought by inference that it would be impossible to think of all the bishops apostatizing, which is thought to be the fact by others of the Protestant churches.

The Protestant Episcopal Church in America is directly a descendant of the Church of England or Episcopal Church, both of which have for the fundamentals of their faith the "Thirty-Nine Articles," of which it is said in the Book of Common Prayer as printed by Eyre and Spottiswood, and certified to by Bishop Horatio Potter of New York, May 18, 1811, as the correct edition as compared with the standard book, and is published accordingly by this authority, "As established by the Bishops, the Clergy and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 12th day of September, in the year of our Lord, 1801." By this we note that there is no claim made that God authorized the existence of these articles, but that they were products of men.

These articles of faith express the following ideas:

1. There is but one living and true God, everlasting, without body, parts, or passions. . . . And in unity of this God-head there be three persons, . . . the Father, the Son, and the Holy Ghost.

2. The Son, which is the word of the Father, begotten from everlasting of the Father, . . . who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. As Christ died for us, and was buried, so also is it to be believed, that he went down to hell.

4. Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature: Wherewith he ascended into heaven, and there sitteth, until he returns to judge all men at the last day.

5. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God.

6. Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. [They read the apocryphal books, yet do not apply them to prove any doctrine.]

7. The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. . . . No Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

9. Original sin standeth, not in the following of Adam, as the Pelagians do vainly talk; but it is in the fault and cor-

ruption of the nature of every man, that naturally is engendered of the offspring of Adam. . . .

10. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. . . .

11. We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort. . . .

12. Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away sins, and endure the severity of God's judgment. . . .

13. Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or deserve grace of congruity. . . .

14. Voluntary works besides, over and above, God's commandments, which they call works of supererogation, cannot be taught without a rogency and impiety. . . .

15. Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his Spirit. . . .

16. Not every deadly sin willfully committed after baptism is sin against the Holy Ghost and unpardonable. . . . After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore, they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Predestination to life is the everlasting purpose of God, whereby (before the foundation of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he has chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honor. . . .

18. Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men can be saved.

19. The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacrament be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. . . .

The church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. The church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the church to ordain anything that is contrary to God's word written. . . .

21. (Of the authority of general councils.)

22. The Roman doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture. . . .

23. It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he is lawfully called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. It is a thing plainly repugnant to the word of God, and the customs of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not understood of the people.

25. Sacraments ordained of Christ . . . be certain sure witnesses, and effectual signs of grace, and God's will towards us, by the which he doth work invisibly in us. . . .

There are two sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord. . . .

26. Although in the visible church the evil be ever mingled with the good, and sometimes the evil hath chief authority in the ministrations of the word and sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry. . . . Neither is the effect of Christ's ordinance taken away by their wickedness. . . .

Nevertheless, it appertaineth to the discipline of the church that inquiry be made of evil ministers, . . . and finally, being found guilty, by just judgment be deposed.

27. Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christian, but it is also a sign of regeneration or new-birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.

The baptism of young children is in anywise to be retained in the church, as most agreeable with the institution of Christ.

28. The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. . . .

The body of Christ is given, taken, and eaten, in the supper, only after an heavenly and spiritual manner.

29. The wicked who eat the sacrament partake to their condemnation.

30. The cup of the Lord is not to be denied to the lay-people. . . .

31. The offering of Christ once made is perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. . . .

32. Bishops, priests, and deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. That person which by open denunciation of the church is rightly cut off from the unity of the church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican until he be openly reconciled by penance, and received into the church by a judge that has authority thereunto.

34. It is not necessary that traditions and ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's word. . . .

Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying.

35. [On homilies, naming 21, claiming them "to be an explanation of Christian doctrine and instructive in piety and morals."]

36. Consecration of bishops and ministers should be done as "set forth by the General Convention of the church in 1792."

37. . . . We hold it to be the duty of all men who are pro-

fessors of the gospel to pay respectful obedience to the civil authority regularly and legitimately constituted.

38. The riches and goods of Christians are not common, as touching the right, title, and possession of the same. . . .

Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

39. . . . Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in the cause of faith and charity, so it be done according to the prophets' teaching, in justice, judgment, and truth.

ORDINATION OF BISHOPS, PRIESTS, AND DEACONS

The priest and deacon is to decide whether he is called, to assert his belief in the Old and New Testament Scriptures as containing all doctrine as essential for salvation, and to obligate himself to obey the bishop and other chief ministers who have charge over him.

The bishop is to be governed by the two first conditions, and must promise to drive away from the church all erroneous and strange doctrines contrary to God's word. After all this with much more of formality they are to be ordained by the imposition of hands.

The prayers to be offered are nearly all printed to be read.

The communion is to be administered by the bishop.

There is a catechism to be learned by every person before being confirmed by the bishop. After the catechism is learned, confirmation is performed by the laying on of hands by the bishop.

There are forms prescribed for solemnizing marriages, visiting the sick, burial of the dead, churching of women, and there are forms of prayer for almost every condition in life.

(To be continued.)

OF GENERAL INTEREST

"THE ANGELS OF MONS"

[The following is taken from *The Daily Record*, published at Niagara Falls, Canada, October 1, and is the version of a reporter of that newspaper, of an address by Bishop R. C. Evans, on the evening of September 30. It is said the theater was packed to the doors. The paragraph in parenthesis, near the close, was supplied by the brother sending us the clipping. The incident concerning the appearance of heavenly personages as Mons is so well established that it is now considered as a matter of history. While not all agree on what was seen, there is no lack of confirmation of the fact that such an occurrence took place.—EDITORS.]

The Queen Theater was packed to overflowing last evening when Bishop R. C. Evans of Toronto gave a lecture on "The Angels of Mons," under the auspices of the Great War Veteran's Association.

The Canadian Shredded Wheat Bagpipe Band

provided the music for the evening. They met at the city hall and marched to the theater, where they opened the program with their selection, "Midlothian pipe band," which the audience heartily applauded.

Mayor Clendening, who performed the part of chairman, then introduced Elder Place of the Latter Day Saints' Church, who led in prayer, after which the mayor stated the object of the meeting, and that it was in the interests of the Great War Veterans' Association. He commented on the poor attendance last Friday evening at the mass meeting in the city hall, and urged that all turn out to another meeting arranged for Thursday night, to take place also in the city hall, and to make up for last Friday's failure.

Bishop R. C. Evans, the speaker of the evening, was then introduced, and took the platform, stating that the people gathered there were not doing a favor to the returned boys, but were there to pay some slight respect for the courage and valor and sacrifice they have made for us. These soldiers are the custodians of our liberty, safety and salvation, and nothing that we can say or do, individually or collectively, should be considered a hardship on our part, when we think of all they have done and all they are doing for us and ours.

He took his text from the 34th Psalm, "The angel of the Lord encampeth round about them that fear him, and delivereth them," and went on to say: "If there was no other promise in the Bible, here is an invulnerable promise; as invulnerable as the God that made it.

"Angels are ministering spirits sent to minister to those who are heirs to salvation. Why should it be thought incredible or strange that angels should appear at the Battle of Mons, or anywhere else that divine intervention was needed in the cause of right? In the momentous hour when the lives of hundreds of our fellows and the very cause of humanity were in danger, and no human help near at hand, why should not the Maker of the universe send divine aid?

"What are angels? Angels are men immortal. Moses and Elias were men and acted their part on the stage of humanity, but when the Master of men went up into the mount and was transfigured, Moses and Elias appeared also with Jesus there and blessed him. An angel appeared to the Apostle John and revealed to him the Revelation, and when John fell on his knees to worship him the angel said, 'Stand on thy feet, for I am one of thy fellow servants. Worship thou thy God.'

"Angels have had a great deal to do with the things of this life and of heaven. Some people think God made the Devil. But he did not. In the

14th of Isaiah we are told of the rebellion in heaven of Lucifer, the bearer of light, and his army of angels, who had grown envious and discontented and wished to be the God of heaven, and how Michael the archangel, with his host, defeated Lucifer, and he fell, as lightning from heaven to hell, to be cast into outer darkness forever.

"All through the Bible are recorded wars of God's chosen people against the unbelievers. The whole Christian life is warfare of the right against the wrong. Some people think war a sin and refuse to fight on account of religious sentiments, but any young man that can think of the invasion of Belgium, the murder of Edith Cavell, the terrible deeds wrought in Flanders, and say that no good man should speak out against this awful encroachment upon the rights of men and civilization, he has no Christianity. It is every man's business to stand in defense of the right and protection of injured innocence and virtue, and this is what the British armies and Allies are doing to-day."

The speaker went on to describe how impossible the story is that people have concocted of angels with great white wings, and pointed out that every time an angel has been recorded as appearing, it has been in human form, and they always appeared in some great crisis where right was battling against wrong. He cited the cases of the angels appearing to Abraham before the birth of his son, to Lot before the destruction of Sodom and Gomorrah, to Jacob when his name was changed to Israel. Also in the New Testament when an angel appeared to Elizabeth heralding the birth of John the Baptist; to Mary prior to the birth of Christ, to the shepherds of Bethlehem and to Joseph, when misunderstanding he would have done away with Mary, and last of all, when Jesus in his terrible agonizing battle with himself at Gethsemane, calling on God to take the cup of bitterness away, an angel came down and sustained him in his trial till he was able to say, "Thy will, not mine, be done."

A number of years ago, Bishop Evans stated, he was called upon to reply to a professor who was denouncing the theory of angels as preposterous and a fairy tale. Bishop Evans, in proving this wrong, took as an example the 26th of Matthew wherein it says: "And Jesus said, Think ye not that I can pray my Father and he will send me twelve legions of angels." A legion is 6,000, that would make 72,000 angels that Jesus knew if he wished, would come to his aid. Also in Revelations John states he saw ten thousand times ten thousand angels, which prove they are in existence, according to the authenticity of the Bible.

"You have not only been surprised about the angels of Mons," continued the speaker, "but you

will continue to hear of angelic ministrations as the people come back nearer and nearer to God. Our prosperity has made us hard and domineering and we have forgotten Christianity and relegated God and his angels to things of the past, the result being that God has been practically set aside. But now he is being brought to the fore more and more each day. Through the British Empire flows the blood of Israel. Britain has been the custodian of the Bible all through the ages, and of civilization and humanity. She will win this war, and after humiliation will come her exaltation."

Bishop Evans then quoted from a little pamphlet the experience of the soldiers at Mons when divine intervention came to their aid, which is testified to by the few survivors of that wonderful battalion.

An officer of the battalion states that on August 28, when the Germans were pursuing them, host upon host, and all seemed lost, they were waiting, hoping against hope, for reinforcements from a French regiment, and with the Germans ready to charge, frustrated in every move by the watchfulness of German airplanes, that when they were ready for the worst and could do nothing but wait for the charge that would wipe them out, a strange radiance appeared, then a bright yellow light. In this light was depicted a man with gleaming golden hair, clad in golden armor, and mounted on a white horse. At that very moment the German cavalry swerved, turned and fled in complete disorder, saving the day for the British.

Others too have testified to the truth of this strange phenomenon, and on their deathbeds have told the tale of the angel of Mons. Nurses and priests can tell of these stories told by the men of that battalion when in the hospitals and at confession.

The Germans, too, cannot deny that there was something strange and wonderful occurred at Mons. "Devilish" they call it. They have been known to relate in Berlin that at the charge just when the word to advance upon the British forces was given their horses came to a complete stop, reared on their haunches as though at the edge of a precipice, or facing some terrible danger, and swerving, tore back with them, and they powerless to stop the terrified animals.

"And why should not God intervene?" went on the Bishop. "If there was ever a nation that has ever stood for civilization, honor, virtue and right, it is Britain."

He told how about twenty-three years ago the King of Abyssinia took a British subject prisoner, and threw him in a dungeon at Magdala, and how when England, after a lapse of six months, found out about the outrage, commanded the King to re-

lease him, and getting a refusal, sent 15,000 men to his rescue. They marched 700 miles to the fortress of Magdala, which they tore down to obtain his release, and took him back with them to his home in England. It cost England \$25,000,000 to save one man. And if when her honor was involved in the saving of one of her subjects, she spent that vast amount of money in sending these forces so far across ocean and mountains, how much more should she do when again she is called to defend her honor, and the rights of humanity? "This is what England has done. Could the God of heaven refuse to give her aid in her hour of need?"

"I have tried to convey to you a proper conception of the glorious flag under which we live, and our understanding of what England and the British Empire means to us in the light of debauchery and criminality in evidence on the battlefield of Flanders.

"What would have become of our women and children had she refused to don the armor of war? Once Germany had reached England the United States would have been helpless, and Canada would have been the prize of Germany and her people slaves."

The bishop concluded his speech with an appeal to the people to turn out on Thursday night to the mass meeting in aid of the returned soldiers.

(He pleaded with the audience present to fear God, appealing to the men to keep the promises they had made to their wives and sweethearts; to keep themselves clean and healthy and unstained from the curse that has blighted the army, and in the hour of their weakness God would protect them to defend a right against wrong.)

The Kilties then interspersed with a selection, "Glendaruel Highlanders," and being encored, played "The barren rocks of Aden."

Mayor Clendening then called upon Mr. Coates, president of the Niagara Falls branch of the Great War Veterans' Association, to give a few words.

Mr. Coates stated that the men had now to meet in the armories, but were trying to get a suitable club house where they could talk together. Coming back from the front they were different and felt constrained in the presence of others, but wanted a quiet place to meet and talk and get advice. He gave some interesting experiences of his service at the front, and told of the hardships the boys had to endure, and appealed to the public to lighten their condition when they came back. He appealed for financial aid, but said what the boys wanted most of all was sympathy, and begged the citizens to show their interest and sympathy by turning out to the mass meeting on Thursday.

Mayor Clendening then tendered a vote of thanks to Bishop Evans for the splendid talk, and the

gathering dispersed after singing the national anthem.

The Kilties formed up once more outside the theater, and to the stirring tune of "Lochiel's farewell to Glasgow," swung up Queen Street and to the Trennick Hotel, where they dispersed.

DOING GOOD WORK IN OHIO CAMPAIGN

The Dry Booster, published at Columbus, Ohio, on behalf of the coming vote for prohibition gives a little over a page and a half to Brother C. W. Clark, including his photograph. It is certainly a record of which to be proud and it will be noted pays tribute not only to himself, but through him to the church. We quote in part:

We owe this man a tribute.

That's why we are exhibiting his "physog" and writing these lines.

Clark has his work—like other men. He also has spare time after working hours.

The difference between Clark and some men is—the manner in which that spare time is spent.

A great many men want to see Ohio go dry—not every man, however, is willing to take time or make the sacrifice to help put it dry.

However, we have always found—we are never too busy to do the things we want to do.

From this we deduct the inference that if men of this organization want to see Ohio go dry badly enough, they'll not be too busy to help make it dry.

Mr. Clark has made Ohio dry first after his own work.

We submit the proof:

Clark, as division commander for his church—The Reorganized Church of the Latter Day Saints—is held responsible for two precincts.

He might have attempted to secure helpers—failing he might have neglected the job—or probably phoned in and said, "No use; it can't be done"—but this isn't the point.

The work had to be done and he went at it—secured the helpers, if you please—and did it.

He not only made a very thorough poll of his division, but incidentally secured nearly 400 signers to the dry petition in the two precincts.

The next nearest division consisted of five precincts in equally as fertile territory, and they secured 360 signers.

All of which reminds us that Mr. Clark and his captains, having only two precincts, stood first—not only in the largest number of signers to the precinct, but in the total number of signers.

We said he was using his spare time to help make Ohio dry. We have proved it.

But for good measure, Mr. Clark voluntarily spent several evenings and Saturday afternoons last July at the campaign office acting as a notary, and lest we forget, he is now one of the volunteer speakers for the noon-day factory meetings—giving us the assurance that he stands ready to go every noon if needed.

He also finds time to drop in occasionally to see if there is anything he might do.

And by the way, we might add that Mr. Clark also has a daughter whose services he volunteered for office work, and we have had occasion to use her several times.

In conclusion—

We are glad that we have many other men in the organization who are making every sacrifice in helping make Ohio dry. We should like to make mention of them here—they deserve every credit—but for the present at least, it's hats off to C. W. Clark.

AN IOWA GERMAN MOTHER

We hear and read much these days of treasonable acts and speech, but little is said of the spirit of patriotism displayed by a large majority of the German-Americans. The following story was told the writer by Mrs. R. J. Johnston, wife of State Representative Johnston, of Humbolt, while at the State Fair at Des Moines this fall. Mrs. Johnston was going over to the fair grounds on a street car one morning, and on the same car was a German lady, who, because of the bustle and throng of the city, appeared to be a bit confused and appeared to be unable to make the street car conductor understand her questions. Mrs. Johnston finally intervened, saying that if they would permit her to talk to the lady in German, they might be able to get somewhere. This she did and learned that the German mother was on her way to the fair grounds to visit a son who was a member of the One Hundred and Sixty-eighth regiment, about to be moved to Long Island. She said that she had four other sons who had enlisted in the regular army and that her youngest, the sixth son, had been conscripted. Mrs. Johnston assured her that she would have no difficulty in obtaining an exemption for her youngest son as she had already given five boys to the service of the country, and she certainly could get the youngest boy out. To her surprise the mother replied: "I don't want him out. I want him to go."—*Belmond (Iowa) Herald.*

RIGHT

"The secret of success, as I reason it out, must be something that will protect a weak person against a strong one—and work everything out all right. There I've said the word."

"You've said a number. Which is the one?"

Anxiety not to seem either young or didactic or a prig made my tone apologetic.

"There's such a thing as Right, written with a capital. If I persist in doing Right—still with a capital—then nothing but right can come of it."

"Oh, can't it!"

"I know it sounds like a platitude——"

"No, it doesn't," he interrupted rudely, "because a platitude is something obviously true; and this isn't."

I felt some relief.

"Oh, isn't it? Then I'm glad. I thought it must be."

"You won't go on thinking it. Suppose you do right and somebody else does wrong?"

"Then I should be willing to back my way against his. Don't you see? That's the point. That's the secret I'm telling you about. Right works, wrong doesn't."

"That's all very fine——"

"It's all very fine because it's so. Right is—what's the word William James put into the dictionary?"

He suggested pragmatism.

"That's it. Right is pragmatic, which I suppose is the same thing as practical. Wrong must be impractical; it must be——"

"But I'm going to bank on it. It's where I'm to have him at a disadvantage. If he does wrong while I do right—why, then I'll get him on the hip."

"How do you know he's going to do wrong?"

"I don't. I merely surmise it. If he does right——"

"He'll get you on the hip."

"No, because there can't be a right for him which isn't a right for me. There can't be two rights, each contrary to the other. That's not in common sense. If he does right then I shall be safe—which-ever way I have to take it. Don't you see? That's where the success comes in as well as the secret. It can't be any other way. Please don't think I'm talking in what H. G. Wells calls the tin-pot style—but one must express oneself somehow. I'm not afraid, because I feel as if I'd got something that would hang about me like a magic cloak."—Basil King, in *The Saturday Evening Post*, June 18, 1917.

THE DOCTRINE AND COVENANTS

"The laws and instructions contained in the Book of Doctrine and Covenants (we refer to the 1835 edition) if put into practical operation will make of men but little below the nature of angels. So also is it true of that portion of the Book of Doctrine and Covenants which relates to the financial affairs of the people of God. The law of consecration and inheritance as outlined in this book, is calculated to purge every particle of selfishness and greed from the hearts of all who will willingly obey it."—*Searchlight*, p. 238. (SAINTS' HERALD, vol. 45, p. 487.)

"Many a man gets a pretty bad fall from being thrown on his own resources."

"Time works wonders, and so would some people if they were as tireless as time."

"Go to it and do it. Beautiful plans will never put sugar on your bread."

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Tooth and Its Care---Part 1

(Delivered by Doctor G. W. Rodgers, of Sedalia, Missouri, at the Holden Stake reunion, August 18, 1917.)

I shall endeavor to give such knowledge as I can that will be of some use and interest, in simple language, leaving out technicalities in order that all may understand.

"A tooth and its care." It is a little subject, but one which many of us have found at times, rather disagreeable to deal with, often wearing out our patience as well as that of everyone in our immediate vicinity! As a rule we can place the responsibility of such a condition upon ourselves, because of neglect of the little "subject." At least that has been my case for a time or two in the past, when in my eagerness to care for the teeth of others, I have neglected my own, until they gave me sharp warning!

We know from their writings that scientific men, especially those engaged in the medical science and its branches, have come to the knowledge that it is through the mouth that about ninety per cent of the ailments of the body come. What said the Great Physician, years ago? Be ye clean in body and thought. This was included in the law, thousands of years ago; it is no less true to-day. We believe this includes the mouth and its organs of mastication. Our mouths, together with our respiratory tracts, are the entrances for all things for the body, and it behooves us to give special care that they are kept clean. We should take nothing within that would injure our bodies or render them unclean, for in doing so, we not only do injustice to our bodies, but likewise retard the growth of a righteous spirit.

A tooth is a small organ, of a bony character, composed of the hardest particles of the body-formation. Collectively, they are the most important organs of mastication, the tongue, cheeks and lips aiding.

At birth, a babe (with few exceptions) has no teeth; yet their development started long before that time, from what we term the tooth follicle, or tooth bud. There is a case on record where a child has its entire set of teeth at birth; also record of several which have grown to manhood without obtaining a single tooth, either temporary or permanent. Normally, during the early part of fetal life—about the seventh week—there appears on the border of the jaw a ridge of tissue epithelium, known as the dental ridge. This tissue is deflected inward at each point where a tooth is likely to be formed, becoming concave in shape, like a cup. This is called the enamel organ, and corresponds in size and shape to the dental organ which is formed and arises from below. This dental organ, or matrix, begins to assume the shape of the tooth about the ninth week, and at the end of the twelfth week, the follicles or buds of the deciduous, or first teeth, are complete and rest in a groove in the jaw. This enamel and dentine organ is nothing more than the matrix or form, to establish the shape of the enamel and dentine of the tooth. It is within these that the hard, or mineral substance is deposited by special cells, which disappear after their work is completed. The crowns of the first teeth are nearly all calcified at birth.

The follicles, or buds, of the permanent teeth are formed from the stems of the buds of the temporary teeth, and are all formed before birth, with the exception of the second and third molars.

Normally, the first temporary tooth is erupted when the babe is from five to seven months old, although this time may

vary two or three months either way. What a commotion is set up when that first tooth is discovered! Everybody must examine it, and comment upon it; the telephone is kept busy carrying the discovered news; a post card is hurriedly dispatched to grandma—all to the very great wonderment of the child!

A mother may ask when the hygiene of the teeth should begin. I would answer, "before the teeth are erupted, or immediately after the birth of the babe. Its mouth should be kept in the same hygienic condition as when containing teeth. This may be accomplished by the daily wash of some simple antiseptic solution, such as boric acid in sterilized or boiled water. This may be done by wrapping cotton about a stick of suitable size, or, as some prefer, about the finger. If the baby is fed from the nursing bottle, great care should be exercised to see that the bottles and nipples are kept absolutely sterile, to prevent infantile affections within the mouth or throat. Especially should this care be particular about the time or during the time of the eruption of the teeth, for the reason that as the tooth cuts through the mucous membrane, it gives opening through which infection may very readily enter the tissues.

When the child is two and a half to three years old, it should have all its first teeth—ten above and ten below—twenty in all. The child should be taught the use of the tooth brush, and the object, before this time, or as soon as it can understand. A child likes to imitate and thus it may be given a tooth brush of its own at an early age, and taught to form the habit of brushing its teeth (using a brush adapted in size,) at the same time and in the same way as its mother does. This with the child, as with the grown person, should become a habit—a very necessary part of the daily toilet.

(To be continued.)

Current Events

(The following from our superintendent of the department of Current Events, will be found most suggestive and helpful to those of our members who will be interested in taking up this subject in a regular way this winter. The superintendent will be glad to advise, or outline work, in response to request! Address Mrs. Gertrude Sessions, Fresno, California.)

The study of current events by our auxiliary women should be considered as necessary and valuable as the perusal of the morning paper. None of us can afford to be ignorant of the social and scientific movements of this momentous age.

Some women's clubs have a current event day each quarter; others devote a few minutes of each session to a review of important events. The latter method will perhaps be found the most practical and satisfactory. More may be accomplished in a short time, if the matter is divided into topics, with a special work assigned to different committees, or to each individual member, if it is wished to have the reports made in response to roll call. Some suggested divisions are: politics, economics, science, war news.

While newspapers assist us in obtaining knowledge of the world's happenings, research should not be confined to them. Editorials often give the meaning and importance of the day's events, but editors vary in kind and quality.

Monthly reviews, such as *Review of Reviews*, or *World's Work*, are very good. Articles in such weeklies as *The Saturday Evening Post*, *Collier's*, *The Independent*, and others, by men who are in positions to give the truest insight into conditions, should be read.

Some of the able correspondents who are writing from Europe, China, and Mexico are Samuel Blythe, Will Payne,

George Kibbe Turner, Will Irwin, and Carl Ackerman. Special attention may be called to the articles on Russia, by Charles E. Russell. One will be found in *Collier's* for September 22, entitled "Democracy in Russia." The same issue contains an interesting scientific article entitled "Gordon Edwards, the man who conquered pain."

The *Popular Science Monthly* will be found very fine and reliable on every topic of scientific research. Another publication well-liked is *The National Geographic Magazine*.

Let us enter into this year's study with the strong desire to make ourselves more intelligent and efficient for the Master's work.

GERTRUDE SESSIONS.

Asked at a Reunion Auxiliary Meeting

Query: What value would you attach to play as a factor in the development of a child?

Reply: by Sister Dora Howland: This is indeed a broad subject to be answered so briefly, but it is also very interesting.

Educators and parents of to-day have very different ideas upon many subjects than those that were taught fifty or more years ago. Play was then thought to be only for the young child, and not to be indulged in too constantly, or too noisily, even by him! Work was always recognized as work, and so performed—never to be mixed with play.

How much better the modern method, of making work attractive by turning it into play! The child, in the kindergarten, first learns to play and work together. Play is his work, and work is his play. As he grows and develops, he is provided with larger fields for the exercise of his play-spirit. The finely equipped playgrounds provided by our cities where children may play under the watchcare and guidance of trained leaders, are evidences of our fuller realization of the value this tendency has in his life. Wholesome, entertaining play develops the child mentally, physically, and morally. He is taught lessons in play which are of value to him all his life, such as fairness, courtesy, honest dealing, and consideration. Where a child has been taught to play fairly, to be "on the square" with his playmates, to be willing to "give and take" good-naturedly, we will later find a business man who carries the same principles into his activities in the world.

Those who have made such things a study, have thought play of enough importance as an educational factor, to have brought about its emphasis in the preparation for teaching. In the normal schools of the country we find courses of study for those wishing to teach or supervise in the playground department; and most cities have a salaried official whose business is to plan for the play of the young, and to supervise the same.

Play, or pleasure of the right sort, creates cheerfulness; cheerfulness developed in a child, gives him one of the greatest assets in life—both for business and for character. It helps him to get more out of life, and to put more into it,—more of that which is worth while. Good spirits make for good digestion; while melancholy, or overwork, undermine health of body and mind.

Success in business depends upon the art of pleasing. The cheerful executive is taking the place of the old driving force in the business world. The man who has learned how to play, how to relax, how to enjoy, is the one who is most cheerful, most successful. Cheerfulness costs nothing, yet is a gift or accomplishment beyond price. The merry heart goes all the way; the sad one tires in a mile.

"All work and no play, makes Jack a dull boy." Shall we deny our future men and women this prime requisite of hap-

piness,—this talisman of success, by denying to the child his God-given right to play, and the joy of life?

15,000 Mothers Die in the United States

More women 15 to 45 years of age die in the United States from conditions incident to maternity than from any other cause except tuberculosis. And since 1900, while the death rates from tuberculosis, typhoid, diphtheria and croup, and certain other preventable diseases have been greatly reduced, the available figures for the death registration area show no decrease in the proportion of mothers whose lives are sacrificed yearly to ignorance and improper care in childbirth.

These facts and their causes, with a detailed study of maternal death rates in the United States and foreign countries, are set forth in a bulletin on Maternal Mortality by Doctor Grace L. Meigs, which has just been issued by the Children's Bureau of the United States Department of Labor.

Doctor Meigs emphasizes the inseparable connection between the life and health of the mother and the life and health of her baby. She points out that the 15,000 maternal deaths which occur annually in the United States are largely preventable; that these 15,000 deaths are merely a rough index of unmeasured preventable illness among mothers; and that the protection of mothers is essential to the saving of babies' lives.

How can the protection of mothers be accomplished?

Two underlying causes are assigned for the present conditions:

First. The hazards have been either ignored or accepted as unavoidable. "Knowledge of the need for good care at childbirth is essential; the lack of such knowledge and of a demand for this care has been, probably, the chief factor in producing the present indifference to this phase of preventive medicine. Communities are still to a great extent indifferent to or ignorant of the number of lives of women lost yearly from childbirth."

"The second fundamental cause—the difficulty of obtaining adequate care—is seen to depend to a large extent on the first. As women, their husbands, physicians, and communities realize the absolute need of skilled care, methods for providing it will be developed."

The city problem and the rural problem are both discussed.

Even in a city well supplied with clinics and hospitals the number of women served by them is small in comparison with the number who bear their children without receiving adequate care. Certain sections of the population depend on ignorant midwives. But the reader is reminded that women of moderate means who cannot pay large fees and who will not visit a clinic sometimes receive the least benefit from improvements in standards of care.

"In rural districts many women bear their children with no attendant other than the husband, a relative, or a neighbor. The nearest physician may be miles away, the nearest hospital much farther."

Doctor Meigs refers to the work for maternal and child welfare which has been developed in New Zealand and in Canada, and suggests a "unit plan" for a rural county in this country to include:

A rural nursing service, centering at the county seat, with nurses especially trained to recognize dangerous symptoms in prospective mothers.

An accessible county center to which mothers could come for information about personal hygiene.

A cottage hospital or beds in an accessible general hospital, especially for the proper care of abnormal cases.

Skilled attendance obtainable by each mother in the county.—Government Bulletin.

LETTER DEPARTMENT

Prussian Views--From a German

[The following letter is of interest because it is from a German and shows the recognition of a philosophy which has puzzled many of our readers. Surprising as it may be, it still would seem from the great preponderance of evidence, that in twenty or thirty years a decided change has been taking place in Germany and a people trained in Prussianism and the idea of war as a good thing. It presents, indeed, a very grave problem. We would not print this, even though well established as it is, were it not that it is sent in by a German, and so we submit it for what it is worth.—EDITORS.]

DELAVAN LAKE, WISCONSIN, September 23, 1917.

Editors Herald: Am sending the following for our valuable paper, believing it will be of great worth to our readers. I am of German descent, my grandfather on my father's side not speaking a word other than the German language until he was thirteen years of age. The sentiments expressed herein have much the same ring as that advocated by Brigham Young and Alexander Dowie wherein it says we are morally and intellectually superior beyond all comparison. I wonder if it was all actuated by the same spirit. Mr. Dowie made a similar statement as the above in the *Leaves of Healing*, several years ago when comparing himself with our elders.

Perhaps many of our readers do not know what the Prussian creed is. Therefore we will give it here verbatim as given by Owen Wister in the *Pentecost of Calamity*, published by the Macmillan Company.

Sincerely your brother in the gospel,

F. M. BALL.

"The following is an embodiment, a composite statement, of Prussianism, compiled sentence by sentence from the utterances of Prussians, the Kaiser and his generals, professors, editors, and Nietzsche, part of it said in cold blood, years before this war, and all of it a declaration of faith now being ratified by action:

"We Hohenzollerns take our crown from God alone. On me the Spirit of God has descended. I regard my whole . . . task as appointed by heaven. Who opposes me I shall crush to pieces. Nothing must be settled in this world without the intervention . . . of . . . the German Emperor. He who listens to public opinion runs a danger of inflicting immense harm on . . . the State. When one occupies certain positions in the world one ought to make dupes rather than friends. Christian morality cannot be political. Treaties are only a disguise to conceal other political aims. Remember that the German people are the chosen of God.

"Might is right and . . . is decided by war. Every youth who enters a beer-drinking and dueling club will receive the true direction of his life. War in itself is a good thing. God will see to it that war always recurs. The efforts directed toward the abolition of war must not only be termed foolish, but absolutely immoral. The peace of Europe is only a secondary matter for us. The sight of suffering does one good; the infliction of suffering does one more good. This war must be conducted as ruthlessly as possible.

"The Belgians should not be shot *dead*. They should be . . . so left as to make impossible all hope of recovery. The troops are to treat the Belgian civil population with unrelenting severity and frightfulness. Weak nations have not the same right to live as powerful . . . nations. The world has no

longer need of little nationalities. We Germans have little esteem and less respect . . . for Holland. We need to enlarge our colonial possessions; such territorial acquisitions we can only realize at the cost of other states.

"Russia must no longer be our frontier. The Polish press should be annihilated . . . likewise the French and Danish. . . . The Poles should be allowed . . . three privileges: to pay taxes, serve in the army, and shut their jaws. France must be so completely crushed that she will never again cross our path. You must remember that we have not come to make war on the French people, but to bring them the higher civilization. The French have shown themselves decadent and without respect for the divine law. Against England we fight for booty. Our real enemy is England. We have to . . . crush absolutely perfidious Albion . . . subdue her to such an extent that her influence all over the world is broken forever.

"German should replace English as the world language. English, the bastard tongue . . . must be swept into the remotest corners . . . until it has returned to its original elements of an insignificant pirate dialect. The German language acts as a blessing which, coming direct from the hand of God, sinks into the heart like a precious balm. To us, more than any other nation, is intrusted the true structure of human existence. Our own country, by employing military power, has attained a degree of culture which it could never have reached by peaceful means.

"The civilization of mankind suffers every time a German becomes an American. Let us drop our miserable attempts to excuse Germany's action. We willed it. Our might shall create a new law in Europe. It is Germany that strikes. We are morally and intellectually superior beyond all comparison. . . . We must . . . fight with Russian beasts, English mercenaries and Belgian fanatics. We have nothing to apologize for. It is no consequence whatever if all the monuments ever created, all the pictures ever painted, all the buildings ever erected by the great architects of the world, be destroyed. The ugliest stone placed to mark the burial of a German grenadier is a more glorious monument than all the cathedrals of Europe put together. No respect for the tombs of Shakespeare, Newton and Faraday.

"They call us barbarians. What of it? The German claim must be: . . . Education to hate. . . . Organization of hatred. . . . Education to the desire for hatred. Let us abolish unripe and false shame. . . . To us is given faith, hope and hatred; but hatred is the greatest among them."

Bishop Evans Lectures at Niagara Falls

I told you in my last letter we were going to have a rally here in behalf of celebrating the opening of the addition to our church. Brother Place and I made arrangements to have Bishop R. C. Evans come and give one of those grand lectures on the unchangeability of God. The most interesting subject of present time is the story of the angels at the Battle of Mons. Bishop did justice to this. He quoted scripture to show that angels in the past had encamped around about them and the love and fear of the Lord delivered them. He did not want for scripture to prove that angels are real beings, not all dead or on long journeys as some churches have them, but were heavenly messengers of God, and God was ever ready to send them to defend the right against wrong.

The Queens Theater was packed to the doors and a large crowd was turned away. The Shredded Wheat Kilties Band furnished the music and a collection was taken up in behalf of the returned soldiers. This amounted to eighty-seven dollars and seventy-seven cents. The soldiers declared this was

the first that had been done in the way of showing appreciation for the returned soldiers for what they had done for Canada.

The lecture is the talk of the city and will no doubt remove a lot of the prejudice about the angel story of our church, although he did not touch on this. He gave them the milk first. We feel satisfied from the statements of Doctor Musgrove, M. P. P. and Mayor Clendening that Bishop Evans will be requested to return to the Falls for another lecture.

NIAGARA FALLS, ONTARIO.

J. MCANINCH.

Publishing Names of Enlisted Men

[The question the brother raises is an important one, and has been given due consideration by a number of us. So far we have not arrived at a definite plan by which we can work. To furnish literature to approximately seven hundred men, or keep a standing register of their names and addresses is no small affair as will be recognized. We desire to make the publications serve the best interests of all their readers and are therefore willing to have the matter discussed.—EDITORS.]

It is a great privilege to be able to write you at this time. My former letters brought a number of replies, and for them I feel grateful. Under these very trying conditions it is hard to live as we have been accustomed. While the echoes of war are resounding on our shores, camps are being built, troops are being mobilized, industry taxed to its utmost to feed this grim monster and homes are being stripped of their manhood, while sorrowing mothers are lamenting the departure of loved ones, sacrificing their all for the cause of liberty, we recognize these as perilous times. It all makes us wonder about the future. Now, if ever, we must all shine in our daily life, and show that the gospel of the ages is the gospel tried and found trustworthy. My prayer is that we all may have in our hearts an abundance of this gospel and put it to the test.

While there are many things from time to time that serve to make us discouraged, yet we must all live in faith, looking forward to the time when peace shall abound.

I would suggest that inasmuch as there are so many of our young men in the service that the church, either as individual branches or as the general body, take some action in making a register wherein the names and addresses of all enlisted Saints may be had and those inclined could send a line when they chose. I received several days ago a package of magazines. They were specially marked and all good articles were pointed out. This was a fine suggestion and I hope it is carried further. I am fortunate in having the HERALD sent regularly, but would appreciate any letters containing current events, etc. I will be glad to hear from anyone and I know all our Saints in the service feel the same way.

Yours in gospel service,

WILLIAM M. SAUTER.

CAPE MAY, NEW JERSEY, U. S. N. R. T.

From Here and There

We are informed that Brother Harvey Sandy has moved to 511 Wabash Avenue, Kansas City, Missouri. He is a member of the general Gospel Literature Commission.

The pleasing countenance of Apostle F. M. Sheehy was noted in Lamoni on the 10th, he being in town for a brief visit in the interests of church work.

Brother G. R. Wells is in Independence, Missouri, this week on a trip in the interests of the Sunday school work, especially as it pertains to the *Quarterly* work.

Brother R. W. Farrell tells us that he will confine his lecture efforts to one subject, and that "Hamlet." There are many calls in for the lectures listed in the recent announcement of the general board, some as far ahead as February.

Brother R. W. Farrell says: "Organized a boy scout troop in the church last night (October 2) with full quota of thirty-two and three assistant scoutmasters. The boys are enthusiastic."

Mr. and Mrs. John Emmert Ehrke are at home in 1304 East Twenty-seventh Street, Kansas City, Missouri, where they will welcome their friends. Mrs. Ehrke was before her marriage Miss Marie Riggs.

"Booster Day—Sunday, October 14," announces the latest circular from the pastor of the Boston Branch and O. R. Miller, the missionary in that territory. By the use of literature of this kind, they are getting favorable results.

Mrs. Lillie Pou, of Faulkner, Kansas, says there has not been any preaching there for years and would be glad if any elders could call on them. She lives three fourths of a mile north of town and is a daughter of Brother W. S. Taylor.

In order that no one should forget his duty on October 15 when the voters of Iowa record their convictions on constitutional prohibition, Lamoni has been divided into districts and each voter visited by a member of a committee chosen for that purpose.

Brother Horace Darby is the only missionary under conference appointment in Minnesota at present, but he desires to do the best he can to cover the field. He would like to hear from any isolated members in the Minnesota District who desire missionary work done in their neighborhood this winter. Address him at Knife River, Minnesota, care Samuel Flores.

Any of our lads at Camp Funston, Kansas, should call on Private Harry Burrows, Fourteenth Company, One Hundred and Sixty-fourth Depot Brigade. Evidently because of a missent call to the colors, he was taken very suddenly from his home at Chetopa, Kansas, and finds the leaving of wife and relatives a great trial.

Brother Oscar Okerlind is at present at Cawood, Missouri, preaching in the Christian church, assisted by W. B. Torrance, whom he speaks of as always willing and ready to help in every good work. Sister Annie Torrance, his daughter, plays the organ, so they have good music. Attendance is fair. The Guilford Saints are preparing for the stake conference, October 12 and 14.

The Saints' reunion at North Platte, Nebraska, is reported in detail by Sister Lillie M. Richards, of that place. We extract the following items: It was the most successful reunion ever held in the district, Saints coming from all directions as far as seventy-five miles. The services were inspirational and much appreciated, special mention being made of the question services at four p. m. each day. The next reunion is to be held at North Platte.

A letter from Brother A. G. Miller, incloses another, from the secretary of the Y. M. C. A. at Fort Screven, Georgia, in which he points out that the War Work Council of the Young Men's Christian Association deemed it wise since the association is nonsectarian, that sectarian literature be not placed in the Y. M. C. A. reading rooms. "We can use Bibles and Testaments and religious literature in general that pertains to no special doctrine, and would appreciate anything you can furnish in that line," he says. We sent him some copies of the HERALD and *Autumn Leaves*.

The *Akron (Ohio) Press*, of October 5, tells of the unearthing of stone implements and metal tools from a mound in

Summit County, Ohio. One was a piece of copper about an inch and a half in length, about as thick as a lead pencil. The other is described as "small lump of iron, which was once evidently a crude model of a human head. But the effect of the damp clay in which the iron was buried has nearly effaced the modeling." It is pointed out as a peculiar and striking feature that none of the relics found were flint, but of a peculiar, rust-colored stone, which a state official had termed iron stone. The whole top of the mound was walled with stone. The relics found are to be placed in the Columbus Museum.

Brother J. F. Mintun desires us to note his change in address as 1504 Dorr Street, Toledo, Ohio. He has recently moved to the new location.

Brother Audre M. Fisher, of Camp McArthur, Waco, Texas, would like to meet any Saints in the army there, or any others. He is in Company L, One Hundred and Twenty-eighth Infantry, National Guard.

The *Wellington* (Ohio) *Enterprise* publishers print a commendatory article on the new rubber tire factory with which Brother Eben Miller is connected at that place. They state that orders are booked as far ahead as nine months and it is expected that the factory will be in full operation before spring.

The Food Conservation Administration has, on request of President Wilson, postponed the closing of the campaign till the week of October 28 to November 4, on account of the conflict with the closing week of the Liberty Loan Campaign. Every housewife is asked to sign a pledge card, agreeing to do her utmost to conserve the Nation's food resources.

Some districts are still debating whether or not the schools should print the names of the pupils giving Christmas offering or it be represented by a single line, with the name of the school. It is still a matter of personal choice and should be so considered by those contributing. The saving is considerable, as has been pointed out, yet there are many who think the children should not be compelled to do all the saving.

TAYLORVILLE, ILLINOIS, September 18, 1917.

Editors Herald: I have been a reader of the *HERALD* for some time which I surely love to read. I am glad to learn through the letters of the advancement of the cause. But not seeing any letters from this part of the Lord's vineyard, I decided to write. I am only young in the work, but we have received many blessings, seen the manifestation of God's power in many ways, dreams, visions, healing of the sick, etc. We were baptized in June, 1915, by Elder William Grice as we lived in Eastern Michigan at that time, where we had moved from here (Taylorville) in February, 1913. We never had heard of the gospel until about nine months before we enlisted in the army of the Lord.

We returned home last November and have felt sad many times with the conditions that do exist. There are but few Saints here. None at all in the little country town where we live which is about nine miles from church. We have been unable to get any meetings started here yet. I hope we may in the near future for I feel that the Lord has much people in this place. Elders Baker and Fulk held street meetings for several weeks in Taylorville this summer to a very indifferent people.

The common people here are quite distinctly divided into the union and nonunion laborers and the gospel is represented principally by the former class. That is where Eastern Michigan is far ahead of this. Those acquainted with Michigan know she has done a great work for the church among the farmers, and many of the farmers here are as ignorant

of the gospel as I was, not knowing of such a church in existence. They are as fine as the Michigan farmer, but the gospel has never been introduced among them.

I am not farming now, but feel very near them and would be glad for any advice that would bring us all in closer touch with each other. Anything that tends towards unity helps the cause along.

We need the prayers of the Saints for the advancement of the work here and to help us over the rough places of this life. I would like to ask a question. I heard one of our elders say some two years ago, that before this great war a number of nations signed a pledge to try for a year to settle all difficulties by arbitration before declaring war. They broke their pledge and of course brought God's judgment upon them. Did the United States sign that pledge? If so, can we expect anything else than the Lord to place a curse upon this Nation, when she would declare war without trying for a year to settle by arbitration? Can we, as Saints, expect God's blessing on the church if we proclaim war and uphold any government in breaking a pledge? This seems a very serious thing to me. Have I in any way the wrong idea? I want to take a firm stand for the right and stay with it, but I cannot see where we should boost war under such conditions. If united, we stand, and divided we fall, surely we are doomed to fall, for the division in the land is great.

I love the boys of this land. Being only young myself and having many friends in different States, I dislike to see them go to Europe when they will be needed so badly at home, in the near future. It may be that I see farther ahead than some, as I have been shown by the Spirit of God the strife and turmoil that awaits this land, and when that shall have come, how will we feel, with the choicest of our boys, the pride of our Nation, driven from home? On the other hand, if we had spent one year doing all we could trying to settle by arbitration and would have failed notwithstanding, we could have prepared our soldiers in case of need. Then, even the German sympathizers would have turned bitter against the Kaiser.

I truly was pleased with the *HERALD* of September 12, especially topic under heading, "Spiritual manifestations at Lamoni reunion," beginning at top of page 867, first column. This is one of the things I have been listening for ever since I knew anything of the church, for I am persuaded that while the world calls it nonsense and the scientists pronounce it impossible, the Lord will bring forth some of these things.

I will close by adding my testimony that I know this work is of God, and to my brothers and sisters in Michigan, will say we would be glad to receive a letter from any of you, though I have but little time to write. Address me Route 6, Taylorville, Illinois.

In gospel bonds,

GUY E. MOSES.

[Prior to the war, the United States was instrumental in negotiating several treaties with different of the world nations or powers, requiring that any matters of dispute should be submitted to arbitration and that one year should elapse. Such a treaty was offered to Germany. It was negotiated by Mr. Bryan with several of the leading powers of Europe and elsewhere. Germany refused, however, to sign. This was not a joint act, but was a treaty between the United States and other individual governments. Our recollection is that England and France signed such treaties and that between twenty or thirty such treaties had been signed before the outbreak of this war. In the case of this war, the Teutonic nations had not signed such a treaty, and not only began the war, but also engaged in acts of war against the United States. The United States had entered protest without avail and endeavored to adjust. It had occurred not once, but many times prior to the outbreak of the war. Some had sug-

gested that the United States Government had warned Germany more than four times and had suffered more than four offenses. We submit this for what it may be worth. But this is at least the basis on which the United States is at war, the continued declaration and action against this Government. The United States broke no such terms in entering the war. The church has not proclaimed war, nor are we prepared to say that the war is not the result of wrong conditions in the world, as we think it possible that it is.—EDITORS.]

FLINT, MICHIGAN, September 24, 1917.

Editors Herald: We report the Bay Port, Michigan, and the Blaine, Michigan, two-day meetings held September 8 and 9 and 15 and 16, respectively.

At Bay Port, there were eleven meetings held, including three prayer meetings, one priesthood, six preaching, and one round table. Attendance was good, filling the church at most every meeting. On Monday morning, the third prayer meeting was held. There was a good Spirit present and the gift of tongues was manifested, speaking to four of the brethren and the Saints in the interpretation. Later, three other brethren were spoken to. These meetings were a source of strength to all the Saints attending.

At Blaine, there were nine meetings held including two prayer and seven preaching services. The preaching was of high order and good advice was given to both Saints and non-member. The Sunday morning prayer service was one of the best ever attended. In two hours there were eleven prayers, nineteen songs, sixty-five testimonies, and four gifts of prophecy.

It was big undertaking for the few at Blaine, but each felt repaid for the effort put forth.

FRED W. CADOW,
MATTHEW W. LISTON,
Press Committee.

SPOKANE, WASHINGTON, October 5, 1917.

Editors Herald: Since last reporting to your valuable pages, our pastor, Brother S. S. Smith, has baptized four in the font at the church, and two at the Valley Branch in Idaho. His recent trip to Pasco, Washington, resulted in the baptism of one more, Rose M. McClinsey.

Brother R. Newby, our missionary, reports the baptism of one, while in Okanogan County, also the baptism of his little niece, here at Spokane. Another name was added to our record when Brother Howard baptized the daughter of William Ahern at Coeur d'Alene, Idaho. So the work is slowly gaining in these parts.

Brother R. Newby reports the ordination of Brother Robert Broadway of British Columbia to the office of elder. He will probably make a valuable helper to the work in his vicinity.

Our children's meeting has not been as enthusiastically received here in the branch, as it should be. Instead of having it every Sunday, as we started, we think it a better plan to have it only twice a month.

Our Christmas offering is coming on fine. It will probably reach the two hundred dollar mark.

Brother Oscar Case and family have moved back to this city from Montana. We are glad to welcome him back as he was our former pastor.

Evangelist Russell of Wisconsin occupied our pulpit September 9 and also on the 11th. He offered many good thoughts.

Brother Smith spoke to us Sunday morning of the Zion of latter days, and in the evening, of the gathering of Israel. Both sermons were a strong appeal to the people and were

greatly appreciated. Normal work is now being taken up by the teachers and officers of our Sunday school. We know there is much good derived from this study if the proper amount of time is devoted to it.

Our city is much alive to the conditions of the day and has proved herself, by no means, a slacker in her patriotic duty. Boys in Uncle Sam's uniform are much in evidence and the wild hilarity of the recruit is a familiar sound.

CORRESPONDENT.

INDEPENDENCE, MISSOURI, October 3, 1917.

Editors Herald: You are no doubt well acquainted with the special activities now being well under way here, on educational lines, so we will mention only a few items. J. A. Koehler is to teach a class in economics; A. E. McKim, journalism; Professor Salisbury, French; Mrs. F. Pender, Spanish. Sister Morgan's class in shorthand, also classes in home nursing, English composition, psychology, elocution, etc., met in their respective places under the various teachers appointed, and on their special days of last week. There is considerable zeal manifested by the young people and the work is advancing in a spirit of loyalty to those who have it in charge.

The lecture given last Sunday evening at the church was both educational and very entertaining, and was listened to by a very large audience. The subject treated was archæology, and the speaker was Doctor Edgar L. Hewett, one of the foremost archæologists of America. The scenes of nature on the journeyings taken by the lecturer, as presented on the screen, were fine, and were vividly explained.

Our soldier lads left on September 26, and many a saddened heart watched their departure. When we read the letter from Brother R. May in the *Ensign*, regarding the war scenes, we seemed again to hear the drums from afar and were again reminded of the wonderful events of this cruel world-wide war, and felt to cry out to Him who ruleth the nations that he will give success to those that fear him, and whose banners float above in honor to the principles of freedom, justice and humanity.

ABBIE A. HORTON.

MISCELLANEOUS DEPARTMENT

Convention Minutes

OWEN SOUND.—Sunday school, at Owen Sound, September 14. Reports show 21 Sunday schools with a total membership of 828. An address was given by district superintendent on "How to successfully run your Sunday school." An excellent paper on "The home department" was read by home department superintendent. Sister Hannah Leeder gave an address on "Object lessons to secretaries." Business was completed and the following officers were elected: R. J. Wilcox, superintendent; Ernest Clark, first assistant. Chester M. Smith, second assistant; Lillian Perkins, secretary, Amelia Taylor, chorister; Lizzie Morrison, home department superintendent; Clifford Elliott, treasurer; Mrs. Benson Belrose, cradle roll department superintendent; Hannah Leeder, member of library commission. Adjourned to meet at Redickville, at 2 p. m., day previous to conference. Lillian Perkins, secretary.

Convention Notices

Western Montana Sunday school, at Deer Lodge, November 2. Prayer service 10.30 a. m. Business meeting and round table 2.30 p. m. Program in the evening. Mrs. G. W. Thornburn, superintendent; Catherine B. Murray, secretary.

Book Reviews

AN OLD FRIEND OF THE CHILDREN.—A beautiful edition of *The Water Babies* by Charles Kingsley has been issued this year by the J. B. Lippincott Co., Philadelphia. It comes in

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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 F. M. Ball—J McAninch—William M. Sauter—From Here and There—Guy E. Moses—Fred W. Cadow—Matthew W. Liston—Abbie A. Horton.

MISCELLANEOUS DEPARTMENT - - - - - 1006

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Pennsylvania, June 25, 1859, died October 1, 1917, at his home 4400 Twelfth Street, Rock Island, Illinois. Baptized June 13, 1886, by E. T. Bryant at Millersburg, Illinois. Ordained deacon, March 15, 1914. Funeral from new church at Rock Island, sermon by E. A. Curtis, assisted by H. J. Archambault.

WORKMAN.—Carrie Eva Workman, born June 27, 1875; died at her home at Weir, Kansas, October 6, 1917. In 1890 she married David Workman, who with 6 daughters and 2 sons survive her. She was united with the church years ago and was esteemed in the community where she lived many years. Services conducted at the home by Charles Fry.

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THE SAINTS' HERALD

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 3: 31-32.

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

Volume 64

Lamoni, Iowa, October 24, 1917

Number 43

EDITORIAL

IN GOD'S "MELTING POT"

We have many brethren of German extraction. They do not care to be called German-Americans; but prefer to be known as Americans of German descent. So far as we are aware they are entirely loyal to their adopted land.

Indeed the German people of the country as a whole are deporting themselves in a very commendable manner. The acts of violence and espionage that attract so much attention are few as compared with the sober and loyal deportment of the great mass of people of Teutonic extraction resident in America. And we are reminded that during the Civil War Americans of German descent did much to save the union. They swung at least one great doubtful State into line by their prompt action and sacrifice of self.

America is supposed to be a great melting pot into which all races are plunged, only to emerge Americans. If that fusion and amalgamation be not sufficient, we as Saints have been baptized in a more subtle flame—that which played over the assembly at Pentecost. Paul assures us that those who have been through God's "melting pot" are no longer Greek or Jew, bond or free. If he were here to-day he would draw no line between modern nationalities within the church.

In many communities our brethren of German extraction have for years been pillars in the church; and by their noble lives have won their right to be recognized as an integral part of that body of men and women that Jesus referred to as the "salt of the earth." Having worked for some years among them I know whereof I speak in this connection.

Yet there is danger that as the war goes on, and suffering comes upon America, race consciousness may arise in our hearts and these people be made to suffer undeservedly. Whether birth be by accident or by design or by choice we do not know. But it

is clear that these men and women are in no way responsible for the war or the manner of its prosecution.

Yet they would be more than human if they did not still retain some spark of love for their fatherland. So that at this time their loyalty to the stars and stripes may cost them more than your loyalty does you. We have one sister in Lamoni who is of German birth who has a brother in France under Pershing's command preparing to fight her other brothers who are still in Germany. She is loyal. But at a price.

As Saints we now have an opportunity to demonstrate the Golden Rule. We must live with our brethren of German descent during the war—and afterward. Let us live as brethren. It is not necessary to grieve them by relating in their presence instances of alleged German atrocities. God will judge all such matters, and his vengeance will fall heavily upon all transgressors. Justice and judgment are his habitation and he has made of one blood all men everywhere.

We do not need to bait these brethren in argument in any way. The armies of the world are now in joint debate on these matters and we cannot alter the situation if we would. Might does not make right. But surely in this struggle somewhere right must be found allied with armed might, and we believe that right will prevail. We think, moreover, that we perceive where right is found. But let us quietly await that time of the decision.

Before us as a church looms a work of such magnitude that it challenges the united effort of all true Saints. The war may interrupt this work temporarily. But we admonish the Saints in all lands to so live, eschewing the spirit of hate, that when the war is ended we may speedily reconcile our differences and again press forward in the redemption of Zion. And the Saints in this land should be loyal

to their flag and their church and with mutual toleration and love dwell together in peace and unity regardless of nationality. ELBERT A. SMITH.

THE RIGHT OF A TEACHER TO SOLEMNIZE MARRIAGES

In the SAINTS' HERALD for October 3, there appears an answer to this question by President Frederick M. Smith. President Smith, however, has suggested that in accordance with the correspondence and discussion of this topic, an editorial might well be written elucidating some of the points involved.

As a general rule, the statutes of each State set forth those who are authorized to perform the marriage ceremony, which ordinarily includes a regularly ordained minister or pastor. Some limit the right to a pastor or to a traveling missionary, that is, one who has the right within his own State is given a like right in the sister State.

The statutes of the State should always be looked to, but as a rule, they recognize the right of the minister who is so recognized by the organization. If the organization authorizes the minister to perform such a ceremony, the State likewise recognizes him to perform the ceremony and make return; otherwise not.

The position of a church may be shown, either by its written constitution, its written resolutions, or by its custom. It is in this connection that the question was raised in Canada of the right of Hyrum Dickhout, a priest, to perform a marriage ceremony. Also the question was raised in Massachusetts in the matter involving Frederick M. Blanchard, also a priest. The attack in both instances, however, was not to the right of the men to perform the ceremony, because the action of the church settled that question. The attack was upon the rights of the church, as has already been set out in these columns; in both cases the right of the church was fully vindicated.

Now so far as the position of the church is concerned, we find the law set forth in section 111, paragraph 1, of Doctrine and Covenants. "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies, therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority."

The above is a resolution of the general assembly

in 1835. So far as we know there is nothing decisive in the revelations to the church or in either of the two books, the Bible and the Book of Mormon. Though it may be implied from the right of a priest to baptize, and administer the sacrament and the absence of such right with a teacher or deacon. But the above resolution is directly binding upon the church.

The question may be raised of the right of a seventy, but all officers holding the Melchisedec priesthood are included within the term *elder*, as it would be absurd to claim that the elder could perform this ceremony, but that an elder that has been ordained a seventy, could not, in the absence of some clear evidence to the contrary.

In addition we have the custom of the church, which has been and is as above indicated, that either some officer holding the Melchisedec priesthood or a priest is requisite as an officiating officer and of these any may act.

There is another possibility, and that is, suppose a teacher is a presiding officer or pastor of a branch, in accordance with section 120:2. Many of the States authorize a pastor to perform such a ceremony. But a teacher with us is not properly a presiding officer over a branch, as that belongs primarily to the Melchisedec priesthood.

Nor is a teacher or deacon authorized to perform any part of the necessary ceremony for the reception of members by baptism. Nor is he permitted to officiate in the ceremony for the continuing of membership, the blessing of the Lord's supper, and its serving. To be exact, he is not recognized according to the usages of the church as an officer who administers what are called by some the sacraments of the church. It is to be presumed that he has not the right to administer in this sacrament of marriage.

Many States, though not all, declare that when a marriage is performed in good faith, it does not become invalid because of a lack of authority in the one performing the ceremony, if those entering into the ceremony believe that he had such right. Probably in such a case the marriage could not be called a common law marriage, but is good for all purposes.

In many other States, either by statute, or without statute, there exists what is called common law marriages, that is, where a man and woman declare their intention to live together in that relation before witnesses and then actually do enter into the relationship and hold each other out as husband and wife. This was held to be a good marriage by the common law, and is upheld in a great many of the States.

The difficulty in this latter case is, that the intention of the party must be shown and shown sometimes with considerable detail and clearness. We

have known of a woman who married a man who was fully free to marry her, but there was no ceremony. They lived together for over thirty years, and then when he died she applied for a pension, but the United States Government would not allow it.

For many purposes a common law marriage is good, but it cannot always be depended upon. The safer plan, would therefore be, to secure a license and comply with the statutes in each instance, and see that a proper record is made, and that a proper officiating minister is secured.

This minister in the Reorganized Church of Jesus Christ of Latter Day Saints is either a member of the Melchisedec priesthood, or a priest after the order of Aaron. It does not then include a teacher, a deacon, or a lay member. S. A. B.

"THE AMERICAN HEBREW"

Through the kindness of Sister Nellie Martin, the editors have received several copies of *The American Hebrew*. The New Year's number, September 14, 1917, is of special interest as they give quite a long write-up of Jews of special note. A great deal of stress is also placed upon the war, and Israel's position in ancient times, as a warlike nation. Yet there is through it all the realization of the awfulness of war, and the desirability of peace. Thus one New Year's story concerns a Jewish sentry, whose challenge not being answered shoots and kills an enemy, only to find that it is a brother Jew. The front cover is a picture of "Universal Peace" by a Jew, but instead of it being a conventional female figure, with arms uplifted, it is a bearded man, hammering his swords into plowshares, while the lion lies at his feet. Great stress is laid upon the necessity of thanksgiving to God and how very thankful we should be to him. There is a tone of rejoicing also, as it looks as though the redemption of the Jews is near at hand. They say, in fact, that the outlook has not been so good for many centuries as it is at present for the Jews.

"Wishes for the year 5678," the coming Jewish year follows in detail and again reemphasizes the peace sentiment.

The conclusion of a general (not separate) peace, after full victory of the powers which represent the principle of equal justice and right for individuals and nationalities.

Special protection safeguarding the inviolable right of the existence, development and revival of small nationalities claiming their historic rights.

The establishment of the United States of the civilized world including republics, kingdoms, empires and other forms of government according to the needs and desires of the various nations with a general compulsory tribunal to which all governments and parliaments should swear an oath of

allegiance to put before it their future conflicts and disputes for decision.

Soldiers and sailors to be settled on the land and seashore for doing agricultural, mining and fishery work.

Junkers, jingos, yellow-red press-hooligans, made in Germany or imitated in other countries, exciting hatred and prejudices between nationalities, social classes and religions to be sent to places inhabited by cannibals.

All arms to be transformed into instruments of productive work.

Palestine to be given to the Jewish people as a national home under appropriate protection and as a place of settlement for all Jews desirous of a self-supporting colonization and a full national life.

The abolition of all disabilities against Jews and security for their citizenship, religious communities and free cultural development in all the countries.

A cause for rejoicing for the Jews is the greater freedom gained by the Jews throughout the world, during the year just closing and that includes the wonderful progress made in Russia on account of the revolution. But amid all the sadness of war, this is again and again repeated, that the year past is the dawn for Israel of a new age.

Then, on October 5, it contains a long article on Palestine, for the Jews, most of it based upon an interview with a member of Parliament. It is urged, both on the account of the Jews, and also on account of England, that a Jewish state in Palestine, is to be desired and expected. It is suggested that the United States and the Jews in the United States are best prepared to take care of it. Another point that is urged is the attitude taken by the Jews in Russia, that they are willing to make every sacrifice to support the new Russia, and have subscribed about forty per cent of the liberty loan in that country. Jews, in the Council of Soldiers and Workmen, have been combatting the dangerous doctrine of the Maximalists most energetically.

OUR FIRM FOUNDATION

These are times which try men souls. We hear much of the redemption of Zion. But we hear unkind criticism of the brethren and of one another, for some men's and women's hearts are failing them, they know not sometimes where to turn. It is well then that we should remind ourselves that we have a firm foundation, even Jesus Christ. We are reminded of an editorial by President Joseph Smith in 1869.

It requires a more than ordinary amount of faith to look the accumulated difficulties surrounding the word steadily in the face. Nor does it require less to bear up under the despondency which lies lurking in every work where once flourished this truth.

Those things of which we are assured ought always to remain in our memories as fixed facts. One prominent truth of which all are convinced, is the goodness and wisdom of God. He has so far shown that he is able to control the universe. He did so while Moses journeyed with Israel; and when Jesus came it was still the same. He has not proven

changeable during the years of ancient apostasy; nor may we fear that, during the terrible struggles which have fallen to the church in the modern falling away.

Another, which is the anchor of our hope, is the promised resurrection of the dead, in which resurrection those who have proven susceptible to the influences of gospel grace are advanced in degrees of usefulness. This gives stability to every phase of our faith and all are concentrated upon it, else are we without hope. The resurrection does not depend upon the gathering of the Saints, nor does the strength of God depend upon it. The only great object to be accomplished by the gathering is the perfecting of the machinery by which the gospel is promulgated; the securing a *unity of action* after the perfecting unity of thought. The unity of action through every branch of the church polity is to be attained before any political sovereignty will be permitted by that power which has hitherto ruled the church destinies, and it cannot be confidently hoped that any great power will be vouchsafed to a people not prepared to use that power wisely. That which we have fought, bigotry, superstition, intolerance, proscription, and priestcraft, are some of the ruling evils which cannot be permitted to enter into the councils of a free people; nor are they principles which will in any wise govern the ruler of Zion.—SAINTS' HERALD, vol. 15, pp. 240-242.

Recently the Presiding Bishop made a similar suggestion in a sermon in Lamoni, that if what is planned is not of God, it will fail and that we should remember our firm foundation and hold fast to the rod of iron. But if it is of God, we do not want to oppose. This was in reference to some matters being undertaken by the brethren. We should remember our foundation and that the fundamentals have remained unchanged and are still sure.

This war has been foretold again and again. It should not therefore, change our faith. Quite the contrary. Trying times will come and only those who stand firm in the truth can hope to escape.

So with our brethren there are the eternal verities of character. We may not always know what our brother is doing; we may not always know what he is planning. It may be possible that he is about to make a grave mistake. But if we know him, we can refer back to the fundamentals of his character and rest assured that the probability is he is at least trying to do the right thing.

It probably happens with all of us, that our friends at times do things that disappoint or surprise us, or which we cannot understand. Sometimes they may seriously disaffect us. But this should not be the case, unless we are sure of the defalcation. Sometimes we think we are, but the fact is, that it is largely made up of our own imagination.

It is so fundamental that it has been recognized time and time again in print that when we know a person we can no longer so easily dislike him. Very rarely can we find so serious faults with those with whom we are thoroughly acquainted.

How then should the men of God proceed? The fundamentals of conduct are clear. There are few

differences in morals. But shall we say that if Peter goes upon a housetop in the heat of the day, he cannot receive there communication from God?

Shall we say to the man whose time is kept within an office or schoolroom that he cannot there serve God and receive divine inspiration? Shall we say to the man who goes to the field, In the field you cannot receive light, even though Moses did receive the word of God while tending sheep?

Or shall we say to Paul, when he goes to Arabia, You are wasting your time for three years? Why do you not go to work for the church instead of going down here to loaf, or as you call it, meditate.

Or should we later say to him, Now you have blundered. Didn't we tell you that if you went right to Jerusalem you would be locked up, that you would be tied up and suffer, and yet you would go, and now you are in prison. What good can you do there?

Well now, you have done it, for you have entered into a camp of soldiers. No good can come of that. Alma, why did you do it?

May we not at times be too quick to submit that our own experience is the only one worthy of consideration and he that does not walk in our way is going wrong, in these details of time and place of communion.

Our personal experience has been that we have had as much inspiration in a library studying as in the open field and as much in school as in the missionary work. Also as much on a hillside or mountain as in a room.

God is not limited. He can direct and inspire us where we are, if we will let him. But this does not mean we cannot place ourselves in better position and better condition to receive.

Many times we find it wise, as even the Master did, to go aside from the turmoil of cities, and even from our brethren to commune with God.

Moses, though he took a number with him part of the way, yet went on alone, and the Master many times went aside to pray and especially in the great crises of his life. Though he took a few with him, yet he went on alone.

So in this day, are some of our men seeking earnestly for divine direction, not going into the wilderness, not going apart through fear, but in an earnest effort to get nearer to God, and to become stronger for his service.

We should learn to know our brethren and have right confidence in them. But above all, should we retain our confidence in God and his work, "knowing the foundation of God standeth sure." (2 Timothy 2:19.) And that Jesus the Christ is the same yesterday, to-day and forever. (Hebrews 13: 8.)

S. A. B.

NOTES AND COMMENTS

Have You Reported Your Meeting Place?

We have a goodly number of letters and cards already in response to our request for location of city churches and meeting places, but there are still many we would like to have. If you haven't reported, please do so that we may file the information. You would be surprised how many have inquired for such information since they saw our request.

"Only Dignified Poverty"

Reflecting the financial standards of the Jews, a writer in a recent *American Hebrew* tells of a rabbi friend of his whose salary was \$2,400 a year and represented the most the congregation could pay. "He has dreamed of matrimony, but he does not dare to ask the woman of his dreams to share what would only be dignified poverty."

Successful Campaign in Lamoni

On Tuesday, the 9th, previous arrangement, teams of two waited upon the membership of the Lamoni Branch for contributions to meet the branch expenses. The city and vicinity was divided into some fourteen districts, and two men appointed to each two districts. There was an indebtedness for repairs and expenses of about eleven hundred dollars to be met. So far about a thousand dollars have been collected and promised. This may possibly have affected the College Day collection.

How to Select Tracts

It would be a good plan to have one each of all the tracts published by the church, so proper selection might be made for distribution purposes. The next best plan—and the easier—is to own a Dollar Library. This consists of thirty-four tracts and a price list of publications. By a perusal of the set, one will acquire classified information that otherwise might never be had, and can order intelligently for special needs. Brother John Zahnd is so enthusiastic over it that he is willing to refund not only the dollar paid, but to give one in addition to anyone dissatisfied with the set. He's safe.

College Day in Lamoni

Owing to the sacrament service on the 7th, College Day was postponed at Lamoni till October 14. The services were in charge of Elder George N. Briggs, president of Graceland College. Gustave Platz spoke briefly on Graceland from the standpoint of the students. He was succeeded by H. H. Lynn, a business man of Lamoni, on Graceland College from a business man's standpoint. He gave a brief sketch of graduates from Graceland and the work they are now doing, or had done since graduating, which is of

note. Elder C. B. Woodstock then spoke of Graceland from the standpoint of the board of trustees, emphasizing the scholarship feature of the College Day collection and the assistance we thereby render the church. The choir, orchestra, and Hawaiian quartet furnished the music. At the close a collection was taken up, according to present reports amounting to about four hundred dollars.

HYMNS AND POEMS	
Selected and Original	

A Smile and a Song

When the daytime is cold with the mists of the nighttime
Clouds somber and gray hanging heavy with rain,
Hear the call of Bob White o'er the fields clearly ringing,
There's a rift overhead and the sun shines again.

Though the prize just ahead be obscured from the vision,
And the road leading there may seem rugged and long,
Soon the wearisome steps will be left far behind you
If you walk to the lilt of a rollicking song.

Then gayly wayfaring, o'er torrent, through meadow,
Forgetting all cares that to sorrow belong,
There's gladness to-day and there's hope for to-morrow
If these be your watchwords, a smile and a song.

VIDA CATO SIEG.

A Smile Worth While

As I crossed the street depressed and weary,
I met a smile so bright and cheery;
It seemed to come fresh from the skies
Through an angel in disguise.
With that smile there came a look
That from my soul all care it took—
And the heart that beat so sad,
Throbbled more lightly and felt glad.
Glad that such a one was near
That could share with you her cheer.
Heart and soul so strong and bright
Sweet gladness shone where there'd been night.
Heaviness was changed to lightness,
Where all seemed dark there came a brightness
That lifts the load from off the weary
And makes one's life less sad and dreary.
May her life be one glad song,
So she can pass her smiles along.
Seems a little thing to give
Yet it helps some one to live.
It smooths the road and shortens the mile
And makes life's journey seem worth while.

J. W. A.

There are a few dead sure things, any housewife who can provide acceptable food for her family at low cost uses brains and spends time marketing, not telephoning. She must know brands and read labels and she must love her work in her kitchen laboratory and find no preparation for it too difficult. It is our great woman's game and we have to know the rules of the game to play it well.—Exchange.

ORIGINAL ARTICLES

HOW MAY A CHOIR ASSIST A BRANCH

[NOTE. The following paper by Brother H. A. Scott, president of the branch at Omaha, Nebraska, was read at the "Music Convention" at Omaha, October 24, 1916. It deals with the choir and its work from the standpoint of one who is in charge of all the interest of a branch, and who can realize the value of each department of the work under him.—ARTHUR H. MILLS.]

I believe a choir is as indispensable to a branch as an arm is to an individual. Deprive a man or a woman of an arm and such an individual is laboring under quite a handicap in life's endeavors. Deprive a branch of a choir and such a branch likewise suffers a distinct loss. A good choir is a strong right arm to a branch. By the word "choir" I do not mean merely a body of men and women who meet together upon the Sabbath Day, and without previous effort attempt to render an appropriate tribute of praise and thanksgiving in song unto the Lord. A choir such as that is of very little value to a branch, just as a branch that does not show some of the manifestations of life is of little value to the church proper.

Such a choir may be likened to an arm of an individual that has become withered and useless. A choir that merely *exists* would benefit a branch by *ceasing* to exist, for then it would at least not be a disappointment to those who love and appreciate good music. But when I refer to a choir as being indispensable to a branch, I mean one whose membership is alive to its needs and possibilities, and whose members are willing to sacrifice of their time from other affairs and devote a just proportion of it to properly qualifying for the duties imposed.

To arrive at some of the advantages to a branch that is supported by a good choir, it will first be necessary to call attention to that which a good choir stands for; and that is good music. The two are synonymous terms—good music, good choir; good choir, good music; and music is heaven-born the same as any other God-given possession.

Music wins its way into the soul when other appeals have failed; music strikes a responsive chord and stirs the heart and mind to an appreciation of the beautiful when even the powers of eloquence and argument may fail; music brings a message of peace and joy which cannot be supplemented by any other force; it lightens the burdens of sorrowing man; it causes this sin-cursed world to lift up its head in hope when other measures have fallen short.

Oh! the power of music. It is a powerful medium

for good, and the church is just awakening to its possibilities. Thank God we see the dawning of a brighter day wherein music is being elevated to the high pedestal upon which it should stand. Our people are sensing its powerful mission in the world more than ever before and are responding with an earnestness and enthusiasm that augurs well for the future of the grand cause in which we are enlisted. If only all of our people possessed with talents for music could be made to utilize those talents in a consecrated effort for God. I have digressed from the subject assigned me, as it seemed necessary to lay a foundation upon which to build.

A good choir, as stated at the commencement, is as indispensable to a branch as an arm is to an individual. Should anyone for a moment think a choir is an unnecessary appendage to a branch, just imagine if you can what the effect would be if the announcement were to come to disorganize all of the choirs throughout the church and confine our musical activities to congregational singing only. Would that not be a severe blow to the general interests of the work?

No one in his right senses would recommend such a course, and right here let me ask a pertinent question: If you or I are not encouraging this choir movement, either by a giving of the talent we possess, or by lending whatever influence we may have towards supporting this phase of our gospel work, or by both, then are we not by inference, at least, indicating that a disorganization would not be objectionable to us? This may be putting it a little strongly, but we must either be for a thing or against it.

The benefits of a choir to a branch may be classed under three heads: the benefits derived by those who hear, aside from the speaker, the benefits derived by the preacher, and by the choir members.

How many times in our religious experience have we been thrilled by the rendition of some inspiring hymn, or anthem, or solo; and accompanying such efforts comes the witness of the Spirit testifying of a surety that the service of song is pleasing unto God, and the means of encouraging and uplifting us to higher and nobler aims. Take music out of our services and we would indeed suffer an irreparable loss. God made music a part of our worship of him, and he has revealed to us in latter days, as well as former days, his will concerning it. There is no doubt in my mind that music has been and is an important factor in winning souls for Christ.

A good choir stands for good music, the kind of music that inspires the preacher's mind and encourages him with an earnestness and a desire to give the very best there is in him. I feel secure in the assertion that many a time our speakers have gone into the stand, uncertain and wavering, because of the demands about to be made upon them, and under the inspiration received from the uplifting service of song, with the accompaniment of the Spirit of God, discharged the duty assigned them with confidence and joy, and delivered a sermon in keeping with the high inspirational standard established by the song service.

The choir members are benefited in many ways. The choir provides the medium through which each member may render a service to all who may come within the scope of the choir's influence. There is assuredly a work for us all to do, and those who have a talent for music, especially those upon whose shoulders do not fall priesthood responsibilities, should without reservation declare themselves, "Master, here am I, use me." We cannot all be preachers in the sense that we may stand behind the sacred desk and declare the word, but we can assist in a work for God that is just as important in its sphere of usefulness as preaching or any other department of the work, and that is to preach the word set to music.

So a choir that is of service to the membership, to the preacher and also to the choir members themselves cannot fail to be of great benefit to the branch in general.

I hope you singers here to-day, if you have not already fully realized the opportunity which lies within your power to assist in the carrying on of your part of that work which has been entrusted to all, will, as a result of your association together during this convention receive such enthusiastic impressions, that upon your return to your homes you will redouble your efforts and avail yourselves of every opportunity for service.

What the church needs to-day is men and women who are not afraid of doing too much for its interests; who are willing to use their talents unreservedly. This time must come. Already we see evidences of it, and what a grand feast to the soul it will be when a body of our singers meet together, who are thus fully consecrated to the Lord's cause; what music will pour forth from their lips. It may then well be compared to a chorus from the heavenly hosts, for the inspiration of the Almighty will be there in power.

May those who hold within their grasp the key to the door of opportunity along musical lines, enter within its portals and fully establish our cause, is my prayer.

H. A. SCOTT.

FAITH AND ORIGIN OF CHURCHES--Part 9

BY J. F. MINTUN

CONGREGATIONALISTS

This title is accepted by a religious organization formerly known as Independents, but the change of name has not been because of any very great change in its church polity, or ecclesiastical doctrines.

The Independents arose in the days of Queen Elizabeth as a result of seeing, as they thought, no possibility of bringing about the reformation they considered necessary, neither through the Episcopacy, nor Puritan ideas then advocated, but believed that the church should be free from the authority of the state, and the reformation sought to be accomplished through men who had been individually reformed.

This position was first taken and advocated by Robert Brown, who gives this definition to what he considers a church: "A company or number of Christians or believers, who, by a willing covenant made with their God, are under the government of God and Christ, and keep his laws in one holy communion." This view being very offensive to the Church of England they denominated those who consented to his views Brownists.

The Independents were separated from the Church of England, and formed themselves into congregations in accord with their views of what the Scriptures taught without any claim to any instruction from God, or any consent of the state-church, the latter condition making it a criminal offense, and as early as 1583 two were executed because of this offense.

They rejected the Calvinistic ideas in a large measure, as well as the Anglican and Puritan ideas, and accepted, or claimed to accept "Christ as the only head of the church," and declared "his laws may no man alter," but claimed the right to interpret these laws without claiming the inspired help granted to God's children in New Testament times.

In 1606, two separate bodies of Independents were organized, one under John Smyth, who concluded that baptism by a corrupt church was no baptism, which conclusion was and is correct; but he then baptized himself without any authority from God so to act. By doing this he became the founder of the general Baptists. The other organization was under John Robinson, at Scrooby.

The Anglican Church made war on these congregations, and the latter fled, as did the first to Amsterdam, but removed finally to Leyden, where they were free to advocate the ideas that had made them offensive to those where they previously resided in England. Robinson was not so radical as Smyth, and acknowledged fellowship with the Church of

England, and the virtue of his baptism in that church.

The church at Leyden is considered the parent of the Independents. In 1620, a company of Independents came to what is now called New England, and were joined by Puritans who wished to throw off the yoke of the English Church, who soon after became Independents.

They endured much persecution, and many became martyrs to their belief at the hands of their co-religionists with whom they differed.

The Independents becoming Congregationalists by change of name the history of the Congregationalists is for that reason given with the cause and object of their origin. A late writer on the subject has said, "The (church) polity must come from within; it must not be imposed from without; it may recognize outward circumstances but must not be controlled by them. . . . Ecclesiastical statesmen have no right to construct various forms of polity to express the spirit and tendencies prevailing among different races of men in different countries, and in different churches; the polity of the church must be created by the idea of the church." It is claimed that this is the New Testament idea on church polity.

While the Congregationalists yet hold to this idea in a theoretical way, and that each local church is independent of each other in a sense, yet they have recognized later the necessity of some tie that will bind these local churches under one common organization, hence have organized missionary societies of all these local organizations, they being under one set of general officers.

A declaration of faith for all Congregationalists was adopted in 1633, and at the same time the church order and discipline was outlined, followed by this explanation, "It is not intended that the following statement should be put forth with any authority." In 1671, this declaration was revised, having as some of the objects of its existence,

To promote scriptural views of church fellowship and organization; to strengthen the fraternal relations of the Congregational churches, and facilitate cooperation in everything effecting their common interest; to maintain correspondence with the Congregational churches and other Christian communities throughout the world; to obtain statistics relating to Congregational churches at home and abroad.

In the United States they have always acknowledged that each local church, though complete in itself, is nevertheless related to all other organizations of the same faith. They early adopted the systems of councils, which yet are prominent in the work of the church. It is claimed that through these councils "a fraternal fellowship" is maintained among these independent local organizations, and it is claimed that the especial need of them is

when insoluble difficulties arise, or especially important matters claim decision as where a pastor is to be settled or dismissed, or a church itself is to adopt its creed and commence its organic life—it is proper that the advice of other churches should be sought and given in council.

Of this matter Increase Mather says,

It has ever been their declared judgment that, where there is want of other light, or peace in a particular church, it is their duty to ask for counsel, with which neighbor churches ought to assist by sending their elders and other messengers to advise and help them in their difficulties; and that in momentous matters of common concernment particular churches should proceed with the concurrence of neighbor churches; so in the ordination of a pastor, much more in the deposing of one.

The ministers, or pastors and deacons, of the Congregationalist churches are called to their office "through the people; the divine choice is expressed through the men, the divine word enlightens, and the divine Spirit guides."

On the origin of local churches George Penchard wrote in 1843:

If in any place a sufficient number, (Cotton Mather says, "Seven is the least number that has been allowed among us, as capable of forming a church-state for the enjoyment of all special ordinances."—Ratio, Article 1, sec. 1.) of persons wished to be organized into a Congregational Church, an orderly procedure would be substantially as follows:

"After a season of fasting and prayer, the brethren would appoint a committee to advise with one or more of the neighboring Congregationalist pastors and churches; to draw up a Confession of Faith and a Covenant," then to invite "so many of the neighboring churches as should be agreed upon to take into consideration the question whether the interests of religion required the organization of a Congregational Church in that place."

Then he says they should meet "at the time and place specified," the several wishing to unite being present "with letters of recommendation and dismissal," then "if the associated brethren had already selected their future pastor, he should be present, to be embodied in the church as one of its members, and immediately afterwards ordained as its pastor."—A view on Congregationalism, pp. 161, 162.

The church thus organized, as soon as convenient meet together; and after appointing a moderator and clerk, proceed to choose their officers; viz, a pastor, if previous arrangements admit of it, and two or more deacons, according to the size and circumstances of the church.—Ibid., p. 163.

The "Confession of Faith" adopted by the New England Congregational churches, as early as 1680, from which there have been some minor changes locally, is as follows, and shows the faith that is generally subscribed to in order to be a member of this church:

HOLY SCRIPTURES

1. The Holy Scriptures, or "word of God written," is the Old and New Testament. All of which are given by the in-

spiration of God, to be the rule of faith and life. The Supreme Judge by which all controversies of religion are to be determined, can be no other, but the Holy Scriptures.

GOD

2. There is but one only living and true God. In the unity of the God-head there be three persons, of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost. Which doctrine of the trinity is the foundation of all our communion with God, and comfortable dependence upon him.

GOD'S ETERNAL DECREE

3. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace. The rest of mankind, God has pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin; to the praise of his glorious justice.

CREATION

4. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. He created man, man and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, and power to fulfill it; and yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

PROVIDENCE

5. God in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

FALL OF MAN

6. God having made a covenant of works and life thereupon, with our first parents, and all their posterity in them, they being seduced by the subtlety and temptation of Satan, did willfully transgress the law of their creation, and break the covenant, in eating the forbidden fruit. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties of soul and body.

GOD'S COVENANT WITH MAN

7. The first covenant made with man was a covenant of works wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit to make them willing and able to believe.

OF CHRIST, THE MEDIATOR

8. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to a covenant made between them both, to be the Mediator between God and man.

The Lord Jesus, by his perfect obedience and sacrifice of himself, hath fully satisfied the justice of God, and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

FREE WILL

9. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determined to do good or evil. Man by his fall into a state of sin, hath wholly lost all ability to will to any spiritual good accompanying salvation.

EFFICIENT CALLING

10. All those whom God hath predestined to life, and those only, he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit, out of that state of sin and death in which they are by nature to grace and salvation by Jesus Christ.

PERSEVERANCE OF THE SAINTS

11. They, whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

TEN COMMANDMENTS

12. This law so written in the heart, continued to be a rule of righteousness after the fall of man, and was delivered by God on Mount Sinai in ten commandments, and written in two tables. This law, commonly called moral, doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ in the gospel anyway dissolve, but must strengthen this obligation.

WORSHIP

13. Religious worship must be given to God the Father, Son, and Holy Ghost, and to him alone; not to angels, saints, or any other creatures; and since the fall, not without a Mediator, nor in the mediation of any other but of Christ alone.

14. Prayer with thanksgiving, being one part of natural worship, is of God required of all men; but that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance.

15. The reading of the Scriptures, preaching and hearing of the word of God, singing of psalms, as also the administration of baptism and the Lord's supper, are all parts of religious worship of God, to be performed in obedience unto God, with understanding, faith, reverence and godly fear.

SABBATH

16. As it is of the law of nature, that in general a portion of time by God's appointment be set apart for the worship of God. He hath particularly set apart one day in seven for sabbath to be kept holy unto him; which from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ

was changed unto the first day of the week, the observation of the last day being abolished.

CIVIL MAGISTRATES

17. God, the Supreme Lord, and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for the defense and encouragement of them that do good, and for the punishment of evildoers.

MARRIAGE

18. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

CHURCH

19. The Catholic Universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the fullness of him that filleth all in all.

The whole body of men throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, they and their children with them are, and may be called the *visible* Catholic Church of Christ, although as such it is not intrusted with any officers to rule or govern over the whole body.

ANTI-CHRIST

20. There is no other head of the church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be head thereof, but is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

SACRAMENTS

21. Sacraments are holy signs and seals of the covenants of grace, immediately instituted by Christ.

There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, baptism and the Lord's supper; neither of which may be dispensed by any but a minister of the word lawfully called.

BAPTISM

22. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life; which ordinance is, by Christ's own appointment, to be continued in the church, until the end of the world.

Dipping of the person in the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person.

Not only those that actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized, and those only.

THE LORD'S SUPPER

23. Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's supper, to be observed in his churches to the end of the world, for the perpetual remembrance, and show forth of the sacrifice of himself in his death. . . .

The Popish sacrifice of the mass (as they call it) is most

abominably injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect. . . .

All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy the Lord's table. . . .

STATE OF THE DEAD

24. The bodies of men after death return to dust and see corruption; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them; the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places of souls separated from the bodies, the Scriptures acknowledgeth none.

RESURRECTION

25. At the last day such as are found alive shall not die, but be changed, and all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls forever. The bodies of the unjust shall by the Christ be raised to dishonor; the bodies of the just by his Spirit unto honor, and be made conformable to his own glorious body.

JUDGMENT

26. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given by the Father; in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil. Then shall the righteous go into everlasting life, and receive the fullness of joy and glory; but the wicked who knew not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Views of Congregationalism, pp. 290-312.

A CHURCH COVENANT

It is a principle with our denomination, that every church in order to be rightly constituted, must be united by solemn covenant, expressive of the principles on which their union is formed. This may be included in the Articles of Faith, or, perhaps as most common among us, it may form a distinct instrument, following the Articles of Faith.—Congregationalism, p. 313.

These covenants were of various forms, the one most commonly used found in Cotton Mather's Ratio.

THE DISCIPLINE

The members of our churches are therefore pledged to watch over, to admonish, to reprove, and to discipline each other as necessity may require. A church that neglects this care of its members is liable to be dealt with by its sister churches.

When one in transgression has been labored with by any member of the church acquainted with the transgression, who having at first effort failed to

restore the transgressor, shall take with him "one or two judicious and intelligent brethren, to assist," in reclaiming "the erring brother," and if not then reconciled or reclaimed he shall be examined by the entire membership of the church upon the charge brought against him. Witnesses who are not professors should be heard. If convicted of the charge, and he is not willing to make satisfaction, he is either suspended from their communion, or excommunicated, and if the latter, he is considered as "a heathen man and a publican."

Even if excommunicated they may be received back without re-baptism by giving evidence of repentance and making a public confession. (See Views of Congregationalism, pp. 177-181.)

OF GENERAL INTEREST

WAR WITHOUT HATE?

The bishops of the Church of England are reported to have reached a decision to expunge from the Psalter the passages that invoke a ruthless vengeance on the wicked. Says *Current Opinion*:

The proposed reform is concerned with what are commonly known as the imprecatory Psalms, those strange, passionate human documents in which thoughts and aspirations of rare beauty, phrases so noble in conception and of such exquisite art that they will ever be upon the lips and in the minds of men, are mingled with wild screams of barbaric rage in which reason, morality, respect for humanity and reverence for God seem alike forgotten. . . . A significant fact in connection with the bishops' decision is that the omission of the dubious passages was resolved upon by a large majority of Convocation.

The London *Telegraph* comments as follows:

Not many generations have gone by since Christians of all denominations were wont to use the most violent passages of Scripture as weapons, not only against the infidel, but against each other.

Many of us can remember a time when any proposal to strike a word out of the Psalter would have been met with the united opposition of all parties. It is only in the lifetime of men not yet old that the churches have learned to resign the claim to invoke the thunders of Divine vengeance on all who cannot share their faith, and have discovered that in putting from her all desire of imprecation and commination Christianity but fulfills her mission, and is endued with new strength. There have, indeed, all down the ages, been divines of many a creed who chose to preach and live by love, not fear, but they have spoken for themselves, and often under the stigma of heresy and excommunication.

A momentous change is made when one of the great churches of Christendom resolves to declare to the world, by an alteration in services sanctioned with the use and authority of centuries that it is not for Christianity to preach the joy of vengeance, or to pray that men may go down into the pit of destruction and find none to pity them.

CHRISTMAS PACKAGES FOR SOLDIERS IN FRANCE

[The following instruction and information has been sent out by the Government officials, and should be carefully observed by those interested, to save disappointment.—EDITORS.]

The time is approaching to give thought to bringing Christmas cheer to the American soldiers and sailors abroad.

Arrangements have been perfected whereby the Christmas mail to the American expeditionary forces in Europe is to be delivered by Christmas morning. Without the fullest cooperation on the part of the public it will be impossible to accomplish this result.

The three essential respects in which the public can aid in assuring a happy Christmas at the front are mail early, address intelligently, and pack securely. For this reason it is urgently requested that all persons having Christmas mail for the soldiers and sailors and the civilian units attached to the Army in Europe observe closely the following directions:

DIRECTIONS FOR MAILING

1. Mails to reach the soldiers in France by Christmas morning must be posted not later than November 15.
2. Every package must bear conspicuously the words "Christmas mail," the complete address of the person for whom it is intended, and in the upper left-hand corner the name and address of the sender.
3. Every parcel must be so packed and wrapped as to admit of easy inspection by the postmaster. No parcel will be dispatched to France which has not the postmaster's certificate that it contains no prohibited articles.

POSTAL CENSORSHIP

The exclusion of certain publications from the mails by the Post Office Department has caused considerable criticism from some quarters. The following is an authorized statement from Postmaster General Burleson on the policy of the department on this matter:

I am going to enforce the law, but I am not going a step beyond what the law means, and it does not mean a political censorship. Nothing could be more repugnant either to the President or to me than a political censorship. Any newspaper of any political opinion or any shade of opinion can say anything it chooses in legitimate criticism of the President, the Administration, the Army, the Navy or the conduct of the war. It can go the limit. It can say anything it chooses about me, personally. I don't care what it says about me. But there is a limit. And that limit is reached when it begins to say that this Government got in the war wrong, that it is in it for wrong purposes, or anything that will impugn the motives of the Government for going to war.

They cannot say that this Government is the tool of Wall Street or the munitions makers. That kind of thing makes for insubordination in the Army and Navy and breeds a spirit of disloyalty through the country. It is a false statement, a lie, and will not be permitted.

And nothing can be said inciting people to resist the laws. There can be no campaign against conscription and the draft law, nothing that will interfere with enlistments or the raising of an army. There can be nothing said to hamper and obstruct the Government in the prosecution of the war. Political criticism, on the other hand, can go to any lengths it will. It makes no difference what is a paper's political faith, what party it belongs to, or how strong or how weak are its views, it can say what it pleases in the line of legitimate criticism. We won't look at any man or any paper with the thought in our minds that he belongs to the Socialist or any other political party. The whole question is the limit he attempts to go in his criticism. He can say anything he wants to within the limits I have marked out. But he can't overstep that limit one inch.

A CALIFORNIA SOCIALIST

The Los Angeles *Herald* of September 14, contains an interview with Elder T. W. Williams, president of the branch in Los Angeles, and State secretary of the Socialist Party. In this interview he infers that the Socialist's desire, above all else, is to crush autocracy. He allies in fact the Socialist Party in that State with the present administration, the Government of the United States. The interview continues in part as follows:

The United States has attained the highest expression of democracy ever known to men, he asserts, and this must be safeguarded against alien powers that would shatter it.

His statement follows:

"Despite their opposition to war in general, Socialists and peace advocates of America are confronted with tremendous responsibilities and exceptional opportunities in this hour of our national crisis.

"To pursue a policy of negation, to heckle and embarrass the Government, to begot disregard for our free institutions is un-social and un-American.

"Despite the defects and abuses of democracy, our American form of government is the highest expression of real democracy the world has ever known.

"To uphold the spirit and idealism of our Declaration of Independence; to conform to the provisions of our national and state constitutions; to obey the laws of the land is the duty of every American citizen. The remedy of any law which may be in contravention of the constitution is not its violation but its enforcement.

"We cannot afford either directly or indirectly to weaken the cause of democracy. Mere opposition to war with no constructive vision is abortive. To

work and pray for the ascendancy of the right, the preservation of democracy and that social reconstruction which affords the fullest expression of individual and collective effort is the supreme duty of every American."

COMING GIFT TO THE WORLD

The welcome extended by the British parliament to the United States as a co-worker in the cause of the entente allies against the Teuton powers had for its inspiration the thought that the help of the United States will be of great value and that it will prove to be the turning point in the war. We sincerely hope that this is true. Mr. Bonar Law, after expressing this idea, said that he ventured "to express the hope and belief that a change is coming—that the long night of sorrow and anguish which has desolated the world is drawing to a close."

We believe it, too, and in a broader sense than Mr. Law's phrase seems to convey.

With Great Britain, France, Russia, Italy and the United States united in the cause of democracy, to say nothing of the sympathy and support of all the neutral countries, the triumph over autocracy should be not only the ending of this war, this long night of desolation, sorrow and anguish, but the beginning of a world-wide peace, an era of good will such as the world never before has experienced. The fact is that these five great nations, acting together, can command the peace; and in event of success in the war, they will do it.

The trouble heretofore was to arrange this getting together. Mutual distrust and apprehension lest some national interest might be sacrificed, stood in the way; and, of especial significance was the fact that one of the greatest powers in Europe could not be counted upon to cooperate—its interest seemed to lie in an opposite direction. The United States, also, was felt to be isolated by interests confining it to this side of the water. While our Government expressed itself as willing to promote universal peace, there was very good reason to doubt whether it would go into an offensive and defensive alliance with that object in view.

All difficulty, however, has been removed by the war. The powers that can control the situation have been brought together in defense against a common enemy, and that enemy is precisely the European power that could not be counted upon in an effort for the world's peace. The new coalition can proceed after the war is ended, to that large task, that great work for the world's betterment; and that it will be accomplished if once started upon cannot seriously be doubted.—*Mobile Register*.

A FOURTH OF JULY ORATION

[Through the kindness of Bishop E. L. Kelley, we are permitted to present to our readers the following extract, from a Woodbine, Iowa, paper, an address delivered by Brother Augustine Dwyer on the Fourth of July. Though this is now three months past, still in these times the topic is always timely, especially as we see our boys called forth to service.—EDITORS.]

The Fourth of July celebration at Woodbine will long be remembered by the great gathering of citizens of the town and country, who were present. Rarely, if ever, have the citizens of this part of Iowa listened to a more eloquent patriotic address.

Seated on a platform tastefully decorated with the national colors were the pastors of the various churches of the town. Mr. Dwyer was introduced by the pastor of the Methodist church. As soon as he rose to speak Mr. Dwyer was greeted by an outburst of applause. He said in part:

One hundred and forty-one years ago to-day, our forefathers signed a Declaration of Independence that has vibrated around the globe. It is because you are Americans, and because I am an American, that we are here to celebrate the greatest event in our national history. This is a day sacred to every American. But never in its history has this Nation faced a Fourth of July that had before it what is before it to-day. The spirit of American freedom and American democracy has been making its way through the social and political life of Europe, and the old civilization of empires is falling to fragments. The problem before America to-day is not a declaration of independence for a few States, but a declaration of independence for the world. That independence declared by our forefathers in 1776 is not confined to any particular country, it belongs to humanity, and wherever that independence is assailed America must defend it. History has crowned America as the Mother of Freedom, and the hand of no foreign tyrant will ever tear that crown from her brow. Mother of Freedom is the title that became hers on the Fourth of July, 1776.

America has outgrown the day when she could live apart from the rest of the world. She is the youngest nation upon the globe, but a nation that constitutes the greatest part of the globe in the sense of importance, and all that makes for the progress and uplift of humanity. If America is to keep her freedom, the world must be free. For this reason, ten million magnificent specimens of American manhood registered for their country's service and are now waiting her call to arms. It swells our hearts with pride to think of it. Ten million Americans stand ready to reinforce the great battle of civilization that is thundering for decision upon the fields of France. Ten million Americans are waiting

for that critical moment when democracy and liberty are to fight their Armageddon amid the tottering thrones and reeling dynasties of Europe.

The whole civilized world to-day honors the American flag. It is because the world has come to see in that flag the last and best hope of poor, suffering humanity—the Fatherhood of God and the Brotherhood of Man.

Americans, on this Fourth of July give ear to this truth: In the days of the Roman Empire, to be a Roman citizen, was greater than to be king. To-day it is equally true—to be an American citizen is greater than to be the ruler of the proudest kingdom of Europe. Let us not forget our glorious past in this dark hour. Let us not grow faint-hearted nor discouraged. Who of us would not prefer death, a thousand times than see our freedom sacrificed to the Emperor of Germany and his so-called Kultur, which is only another word for tyranny? Who of us would not rather die than see our independence crushed beneath the heel of a foreign despot?

Then let us look up to God in these trying days. Let us look to Him who has guided this country through all her trials. Let us sing the song of one who in another dark hour shook off a tyrant's power—the song of Martin Luther:

O God our strength in ages past,
Our hope for years to come,
Our refuge from the stormy blast,
And our eternal home.

Let us look to our flag, and while we look at it let us remember, that wherever it has gone on the field of battle, the bugle that accompanied it never blew defeat. As it conquered the curse of slavery in the South, as it wiped out the tyranny of despotism in Cuba and in the Philippines so will it now destroy forever the wild ambition of that power-mad monarch on the throne of the German Empire, who has plunged the world into horror and butchery.

It would be out of keeping with the sentiment of patriotism this day awakens in the hearts of every true American were I to make no mention of the great man that rules over us, President Woodrow Wilson. The noble, magnanimous Wilson. He is the living embodiment of the words of Marcus Brutus, the greatest statesman of the Roman Empire. Brutus faced the darkest hour in the history of Rome with these heroic words upon his lips:

Set honor in one eye and death in the other,
And I will look upon both indifferently
For let the gods so speed me,
I love honor more than I fear death.

Wilson uttered the same thought when he said: "War is a fearful thing, but the right is more precious than peace."

For nearly three years our President has been in the thick of the fiery conflict. To withstand such bitter criticism as has been hurled at him requires greater courage than to face the enemy on the field of battle. When frightful activities were committed against the honor of this country upon the high seas, the cry of the Nation was "To Arms," "To Arms," and while these activities burned into his brain in letters of agony, his aim was to keep this Nation out of war if he could. Despite the venomous attacks that were made on him and his policy, he put his trust in the Great Ruler and pursued his onward way. The country grew impatient with him yet he held fast to the course he believed was for the country's best good. I doubt if in the history of the United States any occupant of the Presidency was ever reviled as President Wilson was reviled. True, three of his predecessors were martyred, but there are some things harder to bear than martyrdom. One of them is to face from day to day bitter and shameful attacks, all undeserved, to be misrepresented and misunderstood. To bear all this with calm mind and unruffled brow, to utter no word of retaliation, this, I say, is greater than martyrdom.

But all is changed now. We no longer hear President Wilson spoken of as a man fit only for the small task of a professor's chair, and the limitations of a classroom. He looms up as the greatest statesman of the age. The old governments of Europe, Russia, England, France and far-away Japan, have sent their commissions to the White House to confer with him and to ask his council and guidance. Nearly the whole world is at his feet, and from the bleeding hearts of mothers in Europe, and from the soul-sick soldiers in the trenches, a cry is making its way to the White House to the occupant there, "Watchman, tell us, what of the night?" Europe knows, as we all know, that the brunt of this war has fallen upon the United States, and the United States must bring the horror to a finish, and God strengthening her, she will do it. And when that day comes and come it will, the stars and stripes wherever it waves, will wave with a new luster. It will not only be the flag of America but inasmuch as it represents the best freedom humanity has known, it will be the flag of the world.

War is terrible! It is all that one of the great generals in our civil war, described it to be: "War is hell." It was because he realized all this, President Wilson struggled heart and soul, to keep this Nation out of the frightful massacre. If we would enter the war at all, he would have us enter it, not with the weapons of slaughter, but with the blessings of peace. He would have us, as a peaceful Nation, bind up the wounds of the poor, bleeding Europe. He would have us send, out of our abundance,

food to feed the starving mouths of women and children. He would have us, as a people, stand solidly for humanity, and bear all things, and suffer all things for humanity's sake. It was this thought he had in mind when he wrote his message to Congress: "A Nation can be so right it should be too proud to fight." Greater words never fell from the lips of any ruler. America is just beginning to see the meaning and the greatness of them. They will go down in history and will be remembered so long as this war is remembered, and when will it be forgotten? What the President meant when he uttered these words was that force can never conquer force.

These words are but the echo of words uttered by the Prince of Peace, two thousand years ago in Old Judea, "All they that take the sword shall perish with the sword."

With such a man at the helm of state we can take heart and look forward with faith and with hope. A new day is dawning for humanity, and America is ushering it in. Let us pray that before another Fourth of July comes round, we shall behold written large over Europe a new Declaration of Independence, written by the hand of American freedom. A Declaration of Independence that will be the emancipation of old dynasties from slavery of despotism, and the German people from the tyranny of militarism. Let us put our trust in God and wait.

For conquer we must when our cause it is just,
And this be our motto, "In God is our trust."
The Star Spangled Banner in triumph shall wave,
O'er the lands of the globe, and the homes of the brave.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

Some Plans for our Future Work

We believe that it is apparent to even the laity that the church's music work is growing; but to those actively engaged in its more extensive conduct and development, this growth is not only real and vigorous, but in a measure surprising. Enthusiasm is "contagious," but this really desirable "infection" is "spreading" and we trust that in time the entire mass of the church will be affected, with "immunity" rare and exceptional.

But it is not our purpose to write at length about our growth, for we have in mind a more important as well as pleasing subject—to tell you about one of our plans for good things to come.

Not so very long ago it became evident that the choir movement work required a channel of publicity through which it might reach the general church public more effectively. The management of the HERALD was generous when appealed to, kindly granting space to the amount of two pages each month; and "The Staff" came into being. It is not very much of a publication so far as *size* goes, but we are assured it has met with favor among HERALD readers.

But we have kept on growing which, you will admit, is unquestionably our duty; and now we have outgrown the limited confines of our HERALD allotment of two pages.

So we have had to again go to the HERALD management, and we found their hearts were not hardened. Although unable to grant us a larger allotment of space, we have arranged with them whereby we can more widely and effectively reach the people of the church with our music work.

The columns of "The Staff" will be devoted to, first of all, the *necessary* routine of its work, which on account of its character *must* appear regularly. As nearly as we can forecast, it will consist largely of the following:

(1) Editorials: we hope to make these pertinent and not of undue length.

(2) A "news" department, containing news items of our various musical activities that are of *general* interest. Items of only *local* interest must be barred. District and branch choristers, orchestra leaders—in fact all musical workers are urged to send us "news."

(3) Special articles or announcements by the general officers of the choir movement.

(4) Miscellaneous: this is a broad term, embracing a lot of things, such as special items or articles for the department, announcements, programs, comments, clippings, etc.

It will be seen from the foregoing that we intend to make "The Staff" columns of general interest in that they shall furnish a knowledge of what is going on musically in our church, stimulate musical activity and development, and a healthy degree of musical emulation and rivalry.

There is another class of musical material, however, that is not provided for in the foregoing outline: the *special article*, treating some particular feature of music work. We are very mindful of the importance and value of such material, and not only want to provide for its appearance but encourage its production. Articles of real *merit* (mark this qualification well) are eagerly desired and will be gladly used. Some of them will appear in the articles department of the HERALD; others in *Autumn Leaves*. The character of the article, as well as availability of space, will determine its disposition; decision as to this last, resting with those in charge.

So now we urge all who are interested in promoting the music work of the church to send us articles upon musical subjects, particularly articles pertinent to that work. If you have burning within your mind some subject, or experience, or problem, that you are convinced will be of value or profit in our music work, let us have the benefit of your ideas. Do not neglect to write because you fear you will not be able to express yourself grammatically, or clothe your thoughts in choice language; your shortcomings in that regard can be easily remedied in the work of editing. Let your chief consideration be that what you say shall have *merit* and be of *real interest*.

Are you willing to help us? We feel that you are.

ARTHUR H. MILLS, *Editor*.

Community Singing

Within the last few years there has sprung into action in many parts of the country what might be styled a popular musical impulse, the nature of which is to impel the people of any given community to gather at some public place and sing the songs that have been woven into their hearts. The origin of this movement is ascribed to a Mr. Harry Barnhard, of New York City, formerly of Kansas, who has had some phenomenal results in his work. The "impulse," if it may be so called, has spread to quite an extent over the country. Given a man

qualified with natural powers of leadership, who intuitively senses the psychic forces and moods of the massed crowd, also a suitable place for the assembling of that crowd, and you have about all that is necessary for the work of community singing; for the crowd naturally comes to do its part of the work in singing.

It does not take much to fit one for the work of participating in a community "sing." Everybody goes with his "instrument" (the voice) ready at hand, and kind nature has endowed nearly everyone with enough skill on this instrument to enable him to "carry a tune." A responsive heart that will vibrate to familiar strains, a willing mind and mouth—and there you are. People who go to these "sings," after the first visit of curiosity, generally do so because their hearts have led them there. They cluster around the leader, ostensibly to listen; they hear the beloved songs that have become part of the fabric of the human heart, and before they are aware they are singing themselves, and the cares of the past forgotten. The familiar strains of "Swanee River," "Annie Laurie," "Old Kentucky Home," etc., are born again for them, renewed and refreshed. They sing these time-honored treasures with keen enjoyment, and from them gradually merge into things more pretentious.

It "goes without saying" that the leader is the most important factor in the success of community singing, for without a leader endowed with the peculiar qualities necessary the people will not respond, but the crowd furnishes *the study* and is itself *the chief interest*. You find yourself pondering where they all came from; why they came in such numbers; in what way does the singing of the old-fashioned songs appeal so much to them. But you are driven to the inevitable conclusion that on the one hand there is something in music that reaches the hearts of people; and on the other hand there are impulses in the hearts of people that demand expression through the medium of music. We are wondering if the spirit of community singing has not in some way a place in our gospel plan, and its development a real possibility for our church work.

While east this summer we had an excellent opportunity to see community singing in its actual operation. Our general chorister, Brother Albert N. Hoxie, is actively interested in community singing work in Philadelphia, and it seems that he has captured the principal forces of that city for his work, having secured the support of some influential musical people there. At Hunting Park on the first Sunday we were there, we were privileged to be present at the regular weekly "sing." The crowd grew until there were from three thousand to four thousand of them massed in a large semicircle in front of the director, Brother Hoxie, and they sang with fervor and enjoyment. It was evident that they sang because they loved to sing. Again, at the Navy Yard on the following Thursday evening, this "sing" was repeated, with, of course, a different personnel in the singing force, the crowd this time being largely composed of officers, sailors and marines, giving it the appropriate spirit of war time.

Out of community singing is bound to come something, we cannot yet say what. Possibly it may be large choruses built more upon the community plan and endowed with the community spirit; probably it will be an influence in the development of community projects in which the people are brought closer together; but certainly it will be an increased love for and interest in music as a potential factor in the development of the race.

We are going to keep our eye on the development of community music and suggest that you do so too. Brother Hoxie is more than half persuaded that in it are some

elements and possibilities of real importance to our church and its work and is alertly watching for the unfolding of such into concrete forms. We shall look forward to the time when, as a result of his experience and observation, he shall be able to give us something of value, both in the way of knowledge and its application, that shall be of real use to the church in its work.

A. H. M.

In Prospect

SOME GOOD THINGS IN STORE FOR YOU IN THE NEAR FUTURE

We now have on hand some excellent articles, well written and pertinent to our work, that we propose to give you soon. These articles will be quite helpful to our musical workers, and we urge that all interested be on the watch for them and digest them when they shall appear.

For our *choir* interests we have three special articles, which will appear in the HERALD columns in the dates noted. The first one, "How may a choir assist a branch," is by Brother H. A. Scott, president of the branch at Omaha, Nebraska. It deals with the work of the choir from the viewpoint of the pastor in charge of the branch. Look for it in the HERALD of to-day. The second article, "The choir, from the choir loft," is by Brother Mark H. Siegfried, bishop of the Independence Stake, who, when he is not busy "bishopsing," sings in the Stone Church choir at Independence. It deals with the duties of choir members as viewed from their point of vision. This article will appear in the HERALD for November 7. The third and last article of the series is "The most successful choir," by Sister Minnie E. Scott, of the First Saint Joseph, Missouri, Branch. Sister Scott endeavors to convince us that the greatest factor in the success of *our* choirs is the spiritual element of *consecration*, and her article carries the impress of one who knows. It will be found in the HERALD of November 21.

Our *orchestra* forces are not forgotten in this providence of good things and for them we have two excellent articles treating upon orchestral problems. These are to be published in *Autumn Leaves* in the issues as noted. Those of our orchestra workers who may not be taking the *Leaves* should arrange to get the numbers containing these articles, that they may not fail to read them. Better still, send in your subscription for the *Leaves*, for there may be a number of good musical things appear in it in the future.

The first article, "First experiences with a Sunday school orchestra," by Brother Harry W. Tilden, superintendent of the First Saint Joseph, Missouri, Sunday School, tells of the very interesting and actual experiences of Brother Tilden in developing the possibilities in his school into a real working orchestra. We feel that they will aid others who may be wanting to know how they may build up an orchestra for service. It will appear in *Autumn Leaves* soon, likely in the January number. The second article is by Brother Joseph H. Anthony, of Lamoni, Iowa, on the subject of "The combined orchestra." In it Brother Anthony touches upon some of the problems of orchestra development, and the real future possibilities for the church in such development. Brother Anthony is now in the faculty of Graceland, giving instruction on the various orchestral instruments, and we trust his labors will hasten the realization of some of our cherished hopes for future orchestral development. Look for his article in the *Autumn Leaves*, during the early winter.

A. H. M.

From Here and There

Brethren M. F. and C. A. Ralston, of Wiley, Colorado, have each sent us program of a sacred cantata, "The light everlasting," by James D. Gillette, recently rendered by the Saints' choir at Wiley. This program of four pages is very tastefully arranged. The first page contains title of the cantata, with the names of Miss Nina Arnold, directress, and Miss Alice Burgess, pianist. The two center pages contain the listed parts and numbers of the cantata, while the last page is devoted to the personnel of the choir, the arrangement of voices indicating that it is well balanced.

The Brethren Ralston report that the cantata was a real success, much enthusiastic praise being received from outsiders as well as members for its rendition.

We were pleased to receive this program showing the activity of one of our western choirs. Incidentally, we hope to receive programs from everyone of our choirs or musical organizations whenever a special musical production is given. Also, we wish more of our choirs would follow the example of the Wiley choir and present special musical offerings outside of their regular work. Their production brings real returns in added skill, interest and culture.

Sister Louise Evans, of Grand Rapids, Michigan, chorister of the Southern Michigan and Northern Indiana District, has been making an extended tour through Canada, and has, in connection with her other work, labored for the advancement of the church's music as she journeyed. She reports as having the best spiritual "liberty" in her efforts in this line; that the people are eager to hear and anxious to develop in the musical work of the church, and that the musical spirit is burning in the hearts of many.

Some encouraging improvement is reported in the condition of Sister Lola Johnson, chorister of the Holden Stake, but she is not yet able to resume her work.

The choirs of the Independence Stake are now working in their combined form, under the direction of Sister Cordie Hulmes, the stake chorister, busily engaged in mastering the oratorio, "Elijah," the masterpiece for next General Conference. It is proposed to develop the numerical strength of this combined choir largely in excess of previous efforts, and the call is now being sounded for those who will join in the great work.

From Eastern Maine and Western California come encouraging reports of choir activity, that indicate much development and growth for the good of the church. Is *your* choir active?

A. H. M.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Our "Aid" Departments!

The relief and service work of the past has largely been carried on by the aid society workers, for they have been the money gatherers of the church among the women, and in many places have paid for the property on which their church stands and have kept the house of the Lord neat and comfortable with the means they have collected.

The relief and service work of the future will also be in the hands of the aid society workers, and we suggest now that the name of your organization be changed to Relief and Service Bureau, and as you change your name, that you change also your aim to real relief and service work, relieving the poor, sewing for the needy, visiting the sick, cooperating with

No man has done his duty until he has done his best.

the president of your branch in caring for his flock, visiting new members who have entered your branch, and coordinating with the bishop in all money matters.

We would suggest further that each organization look up the copy of the DAILY HERALD which was printed during the General Conference, and read aloud at your next meeting the talk of Brother McGuire, our Presiding Bishop, on the raising of money. As far as possible we should all fall in line and lend our aid and support to him.

Read Devine's Misery and its Causes, Principles of Relief, and Efficiency and Relief, and study the labor problems. Let us study real relief and service work in the light of modern charity, and cease to lap and overlap in our giving.

One thought more and that will be enough for the present. In many branches we have been having a yearly rummage sale. Let us try a new plan this year. Collect the discarded garments as before; take them into a small storehouse prepared for this work. Clean them, press them, mend them, or make them over into needed garments for the needy. You will thus do a great deal more good than you can with the few dollars made at the rummage sale. Material will be high this winter, and the poor will suffer more than in other years; so why not begin now to prepare to make life better for our own? Let some seek out the needy, finding out their wants; let others gather up the surplus for the storehouse, and still others do the necessary repair work or make the needed changes.

So may we all be workers together in the building up of Zion,—each one fitting into the place she best can fill, and all willing to serve each other.

LULA M. SANDY,

President General Auxiliary.

A Tooth and Its Care--Part 2

(The second installment of a practical paper written by Doctor G. W. Rodgers, of Sedalia, Missouri.)

When the child becomes about five years old the roots of the anterior temporary teeth have become decalcified, or absorbed, giving room for the slowly erupting permanent teeth. After this absorption the crowns of the temporary teeth become loose and in most cases may be plucked off with the fingers or with a string. Many times the cusps of the permanent tooth may be seen upon removal of the first tooth. The incisors of the permanent teeth are erupted from the fifth to the seventh year normally, and about the sixth year the first permanent molar arrives just back of the last temporary molar. This tooth, the first permanent molar, is often mistaken for a baby tooth by the parents and thus neglected until it has to be removed. There are but ten temporary teeth in each jaw, and the size of this new molar too, would indicate it was not a first tooth. If it is taken out there is a lack of development of the arch, and subsequent erupted teeth come in in malocclusion, or in other words they do not come in improper relation to the opposing teeth and consequently do not give the proper service in mastication. Even the first teeth should be given the necessary care to keep the child free from pain. Keep the child happy, for sorrow enough will come in after life. The removal of a temporary tooth too soon will cause the permanent teeth to arrive in a crowded, irregular condition; likewise the retention of a first tooth beyond the time for extraction will cause a malocclusion. If you are in doubt, consult a dentist; he will advise you best from the conditions he finds within that mouth.

At the end of the thirteenth or fourteenth year, all the permanent teeth have erupted except the third molar, or "wis-

dom tooth" so called, which may come anywhere from the age of 16 to 60. Right here I might say a word about this so-much-dreaded tooth. I know not why it should receive the name it has, unless it is the experience it gives its possessor during its eruption, its short life, and its removal. This tooth is considered by nearly everyone as a useless part of one's anatomy; but the fact is, it is as good and servicable a tooth as any in the same mouth, if there is room for it, and the owner will keep it clean. True in some mouths there is not room for it to erupt properly, thus leaving small pockets under the free margin of the gum in which particles of food lodge and ferment, thus keeping up a continual inflammation. In such cases it should be extracted. But the real reason is, there is not one person in a thousand that will take the necessary time and pains to keep the posterior part of the mouth clean, and especially the wisdom tooth. It being in an ideal location for food and secretions to lodge causes it to rapidly decay, with the resulting toothache, inflamed and swollen gums, and increased pain in extracting. This part of the mouth should be watched very carefully during the eruption of the wisdom tooth as very serious conditions may arise from infection in this area. It will as the man said who came into the office the other day who could speak but little English, "Sick tooth, make sick all over"! In other words a sick tooth makes a sick mouth; a sick mouth makes a sick stomach; a sick stomach makes a sick body; and a sick body makes a sick spirit;—all because of a little neglect!

This calls to mind a case that came under my care and observation about a year and a half ago. A boy about 18 came into my office so completely bundled up with shawls and scarfs that there was but a small opening through which he could see with one eye. My first thought was, he either had a very bad tooth or he sure had a large imagination. He had not removed all of his bundling, however, before I realized it was more than imagination, for one eye was swollen shut, and I could not pass my little finger between his teeth, so nearly closed had the swelling forced his jaws. The skin upon his cheek was stretched from swelling, to the tightness of a drum. This trouble had come from a neglected wisdom tooth, which had been lanced by his physician some 12 days before. It had to be lanced twice upon the face, (in front of the ear and on the margin of the lower jaw) besides two incisions within the mouth. He could not eat, and his body was being completely poisoned by the pus absorbed into his system. With the aid of his physician in helping his system to eliminate the poison, I was able, in about four weeks, to reduce the swelling enough to obtain room to extract the tooth. In two more weeks, after removing a number of pieces of necrosed or dead bone he was on what seemed to be the sure road to recovery. That boy needs no reminder that his teeth need care, for he is thankful to-day that he is still alive.

"WHO AM I?"

"I am more powerful than the combined rivers of the world. I have destroyed more men than all the wars of the nations. I am more deadly than bullets and I have wrecked more homes than the mightiest of siege guns. I spare no one and find my victims among the rich and poor alike, the young and old, the strong and weak. I loom up to such proportions that I cast my shadow over every field of labor. I lurk in unseen places, and do most of my work silently. You are warned against me, but you heed not—I am relentless—I am everywhere—in the home, on the streets, in the factory, at the railroad crossings, and on the sea. I bring sickness, degradation and death and yet few seek to avoid me. I destroy, crush and maim. I give nothing but take all. I am your worst enemy. I am *Carelessness*."

I suppose some may wonder what is decay? Some early writers hold the theory that the decay of a tooth was due to an inflammation within the tooth causing it to break down, and that the disease progressed from within, outward. Others thought it was the chemical action of the saliva upon the surface; but this could not be for the reason that if the chemical action was strong enough to affect the enamel it would also attack the soft tissues. In reality, decay is indirectly caused by a disease germ. You will notice if your teeth have not been brushed during the day, or when you arise in the morning, there is a slightly rough film covering your teeth. You cannot see it but you can feel it with your tongue. Within this film the germs of decay find lodgment and start to work immediately. It is not the germ itself that causes decay but its products. In their propagation they produce a lactic acid, which, being held within the mass of gelatine-like substance produced by the micro-organisms, exerts its full strength upon the enamel; thus the acid, held in its full strength in contact with the tooth, decomposes the mineral substance of the enamel leaving a depression, into which the germs themselves enter. If this acid were liberated in sufficient quantity upon the soft tissues of the mouth without being diluted by the saliva, it would also have its decomposing effect. Then these germs of decay are also propagated and communicated to the interior of the tooth, by particles of food that find lodgment between the teeth and within the pits and fissures of the grinding surfaces. This fermenting food together with heat and moisture of the mouth form an ideal culture for their growth. After they have once entered the tooth, their growth is much more rapid. These micro-organisms are found in all mouths,—some to a greater extent than others, due to natural conditions, and the care with which the tooth is used and brushed. Less than ten per cent of mouths are immune from decay while over ninety per cent have decay. If this film is allowed to remain upon the teeth it becomes thick and hard, forming what is known as a calcareous deposit, often called tartar. This deposit is composed largely of inorganic precipitates coming mostly from the fluids of the mouth; but within this also is found such enemies as decayed or decaying food, waste cells from the mucous membrane, and myriads of micro-organisms of all kinds.

(To be concluded next week.)

Saving Mothers

More women 15 to 45 years of age die from conditions connected with childbirth than from any disease except tuberculosis. About 15,000 deaths from maternal causes occur annually in the United States, and the available figures for this country show no decrease in the maternal death rate since 1900. Maternal deaths are largely preventable by proper care and skilled attendance.

These 15,000 deaths do not measure the full extent of the waste. They are merely a rough index of unmeasured preventable illness and suffering among mothers. Furthermore, certain diseases of early infancy are closely connected with the health of the baby's mother and the maternity care she has received, and these diseases cause about one-third of all the deaths occurring among babies under one year of age. More than 75,000 babies die each year from this group of diseases because they do not have a fair start in life.

The life and health of the mother are in every way important to the well-being of her children. Breast feeding through the greater part of the baby's first year is his chief protection from all diseases, and mothers are much more likely

to be able to nurse their babies successfully if they receive proper care before, at, and after childbirth.

The expectant mother should at once consult a physician. She should remain under supervision so that any dangerous symptom may be discovered as soon as it appears. She should learn how to take care of herself, and she should have proper food and rest and freedom from anxiety. When the baby is born the mother needs trained attendance. A difficult maternity case is one of the gravest surgical emergencies. Many people do not seem to understand that in any case complications may arise which can be met safely by prompt and skillful scientific care but which at the hands of an unskilled attendant may cost the life of mother or child or both. Even after confinement the mother needs continued supervision and rest until her strength has returned.

Thousands of mothers, both in city and country, do not have the essentials of safety, partly, perhaps chiefly because they do not realize the dangers involved in lack of care or else accept the dangers as unavoidable. Many women are at present unable to obtain proper care, but when all women and their husbands understand its importance and demand it for every mother, physicians will furnish it, medical colleges will provide better obstetrical training for physicians, and communities will see to it that mothers are properly protected.

Little has been done as yet to show women that much of the waste of mothers' lives and health is unnecessary. Even less has been undertaken by communities to provide protection for them. Many communities which have studied their typhoid and tuberculosis death rates and have undertaken costly measures to reduce them have been heedless of the death rates among mothers. It is not strange therefore that since 1900 the typhoid rate for the country as a whole has been cut in half, and the rate from tuberculosis has been markedly reduced, while the death rate from maternal causes has shown no demonstrable decrease.

Just how the importance of adequate maternity care is to be made plain to a community, and just how skilled care and instruction are to be made available for all mothers, are of course local questions to be considered by each community. The prenatal clinics and prenatal nursing which are being developed in many cities suggest a method of supervision and instruction which might well be extended. Even in cities where such work is carried on and where good hospitals are numerous, the number of mothers reached is small in comparison with the number who bear their children without adequate care.

Difficulties are perhaps greatest in rural districts where the sheer inaccessibility of a physician is often added to the other elements of the problem. Here a public nursing service with headquarters at the county seat, or other accessible town, would probably be the first step, placing at the service of every expectant mother a visiting nurse who is especially equipped to give her information about personal care and to watch for symptoms of trouble demanding medical advice. As such a nursing service develops, its headquarters might become, with the cooperation of physicians, a sort of maternal and child-welfare center to which not only expectant mothers but also mothers with babies could come for instruction, examination, and advice. If no general hospital were conveniently near, a cottage hospital for mothers and babies might ultimately form a part of such a center.

A more general use of existing provisions for scientific maternity care and the extension of provisions for such care in all types of communities should serve to reduce the number of deaths among mothers and babies and to improve the

health and general condition of children throughout the country. A full discussion of the causes and prevention of maternal deaths and an analysis of available statistics, are contained in a report on Maternity Mortality, published by the Children's Bureau.

The following Children's Bureau publications are of special interest in connection with the work for the welfare of mothers and babies and may be obtained upon request from the Children's Bureau, Washington, District of Columbia:

Birth Registration: An aid in protecting the lives and rights of children. 20 pp., 3d ed., 1914. Bureau publication No. 2. Tells why every birth ought to be registered with local authorities.

Prenatal Care, by Mrs. Max West. 41 pp., 4th ed., 1915. Bureau publication No. 4. Describes the care a mother should have before her baby comes.

New Zealand Society for the Health of Women and Children: An example of methods of baby-saving work in small towns and rural districts. 18 pp., 1914. Bureau publication No. 6.

Infant Care, by Mrs. Max West. 87 pp., 1914. Bureau publication No. 8. Tells a mother how to take care of her baby through the first two years.

Infant Mortality: Results of a field study in Johnstown, Pennsylvania, based on births in one calendar year, by Emma Duke. 93 pp. and 9 pp. illustrated, 1915. Bureau publication No. 9.

Infant Mortality, Montclair, New Jersey: A study of infant mortality in a suburban community. 36 pp., 1915. Bureau publication No. 11.

Infant Mortality: Results of a field study in Manchester, New Hampshire, based on births in one year, by Beatrice Sheets Duncan and Emma Duke. Bureau publication No. 20. (In press.)

The Johnstown, Montclair, and Manchester reports show something of the home and community conditions which endanger babies' lives.

Baby-Week Campaigns (Revised edition): 144 pp. and 15 pp. illustrated, 1917. Bureau publication No. 15. Tell how a week (or a day) may be used to show a community what it ought to do for its babies and mothers.

A Tabular Statement of Infant-Welfare Work by Public and Private Agencies in the United States, by Etta R. Goodwin. 114 pp., 1916. Bureau publication No. 16. List of infant-welfare agencies and their activities in cities having a population of 10,000 or over.

Maternal Mortality from all Conditions Connected with Childbirth in the United States and Certain Other Countries, by Grace L. Meigs, M. D. 66 pp., 1917. Bureau publication No. 19. Discuss causes and prevention of deaths in childbirth and reviews available statistics.

How to Conduct a Children's Health Conference, by Frances Sage Bradley, M. D., and Florence Brown Sherbon, M. D. Bureau publication No. 23. (In press.)—Government Bulletin.

What Americans Should Eat

AMERICAN WAR BREADS

The war breads used in Europe consist chiefly of entire grains instead of the white flours. German war bread at times contains potatoes or turnips. America should adopt war breads made of entire grains with an addition to the wheat products of corn meal and corn flour.

WHOLE WHEAT FLOUR SITUATION

Whole wheat and graham breads and flours are now sold

at higher prices than fine flour and fine flour breads. The actual process of manufacture is much cheaper, both because it requires simpler milling and because it retains the bran and middlings, now sold as low price stock feeds. The best whole wheat flour is merely ground wheat and the grinding process is simple enough that whole wheat mills can be quickly set up and operated anywhere.

MILLING INDUSTRY BY-PRODUCTS

As some people will insist on having white flour, the milling by-products, such as bran, shorts, middlings, and "red dog," all of which are now used as stock feeds, may be turned to human account in various dietetic forms.

WAR TIMES BREAKFAST FOODS

Most low cost food campaigns feature rice. Rice is good, but rolled wheat, barley and rye, pearly barley, cracked wheat and various hominies, samps and grits are all cheaper and just as good.

CORN PRODUCTS

In all other nations wheat, barley and rye are as cheap as any grain. In the United States, Indian corn, and more recently, the various sorts of Kaffir corns, are grown at much less than the cost of producing the grains of the wheat family. Corn to-day is worth but sixty-five per cent of the value of wheat and is practically equivalent to it from a nutritional standpoint. Old-fashioned lye hominy is dirt cheap and would make a great hit with every farm-raised New Yorker. It is our patriotic duty now to eat more corn and release our wheat for the use of our allies in Europe, whose people do not know how to use corn, and cannot be expected to quickly adopt it.

SKIMMED MILK AND BUTTERMILK

Skimmed milk and buttermilk are excellent sources of animal protein, but are now lost to human nutrition, being chiefly employed in hog feeding. They can be utilized in numerous ways: when supplemented with cottonseed oil, they become efficient substitutes for whole milk.

COTTONSEED AND OTHER VEGETABLE OILS

From a nutritive standpoint, cottonseed oil is an absolute equivalent of olive oil and butter, but great prejudice exists against the newer and cheaper in favor of the more established forms of food fats. Olive oil is a superlative food, but there is not enough to go around. The use of cotton seed or peanut oil could be made to replace much of the animal fat, saving the enormous waste involved in feeding ten units of nutrition to an animal merely to get back one pound of food in more tasty form.

GLUCOSE

From the standpoint of nutrition, glucose made from corn starch is the equivalent of cane sugar, and is our most economical form of sweet, but because of popular prejudice it is not yet honestly utilized as a food product. Glucose is as unlimited as the corn crop. Glucose is more closely related to the natural sugar of fruit than is cane sugar. It is, in fact, the exact chemical equivalent of the sugar of the blood.

VEGETABLE PROTEIN FOODS

Soy beans and black-eyed cow peas are well-known sources of vegetable protein in stock feeding; they are also fit for human foods, as the writer can testify from abundant experimentation in the use of them. We should have them on the retail market and learn how to use them on our daily bill-of-fare.—From "Suggested war-time food economies," by Milo Hastings in June *Physical Culture*.

LETTER DEPARTMENT

Christmas Offering--Roll of Honor

Dear Coworkers: We are entering now on the last quarter of the present year, the time is short for the work we have before us. Thus far those from whom we have heard have shown a wonderful increase in the Christmas offering. If you have been reading these columns carefully you will have noted some most excellent reports, a sure and positive proof that some of our schools are going to do their part.

We wish to take this opportunity of thanking the schools for the support they have given us thus far, and to show you that we appreciate the fact that you have done well and that you are capable of doing much, we are going to ask that we put behind us all thought of what we have done, whether it be much or little, and that from this moment on let us put our shoulders to the wheel and make it buzz with enthusiasm of earnest endeavor. Let us make it buzz and buzz until the enthusiasm begins to radiate from it and reaches all our Sunday schools, rousing them to earnest action. We all want this debt "wiped out" there is only one way to "wipe it out" and that is for everyone to do his or her part. Some of our schools have already done their part and have already raised more than *two dollars* per member, yet they are still working. What has *your* school done? Have you done *your* share? If not what are *you* going to do? Surely you do not intend to let these schools work on alone until they have done their share and your share, too.

This is a grand work, we all enjoy it when we enter into it in the proper spirit. The work is a great pleasure and is not a labor when all are working. It only becomes a labor when one is trying to do the work of two or three, then it is not only laborious but it tends to discourage the earnest workers.

We have done nobly thus far—our work is for a noble cause—it is worthy a more noble effort and we shall look forward to even greater returns.

We wish to call your attention to the excellent report of the Tulare, California, Sunday school. Have they not done most splendidly?

Yours for a greater offering,

A. W. SMITH,

Second Assistant General Sunday School Superintendent.

The Sagle, Idaho, school has \$39.04 and still going.

The Wheeling, West Virginia, school had a good offering last year—\$42.34, but on September 16 had raised \$44.46. They expect to make it \$100. Some of the offering is in the bank, drawing four per cent interest and some five. They use a roll of honor in the school and also use the blackboard freely.

The First Detroit, Michigan, school raised \$225 last year. They set out to make it \$420 this time, which would be \$2 for each member. At the end of the third quarter they had \$299.

At Highland Park, Michigan, they have at time of reporting, about \$75.

The La Junta, Colorado, school reports \$50 and trying to raise \$75.

From Louisville, Kentucky, there is a report of \$33.74 raised.

The Anamosa, Iowa, Branch has a little school, and they have raised \$9.63.

From Hiteman, Iowa, they report that last year they had over \$37, while now they have \$204 and expect to raise the \$2 apiece, which will mean \$252.

Tulare, California, have sent in \$218.27 and have another quarter in which to add to it. The school lacks only a few cents of raising \$4 apiece, all feeling the need of giving, and doing it cheerfully.

Nauvoo Reunion

The Nauvoo District reunion was held at Montrose, Iowa, from August 24 to September 2, inclusive. The camp was in the school park, an attractive, level situation, with good water supply, and no great distance from the business part of town. Montrose is opposite historic Nauvoo, which drew our people en masse for an afternoon of sightseeing, by ferry and automobiles.

The attendance was better than for some years past, and our bishop reported the outcome financially thoroughly gratifying.

Brethren Frederick A. Smith and Heman Smith were invited speakers present throughout the reunion session, and Brother J. A. Gillen responded to call and arrived for the last three days. Of local ministry, the following were in attendance: Brother D. J. Williams, pastor of Burlington Branch and District President, Bishop George P. Lambert, Brother C. J. Smith, district missionary, and Brother H. N. Snively of Burlington.

The priesthood meetings, held daily at 7.30 a. m., were reported as among the most interesting sessions. The prayer services which followed at 9 a. m., were well attended, and the feeling was good. There was good response from local workers for the auxiliary sessions each day at 9.45, some of the features of which may possibly be reported through the Sunday school department. This work was in charge of district auxiliary officers. The preaching services, morning and evening were also well attended, a number of outsiders meeting with us for the evening services. Two were baptized during the reunion, and it is hoped others are near the step.

The afternoons until 4.30, were devoted to recreation, followed by choir practice.

ETHEL A. LACEY.

Dedication at Wheeling, West Virginia

October 7, 1917, marks an event of more than ordinary importance in the history of the Wheeling Branch. Having paid off the mortgage on the church building it was presented to the Lord as a house of worship. The dedication was in charge of Apostle G. T. Griffiths, who organized the branch in 1883 and was the first president of it. There were fourteen members to begin the work of securing ground and building the first house of worship which was erected on the river bank just south of the Wheeling city line. In face of many obstacles the work grew and the number increased until the record contained almost 200 names. Changed conditions finally made it necessary to leave that locality, and with the assistance of divine direction a lot on the corner of Jacob and Forty-second Streets was purchased for \$1,950. It required some time to pay that. After considering various plans of buildings in consultation with Brother Griffiths, the committee finally made selection and proceeded to erect the present edifice. That committee consisted of O. J. Tary, L. A. Serig, Joseph E. Ebeling, J. F. A. Smith and Russell Kennedy.

The building was opened for worship on August 20, 1905, Bishop E. L. Kelley preaching the sermon and Brother R. M.

Elvin offered the consecration prayer. The cost of building and furnishings approximated \$4,500. It was necessary to mortgage the property to the extent of \$3,000 and the liquidation of this burden was attended with much anxiety during a number of years when times were dull and money hard to get. Sometimes it was about all that could be done to meet the interest. Two extraordinary floods, the last one in 1913 reaching a stage of six feet of water on the floor, damaged the property and furnishings several hundreds of dollars. Brother L. A. Serig being chosen branch president about this time, began the work of repairing the flood damage with undaunted courage. In this he was ably assisted by a number of young men, and some older ones. Brother Roy Smith, with some assistance, did the painting. He rendered valuable service in preparing the house for dedication, also. Elder O. L. Martin in charge of varnishing the pews and other interior work; Brethren Jessie Winship, Samuel Martin, John Kimble and others rendered valuable aid. The sisters also contributed both in work and in raising money, in a manner that reflects credit on their zeal and earnestness. An expense of \$250 was incurred in preparing the house for dedication. That which had not previously been secured was quickly secured in answer to the appeal of Brother Serig at the close of the service Sunday afternoon. And, at last the Saints are rejoicing in the work accomplished and the release from the financial burden the debt imposed.

We had hoped to have Bishop McGuire with us, but in his absence Bishop Becker creditably represented him. The day was beautiful, the attendance good, and a peaceful, hallowed influence blessed the different services of the day.

Since the organization of the branch the following have occupied as presidents: G. T. Griffiths, A. M. Teagarden, L. D. Ullom, O. J. Tary, O. L. Martin and L. A. Serig, the latter being the present zealous, efficient occupant of that office. Five of the six who have occupied were present at the dedication, and presided at the sacrament and social service in the afternoon. The absent one, Brother A. M. Teagarden, having been called away by death some years ago.

In addition to having a house of worship dedicated to the Lord, the branch has a lively corps of officers who manifest a commendable earnestness and activity in caring for the work. The spiritual condition of the branch is good. The choir work, and the various auxiliaries are greatly aiding in the work generally. A number of talented young Saints are being trained for service, who are destined to be of great service to the church if they continue. Our young missionary, Brother John F. Martin, some time since began the commendable work of training a number of the Sunday school children in singing. This work is being continued by Sister Eva Smith, under whose direction the junior choir sang very creditably at the dedication services. The future looks bright for all who will arise and answer the present call to duty and active service for the Master. As we now rejoice in being able to dedicate a house to the Lord, let us all cherish more ardently, the duty of dedicating to him our talent, and our lives.

O. J. TARY.

WHEELING, WEST VIRGINIA.

Libeling One Deceased Forbidden

When the rumor gets out that a Latter Day Saint is sick, there are many conjectures as to what is the ailment and whether or not he will recover, owing of course to the severity of the sickness, for the Lord has said that, "when one suffers all suffer with him." And that very thought tends to lighten his burden, not that he wishes others to suffer, but rather

because he knows he has an interest in their earnest prayers. Many letters of sympathy and hope reached me while in the Sanitarium and since, as well as a host of dear friends made personal visits—as many as sixteen in one hour while I was in the Sanitarium—to cheer, and pray with me; many prayers were offered in public for my benefit also, for all of which I feel deeply grateful and am certainly satisfied I have and am reaping the reward.

There is one thing firmly established in my mind, by my affliction, and that is that I know of no institution in the church that has endeared itself more to me than the Sanitarium and with that I may also include its staff of medical men and nurses, all of whom are filling a mission that to me seems as that of any man in the active missionary field. And with my knowledge of mission life, I find very few actively engaged therein that make as laborious a sacrifice as the physician in charge and the staff of nurses.

From the effects produced by my peculiar form of sickness, not being a physician, I concluded I had a slight stroke of paralysis, yet from the peculiar manner of the attacks I could hardly convince myself to believe it a fact. I was examined in this city by four prominent specialists in nerve trouble, three of whom could not tell me what was the real trouble; however as soon as Doctor Charles R. Ireland began his examination, he at once told me the trouble and cause thereof. The cause being overstudy and overwork. I readily saw the truth of his statements, because during January and February I kept up my conference and other regular work through Mississippi, Alabama, and Florida, and for a special course of study read about one hundred and fifty pages of the Doctrine and Covenants, two hundred of the Book of Mormon and the entire Bible, making notes on the three; then came long, heavy grind of council and General Conference sessions through March and April, and always having been blessed with a strong constitution, I had no idea of the limit of my endurance, but it came in the form of what the medical profession calls splanchnic-neurasthenia, or in common English—exhaustion of certain nerves of the body, that causes a numbness, resembling in some respects, a feeling of the flesh akin to paralysis, but altogether different in results; for with proper rest and care accompanied with electro-therapeutic treatment there is nothing to hinder a permanent recovery, though it may be somewhat slow. This was complicated with pyorrhea of the teeth. I am receiving medical treatment from Doctor Joseph Luff.

I have been administered to several times, each time receiving certain blessings and the Lord has several times spoken to me giving courage and cheer accompanied with excellent promises for the future, so that I have no fear of the final outcome. I have not forgotten the promise of the Lord that "all things work together for good to those that love and serve him," and already I see splendid blessings which have come to me and am really thankful for the blessings which have come to me in disguise; however I long to be out on the firing line again with my brethren and am praying that the time may soon come when such will be the case. I am able for one sermon every Sunday and prayer meeting Sunday and Wednesday nights.

From the time I first came in contact with this gospel and the history of its founder and his cruel persecution unto death, and still further, the ruthless attacks upon his memory by the low, degraded class of humanity who, vulture-like, seek for that which decency deems unwholesome, and who flaunt their flag to the public as those who know the *true history of Joseph Smith*, I have been a firm believer that when we would get our rights the name and memory of Joseph and all other worthies of the early organization would

be defended by the law of the country, and he who would slander them would have to suffer, as he justly should, for libel. I have sought for legal decisions to affirm my position and am happy to say I have now found that such a law does exist in this country of equal rights. I enclose a clipping as follows:

"A statute making every malicious publication which shall tend to expose the memory of one deceased to hatred, contempt, ridicule, or obloquy as libel is held to apply in the Washington case of State v. Haffer, L. R. A. 1917C, 610, to malicious defamation of an historical character who died before the birth of anyone living at the time of the publication."—*The Daily Reporter*, Columbus, Ohio, September 17, 1917.

With this decision in the hands of our people from one end of the church to the other not only through the *HERALD* and *Ensign* but in pamphlet form, I am of the opinion that such vile slanderers as some of our debating opponents are, we can and will be able to make them show respect for, not only his name, but that of others whom we revere.

With anxious desire to be again physically able to take the firing line.

I remain yours very respectfully,

R. C. RUSSELL.

COLUMBUS, OHIO, 2081 Waldeck Avenue.

How Wives Can Help

In a late issue of the *HERALD*, page 975, is found the following question, with a complete reply by Sister R. T. Cooper: "How can wives help with church finances?"

I only wish to say (and I am glad the privilege is afforded me), that I am anxious to cast whatever influence I may have with the people of the church, in favor of the *sentiment* and *spirit* of this reply. The reply certainly covers the ground wisely and well. I trust that husbands, as well as wives, will read, or reread it. I do not hesitate for one moment to express my opinion, that if this reply meets with a careful, prayerful consideration by the husbands and wives concerned, great and untold good will be the result. We cannot, with safety, hesitate any longer. "To him that knoweth to do good, and doeth it not, to him it is sin."

LAMONI, IOWA.

J. R. LAMBERT.

From Here and There

If there are any Saints at Fort Collins, Colorado, they are requested to call on Mrs. Anna Dietrich, 418 South Howe Street. She is not a member but is deeply interested in the work, we are informed.

Brother A. C. Barmore wants his *HERALD* sent to Silverton, Oregon, and tells that will be his address now. He says he is holding services at Silverton with fair attendance and interest. About eleven Saints reside at that place.

Already a big community choir of about a hundred voices has been gathered in Lamoni, to practice for a rendition of "The Elijah." An inspiring first meeting was held on Sunday afternoon at 4 p. m., the 14th. It is planned to meet each Sabbath at that hour.

Brother Arthur H. Mills, assistant general chorister, visited the conference of the Far West Stake at Guilford, Missouri, in the interests of the musical work of the church on the 13th. On the 17th he called at Lamoni to confer with Paul N. Craig, H. C. Burgess, and J. H. Anthony, in regard to musical interests in the stake. From here he goes to the Little Sioux, Iowa, District.

ROTHBURY HOUSE, HILL END, UPPER ARMLEY, LEEDS,
YORKSHIRE, ENGLAND,

September 21, 1917.

Editors Herald: Just a word or two from far-away Yorkshire. I know there are many Saints over in the States who have a kindly feeling for Yorkshire, and I doubt not they will be glad to read a few lines from us.

I have been located here for the past twelve months, and I think I can truly say that no man ever labored in this country under such trying conditions as those that have existed during that time.

My labors have been chiefly centered in the Leeds and Bradford districts, and in common with all other parts of this mission, our ranks have been terribly depleted, so much so, that it makes our task an uphill fight all the time. This has made the Saints become discouraged, and at times almost lose heart completely.

There are but three of the ministry left here now to assist me, and when we think of the number that were once so active in the Lord's work, we sorrow to think of the many that have fallen aside.

In an attempt to revive the work here, we organized a reunion day for September 16. Brother T. Taylor kindly offered the loan of his field for the purpose, and preparation was made to hold the same in the meeting room in case of unfavorable weather.

During the week previous to the sixteenth, Brother Taylor and the writer were busy going round to the homes of the Saints collecting chairs, etc., for our services in the open. For this, we had the use of Brother Taylor's pony and cart.

September 15 came, and we were all apprehensive of the weather. The weather prophets got busy, and some declared that it would be fine on the morrow, others declared the reverse. Suddenly, as we sat contemplating going to bed, we heard the patter of rain on the windows, and our hearts sank to about fifty points below zero. A brother present declared that it were better to go to bed and have faith. However, we retired, and in our imagination we fancied that we could hear the rain pouring down in torrents the whole of the night. We arose on the morning of the sixteenth and found that whilst it was not so very promising, yet it was dry, so we felt thankful for that.

Time for meeting came, and our hearts rejoiced to find that the weather was improving wonderfully. It continued to improve, until in the afternoon and evening, it was all that could be desired. There was a very good gathering at the morning service. The speakers at the morning meeting were Priest Arthur Mayne, Elder H. Harper and Elder W. H. Greenwood. The latter occupied most of the time and spoke upon the sufferings of Job. The afternoon service was still better attended, and was in the nature of a fellowship meeting. A splendid spirit prevailed.

After this meeting the tables were laid out on the field, and a host of capable sisters got very busy preparing tea. This was a splendid opportunity for old and new friends to get together, and justice was done to the same.

After tea, several Saints gathered around the instrument which had been brought up for the day, and some beautiful songs of praise from sweet voices were raised in thanksgiving to the Lord for his goodness to us. At the evening service the time was equally divided between Elder G. W. Leggott and the writer. Brother Leggott took for his theme the text: "And his name shall be called Jesus," delivering a very inspiring discourse. The writer spoke upon "Religion in this land, before the birth of Christ and after." The testimony of all was that they had enjoyed a splendid day, and the request was frequent for a repetition of the same.

Truly, the worship of the Lord could not have been carried out under more pleasant and healthful conditions. The home of our Brother Taylor is situated right on top of one of Yorkshire's beautiful hills, and the field that we occupied, overlooked a magnificent valley that enabled one to look for miles upon the most splendid scenery.

We are hoping that in the summer time our brother will consent to us having more of these kind of meetings on his grounds, and we somehow feel sure that he will do so.

I pray that the spirit which animated the people at the reunion, will continue to be with them, and that it will cause them to awaken to their privileges.

May God bless our efforts, and help us to continue to the end.

ABEL HALL.

NIAGARA FALLS, ONTARIO, October 7, 1917.

Editors Herald: Bishop Evans paid a visit to our branch last Sunday, and in his remarks of congratulation of our church here in Niagara Falls, told us how years ago he had said there was no reason why the church here should be known not only as a place of worship, but should be known all over as a place of rest. When there were so many visitors from all over coming to see Niagara Falls we should have rest rooms where they could rest and meditate, and that our church should be full to overflowing if the Saints did their duty. To-day we had visitors from Port Coldome, Welland, and Port Dalhousie, and some from Toronto. Some brought their lunch and in our newly completed basement there were all conveniences for this. They came in the morning, visited in the afternoon and stayed for service in the evening, having a delightful day, because in our branch we have made conditions such that there is a place to rest, eat and feel at home in the house of the Lord.

The Saints who worked so hard to get the church in this condition feel their service will be nothing compared with the good that will be accomplished and the comfort it will give to Saints visiting Niagara Falls. A lady from Dalhousie was baptized this evening, and others have spoken for baptism. The work here is progressing nicely.

J. MCANINCH.

CLYDE, COLORADO, October 8, 1917.

Editors Herald: It has been quite a while since I have visited your paper. As I am so afflicted I thought some would like to hear from me. I am getting some better but in a bad condition yet. I have not the good use of my hands and arms and cannot walk yet, but do not suffer quite as much as I did. I ask an interest in your prayers that if it is God's will to heal, I may be healed; if not, his will be done.

MRS. H. A. HOUFF.

PORT HURON, MICHIGAN,
October 8, 1917.

Editors Herald: I read with intense interest the letter of Brother T. W. Williams in the HERALD of October 3, and I realized the import of it. I trembled to think of the volcano on the edge of which we are standing. This is the handwriting on the wall, the events as they are coming mean much. To a reader of the signs of the times it is clear that Jesus Christ will soon be here, but "who will abide the day of his coming?" What terrible catastrophe must come before the Saints of God will wake up? "Fear shall come upon every man and the Saints shall hardly escape." (Doctrine and Covenants 63:9.) There is fear now in the hearts of many. It is coming closer and looming darker. The "hastening time" is upon us and God will cut short his work in righteousness or no flesh could stand. If this is only the "beginnings of sorrow," what must the end be? In 2 Timothy 3, there is

given a clear description of our day. "Perilous times"—verily there are perils all around us, covetousness, etc.; clearly we are in the latter days.

We hear every day of automobile accidents. People killed by collisions and various ways. Surely we are in perilous times. There never was a time in history when millions were made faster than to-day. The poor are getting poorer and the rich richer. And in many instances natural affection is a thing of the past. "Lovers of pleasure, more than lovers of God." Watch the crowds coming out of the theaters, especially on Sunday: a silent testimony to the fulfillment of prophecy. Daniel 12 speaks of the increase of knowledge as a sign of the latter days, also that many would run to and fro. The cars and autos whirling by are a mute testimony of the fulfilling of prophecy. Knowledge is increasing considerably. It would seem man was at the limit of his ingenuity, but it seems sad that the height of human ingenuity can only produce weapons to produce something more deadly to slay his fellow. But in the midst of all this confusion there is a gleam of light when Christ comes to reign, peace and joy and happiness will be here. But before that time comes there is much to be done to purify ourselves of many things, and pride is one of the glaring evils of the time. This evil thing has crept into the church and dares to raise its unholy head to intimidate the weak, and because of it some have got discouraged and point to some sister whom they think is dressed too fine and so they fall in the way. Pride is certainly one of Satan's strong weapons, but God alone can read the heart and we must work out our own salvation with fear and trembling. The look of disdain is hard to stand, but only he who endures to the end shall be saved.

MRS. A. MCKENZIE.

MISCELLANEOUS DEPARTMENT

Conference Notices

Southern Missouri, October 27 and 28, instead of September dates as recently printed.

Western Maine, at Mountainville Branch, October 27 and 28. Send reports to Mrs. Louise J. Eaton, Deer Isle, Maine.

Western Montana, at Deer Lodge, November 3 and 4. E. E. Eliason, Secretary, Deer Lodge, Montana.

Spring River, at Weir, Kansas, November 10 and 11, 1917. Regular business. John C. Virgin, secretary, 114 South Roane, Webb City, Missouri.

Alberta District at Calgary, Alberta, December 14, 15, and 16. Members of priesthood, and officers required to report. Visiting Saints provided for as last year. Clyde Walrath, secretary.

Kansas City Stake at Central Church, Ninth Street and Lydia Avenue, Kansas City, Missouri, November 17 and 18, 2.30 p. m. Auxiliary reports to be sent to secretary before November 7. Do not send statistical or ministry reports. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

Convention Notices

Massachusetts District Sunday school and Religio at Boston, Saints' church, Sewall Street, Somerville, 2 p. m. November 10 and 11. Rebecca Kimball Carter, secretary, 51 Heath Street, Winter Hill, Massachusetts.

Alabama District with the Flat Rock Branch, November 16, 1917. Every school requested to send delegates. Send reports to secretary. A. C. Cook, secretary, McKenzie, Alabama.

Florida District with the Alafloca Sunday school, at Dixonville, by way of Brewton, Alabama, October 26, 1917. Those expecting to attend write secretary. Helen Jernigan, secretary.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Those who can take the lead are given the lead.—Arthur T. Hadley.

When a family rises early in the morning, conclude the house to be well governed.—Chinese.

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Reunion Notices

Florida reunion will convene with Alaflora Branch, of the Florida District, eight miles south of Brewton, Alabama, October 27, 1917, lasting ten days. Good speakers. Meals, 25c. Rooms furnished for rent, \$1.50 for ten days, 75c for half time. Visitors will be met at train at Brewton, Alabama. Notify T. J. Barnes, J. N. Jernigan, J. A. McCall. B. L. Jernigan, secretary, Brewton, Alabama.

Change in Appointment

After proper consultation, and effective November 1, Elder Sidney N. Gray's field of labor will be changed from the Eastern Oklahoma District to the Spring River District.

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, October 17, 1917.

Information Wanted

I would like to know the whereabouts of the following members: Peter Scott, (colored), Louisa E. Knowlton, Nellie E. Pert, Grace Hattie Prescott, Albion G. Closson, Nellie Wakefield, Elsie D. P. Burwley, Julia Savory, or Sawry, Ruth Kelley, Mable Norwood, Sarah J. Lorford. Notify G. H. Knowlton, Stonington, Maine.

Notice of Appointment

After proper consultation, arrangements have been completed for Elder New Madden to labor under general appointment for the balance of the conference year, in the Portland, Oregon District, with Condon, Oregon, as objective.

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, October 20, 1917.

THE OPINIONS OF SIXTY-FIVE LEADING MINISTERS ON ISAIAH 29 AND EZEKIEL 37. —These views of sixty-five leading ministers upon scriptural passages believed by Latter Day Saints to bear directly upon the latter-day work, are valuable as showing, by contrast, the plausibility and plainness of Joseph Smith's claims with reference to the same prophecies. No. 256\$15

BOOK OF MORMON TALKS. H. O. Smith, "Orion," understands the minds of boys and girls. In this interesting book he has told the whole Book of Mormon story, briefly and simply, around the family circle; making the father of two inquisitive, thoughtful boys and girls the chief conversationalist. There is a delightful simplicity about these talks, and a homeliness that will perpetuate their popularity among Latter Day Saints. No. 365, cloth60c

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THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, October 31, 1917

Number 44

E D I T O R I A L

PRAYER MEETING ETIQUETTE, AND TESTIMONY MEETING COURTESIES

(The following is printed by request, as it contains good advice, and is needed in many places.)

All "meetings are to be conducted" by the elders, as "they may be led by the Spirit."—Doctrine and Covenants.

While we fully believe the rule as stated above we should be much pleased to see a better degree of order and propriety observed in prayer and testimony meetings than is now and then manifested—evidently in the absence of the Spirit. It may not be permissible to prescribe a set of rules to be observed at each and every meeting for prayer and testimony; but we may make a few suggestions, which if heeded may help sometimes in having a "good meeting."

1. All who attend the meetings should be at the place of meeting on time.

2. The officer whose prerogative it is to preside should call the meeting to order promptly, either presiding himself, or inviting some brother to take charge. If no recognized branch officer is present, then the one highest in office should be called by vote, or himself take charge and call the meeting to order.

3. The officer presiding should be brief in his opening address, or omit it altogether. He should be wide-awake and cheerful, prayerful and watchful. He should set a good example of decorum, respecting the rights of all, and avoid scolding, especially should he not scold the absent over the shoulders of those present, thus spoiling the pleasure of those who have come to the house of prayer for needed help and cheer.

4. Everyone present should remember that "words fitly spoken are like apples of gold in pictures of silver," and avoid preaching a sermon when bear-

ing testimony. No one should take occasion to air any pet theory, or to relate any trouble between himself and another. Strive to impart as well as to receive good. Do not mar the good that a judicious silence may do by an improper or an untimely speech. There are times where "speech is silver, silence golden."

5. No one should resent what another may say in prayer meeting. It is not the time, nor the place for personal altercation, either on conduct or doctrine. The presiding officer is the one to rebuke an offender in doctrine; let him attend to that duty.

6. When one rises to speak or kneels to pray, he should not be interrupted till done, either by officer or member; except in case too much time is being occupied, or the person speaking is using improper language. If two or more rise to speak at once, the brother in charge should name or designate the one first rising, and after, the others in their order if time permits. If one begins to sing or pray, he should not be checked for another to speak. The same in regard to one speaking in tongues, et cetera. The decision, or call of the brother presiding should be taken as final, and no one should insist on his right to speak if another is recognized by the brother in charge.

7. When praying avoid repetition of the name of the Deity in any form. It is always understood that those who pray are praying to God the Father; and for a person to be constantly using the name of the Father is to weaken the spirit by which others enter into the prayer. We have heard the name and appellations of God repeated as many as one hundred and twenty-five times in a prayer ten minutes in length. Avoid repeating the name of Jesus Christ in either of its forms. It is understood by all who hear a Saint pray, that he is asking in the name of Jesus Christ, for they are charged so to ask; to constantly repeat the name to injure the senti-

ment of respect in which all should listen to prayer.

8. The Spirit of God is not an accusing spirit, and for this reason if one finds himself indulging in accusations he should at once stop, and sit down to serious self-examination.

9. Avoid telling long stories, especially if all who are present have heard you before tell the same story. No matter how interesting it may be to you, it may be tiring to others.

10. Be hearty, speak quietly, pray fervently, sing cheerily and in time and tune with others who may be singing; in short do what you can to be glad and cheerful and make others feel so too.—Joseph Smith, THE SAINTS' HERALD, vol. 33, p. 401.

BLUE PENCIL NOTES

I have a theory that the rattlesnake developed his terrible poison while brooding over personal grievances.

The soft answer may have a double meaning. A Catholic priest fresh from his glass and game of cards met a worldly young woman clad in ball dress and dancing slippers. The priest frowned and said: "How are you, daughter of *Satan*?" With demure courtesy and quick wit, the girl replied: "How do you do, *Father*?"

Some sermons, like the dictionary, are full of words, but are too disconnected to be interesting.

The Gettysburg speech, the Lord's Prayer, and the Sermon on the Mount are very brief, yet they endure forever. But when Paul preached till midnight all we know of the sermon is that one man went to sleep and fell out of the window.

Some men would hesitate to give a disciple a cup of cold water. But they would willingly keep him in hot water all his life.

They had a meatless day in the big New York hotels the other day. It seems that the patrons survived with the aid of cheese, eggs, clams, oysters, lobsters, and many kinds of fish. To the man who has had meat only once a week or once a month this meatless day only once a week is something of a joke.

Edison says that the horse is the most expensive motor ever invented, and intimates that if the "first servant" had been made properly he need not have been bigger than a soap box to develop one-horse power. This would indicate that things were done

in too much of a hurry at the Creation. It has taken a long time to remedy matters and get what we need. But fortunately Adam was old-fashioned, (the most old-fashioned man that ever lived,) and no doubt he preferred his horse to a Ford and Eve to a phonograph.

We all like to say, *I told you so*. In the HERALD for March 6, 1912, commenting on the statement that Jesus made, "Ye shall know the truth, and the truth shall make you free," we used this illustration: "Proclaim liberty throughout all Russia to-morrow, and depose the Czar and the head of every bureau, and the Russians could not be free, because they do not yet know true principles of freedom and self-government."

A Russian peasant driving a team was halted and compelled to turn to the right when meeting other teams. He complained bitterly that the recent revolution had been in vain—that personal liberty didn't amount to much after all. Lots of people fail to understand that liberty and law are inseparably united. A few score men lost at sea or buried in a mine are forced to organize and adopt laws. Civilization must compel the anarchist to turn to the right in the road or there will soon be no road.

If there is such a thing as glory in war, France has covered herself with glory. She has sung no hymns of hate. She has not boasted. She has kept still and fought for her soil and her homes. Her sons, in quiet fortitude, quite unlike our ideas of the "excitable Frenchman," have quietly rendered their "last full measure of devotion" to the cause of national liberty.

When Jesus was here he beheld the multitude and had compassion on them. He wept over them. Not a heart in all the assembly that thronged him but had its own cares and sorrows. And he saw into every heart and sympathized with every sorrow. He was a man of sorrows and acquainted with grief.

I do not think that Jesus, being a part of the God-head, and filled with infinite wisdom, sympathy, and love, needed to come down to earth and suffer with us in order to understand our griefs. But it was necessary for him to come in order that *we* might understand that *he* understands. Otherwise we would not believe that even God himself could understand *our* sorrows and temptations. But his life, from his birth in the stable to his death on the cross, is a compelling testimony that he understands.

ELBERT A. SMITH.

WHY EDITORIALS ARE SIGNED

Some have raised a question in regard to the signing of editorials, and in some instances have inferred a very wrong motive therefor. The position of the editors is simply that each man should be responsible for his own opinion and not seek to conceal it under a lack of designation. A man's life conduct may affect the opinion of others on what he may say. His position may bring some influence to bear.

Sometimes we receive a communication that the writer seems to feel, as others would express it, "What you are or have been, speaks so loud, I cannot hear what you say." It is not only what is said but who says it.

The editors feel that every man should stand upon his own footing and his own responsibility. Then when there are criticisms, we know, and everyone knows, exactly who is at fault. Where an article or an editorial is printed anonymously, or under a *nom de plume*, the editors, in a way, must assume the responsibility. We consider it more fair for every man to assume the responsibility for his own acts and his own words.

It should be clearly recognized that the church as such is not responsible for everything printed in the church papers. Often the editors have permitted some one to air his views, though quite contrary to the teachings of the majority of the eldership, and membership of the church.

Even the editors do not represent always the position of the church. They present matters as fairly as they can, but sometimes something appears which possibly may be misconstrued.

We have many times from letters discovered, that some one has read into an editorial something we have never even so much as thought of. They find some idea that we would not think of assuming or defending.

Sometimes our opponents have taken up some article or editorial and put a very incorrect construction upon it, and attempt to use it against the church. The church is bound by its own resolutions and by the three books of the church. The church papers are a medium of expression. At present two members of the First Presidency are on the editorial staff. It scarcely seems to us fair to send out matter and leave it in doubt how far they have affected, or whether it really expresses their views or not.

The editors, of course, try fairly to present the doctrine of the church. They try to write in a constructive way, to assist in the work of the church. But they do not claim that what they write thereby becomes at once the teachings of the church. Nei-

ther for the membership, nor for those who oppose us.

Nor does the associate editor attempt to hold the members of the First Presidency responsible for what he presents. So far, most of the confusion of all the years that are past that we have been able to ascertain, is based upon misconstruction of what is written, more than erroneous doctrine.

The liberality of the church in taking for its creed all truth, sometimes including those of very divergent and peculiar views. With all due respect we submit that it appears to us proper and preferable that each man should stand responsible for what he says, or writes. We therefore make it a rule to set an example by signing all editorials. S. A. B.

OUR BOYS AND THE WAR

The editors do not like to take so much space referring to matters of the war, but it seems to be the topic to the front in the thoughts of most of our readers.

A recent comment calls attention to this. Some seem to think that our boys who are taken to the front are as good as gone. We notice in *The Saturday Evening Post* for October 6, a similar expression, that some one had suggested that the boys who went to the front might as well tell themselves good-bye. This is rather a rough way of expressing it and is the worse because it is not the fact of the case.

The Saturday Evening Post calls attention to the fact that among a million young men a good many thousand would normally die within the next year at home or anywhere else, and then makes the comment with the soldiers or twice their number at the front. The death list for the United States will be less for the first year they spend at the front than it was for the year 1900 without war.

This because of the improvements in sanitation, improvements of special health provision for the Nation at large, as well as for the Army.

We have noticed somewhere that Mr. Gerard is quoted as stating that Germany has lost by death and grave injuries one eighth of her soldiers for the first three years of the war. Others have stated that the probable loss is not over five per cent per year at the maximum. Over eighty per cent of those who are wounded are not only cared for but fully restored, so that they return to the front, and of the remaining twenty per cent of the wounded, which represents a very limited portion of the whole number of soldiers, provision is made so as to make them self-sustaining in after life.

Many of them at least are able to secure similar or other work in times of peace.

Improvements of sanitation, of care of the soldiers, both in the trenches, in camps and on the battle fronts is improving every year. The losses are not near so great now among the soldiers of the entente as in the earlier days of the war, and are growing less all of the time. The chance of a boy being killed or fatally wounded or so seriously wounded as to be handicapped are perhaps one in twenty or less for the first year in service.

Yet on the other hand *The Review of Reviews* states that the mortality among industrial workers, those killed in industry in the United States is six hundred and thirty thousand for one year. Others have stated it somewhat less, but the killed and wounded in that one department exceeds the Civil War and several other wars put together.

Again the cost of alcohol to the French directly and indirectly in drunkenness and in crime placable to the use of narcotics is stated by certain Frenchmen to be very near as much as is the cost of the war. It is an enormous figure, when all of the different relations are considered.

Again social immorality in civil life causes more damage and more injury than tuberculosis, or most other diseases. But little is said about it, except in medical journals which have for years given the matter very serious attention.

If this catastrophe of war will cause us to wake up to conditions before us so that we correct the preventable waste of life, through alcoholism, through social evils, through industrial wastes, through infant mortality, lives which are lost uselessly, which could have been and should have been saved it will mean so much of gain. Some have figured this last waste of preventable deaths of babies, as high as three hundred thousand a year. If that is so it would mean that many of the babies that died, need not have died. It is certain that four times as large a per cent die where the father's income is not ten dollars a week, as where his income is twenty-five dollars or more a week.

A wonderful improvement is being made along all of these lines. Let the good work be kept up. War is terrible. Do not let us make it worse than it has to be, and let us end it as soon as we can with righteousness. S. A. B.

NOTES AND COMMENTS

First Canadian Church

Through the kindness of Brother J. H. Yager we are in receipt of a picture of the first church in Canada, forty-five years ago. It is apparently little, if anything, more than a barn. He informs us that

at that time the whole church in Canada could have met within its limits. Now there are branches which would fill it several times. Many have labored there in the past.

Ontario

Elder B. A. Doty has returned for a short visit with his family in Michigan, leaving the work in Ontario in the hands of Elder J. H. Yager.

Brother Bailey to Investigate Coal Mines

The representatives of the Oklahoma coal mines have been in Washington, District of Columbia, for a conference with Doctor Garfield in reference to operating their mines under the Government price scale. They ask that conditions in the Oklahoma fields be investigated. In this party was Elder Earl D. Bailey, who is interested in the Hickory coal mines, near Tulsa.

No Coal Shortage

Much is said of coal shortage, but the actual figures seem to indicate that there is more coal being mined now than a year ago, or ever before. There is an increase for nine months in anthracite of about fifteen per cent, while the later months show around twenty-five per cent increase of coal produced. Naturally there are heavier drains than ever before, but an effort is apparently being made to meet this need.

Fair Play

In the *Nauvoo Rustler* of October 23, 1917, reference is made to an address by Father Zaiser of the Roman Catholic Church concerning his conversion and work. We note the following extract:

He told his hearers that when they wanted to know anything about the Methodist religion, to go to the head and not read papers opposed to that church, or listen to gossip; the same with the Mormon and other religions; if you want to know the truth about the Catholic religion don't read the *Menace* and other disgusting sheets, but go to the fountain head and learn the truth.

This is evidently only fair and just to the reader and investigator as much as to the body concerned. One is not prepared to pass upon a matter until he has heard the affirmative side. We have contended this for some time. But it would seem that it should be axiomatic, so clear is its truth. Articles and publications addressed against some other church or ideal are often unfair and in many instances we have noted, either intentionally or unintentionally, tend to misrepresent. If one wishes to be fair he is compelled to note this often even when an opponent is attacked. Every proposition, religious, scientific, or sociologic should be judged on its own merits and presentation.

ORIGINAL ARTICLES

FRUITS IN SEASON

Through the courtesy of N. Ray Carmichael, who had a private interview with one of the best home economics authorities, Miss Catharine Mackay, Dean of Home Economics of Iowa State College, Ames, Iowa, and also President of the American Home Economics Association, I submit her quotations as follows:

"The 'season' of a fruit is the time at which it is ripe. Fruit is *best* at the height of its ripeness or in other words at the height of its ripening season. Seasons for the same fruits differ in different parts of the country, as for instance, the opening of the season for raspberries in Oregon is about July 1, while here in the Middle West, it is fifteen days later. There is a difference also in the length of 'season' for the different fruits. That of berries which will spoil quickly is short, while that of apples and oranges is longer. Oranges, for example, have a long season, nearly the year round. The season of the harvest apple is the early summer; that of the Northern Spy is in the middle of winter after it has been stored.

"During ripening many fruits undergo distinct changes in composition and these changes may continue after the gathering of the fruit. In general the ripening involves a decrease in acid and starch with an increase in sugar content. Bigelow and Langworthy of the United States Department of Agriculture found that the starch content of winter apples, for example, reaches its maximum about midsummer and then decreases and finally disappears almost entirely. The acid content of the apples was found to decrease from early summer until maturity, while the sugar content increases. In bananas, also, there is a marked conversion of starch into sugar as the fruit ripens. The peach, on the other hand, contains no appreciable amount of starch at any time, but shows a steady increase in sugar content as it approaches maturity."—Henry C. Sherman, Food Products.

"In the summer time, however, when the *common fruits are in season*, it is far better for the child to satisfy the 'candy craving' by eating fresh fruit which contains sugar as the principal edible solid. Fresh fruits which are high in sugar include grapes, pineapples, figs and cherries. Dried fruits, such as raisins, dates, figs, prunes, apricots and citron are also excellent candy substitutes when fresh fruits

are not available."—Philip B. Hawk, Ph. D., Professor of Physiological Chemistry of the Jefferson Medical College, Philadelphia, Pennsylvania.

If fruit is eaten at these various stages of ripeness, for instance before the starch and acid content has the stage of maturity, "it often causes stomach and intestinal irritation; if eaten overripe, it has a tendency to ferment in the alimentary canal."—Maria Parloa, "Canned Fruit, Preserves, and Jellies," Farmers' Bulletin, number 203.

The starch grains while raw are insoluble and hard to digest, also the coverings of these grains—the cellulose—which likewise forms the outer covering of the fruit, is a tough substance and in the raw condition often causes much distress. "Cooking changes the character and flavor of fruit, and while the product is not so cooling and refreshing as in the raw state, it can, as a rule, be eaten with less danger of causing stomach or intestinal trouble. And if sugar be added to the cooked fruit, the nutritive value will be increased."—Maria Parloa, "Canned Fruit, Preserves and Jellies."

"As the *season for fresh fruits and vegetables is short* it is desirable to use some method of treating them so that they may be kept a longer time in usable condition."—Bertha Austin, Domestic Science.

FRUITS INDISPENSABLE THE YEAR ROUND

"Fruits and vegetables are very important to the diet as they furnish bulk to the food, which increases the peristaltic movement during the process of digestion. They are at the same time valuable for the palatability and flavor they impart to other foods. While they have not so great food value as meat and eggs, they are indispensable to the proper assimilation of nutriment from the more concentrated foods. They enable the digestive juices to penetrate all parts of the food, their cellulose or woody structure being most active in this process of digestion."—Bertha J. Austin, Domestic Science.

"Fresh fruits are chiefly valuable for their refreshing, appetizing qualities and for their mineral constituents. The organic acid form carbonates in the body and by their alkalinity assist in the regulation of the body processes."—A. F. Pattee, Practical Dietetics.

Some of these very fruits are especially valuable, such as the lemon, grapefruit, orange, for their citric acid; the apple, pear, peach, apricot, etc., for malic acid. "These release potassium, et cetera, which are changed into carbonates and overcome the

acid in the blood because of their alkalinity. This explains the *reason for advising the generous use of acid fruit* in cases of rheumatism. The acid of the fruit helps to remove the uric acid from the blood and leaves the blood alkaline."—Iowa State College Bulletin, number 20.

Von Noorden, in *Metabolism and Practical Medicine*, one of the strongest advocates of a liberal use of meat says: "The necessity of a generous supply of vegetables and fruits must be particularly emphasized. They are of the greatest importance for the normal development of the body and of all its functions. . . . If we limit the most important sources of iron—the vegetables and the fruits—we cause a certain sluggishness of blood formation and an entire lack of reserve iron, such as is normally found in the liver, spleen, and bone marrow.

"Excessive use of fat pork, bacon, lard, butter, sugars, starches, and confectionery, would tend to satisfy the appetite and supply the body with the needed fuel without furnishing the desirable amount of iron. On the other hand, the fruits and vegetables are often regarded as of low nutritive value because of their high water content and low proportions of protein and fat. But it is largely this property which makes them especially important as sources of food iron, because they can be added to the diet without replacing the staple foods of high protein value and without making the total food consumption excessive. The ratio of iron both to protein and to fuel value is high in nearly all of the typical fruits and vegetables. . . . The iron content of eggs is also high, but the cost of these is often such as to restrict their use, while present methods of drying and preserving tend to equalize the cost and increase the available variety of fruits and vegetables throughout the year.

"In an experimental dietary study made in New York City, it was found that a free use of vegetables, whole wheat bread and the cheaper sorts of fruits, with milk, but *without* meat resulted in a gain of thirty per cent in the iron content of the diet."—Henry C. Sherman, *Chemistry of Food and Nutrition*, MacMillan Company, 1917, Professor in Columbia University.

Sherman lists: 1. Foods in which acid-forming elements predominate: beef, eggs, oatmeal, wheat flour, rice, bacon, corn (entire grain high protein).

2. Foods which make the blood alkaline: Celery, cabbage, potatoes, prunes, turnips, milk, apples and other fruits.

"We have no reason to anticipate any disadvantage from a predominance of alkaline-forming elements, but a diet in which acid-forming elements

greatly predominate . . . cannot be regarded as advantageous.

"It should clearly be understood that an excess of alkaline-forming elements in the food is not in any sense objectionable, since the oxidation processes in the body are constantly yielding such large quantities of carbonic acid that any surplus of alkaline-forming elements acts as reserve material to maintain neutrality."—Sherman, *Chemistry of Food and Nutrition*.

Since fruits should be used in daily diet, and since the "season" of most of them is short, (too expensive when purchased out of season) a wholesome means should be resorted to for preserving them.

CANNING

"The problem of canning any product is simply that of totally destroying the bacteria that may be present. This is brought about most generally by the action of high heat. Method of keeping bacteria out of sterilized product is hermetic sealing."—H. W. Conn, *Bacteria, Yeasts and Molds in the Home*.

"*Can or preserve* apples, peaches, pears, cherries, quinces, berries and other cultivated and wild fruits.

"Every can of vegetables or fruit and every jar of preserved food means that you have *saved* food materials that would have otherwise been wasted."—"Food thrift series," number 1, United States Department of Agriculture. (Just published.)

"Try to have one kind of *fruit* or one kind of *vegetable*, (both if possible) in the diet every day. These are very valuable for certain regulating materials which we are not so likely to get in other kinds of food.

"Dried fruits we may have all the year round at about the same price and this is usually less than for fresh fruits, so it pays to know how to use dried fruits.

"Care must be taken to save the water used in cooking, or the valuable substances (mineral matter dissolved in the juice) are likely to be lost."—*Lessons on Food and Nutrition*, Teachers College, May, 1917.

"In the season when each kind of fruit is plentiful, and at its best, a generous supply should be canned for the season when both fruit and fresh vegetables are scarce. A great deal of the fruit should be canned with little or no sugar, that it may be as nearly as possible in the condition of fresh fruit."—*Farmers' Bulletin*, Number 203. "Canned fruit, preserves, and jellies."

"Fruits should be used in abundance in the diet. When fresh fruits are out of season, the dried fruits are especially valuable as well as economical."—Greer, *Textbook of Cooking*.

"As the season for fresh fruits and vegetables is

short, it is desirable to use some method of treating them so that they may be kept for a longer time in usable condition. Too much cannot be said about the value of preserving foods. There is no reason why the ordinary household should not have every kind of vegetable and fruit for table use even during the seasons when they cannot be obtained in a fresh condition or are too expensive to be bought fresh."

—Bertha Austin, Domestic Science.

"The present food situation doubtless will cause a marked stimulation of drying as a means of conserving the food supply. This country is producing large quantities of perishable foods this year, which should be saved for storage, canned or properly dried. Drying should not take the place of storing or canning to any considerable extent, where proper storage facilities are available or tin cans or glass jars can be obtained readily and at a low cost."—Farmers' Bulletin, number 841, "Drying Fruits and Vegetables in the Home."

"A few sweet potatoes or apples or peas or even a single turnip can be dried and saved. Even when very small quantities are dried at a time, a quantity sufficient for a meal will soon be secured. Small lots of several dried vegetables can be combined to advantage for soups and stews." (The Government says, "Dry and save." We say, "Be ye frugal." Although these fruits may not be in their season the year round, we are not justified in letting them waste.)—Farmers' Bulletin, number 841, "Drying Fruits and Vegetables in the Home."

VALUE OF NATIVE RIPE FRUIT

Is there a special advantage in fruit at the time it is ripe in the native garden? Is there a decided advantage in favor of native fruit over imported in this part of the country?

"By all means take the fruit of the native garden; you get it fresh and at a time when it is harvested nearer the height of its ripening season. The advantage of the native fruit over the imported is in that you can secure the native fruit in a riper condition. Of course each fruit has its particular food value, as starch in the banana, or the active principle in pineapples."—Catharine Mackay, Iowa State College.

"Stewed fruits are more easily digested than raw fruits. Oranges, lemons, grapes and peaches are very generally digested with ease.

"The apple exerts a most excellent influence upon the liver and kidneys, and is valuable in cases of acidity of the stomach.

"The juice of the ripe pineapple contains a remarkable active digestive principle similar to pepsin and so powerful is its action upon proteins that it will digest as much as one thousand times its weight

within a few hours. It is especially valuable in diphtheria and diabetes.

"Dates, figs, and prunes are valuable for inactivity of the liver and most excellent laxatives.

"Bananas, raw, are often indigestible, but baked act as a stimulant to the nerves, being at once received and rapidly assimilated by the stomach."—Alida Pattee, Practical Dietetics.

Eugene Christian, the famous New York Food scientist, says: "In the tropics, where the pores of the skin are constantly kept open by superficial heat, the body can eliminate and volatilize a great quantity of poisons. In the tropics acids are necessary as germicidal fluids, but in northern countries, such articles as grapefruit, lemons, limes, pineapples, apricots and all highly acidulous fruits should be avoided, save, perhaps, in exceedingly warm weather. Taken at other times the tendency is to increase the total acid content of the stomach and to ferment other foods. This results in crystallization of the starch atom and produces the blood crystal. This in turn produces rheumatism, lumbago, arteriosclerosis, et cetera." (This man seems to take a rather extreme stand in comparison with many other authorities.)

ACID FRUITS AND RHEUMATISM

Are acid fruits bad for anyone suffering from rheumatism?

"No! It is a popular misconception that acid fruits, such as peaches, oranges, plums, lemons and grapefruit should not be eaten by rheumatic individuals. In the course of its transformation in the body, the acid of the fruit is changed into alkali, which is the opposite of an acid. The elimination of uric acid, the substance on which the blame for rheumatism is frequently placed is not significantly affected by eating fruits, and even if it were it would be of no particular importance as rheumatism is practically always due to bacteria, uric acid having nothing at all to do with it. . . .

"Lemonade is not too acid for the stomach if the stomach is a normal one.

"The acid fruits aid digestion indirectly, cause the stomach to manufacture more hydrochloric acid, which is necessary if our food is to digest properly. The acidity imparted to the stomach contents by the juice of an acid fruit may thus be a slight aid to digestion in stomachs unable to manufacture the normal amount of hydrochloric acid."—Philip B. Hawk, the Place of Nuts and Fruits in Our Diet.

PRESERVED FRUIT

"All fruits are better before they are preserved, i. e., when they are at the height of their ripeness. To study preserving one must take into considera-

tion the materials that are added, such as sugar or syrups. It is to be remembered in eating and serving these fruits that have been preserved that something has been added and not to use the same quantities as of the fresh fruit."—Catharine Mackay, Iowa State College.

"There are minute substances (vitamines) present in very small quantities in a number of foods and apparently absolutely necessary to health, but not found in all kinds of food materials. This is one reason for variety in the diet. Cooking reduces the amount of vitamins in most foods. Adults would do well to eat some raw food and fresh fruit daily."—Foods, issued by Life Extension Institute, New York.

FRESH FRUIT OR DRIED FRUIT

Fruits in the fresh state are mainly water. When the bulk of the water is removed in the drying process, we have a more concentrated food. Thus dried figs, dates and raisins are much more nutritious, bulk for bulk, than is any fruit in the fresh condition. However, fresh fruits, even with their lower food value, are especially desirable dietary articles because of the presence of antiscorvy vitamins (These are lacking in the ordinary diet.) So far as the stomach is concerned it handles dried fruit about as satisfactorily as fresh fruit."—Philip B. Hawk, Ph. D., *The Place of Nuts and Fruits in Our Diet*.

FRUIT RAW OR COOKED

Fruits are good foods either raw or cooked. If we take them raw, we give the stomach less work to do (I question this); and also derive full benefit of the antiscorvy vitamins which are lowered in quantity by cooking. On the other hand, we take more of a chance with our bacterial foes if we consume uncooked fruit. But the gastric juice can cope successfully with the great majority of microbes which infest fresh fruit. This presupposes that the stomach has the normal quantity of acid present.

"The baked apple and the baked banana are digested with about the same readiness as these fruits in the fresh condition. Considerable sugar is usually added in baking apples. This increases their food value, but we find them to leave the stomach more slowly. There are many abnormal stomachs which handle the cooked fruit better than the raw."—Philip B. Hawk, *The Place of Nuts and Fruits in Our Diet*.

"In this country the apple is much more widely used than any other fruit, and it probably deserves its proud place at the head of the list. However, there is no evidence that it is more healthful than the orange or the banana, for instance. In fact, so far as

the stomach is concerned, the response is much the same to the banana, orange, or apple."—Philip B. Hawk, *The Place of Nuts and Fruits in Our Diet*.

"The characteristic odors from cooking fruits indicate loss of flavor. This can be prevented somewhat by cooking fruits at a low (simmering) temperature in a covered utensil. The casserole used on top of or in the oven of a range is most desirable for cooking fruits."—Carlotta Greer, *A Textbook of Cooking*.

"While cooking often increases the palatability it is apt to change the flavor. This is due to the loss of the volatile essential oils which are so characteristic of the raw foods and which give flavor and odor to them.

"It sometimes appears that cooked fruit is either less or more acid than in its raw state, but experiments prove that the acid content is really but slightly changed. When fruit is boiled, some of the volatile acid may pass off in the steam.

"Since none or very little of the nutrients is lost in cooking, and since cooking often increases the palatability of foods their food value is not impaired by this method (canning) of preserving."—Bertha Austin, *Domestic Science*.

Canning has made possible the use of great quantities of material which previously were sure to decay before they could be used. It is possible to take any crop which is produced in abundance during a short season and preserve it indefinitely for future use.

"Canned food is, however, always changed in character by cooking. Although materials which are ordinarily cooked before they are eaten may, of course, be canned without further change. Canned fruit has a flavor of its own and oftentimes a very pleasant one, but the flavor of the fresh fruit is usually more agreeable. Experience has shown that a diet of canned foods alone is not wholly satisfactory, although arctic explorers have learned they can live upon them much more healthfully than they can upon salt foods."—H. W. Conn, *Bacteria, Yeasts and Molds in the Home*.

"Most foods can be reduced to a dry or otherwise condensed state without loss of nutritive value or danger of decomposition. . . . Their chief use as mainstays will doubtless be in cases of temporary shortage of fresh foods, due to devastating storms, strikes and other happenings which interrupt traffic."—Alida Pattee, *Practical Dietetics*.

"All articles mentioned as true foods should be taken in their freshest and purest form—as nearly natural as possible. Canned products should never be used where fresh ones can be obtained, for there is no method of canning or preserving that will

wholly arrest the process of chemical changes."—Eugene Christian, *Scientific Eating*.

PRESERVATIVES

"Borax, boracic acid, salicylic acid, formaldehyde, all of which when strong enough to hinder the growth of bacteria are thought to interfere more or less with the digestive processes of man. The use of any such substances is prohibited by the United States pure food law."—S. Maria Elliott, *Household Bacteriology*.

"In fruit canning in the household it may be given as a universal rule that no disinfectants of any sort should be used. If the housewife cannot satisfactorily preserve her fruits without them, she would do very much better to depend upon the commercial products which she can buy at the store. They (disinfectants) are dangerous to use, they are at least partly poisonous and their use in any form should be absolutely avoided in domestic work."—H. W. Conn, *Bacteria, Yeasts, and Molds in the Home*.

"There is a widespread prejudice against the use of antiseptic substances for the preservation of foods. It is hard to prove that material harm has been done by such preservatives. If the choice must be made between foods which have undergone prolonged and gradual decomposition and foods of the same age kept by the aid of antiseptics in minute quantities, the latter must in many cases be the safer. The mention of benzoate of soda may be productive of disgust, but the same ingredient is native in certain foods, such as cranberries. The common adulterants are not likely to endanger health."—Percy G. Stiles, *Nutritional Physiology*.

"At the present time benzoate of soda is allowed by the Federal Government, it having been determined as not being poisonous or deleterious. When used each container must bear a label stating the amount, although the Government does not limit the quantity, one tenth of one per cent is employed by manufacturers.

"The harmful nature of these chemical compounds has been argued for and against for a long period. At present time probably all agree that their use is absolutely unnecessary for goods that are to be consumed in a short period. Modern methods of sanitation and sterilization by heat have proved so much more reliable and less expensive.

"Possibly the strongest reasons for prohibiting their use are that they may lead to carelessness in manufacturing processes and to the use of inferior material."—Vulte and Vanderbilt, *Food Industries*.

"Any substance known as a poison must be assumed to be injurious to health even when taken in the smallest doses, unless we have definite and specific reasons for believing that it fails to have any

effect when the dose is minute. There is no known chemical poison whose effect is so deadly that a person cannot take a little of it without suffering any serious consequences. It is neither safe nor sound public policy to assume that they may be made ingredients of our daily food even though the quantities used may be small as compared with the doses capable of producing demonstrable results.

"It is not clear that the use of even a somewhat harmful preservative might not on the whole be desirable in the case of certain products, which, without the use of a preservative would be eaten in various stages of decay.

"Although the chemical may not produce demonstrably injurious effects in a relatively short time—it is not a theoretically sound position when it becomes a question of the consumer's being called on to take the chemical to the end of his days."—Otto Folin, *Preservatives and other Chemicals in Foods*.

SPICES

"It has been left to modern science to discover that spices assist in the preservation of materials. They do not furnish a complete protection, however, and food material should not be allowed to stand in a warm place or fermentation and decay will set in.

"Unfortunately many of them are irritating to the mucous membrane and when used in excess are harmful."—Vulte and Vanderbilt, *Food Industries*.

"Spices are thus of much value both as a means of imparting flavor and as a preservative, but they never preserve the original taste of the foods. In warm temperature the effect of the spices is not sufficient to prevent a more or less troublesome fermentation and decay and particularly molding."—H. W. Conn, *Bacteria, Yeasts, and Molds in the Home*.

TIN FROM CANS

"Much indigestion and general ill health is popularly attributed to this cause. Canned goods which have been kept a long time dissolve salts of tin in surprising quantities, especially when the material is markedly acid. There is, of course, the possibility of cumulative injury when canned goods are used with regularity for long periods."—Percy G. Stiles, *Nutritional Physiology*.

PORK—WINTER AND SUMMER

"The use of too much meat (especially by persons of sedentary habits or indoor occupation) tends toward excessive intestinal putrefaction with resulting absorption of putrefactive products which are detrimental to the red blood cells. Fruits and vegetables have the opposite property and their use in liberal quantities tends to prevent or correct intestinal putrefaction, both by stimulating peristalsis

and by furnishing a medium less favorable to the activities of the putrefactive bacteria."—Sherman, Food Products.

"Some kinds of meat are well known to occasion indigestion. Pork and veal are particularly feared. While we may not know the reason why these foods so often disagree with people, it seems probable that texture is an important consideration. In both these meats the fiber is fine and fat is intimately mingled with the lean. A close blending of fat with nitrogenous matter appears to give a fabric which is hard to digest.

"Meat unprofitably spurs the metabolism, more particularly objectionable in warm weather, and is a menace of auto-intoxication."—Percy G. Stiles, Nutritional Physiology.

"Pork contains more fat than does any other meat. The fat is most intimately mingled with the lean. For this reason it is difficult of digestion. Fresh pork should be used sparingly. Its use should be confined to the winter months. Pork should be cooked thoroughly. It sometimes contains organisms which may produce serious results if not destroyed in cooking. Pork is made more wholesome by curing, salting and smoking. Smoked ham and bacon are much more digestible than fresh pork. Fat of bacon is readily digested."—Carlotta C. Greer, A Textbook of Cooking.

Because pork is so high in fat it is valuable as a fuel and energy food in winter. Fat yields twice as much heat and energy as starches, sugars, or proteins.

"Pork has a large amount of fat, is close grained and very fibrous, but largely on account of the fat digestion is made hard. It is several times harder to digest than other meats. People should eat very little pork in the summer time. Bacon is much the easiest to digest of any of the pork products.

"The advantage of pork as a food is a productive problem. Much more pork can be produced from a given amount of feed than any other meat, and too, it is much more easily kept."—Catharine Mackay, Iowa State College.

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MABEL KNIPSCHILD.

OF GENERAL INTEREST

THE GREAT FEAR

[The following seems rather extreme, yet represents one aspect of the world situation. We think we sense a reevaluation of late—a greater willingness to try to find the way of the Master. We hope this is so at least. Certainly deep in us we know goodness alone is worth while.—EDITORS.]

The great fear is upon us.

It covers all countries as a blanket of darkness and cloud. It grips all hearts with a nameless dread, paralyzes all wills with inexplicable foreboding.

The great fear is, lest we shall be good.

We ridicule goodness; if a man has it we sneer at him; he must be small, a weakling, bloodless, contemptible. If a woman is good we pity her; she is missing so much. And all the while we know, deep within us, that goodness alone is worth while, majestic, great.

We are afraid of love.

We know it is the cure of souls, yet we will try anything rather than that.

Think of it! Wives and husbands afraid of loving too much; mothers afraid they are too fond of their children; boys ashamed of displaying affection for

their mother; men ashamed of friendship; all of us timidly shrinking from trusting ourselves into the God-blessed river of love that runs through humanity, its waters alone able to save us from the bogs of beastdom!

We are afraid of humanity.

Afraid to be humane to criminals. Beat them, shackle them, starve them, give them solitude and darkness till their skin bleaches, their hair thins and grays, their souls shrivel into idiocy; murder them, electrocute them in a chair or hang them from a gallows tree—put your trust in brutality, in terror, in punishment—to “protect society”! And all the while we know punishment never cured a human soul. Why don't we try to love? We are afraid!

The silent Christ of the centuries says: “Love your enemies, do good to them that spitefully use you; if thine enemy hunger, feed him; if he thirst, give him drink.”

But no! We have this great fear. We will shoot him, mangle him, starve him. We can be safe only when we have bludgeoned him into subjection. Love him? We dare not.

The great fear is upon us all. It darts its murderous torpedoes and plants its mines in the sea; it fills the red trenches of the land; it froths upon the lips of emperors and prime ministers; its horrid shadow rests on ten thousand homes; it desolates the habitable earth.

Why do nations hate? It is draining their treasures, decimating their peoples, smiting their first-born like the angel of the passover, a red devil of ruin, a vile harlot of Babylon, a mowing madman running amuck destroying civilization. Why do not nations love one another? They are afraid.

The great fear is upon Europe, and hell is with it. The great fear advances in America; we are shrieking for more armed ships, more forts, more professional killers, to save us. And they never saved a nation yet.

We dare not trust humanity. We dare not throw down arms and say to all the world, “Peace, brothers!” All the mad mullahs of the world would rail at us.

We are afraid. The great war is upon us, the fear of love, the fear of reason, the fear of light.

We are afraid, not of war with its rampant and wholesale wreckage, not of war with its abysmal brutishments, its lies and frauds and childish bombast; no, we are afraid of the Christ we worship, and dread most of all to do as he said.

Nothing is so dangerous as love.

Nothing so absurd and unfeasible as reason.

Nothing so untrustworthy as humanity.

Nothing so utopian as cooperation, nothing so practical as contention.

We fear not the pit, and the devils of distrust and wrath and ravaging that swarm us from its stinking depths; what we fear is the white thunders of Sinai, the smiling wisdom of Jesus.

We are not afraid of hell; what we fear is the kingdom of heaven.

The great fear is upon us.—Editorial, in *The Christian Work*, April 28, 1917.

RUSSIA FREES JEWS FROM GALLING LAWS

With the utmost thoroughness the provisional government of Russia has sought out every law of the old empire which places restrictions upon Jews, and by a decree, news of the publication of which has been received in this country, has categorically abolished all of them. The text of the decree follows: “Being conclusively convinced that in a free country all citizens should be equal before the law, and that the conscience of the people cannot be reconciled with limitations on the rights of citizens based on their religion and origin, the provincial government decrees:

“All existing legal restrictions upon the rights of Russian citizens, in connection with this or that faith, religious teaching or nationality, are revoked. In accordance with this:

“Repealed are all laws existing for Russia as a whole as well as those of separate localities, the limitations concerning:

“(1) Selection of place of residence and change of residence or movement:

“(2) Acquiring rights of ownership and other material rights in all kinds of movable and immovable property, and likewise in the possession of the use and the managing of all property, or receiving for security;

“(3) Engaging in all kinds of trades, commerce and industry, not excepting mining; also equal participation in the bidding for government contracts, deliveries and in public auctions;

“(4) Participation in joint stock and other commercial or industrial companies and partnerships, and also employment in these companies and partnerships in all kinds of positions, either by elections or by hiring;

“(5) Employment of servants, salesmen, foremen, laborers and trade apprentices;

“(6) Entering the government service, civil as well as military, and the grade or condition of such service; participation in the elections for the institutions of local self-government and all kinds of public institutions; serving in all kinds of positions

of the government and public establishments, as well as the prosecution of the duties connected with such positions;

"(7) Admission to all kinds of institutions of learning, whether private, government or public, and the pursuing of the courses of instructions, and receiving scholarships. Also the pursuance of teaching and the other educational professions.

"(8) Performing the duties of guardians, trustees, or jurors;

"(9) The use of languages and dialects, other than Russian, in the proceedings of private societies, or in teaching in all kinds of private educational institutions, and in commercial bookkeeping."

Paragraphs II, III, IV, V, VI, VII and VIII proceed to enumerate and cite section by section, paragraph by paragraph, each and every law that was in existence coming within the broad terms of the repeal enumerated. The enormous number of the citations and the minuteness of their character, testify in themselves to the thoroughness in which the Jewish restrictions were carefully searched out, so as to leave not the slightest question as to the exact laws which were abolished. They also serve to bear out quite convincingly the statement, which Baron Gunzburg made, that prominent Jewish lawyers were called into consultation by the ministry of justice in the searching of these laws, and the drafting of the repeal.

Paragraph IX of the repeal states the following: "The force of this decree is extended to embrace the corresponding restrictions which have been enacted in relation to foreigners not belonging to the citizenship of the countries with which Russia is at war, in connection with their faith, religious teaching or nationality."

All restrictions against Jews in Russia from non-enemy countries, though they may not be Russian citizens, are likewise abolished.

Paragraph X merely states: "This decree shall be in force from the date of its publication."—Editorial in the *Christian Work*, August 11, 1917.

ALCOHOLIC BEVERAGES

In answer to the inquiry, Why should we have prohibition, the following is culled from *Liberty*, vol. 12, no. 4:

Let Abraham Lincoln give answer:

The liquor traffic is a cancer in society, eating the vitals and threatening destruction; and all attempts to regulate it will not only prove abortive, but will aggravate the evil. There must be no attempts to regulate the cancer. It must be eradicated; not a root must be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink. . . . Slavery is abolished. The next great

question would be the overthrow of the legalized liquor traffic. And you know, Merwin, that my head and my heart, my hand and my purse, will go into that work. In 1842, less than a quarter of a century ago, I predicted that the day would come when there would be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled; I hope to see the other realized.

The American Medical Association gives answer. At its sixty-eighth annual session in the city of New York, in June of this year, the following resolutions were adopted:

"Whereas, We believe that the use of alcohol as a beverage is detrimental to the human economy; and

"Whereas, Its use in therapeutics, as a tonic or a stimulant, or as a food, has no scientific basis, therefore,

"Resolved, That the American Medical Association oppose the use of alcohol as a beverage; and be it further

"Resolved, That the use of alcohol as a therapeutic agent should be discharged."

Let Doctor Howard A. Kelley, medical professor of Johns Hopkins Hospital give answer:

"Alcohol—

"1. Is non-efficient as a food, a most awful, wasteful substitute.

"2. May be classed as a drug and a poison.

"3. Has no rightful position as a medicine.

"4. Destroys individual, domestic and civil.

"5. Increases taxation by filling prisons, madhouses, and workhouses.

"6. Greatest foe to civilization in heathen lands.

"7. Therefore could be wholly abolished with profit.

"8. Therefore, as one of the human family, an individual member has no right to introduce into the household or use for his own pleasure that which hurts even one other member, or sets at work an evil influence he has no well-grounded hope of controlling. . . . It is clear in the light of experience and of recent research work that alcohol ought to be classed in the list of dangerous drugs, along with morphine, cocaine, and chloral, a drug which may so affect the will power as to gain the complete mastery over a patient and in the end destroy him. . . . As a citizen, I note that it is alcohol which fills our prisons, whether taken in the form of a strong beverage as whisky, or beer, as a representative of milder beverages. It is at the bottom of most crimes, domestic infidelity, poverty, seductions, murders; it is allied to all that is evil and destructive of the high aims of civilization." . . .

L'ALARME

[Societe Francaise d'Action Contre Alcoolisme; Honorary President, M. Raymond Poincare.]

To French Women and French Young People:

1. Alcohol is as formidable an enemy to you as Germany.

2. It has cost France since 1870 in men and money more than the present war.

3. Alcohol pleases the taste, but, a veritable poison, it destroys the body.

4. Drinkers grow old early. They lose half their normal life, and are easy prey to numerous weaknesses and maladies.

5. The "little glasses" of parents are transformed into hereditary weaknesses in their descendants. France has to-day about 200,000 insane, twice as many consumptives, to say nothing of the victims of gout, scrofula, rickets, premature degeneracy, and the majority of criminals.

6. Alcoholism reduces our productivity two thirds, increases the cost of living and misery.

7. Like the criminal kaiser, alcoholism decimates and ruins France to the great joy of Germany. Mothers, young people,

husbands, fight alcoholism and remember the glorious wounded and dead for the country.

8. You will thus accomplish a great task, equaling that of our heroic soldiers.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Tooth and Its Care--Part 3

(Delivered by Doctor G. W. Rodgers, of Sedalia, Missouri, at the Holden Stake reunion, August 18, 1917.)

ABSCESS

I suppose you have all either had an abscessed tooth or have seen one. Abscess is the result of the death and decomposition of the tooth pulp or nerve. This is usually due to neglect, though it may be caused by some abnormal condition, as an injury or shock from thermal change through a large metal filling from icewater or hot drinks. (See Word of Wisdom.) It is accompanied by severe pain and sometimes fever. There also appears to be an apparent elongation of the tooth which is due to inflammation set up in the peridental membrane which lines the tooth socket. The accumulation of pus at the apex of the root forms a pocket by destroying the surrounding bony tissue. This is the abscess. From this pocket nature forces the pus to escape by the way of least resistance, oftentimes reaching the surface upon the face or neck, and has been known to travel down between the muscles and find opening upon the breast. During the time the pus is penetrating the bone the patient suffers most, the pain at this time being of a throbbing character and most severe. The features become swollen on the affected side, the eye sometimes entirely closed and the jaws so stiff that it is with difficulty the mouth can be opened at all. Science has discovered that rheumatism and many systemic disorders are caused by abscessed conditions of the mouth. One may wonder how. Nature seeks to eliminate the pus formed and in this process a more or less amount is absorbed into the blood and thus by the blood may be carried to any part of the body. Thus we can see how an abnormal condition may obtain indirectly from an abscessed tooth. Many times though, there is no sign of an abscessed condition but by resorting to the X ray these pus pockets have been located and either the offending tooth removed or the abscess drained which resulted in the patient recovering from his ailment.

PYORRHEA

is a prevalent disease of the gums especially in mouths that receive poor care. More teeth are lost in this manner than any other way; I might say *all* other ways. Deposits are allowed to accumulate around the necks of the teeth, encroaching upon the gums, and causing them to break down. Pus pockets are thus formed into which disease-producing germs find their way with particles of decayed and fermenting food, causing absorption of the tooth socket and peridental membrane. This leaves the tooth without fastening, consequently it becomes loose, drops out, or may be easily lifted out. I have extracted such teeth as though removing a loose peg without obtaining a drop of blood. I remember one party coming into the office saying she did not know when she lost her tooth. I suppose she had a pleasant dream and swallowed it. Yet we find the possessor of two or three such teeth will hang on to them as though it were a case of life or death. This disease at one time was considered incurable, but now, if taken in time, it may be cured.

DISCOLOR AND STAINS

Among other deposits of simpler form is the green stain found frequently upon the teeth of children, but may also be found on the teeth of adults. This deposit is usually found near the gum margin. It is wholly superficial and easily removed; it varies in color from a dark green to a yellow, usually of a greenish tint. This deposit should not be allowed to remain, because it has a decomposing action on the enamel, producing pits and chalk-like spots. Then also it gives an unsightly appearance.

There are many things that discolor the teeth, as colored tooth pastes, medicines, decay, putrefied food, spices, tea and coffee. (Word of Wisdom.) And then along with these deposits, stains, and decayed teeth, comes a bad breath. A few teeth, or even one tooth, can make a very offensive breath. Suppose you were in business and a young man or woman applied for work, apparently intelligent and neat in appearance, but on opening his or her mouth displayed an array of decayed, broken down teeth and emitted a breath laden with germs, some of which are of the vilest character. Would you employ such an one? No, you would not; and your decision would be made without hesitation. I have had mouths brought to me for examination and work that were in such a putrescent condition, that I have wished for a gas mask such as we read of the soldiers using in the trenches. Some are so offensive, that as we say, we shoot their mouth full of a conglomeration that makes them want to spit for a week, then tell them where to obtain a tooth brush and a can of "old dutch," and to use them a few days before returning! I tell you it is disgusting to see the condition of some mouths while the outside is sprinkled with gay tinted powder and paint. As much as I detest the use of tobacco I would rather come in contact with the odor of a fifteen-year-old cob pipe, than inhale such a breath. So we can readily see that a good, well-kept set of teeth is a great asset to one's advancement in the business world, protecting his health, thus aiding in keeping a bright, clear mind. No man can work with the toothache, he cannot concentrate his mind upon what he has to do. It is an evidence of ignorance or a lack of refinement and is inexcusable to show dirty, ill-kept teeth. This may sound rather harsh but it's the truth; and I find it makes some wonderful transformations in some mouths too.

It should also be remembered that one of the greatest aids to mouth cleanliness is the habit of thorough and vigorous mastication of hard coarse foods. Thus the teeth are mechanically scrubbed in a natural manner, a copious flow of saliva is induced by which the mouth is cleansed and at the same time gums and peridental membrane are massaged. In the day of our fathers and grandfathers they did not live upon predigested breakfast foods, pastries and sweetstuffs and naturally did not have so many tooth troubles. They were forced to use their teeth, and thus they saved them by using them.

Too much care cannot be taken of your teeth. Select a brush suitable to your mouth with as harsh a bristle as your gums will stand and bristles irregular in length. Avoid the use of a brush that sheds its bristles or will not stand sterilizing in hot water. Your brush requires a better cleansing than your knife and fork. Hang it where the air can reach it, not in a closed dark box or container. Use a good, reliable tooth paste that has no coloring, as some colorings will stain the teeth. Common table salt is good occasionally—especially for the gums. In fact, some people prefer salt entirely. A strand of dental floss should be passed up and down between the teeth to cleanse the surfaces between that cannot be reached with a brush. The teeth, in fact the gums, tongue

and roof of the mouth should be brushed every evening before retiring and upon arising in the morning. Thus at night you have no particles of food remaining while your mouth is at rest to aid fermentation and in the morning you remove the film and accumulated germs before eating and carrying them into your stomach; also rinse your mouth well with water after each meal. This entire performance will not take over 10 minutes of your day's time and what a difference it makes in your looks, health and happiness!

Do not crack nuts with your teeth, nor put pencils, pins or the like in your mouth. You who sew, do not cut threads; bad habit. Do not drink ice cold nor hot drinks as the sudden thermal change will check or crack the enamel as does hot water on a glass jar. Do not pick your teeth continually, if they annoy you they need attention, better go to a dentist immediately. Do not be under the impression your teeth need no attention until you have had them examined, and they should be examined every six months or a year at most. In fact, a good set of teeth is really a matter of your own choice; you know their importance; they give health; they bring attractiveness to the most comely face, and they win for you happiness.

So let us have our mouths, and teeth put in order and heed the admonition, "Be ye clean in body and thought." If we live in strict obedience we will indeed obtain to a state of purity, and God will be pleased to call us his children whom we claim to be, and he will pour out upon us his blessings without measure.

Our "Cultural" Classes

Greetings to those interested in the Cultural Classes: It is indeed with great pleasure that I see the advent of this intellectual movement among the women of our church. This desire to learn and improve in the various activities is evidence that many are working towards the great and ultimate goal—the redemption of Zion.

This is pioneer work, and all large movements are a result of steady and patient growth; a "mushroom" growth would not be desired, for then it would only be a "fad" and could not endure. This study work must stay and grow, for as women of Zion no preparation is too great.

Do not, therefore, become discouraged if the work does not move as rapidly as you think it should; remember you are helping to lay the foundation of a great institution.

The "hopes" for this department are many. The plan is that some day in the future, the classes will be so well-organized and the unity such that a member might be transferred from one section of the country to another, if necessity requires, with no interruptions in his course of study.

Helps and suggestions will be greatly appreciated, especially from those who have taken special work in any of the branches of this department. May we have the true spirit of cooperation that our efforts will make us better women, our vision broadened, and our ability increased for service to the glory of our God!

MRS. ANNA JO VAN EATON.

LAMONI, IOWA.

(Sister Glines requests us to say that Sister Van Eaton will give special instruction in regard to courses of study in any of the cultural subjects. Supervisors or field workers, knowing of classes wishing to take any of these, should get in touch with Sister Van Eaton, at once. They should also note that there is now outlined a course in public speaking by Sister Lula Sandy. Sister Glines will be glad to send upon request, outlines for study in any of the many branches of

the Educational Department. Address her at 622 South Crysler Avenue, Independence, Missouri.)

Among Our Locals

KIRTLAND REUNION

Sister C. Pearson writes of the very interesting and efficient part the Auxiliary women took in the work of the late reunion here. She speaks of the love the Saints have for the historic place, and the large numbers in attendance. Talks on mothers' problems proved instructive, especially to the many young mothers who were present. Sister Sadie Skeen on "Telling a child what to do, and what not to do." Sister Royton on "The ideal home," and, later in the week, the stimulating work of Sister Ella Smith, fieldworker, the afternoon spent in Red Cross work under the direction of the local chapter, and last mentioned, but not least in importance, the helpful caring for the little ones at the reunion, in which the Orioles, under Sister George, were very prominent, were among the many bright and memorable events of the occasion.

LOS ANGELES, CALIFORNIA

Recent letters from Sister Rushton and Sister Will Badham, tell of the new impetus given the auxiliary work in their locality. The relief and service department meets regularly every week; a public speaking, or expression class, under the guidance of Brother Williams, meets Thursday evenings, and has a membership of near thirty; another class is studying Mark's, The Teacher and the Child, which item may be repeated with accuracy, concerning some others of the near-by branches. This was the text Brother Rushton used for the morning study hour at the late reunions in California, and from which much helpful thought was evolved.

ALBERTA, CANADA

Sister Zella Ihrke has been appointed superintendent of the Oriole work in the Alberta district, and is writing for help, as she desires very earnestly to be of great service in this line. She was appointed by Sister Daniel Macgregor, who is president of the district. Sister Fred Gregory being the vice president. With such earnest and capable sisters in charge of the auxiliary work in that locality, we should expect fine results, and they are all "live wires."

LONDON, ONTARIO

Sister Rosa Tier of this city sends us the names of the officers of their newly-organized district auxiliary, together with three excellent papers which were read at some of their meetings. They were greatly encouraged by an indorsement of their move which came by the Spirit at the sacrament meeting following their organization. They were warned of discouragements and trials, but cheered by assurances of blessings, and the good their example would do for others. The members are taking active interest, and they hope to enlarge their fields of usefulness as they can. Sister Tier is president, with Sister Mottashed assisting her; Sister G. C. Harnden is secretary, and Sister Reilly treasurer, while Sr. Clara Hardy acts as historian.

Ours a Thriftless Nation

It is said that what were luxuries in one age of the world become necessities in another; but it is easy to deceive yourself on that subject. You should remember that you do not really need a thing the lack of which causes you no worse suffering than that of ungratified desire or unsatisfied pride.

The average wages, salaries and incomes are higher in this country than in any other, yet our savings banks do not make a creditable showing. Fourteen countries greatly outrank ours in the proportion of savings accounts to population. In thrift, as indicated by the savings banks, we stand at the bottom of the list of the principal nations.

Of every 100 of our citizens 66 leave at their death no estate at all. Only nine leave as much as \$5,000. The average estate left by the other 25 is less than \$1,300. Ninety-seven out of every 100 lose their earning power at the age of 65, and, as most of them have saved nothing, they become dependent on relatives or on the public. It is estimated that there are 1,250,000 of such destitute persons in this country, most of whom might have escaped that sad fate.

Let every young man who has to make his way unaided realize that to say, "I have money in the bank," is a certificate of character and ability.

There is no doubt that, barring accident and disease, almost every family not dependent on mere unskilled day labor could lay up some provision for the future by cutting off waste and steadily practicing un hurtful self-denial. There must be a choice between passing desire and lasting well being. The day of small things must not be despised; all growth is from little seeds. Dimes are the germs of dollars.

A rational person can certainly get no real enjoyment from any outlay that leads to a hand-to-mouth existence; he has no safeguards against misfortune that are sure to come sooner or later to everyone.

Among all material pleasures there is none so great as that which springs from a store laid by for future wants, especially for the needs of those for whose well being you have become responsible. And when you have gathered that store by steadfastly refusing thriftless self-indulgence, you have a satisfaction that outweighs and outlasts all fleeting joys. I speak from my own experience, and I can call to witness thousands of others who have traveled the same road.—Judson Harmon, in the *Youth's Companion*.

A Sinful Waste of Food

The average American eats too much. It is no exaggeration to say that he eats twice the amount that is needed to nourish the body. Long life depends upon proper functioning. In order to preserve one's strength and vitality, no more food should be taken than is actually needed to maintain one's weight and strength. Scientific feeding, therefore, would require one first of all to make a test to determine the particular amount of food which most satisfactorily maintains normal weight and strength. The particular weight that one should carry can be measured to a large extent by one's vital condition. The weight at which you feel strongest and have most endurance, with a brain clear as a bell, is the weight you should try to maintain.

Edison has said that the American people are doped with food. And there is no question as to the accuracy of this statement. Horace Fletcher in his dietetic experiments in connection with the rationing of the Belgian refugees brought some revolutionary principles into the limelight. Those under the influence of this rationing improved in health to an extraordinary extent. The death rate was reduced by about one-third.

This habit of eating beyond bodily requirements is due in large extent to our regular-meal habit. We have certain times for meals: breakfast, dinner and supper; or, if you belong to the so-called "upper classes," breakfast, lunch and dinner. It's about the same in either instance. Gormandiz-

ing is actually considered necessary. We become slaves to the three-meal-a-day habit.

The time to eat is when you are hungry, and at no other time.

If you are hungry at mealtimes, those are the times when you should eat. But you should eliminate forever from your mind the idea that it is necessary to sit down at the table and attempt to eat at the accustomed time whether you are hungry or not.

If we could rid this Nation of the meal-time slavery, the statement is no exaggeration that the amount of food that could be saved would feed all the soldiers now engaged in this terrific war. And not only would food be saved but the Nation would be benefited both mentally and physically.—Bernarr Macfadden in *Physical Culture*.

LETTER DEPARTMENT

Roll of Honor

"The Greenwood Sunday school's last year's Christmas offering was ten dollars and eighty cents and already this year we have seventy-five dollars. We have every reason to make it one hundred dollars before the end of the year."

The Dayton, Ohio, Sunday school with an average attendance of nineteen have already accumulated thirty dollars.

Beardstown, Illinois: "We, too, want to help in the increase of the Christmas offering and decrease the expense of each pupil's name appearing in the *Blue Stepping Stones*, so request by a unanimous vote of the school that our record appear thus: The Hope Sunday School of Beardstown, Illinois. We have nearly sixty dollars now and are increasing all the time. We hope to reach one hundred dollars. Our enrollment is sixty."

Wheeling, West Virginia: "Three weeks ago when I wrote you about our Christmas offering, I stated we expected to have one hundred dollars by the end of the year. We now have one hundred and forty-nine dollars, and fifty-eight cents. Think we will have to set our aim at two hundred dollars now. On last Sunday, the day of our dedication, a dear old brother whose contributions to the church may be counted in the thousands, handed in one hundred dollars for that purpose, which was turned over to Bishop Becker at that time."

East St. Louis, Illinois: "As you know, I am consecrating my best day's wage each month to the Lord as Christmas offering, and I thought it might interest you to know that I was so blessed in my work during the nineteenth day of September that I was able to make \$18.45, which amount I turned in as Christmas offering the first Sunday in October. The Master makes me very happy when I realize that in truth he helps me in doing his will. I am so proud of my God."

Far West Stake, Home Department Superintendent: "The scattered members of the Home Department of the old Nodaway District gave \$18 last year, and I know most of the same members will give enough this year to double that amount. We already have \$30 promised."

Providence Branch

The branch is happy and growing. I voice the sentiment of the great majority of active workers—in fact the voice of

all the workers, for only such are happy, and in this case all who are working in the Providence Branch are working together in one spirit and that spirit is the Holy Spirit. It blesses us in our prayer services, preaching services, Sunday school sessions, Religio work, and every other effort put forth to advance the kingdom of God.

Providence is the second largest city in New England. Within eighty miles radius there are more people than within eighty miles of Boston, so the editor of the *Journal* states. Thus there are lots of people to preach to if one could only get their ear. This seems to be the great task of tasks in city work. I am confident that God expects the membership to seriously discharge the responsibility resting on them to bring nonmembers to service. As a rule every outsider who comes to church is brought by a Saint. The work of saving the world is committed to the membership as a whole. There has been too much laid upon the shoulders of the ministry. God will not hold the slacker, the shirk, guiltless in the day of accounts.

The Sunday school held its rally service last week. There was a splendid response both in attendance and offering. Twenty-two dollars was contributed; everyone seemed to rejoice in the giving—this was the best part.

The Religio has opened a new class. It is a lecture class followed by questions. We have four themes and four teachers presenting five lessons. 1. The historical and geographical settings of the Bible. 2. The Doctrine and Covenants, its history and teachings. 3. Outline study of the Old Testament. 4. Church History.

Dutee Hall, musical genius and student at Brown University, was baptized recently. Sister Susan Godfrey also entered the church by the new birth. Two splendid additions to our branch.

We are much encouraged and have reasons for believing that God is pleased.

R. W. FARRELL.

GREENWOOD, NEW YORK, October 9, 1917.

Editors Herald: After being "grocery man," for two weeks at the reunion in Massachusetts I left for New York, stopping at Brooklyn for a few days as guest of Brother Ward L. Christy and Brother Jack. I preached for the Saints in Brooklyn on Sunday and on the street with Brother Christy on Tuesday night. Wednesday I left for Malone and was made welcome at Sister McDonalds. I held services in Malone until September 4, and left next day for Saranac Lake where I continued preaching until the 17th, then to Malone for a few days. While at Malone Mr. McDonald made my stay very pleasant, and he is kind and very hospitable.

On September 24, I left Malone for Sherrill, where I was made welcome by Brother Frank Mesle. Sherrill is a very nice little city of some two thousand inhabitants, it has quite a romantic and interesting history. Brother Mesle is well thought of, and has many friends in the community. The few Saints there are somewhat at a disadvantage in not having a public place to meet in, we trust however that in the near future this condition may be overcome. I remained in Sherrill until October 6. We started at 6 a. m. for Greenwood, Brethren Montgomery, Frank Mesle, Fred Mesle, Glen Davison and the writer, all on board of Brother Mesle's latest convert—an automobile. I do not know whether it is thoroughly converted or not. Anyhow we made a brave start and kept going fairly well most of the time. Brother and Sister Whitehead of East Syracuse had requested us to stop there to administer to their boy who was quite sick; we did so and felt that he would be blessed. A familiar voice called our attention to a house near by, and on investigation

found Sister Braut of Somerville, Massachusetts, and Elenor Whitehead, her daughter, who is a bride of a few months. How good it is to see old friends, if for only a few moments.

Well, it began to rain, but what do we care? we are a jolly party. I never knew that there was such beautiful scenery in the State of New York as there is. From Syracuse to Cortland we went along in fine shape only once the machine had a notion of leaving the good road for a convenient ditch, but happily changed its mind. We stopped at a garage to get some "free air," and away we went, twenty-six miles out of our way. However that isn't much when you have about one hundred and seventy-five miles to go, if you make no mistakes.

We finally got on the right road again, and arrived in Cortland at noon. Frank was very particular to put up a nice large lunch the night before that we might have plenty to eat, but oh dear! he left it on the table at home, so we went to a nice restaurant and had lunch. It had concluded to quit raining awhile, and as we went along at a good rate toward Ithaca through valleys, over streams, past mountains covered with trees of every shade of red, green and gold, I thought it was good to be alive. Both priesthoods were represented in the party, all being of one order or the other, so we had to make extemporaneous and instantaneous speeches on every conceivable subject dictated to us. They were certainly some wonderful speeches. Then a debate followed between Brother Frank and the writer. It must be understood, however, that while Frank was debating Glen was driving the machine, not but what Frank could do both at the same time, I am only stating as a fact that he did not. Past Ithaca and now at Montour Falls, where the water falls from a great height, making a brilliant display as it tumbles down the mountain side. "The shades of night were falling fast," we were still on the road, and no one seemed to know how far we were from our destination. We passed through Horseheads and Corning and Addison and then learned that we must reach and pass Jasper. O Jasper, Jasper, how you seemed to recede in the darkness and awfulness of the solitude! We were anxious to reach Jasper because then we were to strike a real country road which would take us direct to Greenwood. Well we struck the road all right, and by and by the road struck us. Pop—swish—and there we were, 9 p. m., and we should have been at conference at 2.30 p. m. Glen is a mechanic; so is Frank; the rest of us stood around and gave advice. At 10.45 we saw the gleaming lights of the village, but the Saints had all gone home. The hotel lights were still burning, however, and we put the poor tired machine in the barn and obtained three rooms in the hotel.

The services of the conference were well attended and a fine spiritual time was had. Brethren Stone, Lewis, Monters, Angus, Weeger, and the writer were present, besides a number of brethren and sisters from various places in the district. Brother A. D. Angus and the writer continued to hold services in the church until Thursday when Brother Angus left for Scranton, Pennsylvania, the writer continuing the services. We trust good may result. We are kindly entertained at Brother and Sister Weeks's of this place

GEORGE W. ROBLEY.

HAMMONDSPORT, NEW YORK, October 9, 1917.

Editors Herald: I come asking space in your columns to speak a word for the district in which our labors have been cast for some years past, and am truly gratified to see the manifest desire of so many in various parts of the district to arise to greater heights of spirituality than they have ever enjoyed before.

That which was enjoyed at our district conference of October 6 and 7, was evidence that progress is surely being

made as the manifestation of the Spirit of God enjoyed, bore witness to all present that he was mindful of their desires and their efforts to more fully keep his commandments. And in his fatherly way pointed out to us through the gift of tongues and interpretation the exact means by which our desires may be realized.

Prayer, said the Lord, with fastings and consecration of purpose, will bring a realization of those things hoped for in righteousness.

Our conference was not the largest from the standpoint of numbers ever held in the district, but decidedly the very best. The spirit of sacrifice was evidenced by the manner in which the Saints present contributed to the various needs of the work, the missionaries were liberally provided for. Graceland was remembered in a substantial way, not forgetting the debt the church is struggling under. The little Sunday school of Greenwood, New York, of not over twenty members have set their standard for their Christmas offering at the high mark of one hundred dollars, which means on an average of five dollars per head for every member, young and old. And if every school in the land would make such an effort, and set their standard as high in proportion to their membership, I could predict a smile upon the bishop's face that would gladden the hearts of all the children of God, the church soon freed from debt, which would mean advancement along other lines that hitherto has been impossible. While the New York District is large and rather difficult in which to prosecute the work, yet we find in our search for honest souls that there are some who are ready to give ear and heed to the message of life. In passing through the historic village of Palmyra, one is reminded of the struggles of the Palmyra seer and those who were in sympathy with him and his work, and strange as it may appear that same spirit is still manifest among the residents of that place and in fact it is present in many places throughout the entire State, so many people are so utterly opposed to anything that is known by the name of Latter Day Saint that they will not consider it for one moment. However, the truth is being preached, and those who are willing to hear have the opportunity to do so.

The experience of the writer of late has proven that there are those who are not willing to hear when they have the opportunity, one case in evidence while holding forth in a little hamlet in Connecticut, a certain woman was in attendance for a number of evenings and finally refused to attend any longer and when asked why, she recognized that the truth was being taught and because of that it made her feel very uncomfortable, hence she was not going to attend any more of the services.

We are gratified, however, that the truth is being taught and people are forced to confess it, thus is God glorified. We feel that the hastening time is now and Saints as well as sinners need to be taught. Our experience teaches us that the successful fireside preacher, is just as needful and of as much importance as the pulpit preacher, and in fact the fireside sermon is usually the one that is the most profitable to the inquiring mind. The writer is trying to divide his time as far as possible between the scattered Saints of the New York District and the Saints of Broad River, Connecticut. Trusting in the Author of the gospel of peace for grace and wisdom to wisely perform the duties devolving upon me,

I am your brother in Christ,

A. E. STONE.

ONTARIO, CALIFORNIA, October 10, 1917.

Editors Herald: Having often seen in our beloved HERALD a call for letters from those of the church, I wondered if a

word from one who has never ventured to write for publication would help anyone or encourage a weak one like myself. Realizing my weakness and inability to be of any use more than to strive to so live that I may not be a stumblingblock to any who would perhaps accept the angel's message. I have refrained from adding my mite, but of late I have been impressed with the thought that has been my motto more or less during the thirty years since I first heard the gospel message: He that taketh not up his cross and follows not after me is not worthy of me.

I was brought up in the Methodist faith, my parents being strict members of that church. My father would have us read portions of Scripture with him of an evening and I noticed many passages that they did not teach, but father would answer, Those are done away with. That was all the answer we got, and I expect that was why I more readily looked for more. There seemed a void somewhere, but that was the best I knew until in 1887.

Brother R. C. Evans came to our village and announced meetings, Brother James Bannister allowing him the use of his house. It was rumored at once that a Mormon was holding meetings in town. I might say the whole settlement was mostly Methodist, excepting the Bannisters and a few others. They resented his coming very much, but the majority went to hear what he had to say, and many went away and slandered him, and misrepresented him. I stayed away until my husband, having attended several meetings, wished me to go and hear him, saying that he had never heard so much Scripture. I replied that I was glad of it, and I hoped he would be converted as he had never made any profession of religion. Finally I decided to go and hear for myself. Suffice it to say, the first sermon had so much of truth in it that I was determined to hear more of it and I attended every service that it was possible. Before very long I was convinced of the truth of his preaching, but did not unite with them until the following April. Brother and Sister Longhurst and Brother and Sister James Bannister and Sister Welsh were among the first to unite with the church.

Branches were soon organized in the surrounding towns. The Spirit was with them in power. Now came the test. I must leave the church of my childhood, for I knew that the despised Latter Day Saints had the truth and that God was leading me. I prayed constantly that if this was his church that he would lead me to obey, and if not he would keep me from being deceived. The words would ring in my mind, He that taketh not up his cross to follow me is not worthy of me. I even dreamed of uniting with the church and the joy I experienced was evidence enough. When my little girl was twelve weeks old, I went down into the waters of baptism with joy in my heart, for I knew I was obeying God's will.

I was alone so far as friends and relatives were concerned; my husband listened to the false rumors and stood back, but the more I read and studied the more I was convinced of the truth, and I have tried in my weak way to be true to God's word, and the older I grow the stronger my faith becomes.

Although I am only human, my greatest desire is to see this great work prosper. My sister united with the church later, and we are the only ones of all our relatives that we know of that belong. I wish to say to anyone that feels like giving up the struggle, Do not be discouraged, for Christ is at the helm and he that endureth to the end the same shall be saved. Most of my family united with the church as they grew up, and I have reason to hope others will come in the true fold.

Fearing I have written too much, I will close, as space will

not permit me to write more at this time. Brother R. C.'s Autobiography makes mention of all I could tell.

Yours for the truth,

M. J. CROFF.

WINNIPEG, MANITOBA, CANADA,

October 14, 1917.

Editors Herald: We are beginning to feel the cold winds away up here which are heralding the advance of winter. Our little church has also undergone a coat of paint and looks very bright and cheerful, and by the labors of devotion of E. G. Robertson, our branch president, slowly but surely are advancing Zionward. At present we are looking forward with much pleasure to Brother J. J. Cornish's visit here this coming week, and are praying for a fresh outpouring of God's Spirit. We ask the prayers of the Saints that a great and glorious work may be done in Winnipeg in the near future.

Trusting that the blessing of God may ever be yours,
JENNIE HANLOW, *Branch Correspondent.*

INDEPENDENCE, MISSOURI, October 16, 1917.

Editors Herald: Besides the classes going on, which attract a fairly good attendance, there are two choruses being conducted in the interest of all persons who are able and desirous to sing with any ordinary degree of proficiency.

The chorister of the Stone Church is enthusiastic over the idea of obtaining about four hundred of the Saints to represent a choir of voices for the Oratorio, Elijah; and also an invitation is extended by the musical people of Kansas City to our singers to functionize with them in a chorus of one thousand at Convention Hall—an event which will occur early this fall.

Also a community movement is being agitated for the men and women to renew their diligence in the new Liberty Loan venture and Red Cross work.

The Saints were edified and instructed by two discourses on Sunday, October 14, Brother J. A. Koehler speaking in the morning and Brother U. W. Greene in the evening.

Brother Greene selected for his theme the operations of the Holy Spirit and gleaned from his own experiences many examples of God's power and blessing in the gift of healing, and directing, and he cited many who came, during his extensive travels, under his special ministrations. These were especially mentioned as occurring at a time when his ministry was associated with that of Brethren Macgregor and Sheehy. The speaker alluded with emotion to the teachings of the Doctrine and Covenants and said, "Oh, that the young people present would delight to read and appreciate these writings!"

God, he declared, is directing the people, and they should not be opposed to the studying of these things. He will endow the Saints with power and in a most peculiar way he has in the recent past been the directing force to bring many into the gospel fold. To devote one's life to the study of the doctrine of the church and to consecrate it to the service of the Master is the duty of all those who are seeking to establish the work of Zion.

Brother Koehler in the morning service also commended the reading of the Doctrine and Covenants, and took for his text section 1: 7, "Search these commandments."

He reviewed the present conditions politically, economically, socially and religiously, and stated that there was, in both church and state, the necessity for a great change.

The prayer meetings have been very interesting of late, and both old and young are progressing spiritually, all being desirous to further the interests of the work. Sunday was Graceland Day and liberal contributions were made at the services.

ABBIE A. HORTON.

HIGHLAND PARK, MICHIGAN, October 16, 1917.

Editors Herald: Having been elected branch correspondent, I will now write my first letter to the HERALD. The work was first started here under the fostering care of Elder J. A. Grant, and through his efforts a Sunday school was started in January, 1917. A storebuilding was secured to hold services in. Sunday school and preaching each Sunday, also prayer meeting was held on Wednesday nights, of each week. The interest continued to grow until in April the Detroit Branch, number one, declared this a mission. The writer was asked by Elder Grant to take charge of the mission, and after some study and prayer over the matter, consented to do so.

On July 16, the mission was organized into a branch, the writer chosen as branch president. Have baptized two since that time and others are near the fold. Many times our building has been taxed to the utmost. Our average attendance at Sunday school is fifty. Our branch membership is twenty-eight, but there are many Saints living here that will join our ranks as soon as their letters of removal can be secured. In May, I was asked by the bishop's agent, Elder W. A. Blair, to act as his solicitor. During the month of June, seventy-seven dollars and fifty cents was collected by a special offering for the church debt. Also the Saints are remembering their tithing. Our Sunday school did not start collecting their Christmas offering until July 1. Since then we have collected a nice amount. We hope to turn at least one hundred and fifty dollars into the Bishop's hands by Christmas. One thing noticeable about our branch is the scarcity (?) of meetings. Notice: Sunday morning prayer meeting, eight fifteen; Sunday school, nine-thirty; preaching, except sacrament Sunday, eleven; song service, five p. m., study club and normal, five-thirty until seven; preaching at seven-thirty. Monday night at eight o'clock is priesthood meeting. Wednesday evening, at eight o'clock is prayer meeting and Friday night we have Religio. Are we keeping the Lord's commandments to meet together often? We expect to hold a series of meetings here soon. Our aim is to help build up his kingdom on earth and to establish this in righteousness among his people. God has blessed our efforts in the past, and I believe he will in the future if we keep humble and faithful to our covenant with him.

In gospel bonds,
2942 Hamilton Boulevard. W. HENRY WILLIAMS.

BROOKLYN, NEW YORK, October 17, 1917.

Dear Herald: I thought the Saints, who are so highly favored as to be able and wise enough to include the HERALD among their weekly periodicals, might read with some degree of pleasure the news from this section of God's vineyard.

We have just wound up a week of very strenuous but pleasant service in the army of the Lord. The writer returned from an extended western trip in time to jump into an auto almost immediately upon his return and after a few hours careful consideration of New Jersey's traffic police and a careful observance of her many speed traps found himself and family being warmly welcomed in Philadelphia by the Saints of that place and others from Scranton, Pennsylvania, Elk Mills, Maryland, Bloomsburg, Pennsylvania, and some of our own dear Brooklyn Saints who had all assembled at Philadelphia to attend the district conference.

The spirituality of the services was of the kind that makes one feel glad that they are identified with a church and people who have the high aims and aspirations that our people have, and it surely did give me renewed courage to meet with and take part in and partake of the influences that feed the soul.

Brother U. W. Greene delivered a most interesting sermon on the endowment of the Holy Spirit, during which he related

some of his wonderful missionary experiences, and how loath we were to hear his concluding remarks after an hour and a half of feasting on the good things that were set before us. One worthy young brother was ordained to the office of president of the quorum of priests, and some children were blessed. The Philadelphia choir with the assistance of the visiting Saints who sing in their respective choirs, rendered the "Holy City" under the able direction of Brother A. N. Hoxie, with accompaniment of Sister Hoxie on the piano, and a gentleman whom we understood is not a member of the church, played the violin. It was all very inspiring.

Now as to Brooklyn, our local meetings are well attended, and everything in our church work seems to be looking up with admonitions tending to encourage and instruct. Our last Sunday's services we think are worthy of mention inasmuch as they were somewhat exceptional. After a rousing sermon in the morning, we were requested to attend a booster service in the afternoon. Same was presided over by one of our heavy hitters, namely Brother Christy, who, after telling us how to boost things, asked for volunteers to go calling on the people living in the neighborhood of our little church and invite them to the Sunday evening services. While all the people called upon by the volunteers did not come that evening, some did, and who can say what good was done, as we left tracts everywhere we called, and had promises from some to come at another time. The sermon in the evening was preceded by the rendering of that beautiful anthem, "How beautiful upon the mountains are the feet of him that bringeth good tidings," etc., by the choir, led by Brother Gene Christy in a masterly way. We must not forget to mention Sister Anna Warnky's singing of the obligato in the anthem as it was very beautiful. The subject of Brother Christy's discourse was, "Why we go to church, Why should we go to church, and Where should we go to church?" It was a wonderful sermon, a feast of fat things, with a goodly portion of that enlightening Spirit in attendance.

The friends of Brother Roy Squire will be pleased to learn of his ordination to the office of teacher last Sunday afternoon, and I am sure that those who know the young brother will uphold him with their faith and prayers. There could be no other or better start from youth for one who has consecrated his time and talents to the service of the Master, as has our Roy from his boyhood to the present. He has truly remembered his creator in the days of his youth.

Last Wednesday evening after prayer service Brother Johnson, one of the soldier boys who came from Illinois, and who is stationed at the Fort on Staten Island, came to Brother Squire with the girl of his choice and asked Brother Squire to marry them so we had a very unexpected wedding in our midst. The young couple spent Sunday at church with us all and are very happy, of course. The Christmas offering for Bishop McGuire's work seems to be progressing well here. May it continue so to do.

We see the great war cloud settling over our fair land, and along our eastern coast the activities are more pronounced than inland, and as we are brought face to face with the terrible reality that we must sacrifice almost countless numbers of our young men to help to decide whether the world be ruled by autocrat or democrat, we fully feel it is high time for God's people who possess the true knowledge of who will really rule triumphant as Lord of lords and King of kings, to stand in high and holy places and do their part in helping to strike a blow into the heart of evil that will materially assist in the final conclusion of these international conflicts incited by selfish men with selfish purposes. Hurrah for our soldier boys, and may God bless them.

We are glad to welcome to our branch Brother Frisbee and

family, who have located here. They come from Flint, Michigan, and like true Saints moved right next door to the church. Brother Frisbee is a priest. The same welcome is extended to Brother and Sister Hawkins from Scranton, Pennsylvania, who have joined our ranks, having moved here. If this letter is too long for your columns use the Herald Office's big scissors.

Ever faithfully yours,

WILLIAM E. NICHOLS.

JOY, ILLINOIS, October 18, 1917.

Editors Herald: I have not seen anything from the Kewanee District for some time. We just closed a district conference at Millersburg; it was one of the best that has been held in this district for some time. We were sorry not to have our district president with us, Brother W. E. Peak, who was called home the week before to his family. But we had our vice president, Brother C. L. Holmes, also Apostle Sheehy came just in time to help us out. He gave us two fine sermons, which were uplifting and instructive, as all can judge who knew him.

The conference was well represented throughout the district and we can see an awakening on the part of most of the Saints for which we are glad, although there are a few standing by with folded hands waiting for Zion to be redeemed.

I have found plenty to do this conference year, as I am the only missionary in the district, Brother Peak being local, but we have worked together in harmony. All who know him, know this to be his policy.

I have found his advice to be good. It has been well said, "Old men for council, young men for war," using old in the term as it is generally used to-day. This district seems to be slow in making new openings as but few of the Saints have caught the missionary spirit. I have done quite a bit of street work during the summer months, which seemed to meet with some success. I have some new openings in view for the winter months and the leaves which are beginning to fall, together with chill winds, make one think that it is at hand.

I wish to relate a dream I had some time ago. One evening I had been taking a retrospective view of this year's work and it seemed I had accomplished so little, after reading in the *HERALD* and *Ensign* of the success of others, and I retired for the night, feeling downcast and somewhat discouraged. During the night, I saw a large bill, (something like a large sale bill) only it seemed to be more artistically arranged. It seemed to be advertising a prayer meeting of the Saints, a certain number of testimonies, a certain number of tongues, and the interpretation and a certain number of prophecies were billed and the only thought that came to me was that I would attend the meeting without fail, when a voice spoke to me, saying, It was quality and not quantity that God desires, and then I awoke.

My desire is to labor on in this great cause as I realize the reward lies at the end of the race and it will be quality that will stand.

Your colaborer,

E. A. CURTIS.

WAUCONDA, WASHINGTON, October 19, 1917.

Editors Herald: For some time I have been thinking of writing you. We are of the isolated ones and seldom hear the word of God preached. Recently we were made to rejoice when Brother R. Newby visited us and dispensed for us the word of life, in a series of sermons that were well received by the people, a fine interest being maintained throughout the series. We of the faith here feel that Brother Newby is truly a man of God, well versed in the faith and the word of truth, and knows how to rightly divide the same, as instance, he

strongly denounces Brighamism, false faiths, man-made churches, traditions of men taught as commandments of God, in short all kinds of sin, without offense to any. About the same number attended the series throughout, although it was harvest time and the people were very busy. We all hope Brother Newby will soon return and give us more of his life-giving sermons. One was baptized, and more interested.

I can truly testify that this is the true church of God, for one evidence of its truth witness everywhere. The same gospel preached, the gospel signs following wherever its elders go in all the world, also the manifestations of the coming of that Just One. Let us make every effort possible to be ready against the day of his appearance. We know the world is ripe in sin. If we be the salt of the earth, let us for his sake, who died to make us his, put away every evil thought; and strive for more salt daily in our vessels, so that our labors be not in vain, and so that Christ shall not have suffered for naught.

Yours faithfully,

ISAIAH M. DUNGAN.

AITKIN, MINNESOTA, October 21, 1917.

Editors Herald: I have thought of writing to you quite a good many times but thought others could do better. I came here four years ago next April. The night before I arrived here, I dreamed of catching three fish and while looking at and admiring them, they were changed to humans and I was given to know that they were one family.

So I began preaching and after one hundred and fifty sermons in the Lone Lake Schoolhouse, and seven at Wealthwood, and one at the Butts Schoolhouse, I had the privilege of baptizing Brother and Sister Griffith and daughter Winifred. So you see I caught my fish all right and my older daughter came home on a visit and I baptized her. That makes four baptisms this fall. She will be recorded at Walthill, Nebraska, while the others will be recorded at Bemidji, Minnesota. I should say that Brother and Sister S. F. Wedlock and myself and wife and the three new members are all there are near Lone Lake. There are four members near Glen, Minnesota, about eight miles east.

Brother and Sister T. H. Brogdon from Deloit have gone home, having been here all summer. While going to the city of Aitkin he had the misfortune to receive a stroke of paralysis, which caused his left side to become helpless. We ask the prayers of all the brethren for him. We love this work and hope to see all striving for its advancement.

If C. J. Hunt and B. S. Lambkin should see this, take notice. I would like to hear from them.

Your brother in Christ,

J. G. MYERS.

Arrange for Auxiliary Speaking Dates

Sister Lula Sandy, president of the Woman's Auxiliary, is making a tour in the interests of that work, having been speaking at a number of points in Kewanee, Illinois, District, and in Eastern Iowa with much success. She not only addresses audiences, but endeavors to leave every community in an organized condition, with an organizer to further care for the work. She should be addressed soon by those desiring appointments, as she is on the move and may visit intermediate points at a minimum of expense. Address her in care of J. A. Dowker, 6549 South Lincoln Street, Chicago, Illinois. She visits points in Michigan soon, and will be in Chicago for a big meeting of the three branches on the 11th. The only expenses to those visited will be those incident to her traveling from place to place.—EDITORS.

MISCELLANEOUS DEPARTMENT

Conference Minutes

LITTLE SIOUX.—Convened at Moorehead, Iowa, October 13 and 14. Amos Berve presiding, assisted by J. W. Lane. Statistical reports showed a net gain of 39, or a present membership of 2,296. Bishop's agent, A. M. Fyrando, reported tithes and offerings for quarter, \$3,137.22. Total receipts since January 1, 1917, \$9,036.90. A proposition from Logan for a permanent reunion ground was submitted and postponed indefinitely. A report was received of the organization of the Woman's Auxiliary within the district. Conference approved of same. Chester O. Butterworth of Sioux City ordained to the office of priest. Adjourned to meet at Missouri Valley in February. Ada S. Putnam, secretary.

GALLANDS GROVE.—Convened at Mallard, Iowa, October 13 and 14, in charge of district presidency, J. L. Butterworth, C. W. Winey, J. B. Barrett. Branches reporting: Lanesboro, 44; Mallard, 69; Coalville, 83; Cherokee, 125; Dow City, 151; Gallands Grove, 244; Deloit, 251. Ministerial reports from C. E. Butterworth, C. E. Anderson, J. B. Barrett, J. L. Butterworth. Report of C. E. Anderson, bishop's agent, June 10; \$63.68; receipts, \$1,434.17; expended \$1,279.61; on hand October 10, \$218.16. C. E. Anderson elected treasurer. Report of reunion committee shows favorable prospects for reunion of 1918 at Dow City, August 16 to 24 inclusive. Adjourned to meet February 9 and 10, Denison, Iowa. Wave Cross, secretary.

WEST VIRGINIA.—With the Clarksburg Branch, September 8 and 9. J. F. Curtis, Thomas Newton and B. Beall presiding. Branches reporting: Cabin Run, Vanvoorhis, Mason-town, Mount Zion, Harmony and Clarksburg. Officers elected: A. V. Closson, president; Frank L. Shinn, first vice president; B. Beall, second vice president; B. E. Wadsworth, secretary; Daisy L. Shinn, chorister; Mosie D. Shinn, organist; E. G. Hammond, member library board; Frank L. Shinn sustained bishop's agent. Bishop's agent reported receipts for year, \$1,672.23. Paid out \$1,497.10. Delegates to General Conference: Frank L. Shinn, Mosie Shinn, C. M. Shinn, Daisy L. Shinn. Alternates, A. V. Closson, Thomas Newton. Adjourned to meet with the Mount Zion Branch at Goose Creek at the call of the district presidency. Frank L. Shinn, secretary.

NAUVOO.—With Rock Creek Branch, near Adrian, Illinois, October 20 and 21, district presidency presiding. Branch and ministerial reports received. District president and secretary to enroll the names of the membership of the former New London Branch on the record of the Burlington Branch. Ordinations: W. H. Gunn, Fort Madison, elder; James F. McIntire, priest. Resolution devoting fifty per cent of sacrament collections to district repealed. Resolution adopted to place sacrament day collection in hands of Bishop. Adjourned to meet at Burlington, Iowa, February 16 and 17, 1918. W. H. Gunn, secretary, 3014 Seneca Street.

HOLDEN STAKE.—Convened at Postoak, Missouri, September 15 and 16. Stake presidency with stake missionary L. E. Hills, chosen to preside. Stake secretary and Frances Moler, secretaries. Reports received from stake presidency, Bishop C. J. Hunt, five high priests, quorum of elders, stake recorder, and Holden Stake Sunday School Association. L. E. Hills made verbal report. Statistical report from seven of nine branches in stake showed a membership of 1,239. New branches were organized at Marshall and Grandview, in July. Reunion committee made partial report. Those constituting reunion committee for 1918, D. J. Krahl, F. A. McWethy, W. S. Macrae, I. M. Ross, Anton G. Anderson. The appointing of standing press committee for the stake referred to presidency. Resolution for adopting Harvard Plan of entertaining conferences rescinded. Adjourned to meet at Knobnoster, Missouri, December 8 and 9, 1917. Mrs. A. M. Fender, secretary.

CENTRAL MICHIGAN.—Convened at Beaverton, October 13 and 14, 1917, in charge of J. F. Curtis, assisted by district

presidency. Branch reports: Glover, Whittemore, Loomis, South Brant, Farwell, Alma, Beaverton, Hamilton Center, Twinning, Coleman, Iosco, Rose City, Houghton Lake, Bay City, Sage, West Branch, McIvor, Saginaw. Bishop's agent reported: total receipts, \$3,580.75; expenditures, \$2,821.24; on hand, \$759.51. Delegates to General Conference, O. J. Hawn, S. T. Pendleton, Harvey Syckle, Margaret Johnson, E. S. White, Father White, Matthew Umphry, Martha Umphry, J. A. Carpenter, Mrs. J. A. Carpenter, G. W. Burt, Mrs. G. W. Burt, Roy Knapp, Frances Knapp, Mrs. O. J. Hawn, G. A. Pringle, Mrs. G. A. Pringle, E. N. Burt, Mrs. E. N. Burt; alternates, Herbert Farrand, Mrs. Herbert Farrand, Mr. and Mrs. Otto Sommerville, Mr. and Mrs. M. A. Sommerfield, Mr. and Mrs. Charles Ripperberger, Mr. and Mrs. Charles Belling, Mr. and Mrs. Wm. Lake. Delegates to cast full vote. In case of division to cast majority and minority vote. Officers: President, G. N. Burt; vice Presidents, Matthew Umphry, Joseph Sheffer; secretary, Elsie Janson; treasurer and bishop's agent, G. W. Burt; chorister, Willis Schrock; librarian, Francis Knapp; member of Gospel Literary Board, Edith Smith. Voted to organize three new branches, Midland, one six miles east of Gladwin, one five miles east of West Branch; to disorganize Munger Branch and transfer members to Bay City. Roy Knapp, and Thomas Forbes recommended to be ordained to office of elder. Adjourned to meet at call of president. Elsie Janson, secretary.

Conference Notices

Northeastern Missouri at Bevier, Missouri, November 17 and 18. Send reports to William Chapman, Higbee, Missouri, route three. William C. Chapman, secretary.

Spokane District conference will convene December 8 and 9 at 10 a. m. S. S. Smith, district president.

Two-Day Meetings

December 15, 16, 1917, Fraser, Iowa, speakers, H. H. Hand, John Salisbury; Oskaloosa, Iowa, speakers, Milo Burnett, Frank Hull; Montour, Iowa, speakers, O. Salisbury, H. Castings; Concord Branch, near Milo, Iowa, speakers, Charles Nirk, R. J. Farthing; Nevada, Iowa, speakers, Charles Richeison, Fred Mosier.

December 29 and 30, 1917, Boone, Iowa, speakers J. E. Laughlin, Fred Settles; Rhodes, Iowa, speakers, O. Salisbury, J. R. Epperson. January 5 and 6, 1918, Knoxville, Iowa, speakers, H. Castings, Fred Mussell.

January 12 and 13, 1918. Runnells, Iowa, speakers, Charles Nirk, Amasa Shimel; Perry, Iowa, speakers, C. Malcor, Frank Walters.

Addresses

F. G. Pitt, 1908 Colorado Avenue, Colorado Springs, Colorado.

Change on the Home Department Board

Mrs. J. Arthur Davies, of Chetopa, Kansas, appointed shortly after the last General Conventions as General Extension Superintendent on the General Home Department Board, has asked to be relieved of her duties because of home cares. Mrs. Wesley Burwell, 3243 Virginia Avenue, Louisville, Kentucky, has been appointed to fill the office for the balance of the term. This appointment has been ratified by Gomer R. Wells, general superintendent of the Sunday School Association, and Granville S. Trowbridge, President Zion's Religio-Literary Society.

Under the new arrangement the Home Department work is cared for by a board consisting of three members. Two of them are the general Home Department superintendents of the Sunday School Association and the Religio-Literary Society already provided for in the constitutions of the respective organizations. The third member is a special appointee. The principal work of this special member on the board shall be to locate all isolated Saints through every available channel of information, and then to induce them to enroll with both Sunday school and Religio departments, or either of them, for the study of the lesson *Quarterlies* at home. A special leaflet of information will be furnished to anyone desiring to be more fully informed with reference to the new arrangement.

All stakes and districts have already been informed that we desire them to provide for a board of three members after

the pattern of the general board. The stake or district extension superintendent is appointed by both Sunday school and Religio Home Department superintendents. A number of the districts have already advised us of their selection. We wish to hear from the rest of the districts as soon as possible. The time of the year for doing our most effective work is now at hand. Let us strike while the iron is hot.

All extension superintendents appointed are urged to get in touch with the new general extension superintendent as soon as possible.

FRANK F. WIPPER,

Sunday School General Home Department Superintendent.

WILLIAM F. SAGE,

Religio General Home Department Superintendent.

October 17, 1917.

Attention! Literature Workers

God is good to us. Did you read the notice printed on the first page of a late HERALD? Here it is: "When you have finished reading this magazine place a one-cent stamp on this notice and hand to any postal employee and it will be placed in the hands of our soldiers or sailors at the front. No Wrapping, No Address. A. S. Burleson, Postmaster General." Is not this wonderful? The reason nine times out of ten why we do not mail our literature to others is because it is such a bother to wrap it and address it. We need do neither in sending literature to our soldiers at the front. And where can you send gospel literature where it would be more appreciated than to men who are gazing into the awful blank (to many of them)? Men are thinking of God, "somewhere in France"! Will you help supply them with the vital instruction they need? Will you? Answer now—not tomorrow, for to-morrow will be too late for some of them.

And it is such a simple thing to do—almost too simple, I fear, for we will not sense the importance of it all. May God help us to do so.

Will you purchase fifty (only fifty) one-cent stamps and affix them to your HERALDS and *Ensigns*, as they come to you and are read, and send them on their errand of life to those who walk in darkness? This is the request of the gospel literature commission that you placed in office to direct the work of sending gospel literature to men and women asking for bread (and in many, too many, instances receiving a stone).

And will you kindly send me a card on the first day of March stating how many pieces of literature you have distributed this year, ending March, 1918? If you report to the district or local it will not be necessary.

For the General Commission,

RALPH W. FARRELL.

PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

Literature Wanted

Those who have literature, tracts, *Autumn Leaves*, etc., and want them in use, send to A. G. Miller, 111 Markley Street, Greenville, South Carolina. Please pay postage or express.

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The Macmillan Company (66 Fifth Avenue, New York) have a long list of books in the Pocket Classic series for 25 cents each, and among them is the 423-page novel by Owen Wister—*The Virginian*. It is a western story put up in this form for the upper grades of high school. Cloth, 16mo.

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Our Departed Ones

NUNN.—William Nunn, born January 12, 1836, Suffolk County, England; died at his home in Detroit, Minnesota, September 29, 1917. Came to Canada when a child, and to Minnesota in 1880, where he has since resided. Baptized September 9, 1888, by Alexander H. Smith. He leaves wife of his youth, 8 children, 24 grandchildren, 1 great grandchild,

1 sister and 3 brothers to mourn their loss. Sermon by Frederick A. Smith. He was faithful to the end.

JONES.—Bertha D. Ethel Jones (nee Davenport) was born at Elorado Springs, Missouri, December 6, 1887, married Humphrey Jones, August 15, 1911, died at Adams Crossing, Manitou, Colorado, August 29, 1917. She leaves mother, (Mrs. Rebecca Davenport), 2 sisters, 5 brothers, husband, and 2 children, one an infant of some ten days. Baptized August 23, 1903. Funeral services at the Boone Undertaking parlors, Colorado City, Colorado, August 31. Sermon by Frederick M. Smith, assisted by F. A. Russell. Interment in Fairview Cemetery, Colorado City. Prayer at grave by F. M. Smith.

HULL.—George Washington Hull, born August 6, 1858, at Nelsonville, Ohio, and grew to manhood in that vicinity. July 3, 1887, married Ida M. Johnson, and to this union were born 2 children, Frank and Charlie. Baptized August 4, 1895 by James Moler. Soon moved to Fayette City, Pennsylvania. Ordained an elder November 27, 1897. He was a careful, prayerful, persistent laborer, striving everywhere he went to build up the kingdom of God, and to establish his righteousness. His wife, Ida, died June 4, 1906. Married Mrs. Emma Loudon, April 6, 1910. Died September 4, 1917, at Knoxville, Iowa, from an accident in the coal mine. He leaves wife Emma, 2 sons, G. F. and Charles, both of Knoxville, 3 stepdaughters, and many relatives, friends, and the children of God who knew and associated with him.

HICKS.—Nettie Irene Hicks was born at Glen Easton,

West Virginia June 27, 1891. Baptized August 19, 1906. Married Encel Hicks, July 4, 1908. To this union were born two daughters and one son, who survive. She was faithful in the work, Died October 8, 1917, at Glen Easton, West Virginia. Funeral at the Saints' church, conducted by James Craig, assisted by John Carlisle. Interment in Fairview Cemetery, West Virginia.

WILLIAMS.—Edward M. Williams was born September 22, 1847, South Crosby, Canada. Baptized and confirmed by Archie Whitehead, July 9, 1917. Died May 23, 1917, at Edgetts, Michigan. Leaves a son and two grandchildren to mourn his loss. Funeral sermon by Brother Whitehead.

BLACK.—Ellie Black was born November 24, 1895. Baptized by E. M. Slover. Died at Nogales, Arizona, January 6, 1917. Funeral services in Saints' church, at Local, Alabama, October 21, 1917. Sermon by F. M. Slover.

TERRY.—Thomas L. Terry was born March 29, 1856, at Millersburg, Illinois. Married to Lucinda Fuller, August 1882. Two children were born to this union, both preceding him to the beyond. Baptized March 13, 1877. Died October 19, 1917. Funeral in charge of E. A. Curtis. Interment at Millersburg.

WRIGHT.—Frederick E. Wright was born December 2, 1872, at Pickard Mills, Clinton County, Indiana. Married Eva Cooper of Plano, Illinois, May 17, 1891. To them were born 1 son and 1 daughter. Baptized at De Kalb, Illinois, by C. D.

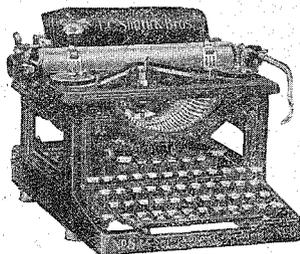
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Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Carter, May 6, 1894. Died at De Kalb, Illinois, October 10, 1917. Leaves a wife, son, daughter, 1 grandson, 3 sisters, 3 brothers and many friends to mourn. Funeral in the Latter Day Saint church at De Kalb. Sermon by W. A. McDowell, assisted by C. H. Burr.

DELAP.—Joan Jeanette Delap, daughter of Paul and Katherine Delap. Born at East Delavan, Wisconsin, April 27, 1914. Died October 1, 1917. Sermon by W. A. McDowell.

WILLIAMS.—Lillian Vernetta Williams, only child of Joseph A. and Laura Williams, was born February 11, 1910, at Hite-man, Iowa. Came to Taylorville, Illinois, with her parents when about four years of age. Died October 6, 1917, after a long illness of typhoid fever. Funeral services in Saints' church at Taylorville. Sermon by R. L. Fulk, Walter L. Daykin in charge.

PERRIN.—Sena Wilson was born March 8, 1851, at La Salle, Illinois. Married James Tindall, December 25, 1869, who died December 3, 1891. To this union were born nine children, who survive, except two. January 7, 1908, she married Charles A. Perrin, who still survives. Baptized June 24, 1915 by L. O. Wildermuth at Flora Fountain, Wisconsin. Funeral held from the Union Church at Beetown, Wisconsin. Sermon by B. C. Flint. Interment at Hamilton, Missouri.

BLASTOW.—Eunice Ellen Blastow was born on Little Deer Isle, May 10, 1854. Married Mr. Edwin Blastow in May, 1871. Baptized into the church many years ago. She was one of a family of ten children, six of whom have preceded her into the great beyond. Died at Little Deer Isle, Maine, August 11, 1917. Husband, 1 son and 1 daughter survive. Funeral from their home, Little Deer Isle, Maine; sermon by U. W. Greene.

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THE SAINTS' HERALD

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 3: 31, 32.

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

Volume 64

Lamoni, Iowa, November 7, 1917

Number 45

EDITORIAL

BLUE PENCIL NOTES

God wants consecrated men, not hired men.

With an artist, an eraser is quite as necessary as a pencil. There are few men who do not often feel the need of repentance.

Very long sermons require plenty of "wind and endurance." The preacher needs the former and the audience the latter.

A good sermon is a balm to the bruised and a blister to the calloused; it has a message of rest for the weary and a jab in the ribs for the lazy.

Many ponderous tomes eulogize the war-makers; but Jesus Christ chose to apotheosize the peace-makers in a single luminous sentence that will live forever.

The *Des Moines Register* commenting on international intrigue, espionage, and diplomatic double-dealing, says that wars are brought about by men who think that they are "devilish sly" and that peace will be conserved by nations and diplomats who believe that honesty is the best policy.

Evidently the old Christmas carol that was sung over Bethlehem will not have much of a vogue this year. No one remembers the tune, and the words seem inappropriate. And anyway, the shepherds are busy reading the war news.

It is difficult for celebrity to conceal itself. It is related that the great tenor singer Caruso was traveling "incog" by auto through Pennsylvania. The auto broke down and Caruso sought refuge in a farmhouse. The farmer asked his name, and Caruso condescended to reveal it confidentially. The aston-

ished farmer leaped to his feet and exclaimed, "Little did I ever dream that I should be so honored. I never thought this humble roof would shelter the great traveler, Robinson Caruso."

A mother complained because her hungry baby cried. We suggested that she reason with it. No results. Then we suggested that she try Christian Science on the little thing. Again, no results. But a bottle of good warm milk soon brought peace. Strange that children prefer milk to the windy assertions of Christian Science—but of such is the kingdom of heaven.

If I were to paint a picture of the three graces, I would not picture Faith looking with longing eyes into the dim future. I would picture Faith at work. Let Hope scan the future. And I would not depict Charity, the greatest of the three, in the act of giving alms, but rather in the act of giving herself.

Kipling relates a legend about the great King Solomon. It seems that Solomon made a grand feast and with much pomp and flourish invited all the animals in all the world to come and eat. But lo, when the dinner was ready, an animal came up out of the sea and ate it all at one bite. When Solomon asked him who he was, he said, "O king, live forever. I am the smallest of thirty thousand brothers who live at the bottom of the sea. My brothers sent me to inquire when dinner will be ready. They will be along presently." The king said it was a lesson to him not to attempt to "show off." If we are inclined to "show off," let us remember the thirty thousand brothers.
ELBERT A. SMITH.

The quintessence of genius is to posit its own inmost thought as the truest thing in the world for all men.—G. Stanley Hall.

SOCIAL PURITY

In our General Interest department this week, appears a clipping from the *Des Moines Register* on the above topic. It is one which is receiving much consideration of late. Several of our readers have sent us other clippings from the daily press as strong and even stronger than this concerning some of the conditions in Europe.

It is indeed unfortunate that so many times this accusation has been brought against mankind and apparently so often with justice. A similar statement was made concerning the troops on the Mexican borders. Kitchener is reported to have admonished the English soldiers at the opening of the war, that such action would not only be vice, but practically amounted to treason. But while criticism is made against the various armies on this score, we should not ignore the fact that the percentage is just about as great in times of peace. It is a social evil and reaches deeply.

The point of great value is, that the question is being raised, discussed, and provided against. We have the instance of the English Army above. We have evidence also, that special provisions are being made around the various camps with everything possible being done to protect our boys. Cities near camps are required to clean up or they cannot secure the encampment for that vicinity. This includes the shutting down of saloons, as well as the removal of temptations in a moral way. We are also advised that in the Navy they have not been content with prophylactic means, but are also instructing the men, appealing to their chivalry, and to their hopes of the future of the race, with the result that over seven hundred men in one group came through clean.

In some newspaper items, it should be recognized that those looking for such things, are often prone to exaggerate, even though unintentionally. Finding so much they think it presents the general average, when such is not the case. We have known the statement to be made by a local missionary, that in one of the large cities of this country, a man could not walk in the main retail district of the city, extending for several blocks in one direction, and a mile or two in another direction, the district in which the main shopping was done, at any time, day or night, without being accosted. Yet we know men who have walked those streets for thirty years, every day, without ever once being approached.

Circumstances and persons evidently alter cases.

It is true that there are many places of disrepute in France. It is also true that there are many such places in this country and it is unfortunately true that very many young men have been affected first and last.

Probably more is being done now to protect them than ever before. More is being done by the Government to instruct them as to consequences, than ever before. Apparently people are more aroused to the issue than they have ever been before. We hope that the instructions and the result will be good.

We are inserting elsewhere an extract from *Physical Culture* and also one from *The Ladies' Home Journal*. This latter is only part of a letter, but expresses the feelings of our people so well that we take the liberty of copying it. The matter has been already discussed in the *Autumn Leaves*.

It is a time that we should consider the instruction of those who stay at home, the cleaning up of our cities, the establishment of higher moral standards.

One of the signs of the times is this growing insistence upon morality. More is being urged and insisted upon in connection with the training camps for our soldiers than has ever been the case so far as we are aware in any previous military camp at any time in the history of the world. There is an insistence upon good food, good water, proper exercise, mental training, and the elimination of intoxicants and temptation or immorality in any form so far as is possible.

Also, there is a certain insistence that the men accepted for officers and for the army shall be clean men. This means that the flower of the country of our young manhood will be taken, but it also means the setting of a higher standard than has heretofore been possible. It can hardly help having its effect in civil life both now and after the war.

Yet, on the other hand, in a single day we find in the daily newspapers the continuance of practical white slavery in evil life such as to make one's blood boil. Some may object to us publishing such items, but so many instances are reported in different parts of the country that it behooves us as citizens and parents especially to take precaution. It is evidently not always safe for a young girl to go out at night alone. It seems also evident that some at least of our schools, need more critical supervision.

Vice on the part of our soldiers is akin to treason, although it may not be punished directly as such. But it has always amounted to that against the family and society. It possesses the elements of cowardice, since the man shifts so much of the consequences on those who are unable to escape.

This would seem to be one good result of our present trouble that it is arousing a greater interest in this question. We hope that the results may be for good and make for better manhood, cleaner manhood, and for better conditions in our own cities in times of peace. We need clean, noble boys and men for the work of humanity.

S. A. B.

IS SIN A NECESSITY?

The problem of evil is one of the greatest that has ever been considered by humanity. In some places in the history of religion it has led to a frank dualism of good and evil, coequal and coeternal, neither of which is able to destroy the other and each of which has its period of ascendancy. We are not prepared to accept that. God is infinite, all-loving, all-powerful, and all-wise. Is sin necessary for our spiritual development? Many arguments have been made that it is necessary, that one cannot act so well, until he knows the world and has drunk at the fount of iniquity; that one can better appreciate the sweet, having tasted the bitter; that the prodigal son was superior to his elder brother, *because* he had gone wrong; and that Adam's fall was essential to his salvation and the purposes of God. This would involve that progress is secured through disobedience and that we become better through disobeying God, which appears as a palpable absurdity. It should be noted that many of the passages quoted to show the necessity of the fall are suppositions of the writers.

It is doubtless true that the divine plan was so made, that the sin of Adam did not defeat it, for the purposes of God cannot be frustrated.

What has he gained by a command which cannot be fulfilled, or the fulfilling of which would bring harm and the disobeying of which bring blessing? So far as Adam was concerned, the statement of Jude indicates that Adam did not ignorantly fall, but that he followed Eve. If this is true, her statements and his rejoicing are simply that they are still together and may have been for this cause.

But the graver question is, Must a boy sow his wild oats and is sin necessary at any time to spiritual development? The life of Jesus is an emphatic negative. He was tempted and tried like us in all things, yet without sin. He was a man of sorrow and acquainted with grief; he had not where to lay his head. He took upon him the nature of man and became a little lower than the angels, yet he sinned not. He descended into hades, and yet without sin. He knows the sorrow of every soul, because he has suffered for and with them, and yet he sinned not.

Our experience and trust in the gospel has confirmed the belief that not only is this true of him, but that it may also be true of every man of God, that he may without sin know by the Spirit of God all that is necessary for his own highest living and salvation and for full sympathy with and help for the erring.

The three Nephites are said to be exempt from all

sorrow save suffering for the sins of the world. This may seem a little thing, but it is not. A deep realization of the prayer of our Savior, "Father, forgive them, they know not what they do," means almost more than humanity can bear; to see the wrongful acts of men and realize that the penalty is certain and cannot be avoided, and yet that it is both just and best. All one needs to know can and will be given through the divine teaching of the Spirit of God.

It is noted by scientists as well as theologians and others that a man is more harsh toward those who commit similar sins to his own. It was the divine Master without sin who said: "Let him that is without sin cast the first stone." It was the sinners who were ready to stone her, and it will often be found so. The man of God directed by the Spirit of God, may err on the side of leniency.

Certainly the proposition is without foundation in ethics, in law, in science, or in fact, that sin better fits a man for righteous service, for understanding, or for the indwelling of the Spirit of God or for any work or duty.

Yet we claim and recognize that there are some, nay, even there may be many who have gone wrong and yet are doing a greater work than those who have sinned but little. Their repentance has called forth a great reaction and sternness of purpose, sometimes of enormous power for good; and a great repulsion or turning from sin. This intensity of purpose accomplished more than some one else's mediocrity.

But that is almost beside the question, as our comparison is not the good accomplished by some one else, but what is the plane of each man's highest powers?

Our greatest realization of joy, living and doing, is to be found in the path of right living. Sin tends to darkness rather than to light—to darkness of understanding as well as of soul. We believe it is a safe statement that there can be no continued intelligence without morality. Continued sin leads to and is the contributing cause to degeneracy of the very tissues of mind, brain and body. Lesser sin dulls the ability for clear thought. So it is said of Lucifer, "Light and truth forsaketh that evil one." (Doctrine and Covenants 90: 6.)

"Light has come into the world and men love darkness rather than light. How great is that darkness." This is capable of a rational discussion. Intelligence and morality are twin sisters. Literally and physically he who sins against the laws of God decreases in intellectual power as well as physical.

S. A. B.

THE UNITED STATES CENSUS

We are very much surprised in looking over the census of religious bodies in the United States for 1906, to note that they state no replies were received from the following States among others concerning our church: Vermont, New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, New Jersey, Maryland, Delaware, Georgia, Texas, Ohio, Indiana, Minnesota and South Dakota. This is indeed surprising, for we know the membership of these States in 1906 was a few thousand at least.

Now the Government is taking another census for the year 1916, but a letter from the bureau states "the returns from your denomination have been very gratifying and reports have been received from all the churches as given on the list furnished by the secretary for each district, except those for which schedule are inclosed." There are thirty-eight cards inclosed as follows: Southeastern Illinois District, Parrish; Nauvoo District, Adrian; Kewanee District, Dahinda, Canton; Pottawattamie, Hazel Dell Township, Crescent City; Gallands Grove District, Deloit; Northeastern Kansas District, Atchison, Centralia, Fanning, Netawaka; Eastern Maine District, Jonesport, Kennebec; Eastern Michigan District, Applegate, Ubyly, Port Huron, McGregor, Imlay City, Detroit, Buel Township, Carsonville, Saint Clair, Palms; Central Michigan District, Lake (near); Northeastern Nebraska District, Blair; North Dakota, Milroy, Bantry (?); Youngstown-Sharon District, Youngstown; Kirtland District, Barberton, Canton, Cleveland, New Philadelphia, Kirtland; Western Oklahoma District, Calumet, Seiling, Canadian Center, Elmwood; Utah, Provo.

There is a request that they be filled out here, but this is only possible to a limited extent. They will be filled out by the Church Recorder so far as he can, which is to give the total number of members, but the secretary of each of these branches should give the matter immediate attention and return the original card properly filled out to the Bureau of the Census, Department of Commerce, in the envelope provided for that purpose. It is not a matter that permits of delay. We should appreciate that the value of the census depends upon its accuracy. It is of value to us as well as to others. Therefore we hope for as full returns as is possible from our organization. Will the secretaries please take notice and give this their immediate attention?

NOTES AND COMMENTS

President Elbert A. Smith's Correspondence

Our readers are well aware that Brother Elbert is back in Lamoni, enjoying the privilege of a

weekly editorial to the HERALD readers. He also enjoys looking over the letters he receives. Though he is greatly improved, he is not yet ready to handle official correspondence, either for the HERALD or for the First Presidency, and it is decidedly inadvisable that he should attempt to do so. He is very glad to receive personal letters from his friends, and from any who care to write, but he does not promise to answer any letters at all for the present. He is in a "receptive mood," but not in a "responsive mood" as yet. We trust our readers will keep this in mind and not unduly burden him.

Christmas Presents

If we could know the amount of money that is spent every Christmas by members of the church in making gifts to their friends, we would doubtless be amazed. We do this to make them happy and we in turn are pleased.

War conditions and the needs of the Lord's work are causing us to ask ourselves the question:

"Can I give presents this year?"

Bishop McGuire says you can, but do not plan yet what that gift shall be. In the first HERALD and *Ensign* of December he will tell you how you can give as much as you ever did and make more people happy, and bring to you a never ending pleasure.

Watch for his plan.

The November "Autumn Leaves"

With inviting exterior and most satisfactory contents, the *Leaves* comes to us this month, with the first chapters of the new story by Elbert A. Smith—"Timbers for the Temple." It is a special story number. Among the array we note: A Thanksgiving story by Fred W. Smith, some excellent poetry, the Periscope, intimate editorial chat, and a fine lot of material in the departments. The young women of the church will be vitally interested in the announcements and articles in their department, while the Religio's Arena and Sunday School department teem with good matter for all auxiliary workers. The editors of the *Autumn Leaves* have so much excellent material for the next year that we wonder if they won't have to enlarge the publication to use it all—and they say they have more coming all the time. We hear many favorable comments concerning the *Autumn Leaves*, and we assure our readers that the one story alone by Brother Elbert is worth more than the price for a year—a dollar, in advance.

I wasted time, and now time doth waste me.—Shakespeare.

When I don't know whether to fight or not, I always fight.—Nelson.

ORIGINAL ARTICLES

FATHERS' DAY ADDRESS

(By J. F. Garver, Sunday morning, October 29, 1916, at Lamoni, Iowa. Reported by Winsome Smith.)

The observance of Father's Day is a new thing among us. There are no precedents to which we may go in outlining the activities of the occasion. Not only is this true among us, but there are no activities afield to which we may go in securing suggestions as to the nature of the services of the day. So we are thrown practically upon our own resources.

When asked to deliver this address I thought that surely somebody, somewhere, must have said some very nice things about father. I went to a book in my library which had never failed me, and which is supposed to contain all the best things that the best men and women have said on all subjects for all time. Turning over the leaves to the place where the word *father* should have been, I discovered that it was not there.

The words between which this word should have occurred, if it had occurred, were *fate* and *faults*. One might be led to wonder if fate had ordered that father's faults were so many that there were no good things to be said about him.

I thought surely this book said some good things about mother, and that in connection therewith I might find something said about father, and I did. This is what I read:

It is generally admitted, and very frequently proved, that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers.—Hook.

I turned to the next page, thinking I might find some further suggestion, and I did. This is what I read:

I think it must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of their fathers.—Dickens.

I might have been led to conclude that all the women that lived before my time were good and virtuous and true, and that all the fathers were wicked; but judging the past by the present, I concluded, in spite of what this book said, that while some mothers were good and noble and true, some fathers were good and noble and true also; and that it must have been that those who wrote were so busily engaged in singing the praises of their mothers that they had no time left to say anything good about their fathers.

Now if our fathers have done nothing more than

this, they have made it possible that we might live.

We believe they have done more than this. We believe they have made it possible that we might live well; that they have had their part in planting within our bosoms those aspirations which are wholesome, and to a degree divine.

Not finding what I sought in the first book, I laid it aside and picked up another. In it I found the writings of one woman who had evidently had a good father, or who had observed some good father in action. She wrote after this manner:

To my eye, a man never looks so grand as when he bends his ear patiently and lovingly, to the lisping of a little child. I admire that man whom I see with a baby in his arms.

The author of this language as the context shows, had in mind when she wrote the lines a young father with his own baby in his arms, bending to catch the sweet lisplings of its rosy lips.

Now when I thought over these words, without depreciating the good things our mothers have done, I could not call to mind a grander sight than this: A young father, his whole being pulsating with the emotions of parenthood which characterize a father as well as a mother—I say, I could think of no grander sight than a young father, swept by these emotions, fondling his own child, and moving to lead its activities to noble achievement.

This is one of the functions of every man, to become a father. No man morally, mentally, and physically fit, all other things being equal, has fully functionated until he has become a father. In fact, this is the most vital function of man; because if all men ceased to become fathers, the race itself would immediately cease.

To be a father in the broader sense, the companion of God, with the associations of a noble woman, in the creation of a human form in which there is planted an immortal spirit, and to direct its activities through this veil of tears, and finally to its completion in the presence of God—what grander and nobler function could man have?

With those who would have become fathers, but could not, we pause to drop a sympathizing tear. With such we may yet rejoice, if they will father the fatherless.

If there be any who might have become fathers but would not, for this occasion we draw about them the mantle of charity. They would not intrude themselves upon us; nor should we call them from the shame of their seclusion.

Wealth, success, ambition, position, all these our

fathers have enjoyed most because they have been fathers. And he who has been active in things material as a wise steward, as well as in things spiritual, and has handed down through posterity the best in him, he it is who has most fully lived. We honor then the men who in coöperation with God have given us life.

"ON UNTO PERFECTION"

Having thus established ourselves, in the phraseology of the Apostle Paul, "Let us go on unto perfection."

It is not enough for men to be fathers. Those who have worked in our behalf have not been content to become only our fathers. These noble men have dreamed by night and toiled by day, that they might provide us with the wherewithal to move us forward to achieve beyond that which they have been able to realize; and this has been true in all lines of activity.

They have sought to bless us with things material. What father is there who does not seek to provide for his own son material things better than he himself has enjoyed? There are no doubt fathers who have come to this building this morning with threadbare coats, that their sons might be attired in a way to place them without embarrassment in the association of their young friends.

Our fathers have sought not only to provide us with these material comforts and necessities, they have labored to the end that educationally we might be better equipped than they have been equipped.

They have sought to place us in positions of trust in the community beyond that which they themselves had occupied.

They have sought to bless us and put into our lives those things that are noble and true, to the end that in good works we might be carried beyond the point which they have been able to reach.

In all these things our fathers have earnestly sought that we might be more efficient and better than they have been.

All honor then to our fathers, to those men who, harnessing the age-old energies of parenthood, have directed the preparation of their children to produce a generation to outstrip them in all lines of human activity.

Now these noble men have done this good work by precept and by example, not saying one thing and doing another.

A story is told of a certain gentleman of Italy, who coming down to the days of his decline, took into full partnership and fellowship in his business, his son. This young man was not actuated by the sentiments of his noble sire. He sought to take to himself all that he could of things earthly. His avarice finally overcame him so fully that to save

the cost of his keep he placed his poor old father in the city hospital. To cover his shame he announced to his neighbors and friends that he had put his father in the hospital because the city, through that institution, was better prepared to care for him in his declining days than he could do in his own home. When they did not believe him, he sent to his father certain gifts to persuade them that he spoke the truth.

Upon one occasion he sent his son with two nice shirts to deliver to his grandfather. When the father returned from his place of business that night he said, "My son, did you take the shirts to your grandfather?"

The boy said, "I took one."

"And what did you do with the other?"

"Why, I kept it," the boy replied, "that I might have a shirt to bestow upon you when I place you in the city hospital!"

This boy is said upon this occasion to have coined the expression, "Let him that does evil expect evil in return." And so his father, who had sown evil, reaped evil in the life of his son.

I say, our fathers, unlike this ungrateful man, have sought not only by word of mouth, but by all the activities of their lives to impress upon us the lessons that should have made us noble and good men and fathers, and they have cherished the hope that we might surpass them in all things.

Our fathers have taught us industry. It is to be hoped that the fathers of this generation will be as faithful in this connection.

They have taught us honesty, to regard every obligation as one that should be met.

Our fathers have taught us fidelity. They have taught us never to betray a friend, much less one of our own household. They have taught us to be true to our convictions under every emergency.

Shakespeare has one of his characters, a father, say to his son going out into the world:

To thine own self be true, and it must follow, as night the day, thou canst not then be false to any man.

Thus reasons the poet: To thine own best emotions be true. Never disregard thine own counsel. Never allow thyself to drown thine own sensibilities. At no time, under no emergency, allow thyself to grieve thine own conscience. And as night follows day, of necessity thou canst not be false to any other man.

Our fathers have taught us to have faith in God. As they feared God, they sought that we might also fear and obey him.

They have taught us the principles of consecration. If in no other way, by the way they have consecrated their lives for our sakes they have taught us to consecrate all we have to our children, to our

community, to our country, and to our God.

These are the things we have inherited from our fathers. All honor, then, to these good men.

"A LITTLE CHILD SHALL LEAD THEM"

Our fathers have done more than this. They have directed us not only through this veil of tears as men among men, they have pointed us to those higher altitudes to which we may finally achieve if we are faithful to the trust imposed in us.

One of the old prophets brings to us this suggestion, in the language, "A little child shall lead them." As our fathers have looked upon us in life, as under their great desire that we might achieve there have welled up in their souls emotions known only to parenthood, they have laid hold upon God, that they might lead us to reverence his holy name and to move out that his purposes among men might come to pass, and that with other righteous men we might be brought finally into that state or condition portrayed by the prophet when he said, "A little child shall lead them."

This conviction and effort is suggested in the beautiful lines by Richard Watson Wilder, entitled, "Father and child":

Beneath the deep and solemn midnight sky,
At the last verge and boundary of time,
I stand and listen to the starry chime
That sounds to the inward sense and will not die.
Now do the thoughts that daily hidden lie,
Arise, and live in a celestial clime—
Unutterable thoughts, most high, sublime,
Crossed by one dread that frights mortality.
Thus as I muse, I hear my little child
Sob in its sleep within the cottage near—
My own dear child!—Gone is that mortal doubt!
The Power that drew our lives forth from the wild
Our Father is; we shall to him be dear,
Nor from His universe be blotted out!

The poet here pictures a noble man, drawn apart from the busy cares of the day, standing at the last verge and boundary, or at this end of time, with all the advantage and heights of achievement to which his forebears have climbed, contemplating the handiwork of God. As other men have experienced, this man experiences the hidden emotions which rise upon rare occasions such as this. Responding to nature's harmonies, he reaches in his exaltation the zenith of his intellectuality, of his appreciation of the grand expanse of the universe, and of all that it portrays.

Only one thought steals in to mar his peace—the blighting doubt that has cursed and marred the minds of men since the beginning of time: the question raised by the prophet of God, "If a man die, shall he live again?"

Now breaks in upon his reveries the sob of his

own child, disturbed in his sleep by some imaginary trouble. At once his soul responds, and as he would do in fact were the child in real trouble in his waking hours, he rushes in spirit to his rescue, and by the impulse of love which would lead him to protect and to perpetuate the life of his own son, he is made to know that the Power that created him will redeem and deliver him and plant his feet finally on the shores of immortality.

I say, responding to the impulses which the heavenly Father has planted in their bosoms, our fathers have led us onward to achieve in the name of God. Mortality touched by divinity in the making of men—they have been helped to comprehend God our heavenly Father. So it is that to a degree at least our fathers in the light of their love for us have interpreted God's great love to us, and have inspired us to achieve for our own selves and for the race.

Exercising themselves under the attributes which characterize God, these fathers have given their lives for us.

The Apostle Paul in the Ephesian letter says:

The husband is the head of the wife, even as Christ is the head of the church. . . . Therefore . . . husbands love your wives, even as Christ also loved the church, and gave his life for it.

Taking Christ as their example, our fathers have not hesitated to give their lives for both their wives and their children. They have literally poured out their lives that we might live under conditions calculated to make us all that we are to-day, and much more than we are to-day. Nor will we be true to our heritage until we arise and carry forward the great work they have so well begun.

If the sweetest and most enduring thing in the world is mother's love, then the noblest thing in the world is father's self-sacrificing toil. It is father who has gone out from the shelter of the home and wrested from a cruel world the means by which we have lived. It is father's hand that has compelled the elements to yield the things we have needed to perpetuate our lives, and to achieve any degree of success. And while he has done this rugged work, this noble piece of work, he has not in any sense taken from mother the glory which has rested upon her.

Father has labored that the family might live on. Mother has ministered to the helpless babe that he might become a full-grown man. So in order to crown father we do not take away from mother's brow the blessed crown which men of all ages have placed there. Though the literature of all time be silent with reference to their part, we honor the men who have labored and toiled that we might have the constant companionship of our mothers, and

come under the benign influence of our heavenly Father.

Among us as a people, father and mother, hand in hand, each doing the part allotted, have together moved forward that we might be reared a godly generation, to usher in the Zion of God, the end of this world, and the glorious appearing of our Lord and Savior, Jesus Christ.

This is the piece of work to which our fathers are putting their hands to-day. And in that effort, by precept and by example, they seek to persuade us to do righteously: not only our fathers in the flesh, but our fathers in the church also.

To this end labor the ministry of Christ, that our fathers may be fully awakened, that the generation which comes after us may be one which under the power of God shall be delivered, and be made indeed the Zion of Promise.

May fatherhood among us then become a thing so cherished and so cultivated, that all that God has ever designed to do through the family may be soon and early done.

HOW MUCH OF HOLY GHOST WAS GIVEN BEFORE CHRIST?

(Read before the meeting of the Southern California branch of the Pacific Quorum of Elders, Garden Grove, California, May 29, 1917. In answer to a question propounded by Nathaniel Carmichael.)

To say just how much of the Holy Ghost was here before Christ would be rather difficult, and depend on the periods of time before Christ under consideration, for it is evident that the Holy Ghost was manifested in varying degrees of power at different times of the pre-Christian era.

It would seem to be a more satisfactory solution of the question to observe what record may be found of its operation at various times and places prior to Christ, than to say just how much of its power was exercised.

We will assume for the purpose of this paper that the time meant is all that time prior to the time when after his resurrection, when in company of the "eleven," he "said unto them again, Peace be unto you: as my Father hath sent me even so send I you, and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." (John 20: 21, 22.)

Immediately after Adam was expelled from the Garden of Eden, God visited him "and he also said unto him, If thou wilt, turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only

name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost." (Genesis 6: 53, I. T.)

Then follows a conversation between God and Adam, discussing the reason and needs for baptism. Adam yielded, and was "caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son from henceforth and forever." (Genesis 6: 67, 68, 69, I. T.) In verse 59 Adam was commanded to teach the same things to his children, and in verse 71, it is said: "Behold, thou art one in me, a son of God; and thus may all become my sons." It would therefore be logical to conclude that the Holy Ghost was given to all who obeyed in Adam's time.

Again, this is fortified by the statement of Enoch. After reciting the commandment of the Lord for him to teach repentance, "and he gave unto me a commandment, that I should baptize in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost which beareth record of the Father and Son." (Genesis 7: 13, I. T.)

To just what extent the Holy Ghost continued down through the Old Testament times, I have not had time to search satisfactorily, but see no reason why it should not continue as long as there was the gospel, Melchisedec priesthood, and obedient believers on earth.

One might well ponder by what power all those ancient prophets were able to predict the future, even to our day, but the query is solved by the Apostle Peter: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 20, 21.)

This scripture is reaffirmed in Doctrine and Covenants 17: 5, speaking of Christ's salvation reaching those who "even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost."

And inasmuch as the Prophet Malachi was important enough that when the angel appeared unto Joseph he quoted very largely from his book, it would seem justifiable to concede that the Holy Ghost was active in his day.

For David himself said by the Holy Ghost, The Lord said to

my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.—Mark 12: 36.

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.—Acts 1: 16.

Well spake the Holy Ghost by Esaias the prophet unto our fathers.—Acts 28: 25.

BOOK OF MORMON

The Book of Mormon is explicit that they were under the law of Moses. "And we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things, according to the law of Moses." (2 Nephi 4: 14, authorized edition.)

Behold, they believed in Christ, and worshiped the Father in his name; and also, we worship the Father in his name. And for this intent do we keep the law of Moses.—Jacob 3: 5, 6.

Particular notice is invited to the wonderful conversions by the preaching of Aaron and Muloki and their brethren about B. C. 77, Alma 13 and 14, where they preached "also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name." (Alma 13: 45.)

And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the Spirit of revelation and prophecy, and the power of God, working miracles in them; yea, I say unto you, As the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.—Alma 14: 10, 11.

The number thus converted is placed at four lands and three cities.

Alma 14: 74, 76 states there were many others who joined themselves unto the Anti-Nephi-Lehites:

And they did walk in the ways of the Lord, and did observe to keep his commandments, and his statutes, yea, and they did keep the law of Moses. . . . Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ.

They also continued to keep that law until Christ's appearance.

Behold I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end.—Nephi 7: 5, 6.

Still while they were limited under that law, it appears these converted people became a "very industrious people." The curse of God did not follow them any more, and the great King Lamoni said,

And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts . . . and I also thank my God, yea, my great God that he hath granted unto us that we might repent of these things and also that he hath forgiven us of those our many sins and murders which we have committed, and took away the guilt from our hearts, through the merits of his Son.—Alma 14: 30, 32.

Also Aaron and his brethren in their work: "And they went forth whithersoever they were led by the Spirit of the Lord, preaching the word of God in every synagogues of the Amalekites, or in every assembly of the Lamanites where they could be admitted." (Alma 13: 21.)

About three years previous to these things Alma, in reproving his son Corianton for his immorality said: "Know ye not, my son, that these are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of *innocent blood or denying the Holy Ghost?* For behold *if ye deny the Holy Ghost* when it once has had place in you, and ye know that ye deny it; behold this is a sin which is unpardonable."

Question. If the Holy Ghost could not be given to those people what virtue was there in warning against its denial, as that could not be done until once it has had place in them?

Might it not be they had the work of the Holy Ghost? or that some of the work attributed to the "Spirit of God" was really the operation of the Holy Ghost?

Turn now to the words of Jesus himself at the time of his first appearance or rather the voice which was heard at the close of the great destruction, "Behold I am Jesus Christ the Son of God," "I am in the Father and the Father in me," "I came unto my own and my own received me not, and the scriptures concerning my coming are fulfilled."

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.—3 Nephi 4: 47-50.

Immediately following this was the ministry of Jesus establishing his gospel, choosing his twelve disciples, authorizing them to baptize in the name of the Father, Son and Holy Ghost, administration of the sacrament and the "gift of the Holy Ghost" to follow in regular sequence from that time forward.

It would seem proper to believe that the Holy Ghost had ministered to the Lamanites before Christ's time, by special providence of God, but that there was not the regular "gift of the Holy Ghost" as promised under the gospel administered by the Melchisedec priesthood.

NEW TESTAMENT TIMES

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1: 35.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.—Matthew 1: 18.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.—Matthew 1: 20.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost.—Luke 1: 39-41.

In 1 Corinthians 12: 3 we are told positively that "no man can say that *Jesus is the Lord but by the Holy Ghost.*" "And Jesus answered and said unto him, blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee but my Father which is in heaven," and all because Peter had answered and said, "Thou art the Christ, the Son of the living God," which Paul said no man could say "*but by the Holy Ghost,*" so when Jesus says, "My Father hath revealed it unto thee," the Father must have revealed it by and through the Holy Ghost, the same as when the power of the Highest overshadowed Mary. The word is first, "The Holy Ghost shall come upon thee," afterward the word is to Joseph, "That which is conceived in her is of the Holy Ghost."

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matthew 3: 16.

And Jesus when he was baptized, went up straightway out of the water; and John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon Jesus. And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him.—Matthew 3: 45, 46, I: T.

So we have the word of Peter, Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him.

Evidently Jesus, while hampered with the limitations of the flesh through which divinity had to manifest itself, was also helped and prompted and assisted by the Holy Ghost, but we find no record of him bestowing the gift on any of his disciples prior to his resurrection.

After his resurrection, however, his descension into the lower parts of the earth and his ascension to the Father, when he met the disciples he informed them that all power had been given unto him both "in heaven and in earth." "Go ye therefore and

teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." (Matthew 28: 18.) John tells us, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." (John 20: 21, 22.)

Luke again bears his witness to the same where he says:

This former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.—Acts 1: 1, 2.

From this time forth we find the gift and work of the Holy Ghost following the ministration of the apostles and in regular course and also the power of conferring it upon others who obeyed and believed according to the commands of Jesus, and the question is, strictly speaking, answered to the best of our ability, but I trust a few observations of our day will not be tiresome.

THIS GENERATION

A messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and the baptism by immersion, for the remission of sins." . . .

He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; . . . and gave us directions that I should baptize Oliver Cowdery and afterwards that he should baptize me.

Accordingly we went and were baptized. [Joseph baptized Oliver, Oliver baptized Joseph, Joseph laid his hands on Oliver and ordained him to the Aaronic priesthood, and Oliver laid his hands on Joseph and ordained him to the Aaronic priesthood.]

Immediately upon our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.—Church History, vol. 1, pp. 34, 35, 36.

"Samuel H. Smith . . . obtained revelations for himself sufficient to convince him of the truth of our assertions to him." Oliver Cowdery baptized him and he returned to his father's house, greatly glorifying and praising God, being filled with the Holy Ghost. (May 15, 1829, p. 37.)

And all this before the Melchisedec priesthood had been bestowed at all, but had only been promised about a month later, but was not realized until the organization of the church, April 6, 1830.

I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints," after which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gifts of the Holy Ghost, and be confirmed members of the church of Christ.—Vol. 1, p. 77.

There seems to be a great similarity in the procedure in the instigation of the work in Christ's time and the latter days. God bestowed the Holy Ghost on Jesus, Jesus to the apostles, the apostles to others.

Now under the direction of those apostles, Peter, James and John, who evidently acted by the instruction of God, the work is again instituted, and as before, the Holy Ghost is active in its promulgation independently of the direction or ministration of men until men were empowered to confer its offices in the regular course of the gospel work.

Manifestly acting as part of God, to bring to pass his will and in entire harmony with God, performing according to the commandments of God and still of its own volition, to bring to pass the organization which could then do a still wider and greater work by the efforts of men duly called, ordained and obedient, through whom he, the Holy Ghost, could work, as shown in Doctrine and Covenants, 19: 1:

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ; . . . through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

R. T. COOPER.

Stand forth, O heart and soul of childhood. Reveal thyself to us more fully. We want thee stark naked, unclothed of all disguises, false tastes, bad habits, partial theories, with the purity of that divinity in thee unshadowed just as thou camest forth into the world, fresh from the hand of the heavenly Father. The norm of thy development is our only sure guide, our pillar of cloud by day and fire by night.—Tertullian.

Other mortals galore had thought themselves divine, but with no such witness and with no such plenary assurance. Thus the great affirmation was made and sealed. Jesus knew himself for what he was, and accepted himself as veritable man-God. God did not merely come to consciousness in him, but was his own ipsissimal noumenal self, and what a postulate!—G. Stanley Hall.

OF GENERAL INTEREST

A LETTER FROM DAD

You neither want nor need maxims. I think you inherit my distaste of them. There is only one thing that counts in this life, and it beats all the maxims ever penned—that is, for a man's spirit to be all right. If that is what it should be all the little details of his life will fall into their proper places. I think your spirit is all right, my boy. It should be, for it came to you from your mother. Live that spirit.

And as that spirit came to you from a woman, do you play the game and show that you have it to other women. It is the finest thing you can do with it, and you can't very well do less, because it is why your mother gave it to you: That you should stand foursquare before men. And men, in this case, means women. For when you get "Somewhere in France" you will meet women: all kinds. Some of one kind in particular. Many of them will have their men folks at the front. They will be alone—alone for other men to respect and honor and show the right consideration.

These women will make much of you, for an American in khaki in France is very welcome, and will be made so. But don't let that welcome for your coming to save their homes and honor mean an approach or opening for you for anything but the highest consideration. Don't forget that when you are invited somewhere to hang up your hat it doesn't mean to hang up your conduct also. You will hear that in France they have "let the bars down." But there is no such thing anywhere as letting the bars down to a man's conduct toward a woman. To be a gentleman in a French home is no different from being a gentleman in your mother's home. Think of every woman you meet as a member of your mother's sex, and treat her accordingly. Think of every girl you meet as you would Nell, and treat her as you hope every chap in the camp near us will treat her. It is a tremendously big "Bit" that every chap who goes to France now does, who upholds his own honor at the same time that he upholds the honor of the United States when it comes to his considerate treatment of the women of France. It will be the finest tribute in the world to our great country if, when our boys leave France, it can be said of them that they were Spartans of personal honor. Nothing—no results in battles—will count for so much as that one record. These French women have suffered much. Let us, as men from America, not ask them to suffer more. . . .

So, go to it, my boy! Do your duty and do it

strong. If it be God's will that you come back to us a silent tribute to your sense of right, so be it. We will bear and live it, as thousands of others will be called upon to do. But I have a strong feeling that you are going to come back to us a bigger, finer man than you are leaving us to-day. I cannot help feeling that this is God's will. And when you come back, more than any honor that may come to you for duty done, I want to feel that, clean-blooded and clear-eyed, you can look your mother straight in the eye and that she will feel that most glorious and satisfying of all exaltations that comes to a mother, that tremendous inner satisfaction, when her mother-heart says within her: "Thank God, my boy has kept the faith." Keep you that faith with your mother. Nothing can count so big.—Editorial in *The Ladies' Home Journal*, October, 1917.

COMBATting SOCIAL DISEASES IN THE NAVY

What do the boys who are living at home know about the possible consequences to themselves and their loved ones of sexual immorality? What definite, authoritative instruction have they received upon this subject? Because they are living at home is no guarantee that, during their leisure hours, they will not be met by temptations to which they may, because of their state of ignorance, thoughtlessly succumb. The danger period for boys, as is proven by a study of Army and Navy statistics, is from seventeen to twenty-three years of age. Before the boy enters the Army or Navy, then, he should have received right instruction in these vital matters, and this educational prophylaxis should continue during the danger period.

Experience has taught Dr. Owens of the Newport Naval Reserve Training Station that it is not enough simply to present medical facts and statistics to the young men in his charge; an appeal must be made to those sentiments which are strongest in them and which will influence them to right action. He bases his appeal, therefore, upon their patriotism and their love for their own immediate family. The man who risks venereal infection is untrue to his duty. He has betrayed his country because he has rendered himself unfit for service.

This is indeed the attitude of our National Government at the present time. In accordance with the provisions of a law passed last August, a man in the Government service does not receive pay during the time that he is in the hospital from a venereal disease, and the man who is discharged from the service because of venereal disease receives no pension. Here again is a most effective lesson to the enlisted man, for, as it has been well said, "You must hit

a man in his pocketbook if you want to make him feel."

How many of the boys who are living at home know that, if they are suffering from a venereal disease, they should not allow themselves to kiss their mothers or sisters, or to use the same eating utensils with other members of the family? This is taught to every boy in the Navy. Not only that, but he is not allowed to return to his home as long as he may be a source of infection of one of these diseases. Instead, he is placed on the venereal restricted list until he is pronounced cured by those who have subjected him to the most rigid tests.

What would it mean to us in civil life if such regulations were in force?

So successful has been Doctor Owens' educational campaign that the boys in the Naval Reserve Training Station have a keen sense of shame when compelled to admit a venereal infection. Instead of being a hero in the eyes of the other fellows for having proven himself "a man of the world," he is looked upon as an undesirable member of society by his mess mates, who would like to thrash him soundly for having brought into their midst a danger which they have been taught to recognize. It is the opinion of one's fellows that counts, and public opinion in the service is turning against the sort of living that menaces the welfare of one's associates and the safety of the Nation.

A method which has proven to be so successful should be made official for the Army, as well as for the Navy, in order that every one of the 687,000 young men, now being taken into the service may be given the required instruction in the most impressive manner.—From "Protecting the Nation's Defenders," by Mrs. Woodallen Chapman in September *Physical Culture*.

SECRETARY DANIELS ON IMMORAL DISEASES IN THE ARMY AND NAVY

Dealing frankly and boldly with the social evil as a menace to the Nation's military efficiency, Secretary Daniels of the Navy, in an address before the Clinical Congress of Surgeons of North America, appealed to the medical profession "to end the false double standard that decreases military effectiveness." The profession, he declared, must share its part of the blame for the "unpardonable prudery that endured a festering evil rather than have it exposed and eradicated."

"There is not an army in the field whose effectiveness is not reduced by reason of immoral disease," said Secretary Daniels. "The navy suffers likewise, and business halts because venereal diseases destroy the manhood of workmen and fighters. During the

last statistical year, men of the American Navy lost 141,378 days sickness from a small group of absolutely preventable diseases, or rather, diseases contracted by sin. This means that every day throughout the year there are 456 men disabled by this disgraceful malady. Add to that number those required to care for the disabled and we have enough men on the noneffective list each day to man a modern battleship. And this does not count those who, though diseased, were not disabled, or the danger of contagion to the clean members of the crew.

"In the Navy in 1915 there were admitted for treatment for venereal diseases 112 persons in every 1,000, and in the Army 84 for every 1,000, the number in the Army having decreased from 145 to the 1,000 after passage of an act stopping the pay of all soldiers admitted for treatment for venereal disease. The new Navy laws stop the pay of men so afflicted and will probably reduce the number to the Army ratio. But these figures show a condition of immorality upon the part of the minority in both arms of the service that challenges the thought of the authorities.

"In civil life the number afflicted is quite as large, proportionately as in the military service. It has been printed that Hecht of Vienna stated that one time the equivalent of three entire Austrian divisions of 60,000 men was under treatment for venereal disease while the German Army in Belgium representing only a small part of the total German forces, is reported during the first five months of its occupation to have furnished 35,000 such patients. Canadian and Australian officers have deplored the ravages of this disease. The later figures from the British Army gave 78,000 cases, and all other countries have also been weakened.

"Sir William Coler places these infectious diseases at the top as a menace in war and in peace. The time has come to realize that this subtlest foe of humanity must be conquered and it cannot be conquered by denying its existence, saying it is a necessary evil, or applying palliatives. It is deadlier than smallpox or cancer or tuberculosis. A Canadian authority says: 'Its ravages to-day are more terrible for Britain and Canada than Vimy Ridge, the Somme and Lens.'

"The remedy? There is but one—continence. It must be preached in the home, in the school, in the marts of trade, in the pulpit and in military camps and among shipmates afloat. The eradication of the evil effects must be thorough, but the teacher who will be heard and heeded when the teachings of all others will fall on deaf ears is the word of authority from the medical profession. Young men expect ministers of the gospel to call them to clean living. The preacher seeks to save their souls, and too many

youths hardly realize they have a soul. But they know they have bodies and the doctor is the man to whom they trust the treatment of their bodies. When he preaches continence as the only rule of life to young men and points out the dire penalty for lapses, his words have a weight no other admonition possesses.—*Des Moines Register*, October 23, 1917.

THE WAR AND THE CHURCHES

At the May meeting of the Congregational Union of England and Wales, Reverend Bernard Snell, chairman, spoke with terrific vehemence on the war and the churches. Before the war, he said, we repeated Christ's law of love in our sanctuaries, and vitiated it by omitting justice before him. Now we mean to cleanse our souls, even if we have to reconstruct the whole social order. Everywhere the atmosphere is charged with the electricity of fellowship, the spirit of brotherhood is urgent everywhere, except in the churches of Christ, which are called into being to engender fellowship. The worst laggards to answer the cry for unity are the churches. They are still the abode of intolerance and contempt. The churches of Christ, as at present constituted in this realm, are an apparatus for keeping the people of England apart to a degree and in a sense in which they are not kept apart by any other institution. Disunion, arrogance, mutual suspicion! Do the people want the disunion that is characteristic of our Protestant life in the churches? No more than the people of Europe preferred the war. But they were misled by the professionals of militarism. Who is responsible for the continuance of the cleavage in matters religious between Englishmen? If the churches are to regain the allegiance of men they will have to end this disunion and division among themselves. One would have thought that in the greatest war of time all ecclesiastical differences would be buried out of sight for shame's sake; that when noble men were laying down their lives all bitter, heated controversy would cease. Yet while this stable earth rocks, certain religious papers report church discussions on liturgies, apostolic succession, the reservation of the sacrament, whether the mass is not more attractive than morning prayer, whether woman is worthy to stand in the chancel, whether King Charles the Martyr should have a black letter day in the Calendar of Saints! Such proceedings are the derision of the profane and the despair of the devout. Men ordained to bear witness to the truth of Christianity contend in the temple courts for privilege, punctilio, prejudice, I know not what. Not one of them seems to see the Master himself coming with a scourge of knotted cords, or to hear his voice pronouncing the

doom of the church that knows not the day of her visitation. The greatest need of the church is leaders who shall interpret the splendid patriotism of our people in its spiritual values; who shall reconcile, not exacerbate; who shall be the voice of our nation, and of some one higher, saying to the churches, "But, sirs, ye are brethren!"

What a new birth it would be for this nation, if the churches of Christ became a living power for the right—a church for all Englishmen, expressing all the best in the religious life and thought of the Anglo-Saxon race, and embracing in itself all Christian organizations in the United Kingdom and in all the seas! Why not? It is the day for something heroic. The churches are reduced to defending the religion of Christ from the indictment that it has failed—when it has not been tried. In God's name, why not try? Who should set the example but the churches that exist to foster and practice the brotherhood of man, that stand for human fellowship, mutual trust and service? The one accident that soldiers dread is firing into their own men, yet Ephraim and Judah are always at it. We must drop this insensate guerilla warfare amongst ourselves, and get together as a disciplined army against the foe, or there is ruin ahead. When men realize what are the most precious things they experience a fellowship such as no formulary can induce, a fellowship of the spirit. Therein is unity. The exclusiveness of the churches is the bane of the churches. There are so many passwords for the churches, so strong are the fences, so barbed are the entanglements, that there are few churches to which Jesus of Nazareth would be admitted unless he has greatly changed.

Nothing will be gained in the direction of unity by adopting some common denominator by way of doctrinal compromise. Men may hold the same opinions without being in the least united; men may hold different opinions, and differ in nothing but opinion. I quote Lloyd George:

"The problem won't be solved by diving into pigeon-holes for dust-laden precedents and programs." Our free churches live, not by the faith of yesterday, but by every word that proceedeth out of the mouth of the living God. Again, those are misled who, seeing here one and there another returning to mother church, has the vision of all non-conformists trooping home and passing under the Caudine Forks. We are not going to slough our self-respect; we are not going to put to shame our fathers who stood for inclusion and liberty. There is a Prussianism among the churches, as there is among the nations, that has no use for brotherhood, but only for submission—an arrogant self-idolatry, deeming its own kultur so perfect that it would be

a universal benefit to mankind to impose it all round. The supreme call is for harmony, unity. I can't see why all the Englishry should not pray together and worship together, as well as fight together. Something like a common church is being shaped in the huts of the Y. M. C. A., whom all praise in the camps at the front. They tell me that when you are burying dead comrades who have fallen at the post of duty you think little of doctrinal or denominational distinctions. If our churches are to have a fighting chance of survival they must become societies to which all true-hearted men have entrance. Many have left our churches in order to become religious. Nothing short of the bombardment of half the churches and the compulsory conversion of the others into hospitals for the period of the war will have any ameliorative effect. The politicians have a vista of a consummation of which they have hitherto despaired. Have we in the churches no vision?—Reverend B. J. Snell, in the *Christian Work*, June 16, 1917.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

An Appreciation from Australia

When I consider the vast amount of good the noble women of the church are doing at the present time, my mind goes back to the work of some of them in the past, recalling first a certain most noble sister who worked assiduously in this land, becoming a great power for good in building up the church! She was so kind, so considerate and tender! Ah, yes! dear Sister Burton! You did us all good; your influence is still felt among us! I was baptized at Tuncurry, when only a girl, and coming out of the water, Sister Burton met me with a "God bless you." A few seconds later, she turned and came to me again, and putting her hand on my shoulder said, "Yes, dear child; the Lord *will* bless you!" Perhaps Sister Burton will remember that little spot, where her husband led so many into the kingdom. The tall umbrella-like "cabbage" palms, formed a background; the Saints stood on the bank and sang the sweet songs of Zion! Ah! those were my happy childhood days, but it seems but yesterday that I listened to those cheering testimonies, when, with tears streaming down our faces, we heard Sister Emma speak in unknown tongues—words later interpreted to mean hope, joy, admonition and counsel! As I write to-day, those scenes seem as beautiful visions, oft-repeated!

Our hearts have been saddened of late by the passing of our dear young cousin and sister in Christ, Chloe Taylor Blackmore, whose parents loved the work so much in days of yore. Bereft of a mother's care in early childhood, Sister Chloe with the others, became very dear to our family whom she also loved in return. She too, was baptized at Tuncurry, while still a child, and was a constant attendant at all church services. Approaching womanhood, she went to live with a very kind lady who taught her as a tender mother, many of the necessary lessons of life. In after years it was our privilege to have her with us, and happy days and months flew by on magic wings. How well I remember the tender love

she bestowed upon my small children, when tired out and ill, I could not give them all the attention due them. How she smoothed my throbbing brow, cooled my fever, and spoke words of comfort and peace marvelous in one so young! I missed her when she left us and went to the city to get employment in order that she could be near to the church and enjoy its privileges. About this time she saw Brother F. G. Pitt, and requested her patriarchal blessing. He had not seen her before, and could not know that she had worried for fear her long absence from the church had been displeasing to the Lord; but, as the good brother, in tones of conviction and assurance said, "The same Divine Presence which hath been with thee from the beginning of thine existence here upon earth, is with thee now, and will be to the end," the Spirit descended upon her in great power, and she was shown that her prayers and desires were answered. Nineteen months ago, in all the full beauty of her young womanhood, she went to help a young member of the priesthood make a home—an earthly paradise. Later, she shared the rich joy, so commonplace that its glory is sometimes overlooked, of being counted worthy to have a "partnership with God" in the clothing of a spirit with flesh! Reverently we draw the curtain and let these two young beings enjoy the brief moments of parenthood vouchsafed them before the little life returned to God who gave it! Five days later, with heavy hearts, we laid the young mother beside the little one for whom she suffered and died! God pity the broken-hearted noble young husband, and all of us who mourn the loss of one whom it was a delight and a benediction to know!

We here, in this far-away land, appreciate the good things which come to us through the church publications. We feel to thank Sister Sandy for passing on to us the thoughts gleaned while attending the parent-teacher conventions. We also are grateful to "Angelina" in *Autumn Leaves*, whom, we sincerely hope, will be privileged to attend General Conference next time. We do not forget the author of: "The vineyard story," who has a rare gift with her pen, leading both young and old along the paths of happy expectation, and realization. To a host of other sisters, too, our thanks are due, for they bless us with rich outpourings from ready pens.

Last year we were privileged to enjoy the stimulating company of Sister Paul Hanson for three weeks, which will always be remembered as one of our most pleasant experiences. She and husband have left for home, via New Zealand, and much as we regret their departure, we feel we must not be selfish, and "our loss will be their gain." We have enjoyed the company and advice of so many of our missionaries, who leave home and loved ones to help spread out this wonderful gospel net. They have all endeared themselves to us, and we will long retain the uplift they have given us.

I am deeply interested in every woman's movement in the church; it seems to me that wonderful development must be the result, and I hope that we in Australia may also heed the call to become efficient workers, and help to swell very materially the numbers of this noble army of consecrated and intelligent women.

That we may find the places of our best service in the world and fill them wisely and well, is my prayer.

Your sister in the faith,
ANNIE J. PARKER.
BEECHWOOD, NEW SOUTH WALES, AUSTRALIA, September 2, 1917.

Oh, do not pray for easy lives—pray to be stronger men. Do not pray for tasks equal to your powers—pray for power equal to your tasks.—Phillips Brooks.

Two things fill me with awe: the starry heavens above, and the moral sense within.—Kant.

The Lamoni Local

After the summer vacation the various departments of the Lamoni local are again at work. Our meetings were discontinued during July and August, the time being so fully occupied with Chautauqua and the reunion, with Red Cross and other work.

The Oriole girls gave good service during the reunion and the general work of the Woman's Auxiliary was represented in connection with the Sunday school and Religion.

The beginning of the college year brought work for the Graceland Patronesses and they have been meeting various dormitory expenses with money already in their treasury. They have been holding fewer meetings than usual because many have been busy knitting and because they are considerably leaving the money-making field for the present to the Red Cross and other societies.

The classes of the educational department have been fortunate indeed in the arrangement of work for the coming year. Two classes in mothers' and teachers' problems have been organized, one studying the needs of children under six years and the other dealing with older children. One is taught by Mrs. Lydia Wight and the other by Professor C. B. Woodstock, both of the high school teaching force.

Brother McDowell will be at Iowa University this year and there was sincere regret at losing him as instructor in some of our classes. But others of the Graceland faculty have kindly responded to our appeal and we now have a class in sociology taught by Professor Charles E. Erwin and one in home economics conducted by Miss Mabel Knipschild, both of which are well attended and are proving exceptionally interesting. The latter class is especially gratifying at this time because it enables us to give intelligent heed to the call of the Nation for food conservation, etc.

The Government has been very generous in supplying Miss Knipschild with bulletins for the class and she has added to the effectiveness of the work with experiments and demonstrations. In connection with one of these there is a message which we are glad to send out with this report.

At one meeting our instructor showed us a loaf of brown bread and told us that it contained a twenty per cent portion of cotton seed flour. Many of us had never heard that there was such a thing as flour made from cottonseed. It will be new to many of our readers. In our class we had been learning of the great value in the diet, especially of children, of protein—the great tissue forming element in food; that this is found chiefly in meat, eggs and milk, though it is found also in vegetables and grains, beans containing the largest percentage of any vegetable. We were told of the very high protein value of cottonseed flour and that it is also very rich in fat and sugar.

Then we were allowed to sample the bread—and it was good! It was made four fifths of white flour, without shortening other than the oil of the cottonseed and with only a little sugar used in starting the yeast.

Among other material sent for use in the class was a copy of an address by Miss Kate Gordon before the Cotton Seed Crushers' convention in New Orleans, August 8, 1915, on the practicability of cottonseed flour as the saving medium for twenty to twenty-five per cent of the wheat supply. Miss Gordon was chairman of a committee for investigation concerning the use of this flour from the Era Club, "which club, desirous of doing its 'bit' in war service, believed that in the conservation of the wheat supply lay woman's most practical contribution."

In the opening of her address Miss Gordon said a luncheon would be served the convention at which they would have opportunity to test bread made with a twenty per cent pro-

portion of cottonseed flour, ginger snaps containing a one third proportion, jumbles in fifty-fifty proportion and biscuits with twenty-five per cent of this flour. Two kinds of old-fashioned southern ginger cake would also be served, both made on the same recipe except that one would be under the old dispensation entirely of wheat flour, the other having a twenty-five per cent proportion of cottonseed flour. The speaker said, "The proof of the pudding is in the eating" and she could "anticipate with confidence that the verdict would be one of indorsement."

If we had not received of this proof in the eating we might not be so enthusiastic concerning the spread of the use of this flour, but we feel sure that the convincing and inspiring statements of this address which follow will cause many to wish to try it. But do not stop at that. Call for it at your grocer's. Get them to order it for you as they have done here it Lamoni. It sells at about the same price as wheat flour, notwithstanding its higher food value. It may be secured from the Schulenberg Oil Mill Company, Schulenberg, Texas.

"The saving of one fifth of the wheat supply would liberate one million bushels for our army and allies. . . . There are few women who are not anxious to do some patriotic service, if but shown the way. We believe a very practical way is in the use of cottonseed flour. There is no sacrifice in eating biscuits and battercakes just as good, and in my opinion, better to taste, with a fifty per cent higher nutritive value than when wheat flour alone is used. Such a mixture of flours, if used in the daily routine of the homes of the Nation will make a phenomenal saving. Appropos of saving there is one point to which I particularly wish to direct your attention and that is that in all the substitutes for bread making to liberate wheat, some article of food valuable to conserve in other lines is used. The substitution of cottonseed flour employs an entirely new food value, rich in the very quality in which patent wheat flours are so woefully deficient.

"In the introduction of this new food value I cannot accentuate too forcibly its value from the standpoint of its high percentage of protein. Ordinary wheat bread we call the staff of life is so deficient in this essential that the race is rapidly deteriorating, due to the high cost of meat, eggs and milk, from which is mainly drawn our protein supply. . . .

"Therefore if Mr. Hoover is correctly quoted that a fifth saving of the wheat supply means victory, then bread and the bread products in which cottonseed flour is used may well be called 'victory.' By a Nation-wide adoption of cottonseed flour . . . every home to advocate the exclusive use of victory bread two or three days of every week, we shall not alone do a service for our boys in the trenches but we shall at the same time raise the standard of health of the men, women and children of the Nation. If there are any Americans not sufficiently aroused to the seriousness of the situation to make a sacrifice (though cottonseed bread and biscuits mean no sacrifice) for our Nation, there is an appeal to adopt this substitute for race preservation. . . . In the use of cottonseed flour we incorporate a food value five times that of wheat flour, three times that of lean round of beef and three to thirty times that of ordinarily considered nourishing food. . . ."

Accompanying this paper were several recipes for using the flour, some of which are here given. In addition we suggest its use in thickening gravies where meat is not used or where the amount of meat juice is scanty. A portion of it used with the wheat flour will increase the brown color, the flavor and the nutritive value.

COTTONSEED AND CORNMEAL BREAD

- 2 cups boiling water.
- ½ tablespoon lard compound or other shortening.
- 2 tablespoons sugar.

- 1 teaspoon salt.
- ¾ cake compressed yeast.
- 1 cup fine cornmeal.
- 1 cup Allison cottonseed flour.
- 3 cups wheat flour.

Pour ¾ cup boiling water over sugar, salt and shortening, ¾ cup over the cornmeal. Let the remaining ½ cup cool and dissolve yeast cake in it. When lukewarm add flour and mix. Let rise to double its bulk. Knead and shape into loaves. Let rise to 1½ its height. Bake in moderate oven forty minutes.

GINGERBREAD

- 1 cup butter.
- 1 cup sugar.
- 2 cups molasses.
- 2 teaspoons soda.
- 1¼ cups Allison cottonseed flour.
- ¾ cups wheat flour.
- Ginger to taste.

"Use ordinary recipes for biscuits and battercakes, only cutting down the amount of shortening from one third to one half. If you make those things successfully with wheat flour they will only be a little better with the cottonseed flour which adds a nutty flavor. For bread the cottonseed flour is recommended to be used with any good recipe for bread making, using one fifth cottonseed flour and four fifths wheat flour. Set the sponge with white flour and add the cottonseed flour when making up the bread. Use less shortening, or none. Or, in accordance with a Government recipe, the flours may be blended first. The twenty per cent proportion is recommended as making a most palatable loaf, closely resembling Boston brown bread when made without shortening. Larger proportions of the cottonseed flour have been recommended but your committee believes the above proportions are the safest upon which to launch our Victory Bread Campaign.

"Do not make the mistake of using the commercial cottonseed meal fed to stock. The Allison flour, made by the Baumgarten process has been tested for digestibility and healthfulness and pronounced absolutely safe."

CALLIE B. STEBBINS.

On Birth Registration--No 1

Why has the United States lagged behind other civilized countries in the care and completeness with which births are registered? All the States fail to provide for some of their children the official record which may become to any citizen at any time essential for the protection of his property rights, or even his life.

The Children's Bureau of the United States Department of Labor has taken up the question because the recording of births affects children immediately and in various ways. Complete registration is indispensable to any comprehensive work for the welfare of babies. Without it, regulations for the prevention of blindness in babies cannot be enforced; the public-health nurse cannot be sure of reaching every baby in the congested districts; and the death rate among babies—that most sensitive index of social well-being—cannot be reckoned either for the community as a whole or for districts within the community.

The Children's Bureau, in cooperation with the Census Bureau, has therefore devised an informal test which is carried out by local committees and which brings home to the parents of young babies the importance of accurate and complete birth registration, for after all, it is upon the interest and understanding of parents that an absolutely complete record must, in this country, depend.

Of course a good State law is necessary to provide the

machinery for registering births in each community and forwarding records to the State Registrar. A good law is necessary to give authority for the fining of physicians and midwives who habitually fail to report the births they attend, and such fining has proved essential for securing registration in some communities. But even with a good law and officials who honestly try to enforce it, there will always be some unregistered babies unless parents insist upon having their children's births recorded.

Interest in birth registration is constantly growing. Many State and city health departments are systematically working for better registration in their respective districts. Volunteer committees in 282 communities in 27 States have already reported to the Children's Bureau on local tests, and over 250 committees are now at work. And Baby-Week campaigns usually include a birth-registration day or some other special publicity for the subject.—Children's Bureau Bulletin.

LETTER DEPARTMENT

A Spiritual Experience

Awaking from my sleep in the early hours of the morning, and meditating upon the work that lies before me, and praying to the Father for divine light to direct me in the work of the Master, the Spirit rested upon me, filling my soul with light and joy and peace; and I was moved upon by the Spirit to write, and bear testimony, to the divine calling and acceptance of God, of his servant, Frederick M. Smith, whom he has called to be a leader and standard bearer in his church and kingdom here on earth.

Of late, as I have been traveling through my district, over which I have been presiding, I have been greatly impressed by the Spirit, to admonish the Saints to come up to a higher standard. And in so doing I have presented the Christ as that standard. Recently, after preaching a sermon along this line, a brother approached me and said, "Brother Hawkins, you have set the standard so high that I am afraid that I shall never be able to reach it." My reply was that we would have to reach it or we would never be able to redeem Zion. This has been given me by the Spirit.

Last evening on returning home from visiting some of the Saints, I picked up the *Ensign* and read carefully the account of the dedicatory service, held at the Stone Church in Independence, the center Stake of Zion. Just before retiring for the night, I read the sermon delivered by the president of the church; and oh! how my soul was thrilled by the Spirit of God, as I read the words of inspiration contained in that message to the Saints of God; for in it was reiterated those high ideals that had already been given me by the Spirit, and had preceded this message to the western shores of California. I thanked our heavenly Father that this has come in confirmation of what had already been given by the Spirit.

The Lord has said that out of the mouth of two or three witnesses shall every word be established. So as the Spirit rests upon me this morning, I admonish you that you give heed to this message that has come to us through him whom God has appointed to reveal his will. The admonition of the Spirit is that you read it carefully, that you reread it, and study it carefully; that every sentence of it may be impressed upon your minds, and kept there as a beacon light to guide and direct you in the path of right and duty. Do not pass it lightly by and console yourselves with the thought that it means some other brother or sister. Dear Saints, it means

you, it means me; let us pay heed to it and put it into practice. Do not discard it and throw it away as you would a scrap of idle gossip, or a fairy tale; but preserve it, place it where we can find it, and freshen our memories from time to time by reading it over and over again, as a divine message from the Father of light. Let us not go around murmuring and complaining because the Saints failed to keep the commandments of God in the beginning of this work, and redeem the land of Zion as they were admonished to do. But let us profit by the past, and pay heed to the instruction given to us, at the present time! and arise in the strength of the Lord and redeem Zion, in its fullest sense, as we are instructed in this message to us. Let us not be slothful, nor faultfinding. But let us examine ourselves, and see whether we are in the faith or not. See whether we are willing to make what we call the sacrifice, or not, that this work demands of us!

Oh! can we not see the need of using all the means that God has given us, of talent, of influence, and of earthly possessions, to accomplish the work that he has intrusted to our care; that we may do our part in bringing about those conditions in the world, that will make it possible for the Lord to come and reign? Oh! when will we be willing to serve the Lord with all the powers of mind, might, and strength, or substance, that he has given us? When, oh, when will we have faith in God? When will we be fully converted to the full "law of liberty," that is comprehended in the gospel of Jesus Christ?

Now, dear Saints, I trust that you will not pass this admonition lightly by; for it has been given me by the Spirit; and the Spirit saith further, that you should receive that which comes through him whom God has chosen and set at the head, as coming from the Father of light; and if you will pay heed to the instruction that he has given, and will give from time to time, my people shall prosper, and Zion shall be established, and be made a place of refuge for my people, when the devastating scourges shall go through the earth, cleansing and purifying it from wickedness, and making it a fit dwelling place for the righteous.

That we may all be valiant soldiers of the cross, and have no "slackers" in our ranks, is the prayer of

Your humble servant,

C. W. HAWKINS.

Christmas Offering---Roll of Honor

Up to October 21, Logan, Iowa, had \$210 and are trying to make it fifty dollars more by November 4. This is "Girls' Day" and they are working for the Christmas offering. The school has an enrollment of 118, yet they are working for \$300 and expect to get it.

Alton, Illinois, with a membership of 21, reports as already raised the sum of \$50, and they are still at work.

Fort Scott, Kansas, raised \$15 last year, but so far this year have \$91.43, with a goal of \$120, with all looking encouraging.

Hiteman, Iowa, turned in \$37 last year. They set out to raise \$252 this year, and by October 21 had raised \$217. They will surely get the balance.

The following is a copy of a letter which has some most interesting experiences and observations in it. Read it over and see how it affects you:

EAST SAINT LOUIS, ILLINOIS, September 6, 1917.

MR. ARTHUR W. SMITH,

Federal Reserve Bank Building,
Saint Louis, Missouri.

Dear Brother: Your letter was a great surprise to me, and caused tears of love to flow from my eyes. In it I see God's

recognition of my offering. "Thine alms have come up to me." This blessing alone is a Godsend, and has paid me ten times more than I have given. How I wish that all the Saints would take God at his word. Years before I came into this church I read Haggai again and again. That book made me fear God.

My occupation is hammersmith—hammering railroad car axles. I have six men in my gang and we have very heavy and hot work—piecwork. Much depends on how long I can keep my help working each day if I am to get good wages.

I pay my tithes, freewill offerings, and all other obligations coming up from time to time. In addition I always feel and know that I cannot get as close to God as he would have me if I do not sacrifice.

During the spring when my wife began to save our pennies we soon found that we were leading in the Christmas offering and my spirit was longing for a chance to do more. Our superintendent read a letter giving suggestions as to what we could do to save for the offering fund. Then the way was opened; there was my chance to sacrifice. The way was pointed out and how to do it was before me and I decided then and there to give my one day's labor. But what day of the month would I give? The first working day of the month came to my attention. After a few days of considering and taking the Scripture for my help, I was still undecided. Right here Satan tried to help me. He is so cunning, he kept saying to me, "The average day is right and fair because the other Saints who have wages, will, if they give, have to give an average day—for they are working by the month." I was not satisfied. How did the Israelites give? If they looked over one hundred sheep did they take the first sheep that passed? Was that the first of the flock?

Thus I reasoned, and again Satan would answer and say: "Yes, certainly, that would be the leader." But, I reasoned on, suppose the first one would be a little under the average—suppose my first day's work would not come up to the average? Could I be happy and content over such a gift? No, God shall have the best of the fruit, the best day's wage I draw during the month. Well, I felt content and the first week the Lord favored us with a class of work, doing which we could make more than usually was made, and I asked God to help me, and on the 24th day of June I turned into the Sunday school as Christmas offering \$11.77. Bishop McGuire dedicated our church that morning.

I now decided to give one day's wages each month to the Lord and on the 9th day of July I made \$10.35, and said: "Lord, if I do not get a better day during this month, this is your day." The very next day I made \$10.80, and I thanked God that I had beat the day previous, but I was not satisfied and I tried to get my help to work harder and beat this mark the next day, but they were satisfied and had enough at \$10.80 for me. Then I realized that God thought I had done enough and he gave me as much on the eleventh as I had given him the day before and that was a blessing to me. August 7 I offered God \$12.40, but he let me keep that and on August 9 I gave him \$12.90 which I turned to the Sunday school September 2.

Your brother in gospel fellowship,

JEROME OWENS NOLES,

Trying to be a worthy servant of Christ.

Nauvoo District and Eastern Iowa

Responding to a call from the officials of the above districts, the undersigned visited them in their recent conventions, under the auspices of the Religio Lecture Bureau.

The Nauvoo people met of Rock Creek, near Adrian, Illi-

nois, a rural community. The conventions took a long step forward in deciding to hold only one business session a year, and devote the other two to educational or institute features. They also favored an amendment to the Sunday school constitution which would allow those districts which desire it, to dispense with the delegate system in their district conventions.

The auxiliary work of the district is in a progressive state, but needs—and which district does not—constant supervision and urging by its leaders in district and local capacity.

There was little business to be handled, so the most of the time was devoted to institute work, with a lecture in the evening.

By Sunday the attendance was good, some young men walking nine miles from Fort Madison, after being up most of the night in getting there from Burlington.

During the sacrament service in the afternoon two young men were ordained to the priesthood: W. H. Gunn, of Fort Madison, to the office of elder, and J. F. McIntire, of Burlington, a priest.

The district had been observing the custom of giving fifty per cent of the oblations at a conference sacrament meeting to the branch where held, and the rest to the district fund. On recommendation of Bishop G. P. Lambert, the rendition of the law by the bishopric at the recent General Conference was acceded to, and hereafter the entire amount of all oblations will be turned into the church treasury.

During the week it was our privilege to visit the people at Fort Madison and Burlington and address them along the lines of auxiliary extension, presenting what we considered some of the larger phases of this work.

Eastern Iowa met a little early this year, beginning on Thursday afternoon. The meeting place was at Fulton, a village north of Maquoketa, about seven miles. In this community Brother John Heide and his married sons and daughters, with their families make up the principal part of a live branch of energetic workers.

They, too, favored one business session and the privilege of dispensing with the delegate system for small districts. The literature work was launched by electing three active workers, and we expect to hear good results from this. In various lines, we came to know of plans for increased efficiency and activity in a number of departments.

They permitted us to occupy both Thursday and Friday evenings, and we also had a good time at the business sessions, where a number of interesting matters were discussed.

Sister Lula Sandy arrived on Friday, to find that all her letters but one had been returned to the writers. She had intended to fill a number of appointments immediately following her visit to Fulton, in the interests of her tour as president of the Woman's Auxiliary, but there was nothing to do but write a postal card to all who might have had any inclinations to write her, telling them of the situation. This may even reach the eye of some who were expecting a visit, only to be disappointed when the time came and she did not appear.

She is doing a good work, and all who can do so should arrange for a visit. As noted in last week's issue, she is to be in Chicago on the 11th, and intends to visit Michigan prior to that date. By addressing her in care of David E. Dowker, 6549 South Lincoln Street, Chicago, Illinois, arrangements may be made at a minimum of expense.

While the work of the Sunday school and Religio in these two districts is not all it should be, we were made to realize that they both have the material. The necessity of a consecration of purpose among those who have the ability—though it may be latent—is apparent to all who look into the situation. We have hopes that the day is at hand when such

a consecration will be made and the work prosper as never before.

It is pleasing to note the very hearty cooperation between the district officials of the church with the auxiliary workers, all realizing the importance of efficient organization and methods. In fact when it was found that Sister Sandy could be present on Saturday evening Brethren William Sparling and E. R. Davis readily granted her the afternoon hour of three, and the evening. However, the Sunday school had some numbers left over, which they would put on during part of the evening. We left in the afternoon for home, and did not get to hear the program, much as we would have liked. Neither did we learn the nature of the Sunday services.

It seems to us that in the lecture courses offered by the Religio there are exceptional opportunities for both those who hear and those who go. There is an interchange of experiences which can but be valuable for years to come. We understand the calls are gratifyingly numerous, and we have no doubt they will continue so as their benefits are more fully understood.

The experiences we had and the pleasure of meeting so many noble Saints will never be forgotten. They expressed their appreciation of our efforts and we hereby publicly extend ours. It was a most enjoyable trip. E. D. MOORE.

Two-Day Meeting and Church Dedication at Marlette, Michigan

Notwithstanding the cold rain and bad roads a goodly number assembled on the morning of October 13. The Spirit was present in the prayer meeting, causing all to rejoice under the gentle influence of the same.

The eleven o'clock preaching service by Elder J. J. Bailey was very instructive. The afternoon was occupied with preaching at 2.30 p. m. Also our district chorister, Sister Plato, was with us to take charge of the singing, doing so in a very instructive way and her efforts were appreciated by all.

Sunday morning we had prayer and testimony meeting at 9 a. m. Saints were present from different parts of the district. Many noble testimonies were offered and a good degree of the Spirit was present to manifest God's goodness toward us. All are feeling encouraged to press their way onward with a greater determination to do the Lord's will. The meeting closed with the ordination of Brother Dexter Foster to the office of elder.

In the afternoon at 2.30 occurred the dedicatorial service, an event the Saints had labored for a long time to accomplish. Elder William Grice was in charge, assisted by the writer. After song and prayer a brief history of the church was given by the writer, after which Elder Grice preached an inspiring sermon to the large and attentive audience, commending the Saints for their faithfulness and the manner in which they had accomplished their work, also setting forth the works of God, the setting up of the church of God in a spiritual manner. Then came the transfer of deed, also the church keys were transferred to Elder Grice in the name of Jesus Christ and in behalf of the Marlette Saints, with a request that he in turn would place them in the hands of the proper officer of the church for the use of the Reorganized Church of Jesus Christ of Latter Day Saints. He in turn promised to do so, seeing that the deed was placed in the hand of the bishop of the church, also giving the keys over to the deacon of the branch, Daniel Westover, admonishing him to faithfully look after and care for the church and comfort of the Saints. Then the dedicatory prayer was offered by Brother Grice.

The Sunday school field worker, Brother D. V. Schaar,

also Religio field worker, J. R. Grice, were with us to instruct along the line of duty in the two auxiliaries. The services were of a high spiritual order, being very instructive.

The Saints who did not return to their homes Sunday evening met with the Saints of the branch at 7 a. m. Monday morning for prayer meeting, which proved to be a feast to all, the Lord speaking through our worthy district president, William Grice, calling Daniel Westover to the office of priest, and Charles Foster to that of deacon, admonishing the Saints to lay aside the temporal and take on the spiritual side, and imparting of their substance for the upbuilding of Zion. Only those who are Saints can grasp the meaning of such a service.

Yours in gospel bonds,

J. H. MEAD.

PONTIAC, MICHIGAN, 252 State Avenue.

Gallands Grove District

Our fall conference held at Mallard, Iowa, on October 13 and 14 adds one more successful conference to the annals of the history of our district. The weather during the conference turned out to be fine, affording a good attendance, and a very lively interest was taken in the sessions throughout.

Brother Pearsall, our district chorister, had the musical phase well in hand. He was supported by a host of singers, the platform in the church being filled at each session. The wise man says, "there is no new thing under the sun" yet some of us found songs in the Hymnal that were decidedly not old. The musical work is gaining in our district, and Brother Pearsall has in mind now the joining of our forces in the larger branches in the southern part of the district into a choral union, looking to, as we understand, a possible organization of the whole district at our reunion next August.

The preaching was of a very high order. Elder J. B. Barrett of the missionary force, occupied on Saturday evening and again on Sunday afternoon. He was in good form and spoke with freedom, and his message was very much appreciated. Patriarch Charles E. Butterworth occupied Sunday morning, and again on Sunday evening, in his characteristic style, bringing a message home to the Saints with such forceful logic and a command of his subject, that all must have been impressed that he "knew whereof he spoke."

The entertainment the visiting Saints received at the hands of the Mallard Saints was first class, and everyone felt loath to leave such a hospitable environment.

The convention of the Sunday school and Religio was held on Thursday evening and Friday prior to the conference. Talks, papers, and round tables, on subjects of vital interest were a feature of the program. The last session of the convention was in charge of the Mallard local and a high class program was given. The tot of five years and the sage of three score were used with profit in this program.

Three social services were held all told, and the Saints were given opportunity to give vocal expression to their inward feelings. The voice of the Spirit admonished us to be more humble and followed with special promises of the Lord's protection of his people notwithstanding the "besom of woe" with which the nations were being swept. Special direction was given to us as a district, in that, some places which seemed to be crooked, and from purely a human viewpoint, beyond repair, would be made straight. Our young men, interpreted to mean some of those then present at the conference, and others throughout the district, were admonished to prepare for special work in the priesthood.

Our reunion is to be held at Dow City, Iowa, in August next and we are looking forward to that time with interest. February conference convenes at Denison, Iowa.

We leave such gatherings as this to take up our regular vocations, some to their plow, others to their schools, offices, or duties domestic, but we feel that out of it all something has been gained that will make life larger and of more value to ourselves, and to the homes, community, Nation, and church of which we are a part.

For the information of those in the district who advanced funds to meet the expenses of the tent work at Fort Dodge, will say that the meetings continued over a period of about eight weeks. Elders Harpe and Barrett holding forth to good advantage for about five weeks together, when Elder Barrett was forced to seek a change on account of ill health. Brother Harpe continued the last three weeks alone, baptizing eight and organizing a Sunday school. The Sunday school will undoubtedly prove a factor for good as they are holding regular sessions, and have preaching each Sunday morning by Elder John Jordison of Coalville.

With best wishes for Zion's cause, C. E. ANDERSON.
WEBSTER CITY, IOWA.

To the South Dakota Saints

Once again through that wonderful process of law, the earth, the mother of us all, has transformed a part of her substance into food for her children. Ever careful of her offspring, she gives us only that which is pure and good; she has never failed to furnish her own with all they have required to sustain them till the next harvest. She has never failed to remember our needs.

As a wise mother she gives us that which nourishes our every part, that which meets our every need. She also gives us that which pleases the taste, the sweets, the condiments, the spices. From her wonderful storehouse she brings forth fruits and meat in due season.

This year has been one when she has blessed her children with a lavish hand. She has filled our granaries to overflowing, and has taught us to gather for those unable to do so for themselves.

South Dakota has just harvested the biggest crop in its history; prices have never been so high; the farmer to-day is the master of the world. As we are all members of one large family, the success of one depends upon the success of others. The merchant is helpless without the farmer, the mechanic is idle if the farmer fails to sow.

There is a degree of faith manifested in all this even if it is sometimes blind. If He who established this law of production should revoke that law, how long could we survive? Have we any claim on God that we can compel him to feed and clothe us? What have we done that merits his generosity?

Through his divine wisdom worlds have been created, billions of men and women have lived and died. Surely this has all been done with some well laid out plan and for some good purpose. Think you that with the world in the condition it is to-day that we have done our part in God's great scheme? He has tried several times to redeem man from the awful fate he has rushed into. We have now come to our last opportunity, this is the last time that he will strive with man. He has established a plan whereby we can be saved. As Saints we all know what this plan is and the laws governing, but do we fully realize how binding each law is and how much depends on the full observance of each and every one?

Take the law of tithing and consecration for instance, and you will find that it is just as essential to salvation as baptism or any of the other ordinances.

In the instruction to the church upon this part of the law in 1861, we have as follows: "In order to place the church in a position to carry on the promulgation of the gospel, and as

a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church." (Doctrine and Covenants 114: 1.) Further, we have: "The law must be fulfilled, if we are to be accepted as the children of God, otherwise we are no better in our works than others, 'who leave undone the things that they should do.'"

When you read this, take five minutes and see if you can think of any place where you can place your money where it will be safer or bring a larger rate of interest. Can you think of any? There is none. The blessings of heaven await him who is faithful in following the instructions of God.

Dear Saints, do not neglect this duty, but now render unto God his dues. You certainly would not like to be called dishonest, or "hard to collect of," or one who never pays a bill if he can avoid it, yet you are under obligation to him with whom you are in partnership, and you should pay him as you pay other debts.

I will gladly and promptly receipt you for any money sent me for the church. Yours in his service,
HURON, SOUTH DAKOTA. E. E. WILLARD.

IHLEN, MINNESOTA, October 17, 1917.

Editors Herald: I thought I would write a few lines to your pages. I would not be without the church papers, for being in an isolated condition, they are a source of strength to me. I enjoy every article, and especially the sermons and letters, from those isolated as I am. I surely miss my brothers and my sisters in my former home.

How thankful I am to my heavenly Father that I was permitted to accept the gospel in its fullness and that during these perilous times we can feel the assurance that God will guide, guard and direct us, if we will only let him. When we hear statements from those not of our faith, that they fear and tremble for the outcome of conditions, peace comes to us in place of fear, for we know that we have nothing to fear, if only we will live our religion.

I have read and studied the different articles in the church papers concerning the different opinions of our brothers and sisters in regard to the stand the church takes in this war, and it seems to me anyone that will read section 95 in the Doctrine and Covenants, especially the sixth paragraph, will see that our country is justified in going to war and that our president surely has lifted up the ensign of peace more than three times. I am proud of the stand the church is taking in standing back of the Nation. Although war brings us horror, we cannot stand by and see the weak crushed without doing what we can to prevent it.

My little son and myself are the only Latter Day Saints in this little town, although there is a fine family of Saints in the next town, Jasper, just five miles away, Brother and Sister Arthur Adams, with whom we visit occasionally. We surely feel strengthened and encouraged after such visits.

I have held the Sunday school at the schoolhouse over a year now, and have enjoyed it and hope good may come of it. At present we have fourteen members, but have had as many as twenty-three. Three families moved away, taking several of the scholars. Have also talked to several about the gospel and distributed quite a few tracts and literature of all kinds. Brother Darby was here and preached three times to fairly good crowds, so I am at least doing what little I can to bring the gospel before the people. I am trying to let the results be with God.

I am not ashamed of the name of Latter Day Saint. I am heartily proud of it and hope to grow in knowledge and wisdom so that I may more intelligently defend the work.

Our Sunday school is doing their little bit for the Christmas offering, and already have over eight dollars.

I would surely be pleased to welcome any of the Saints coming through here and especially any of the ministry and will make arrangements for preaching if any come this way. We live on the terminal between Sioux City and Wilmar.

Ever praying for the advancement of God's people,

I am your sister in gospel bonds,

MRS. C. E. WOLFE.

WHEELING, WEST VIRGINIA, October 19, 1917.

Editors Herald: I believe our church dedication has been written up and no doubt will be published soon, but there was a little affair, sort of an aftermath.

Brother Griffiths, of course, with Bishop J. A. Becker had charge of the dedication, and being the founder of the work here and through his fatherly watchcare and counsel for about thirty-five years has naturally become very much endeared to the hearts of the Saints, both those who "have gone on before" and those who now enjoy the full fruits of his sacrificing labors. Wishing to show him especial honor at this time, our branch president, Brother L. A. Serig prevailed upon him to remain over Monday evening after the dedication to "talk over matters." In the meantime he had quietly passed word around for the Saints to gather at his home.

Monday evening Brother Griffiths and Brother Serig were sitting in the parlor very seriously engaged in conversation and the folks began to come in quietly and unobserved—one or two at a time. After a while Brother Griffiths looked around and was surprised to see the room half filled with people. He then realized what was up and the conversation became more general. Others kept coming in and though all the visitors had left for their distant homes there was quite a fine gathering present. Notwithstanding his extensive labors over isles and continents, Brother Griffiths has spent a lot of time in our territory, so a large part of the evening was spent listening to the amusing and interesting reminiscences which he told. Music was one of the diversions and refreshments were served. A small purse was presented to Brother Griffiths and at a reasonable hour good-bys were said with the hope that he would be able to return and visit us many more times yet.

Yours in service,

3526 Woods Street.

SAMUEL A. MARTIN.

MOUNTAIN GROVE, MISSOURI, October 20, 1917.

Editors Herald: Just got in from a trip across Dent, Texas, and Wright Counties. I called on a few of our scattered Saints in those counties. My first stop was at Salem, Dent County, where Brother and Sister Guy Routh now live. I baptized Brother Guy this trip and left quite a number of others very near the kingdom. Sister Routh has lived a life highly spoken of by her neighbors. She is not like some of our Saints who will not mix and mingle with other worshipers, but she attends their meetings and Sunday school and has done a great deal towards securing us a good hearing. This is how it should be if you want to get a hearing when our elders come in.

My next stop was near Licking, Texas County, where the gospel had never been heard and a very large attendance greeted the "Englishman." I had splendid attention and the best of behavior that I ever had. The young people sang for me and others invited me home. One Mr. Hadley, who also is English, both he and his wife, believe in the message very strongly, also several others, and I can say if the husbands were as easily convinced as the wives, I would have baptized several more on this trip, I am sure. Brother and Sister Rathburn have lived near Licking for these ten years and I saw

their letter this summer. They have lived a good, honest, upright life. They are both English, from Birmingham, and Sister Rathburn made me two Yorkshire puddings and other good old-fashioned English dishes, which reminded me of days gone by.

My next stop was at Brother Reibold's, but owing to busy times my crowd was not large, but I sure enjoyed my stay. They are Germans, but we were at peace, very much so. Brother George brought me about thirteen miles on my way to catch the Mount Grove mail auto, so I am safely landed waiting for my train.

Yours, hoping for the future,

H. SPARLING.

FISHER, ARKANSAS, October 22, 1917.

Editors Herald: Just a few lines from the sunny South. I conducted a fine meeting in August at Winthrop, a newly organized branch. Brother Barney Sharp, a young elder, has the branch in charge. He is a fine worker, doing all he can to get the gospel before the people. Brother and Sister McClain live there. They have been faithful getting the gospel built up in that town. The good Saints there know how to remember a missionary in his expenses.

My next stop was at Bald Knob, where I found Brother O. F. White in charge of the work. He is indeed a fine man, doing all he can for the work. He is successful in his financial business. He is highly esteemed by all that know him. Brother and Sister Martin, Brother and Sister Edwards and a few others are trying to keep the camp fire blazing in the town.

At Fisher, my next stop, I found Brother D. M. Balden in charge. He is a fine man. He is wisely watching over the little flock at Fisher. We ordained a fine man, Brother Charley Heardy, a deacon. He has a bright future. There are some noble Saints in the Fisher Branch. They are doing all they can to build up the gospel in that place, and they never let a missionary go away, needing anything for his traveling expenses. There are many bright features for the gospel in this State. The Saints are becoming more interested in the tithing law and in the laws of the gospel in general.

At all the points mentioned we had fine meetings and baptized some fine people, so amid all the dark war clouds that are rising and the many trials we have to pass through, there is a bright hope that Zion will soon be built up and the church be ready for the coming of our Savior.

So may the Lord bless his work everywhere.

Your brother,

E. A. ERWIN.

From Here and There

If anyone knows the whereabouts of Joseph Chestnut, please inform S. D. Huff, Clyde, Colorado.

The Saints at Des Moines are in the midst of a series of meetings with J. J. Cornish as speaker, beginning October 26 and continuing over three Sundays.

Elder I. A. Smith stopped for a day or two over Sunday, the 28th, on his way to Des Moines from Independence. He was engaged in church business.

We note that Elder F. F. Wipper, who has been laboring in the Northeastern Illinois District, has accepted a position in the office of the Presiding Bishopric, at Independence, Missouri.

"If any mother having boys at Camp Funston wishes any service done their sons, we will be glad to act for them, if

they will give us names and addresses.—Mr. and Mrs. William Madison, Manhattan, Kansas, 618 Osage Street."

Brother Louie F. Beaty, of Marshfield, Oregon, sends us a picture of two very old Saints at that place. The sister is ninety years old and her husband eighty-seven. They have been members of the church for twenty years and have not been in a church building for eleven years, being isolated from such privileges. She reads without glasses and does her own housework. We wish we had their names.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WESTERN MAINE.—With Mountainville, October 27 and 28. Statistical reports were read from 5 branches and showed an increase of 12 in the district. Ministerial reports were read and bishop's agent reported receipts of \$1,431.68, expenditures \$1,431.68. Roland Morey was ordained to office of priest. Good attendance and good spirit prevailed throughout the conference. O. R. Miller, from Boston, was with us. Mrs. L. J. Eaton, secretary.

DES MOINES.—Met at Nevada, Iowa, in charge of district presidency, O. Salisbury, H. Castings, and Charles L. Nirk. Branch reports: Nevada 82, loss 6; Runnells 119, gain 5; Clear Creek 28; Packard 22, gain 1; Rhodes 116, gain 4; Knoxville 27, gain 6; Des Moines 551, gain 14; Oskaloosa 60, gain 6; Perry 93, gain 3; Boone 149. Victor G. Lents was recommended for ordination to office of priest by Rhodes Branch and it was approved. Request from the Clear Creek Branch that they be disorganized and granted letters of removal to the Rhodes Branch was approved. Adjourned to meet at Des Moines in February. Bessy Laughlin, secretary.

NORTHERN MICHIGAN.—At Boyne City, October 21 and 22, J. F. Curtis, A. E. Starks and D. Schreur presiding. Reports from Gulliver, Bellaire, Boyne City, East Jordan, Onaway, Clear Springs, Gaylord, Vanderbilt, Boyne Falls. Ministerial reports were read, also reports from officers. Delegates elected and given full power. Officers elected: A. E. Starks, president; D. Schreur, vice president; A. E. Starks, treasurer and bishop's agent. Speakers were J. F. Curtis, A. Schreur, E. N. Burt, R. D. Davis. A. E. Starks was ordained to the office of high priest, W. Alldread and George H. Joslyn to office of elder. A good spirit prevailed and the interest manifested showed a growth in Northern Michigan. C. N. Burtch, secretary.

KEWANEE.—At Millersburg, Illinois, October 6 and 7, F. M. Sheehy and Charles L. Holmes presiding. William R. Norris secretary pro tem, Florence Holmes, assisting. Branches reported: Kewanee 138; Joy 114; Dahinda 88, Twin City 81; Buffalo Prairie 75; Millersburg 73; Peoria 68; Matherville 65; Canton 53; Rock Island 44. W. E. Peak, district president, reported and recommended that Hubert J. Archambault of Rock Island, be ordained to office of elder, and Edward Jones, of Kewanee be ordained priest. Ordinations provided for. Delegates to General Conference: Brother and Sister E. A. Curtis, Brother and Sister William E. Wakeland, Elizabeth Cole, Kitty Pine, Joseph Asay, alternates: Sadie Adams, Hubert Archambault, Florence Holmes. Carrie Holmes of Joy, Illinois, was chosen as member of the gospel literature board. A motion to reconsider the petition from Buffalo Prairie Branch, presented at the last conference with reference to reinstating the Kindlespargers to membership, was voted upon favorably. It was voted to petition the next General Conference to authorize Buffalo Prairie to reinstate Jona Kindlesparger to membership in their branch. (His name had been erased without trial at his own request, back in the sixties.) Motion prevailed that the conference suggest to the Twin City Branch, in East Moline, Illinois, that they change their name to that of East Moline Branch. Next conference will be held at Kewanee next summer, the date to be left to the district presidency. W. E. Peak, district president, was absent on account of the sickness in his family. District secretary too ill to be present. But there were present 1 apostle, 1 seventy, 12 elders, 5 priests, 3 teachers, 3 deacons. A large number of delegates were present and a good conference was had. Mary E. Gillin, secretary, 115

Clarke Avenue, Peoria, Illinois; William R. Norris, secretary pro tem.

Convention Minutes

KEWANEE.—Sunday school, in joint convention with Religio at Millersburg, Illinois, October 5, 1917, with W. V. Holmes superintendent in charge, assisted by Ed Jones, assistant superintendent. It was made a mass convention. Emma Knott was elected a member of the gospel literature board. Delegates to General Convention: E. A. Curtis and wife, Kitty Pine, W. E. Peak, Florence Holmes, Inez Wakeland, Nona Wakeland. Galesburg school added to district. R. F. Healey resigned as secretary, and Elbert L. Holmes elected in his stead. Marjorie Holmes was elected normal superintendent. Meet again day previous to conference. Elbert L. Holmes, secretary.

Conference Notices

Mobile District, at Mobile, Alabama, November 24 and 25, A. E. Warr, president.

Northern Wisconsin, at Porcupine, November 24 and 25, 1917. Send reports to S. E. Livingston, Arkansaw, Wisconsin, R. F. D. Ivy Fisher, clerk.

Northern Wisconsin, at Porcupine, November 24 and 25. Members of the priesthood and officers required to report. Visiting Saints will be provided for, as last year. S. E. Livingston, president.

Southern Wisconsin, at Evansville, December 1 and 2. J. F. Curtis and W. A. McDowell (patriarch) will be present, in addition to local missionary force. Branch officers please send reports in time. B. C. Flint, 401 Second Street, Evansville, Wisconsin, president; Audrey B. Dutton, 315 South First Street, Evansville, Wisconsin, secretary.

Convention Notices

Mobile Sunday school November 23, at Mobile, Alabama. A. E. Warr, superintendent.

Northern Wisconsin Sunday school, November 23, 1917, at Porcupine. Prayer meeting at 9 a. m. Come prepared to both learn and teach. Ivy Fisher, secretary.

Northern Wisconsin Religio at Porcupine, Pepin County, November 23. We hope for a profitable time and that all will attend who can. Leonard Houghton, president. G. A. Lafferty, secretary.

Church Dedication

Dedication of the church at Calumet, Oklahoma, November 25. William M. Aylor and Walter W. Chrestensen are expected to be present and a hearty welcome is extended to all who can come. A. W. Sanders.

Correction for Literature Workers

Through an oversight, the numbers of the blanks suggested in the leaflet of instructions for literature boards were incorrect. On page 6 they are listed as S129 and S125, when they should have been R141 and R142 respectively. It is a little mistake, but one which is apt to cause considerable annoyance, so please make the correction in your own books and help us get the matter straightened out.

E. D. MOORE.

About Church Papers for Soldiers and Sailors

It seems we made a mistake in including the *Ensign* in our recent statement. All publications which bear the "Notice to Reader" on the front page may be handed to any postal employee after placing a one-cent United States stamp on the notice, and they will be sent to our soldiers and sailors abroad. No doubt the *Ensign* publishers will arrange to print this notice and allow it to be sent in this manner as the *HERALD* and *Autumn Leaves* do. Will all take notice of the matter and do not place the stamps on papers not bearing the notice. R. W. Farrell, 14 Kenwood Street, Providence, Rhode Island.

A Christmas Suggestion

When you make a present of *The Youth's Companion* you are giving not merely the means of wholesome pleasure and fascinating information every week. *The Companion* is all that. But it is something more. Hundreds of letters to *The Companion* speak of the influence of the paper in bind-

ing home ties. The mothers and fathers and the boys and girls in *Companion* families are very close knit in their affections. They have a common interest in the same duties and recreations, and they all regard *The Companion* as one of themselves. It has a personality and a character unique among publications, and you cannot introduce a more inspiring influence into any home circle.

It is not a publication merely—it's a friend. *The Companion* alone is \$2.00, but the publishers make an *Extraordinary Double Christmas Present Offer*—*The Youth's Companion* and *McCall's Magazine* together for \$2.25.

This two-at-one-price offer includes:

1. *The Youth's Companion*—52 issues in 1918.
2. All remaining 1917 issues of *The Companion* free.
3. *The Companion* Home Calendar for 1918.
4. *McCall's Magazine*—12 fashion numbers in 1918.

All for only \$2.25.

THE YOUTH'S COMPANION,
Commonwealth Ave., Boston, Mass.

New subscriptions received at this office.

Our Departed Ones

DICE.—Ina May was born February 9, 1882, at Gallands Grove, Iowa. Baptized October 10, 1892, at Logan, Iowa, by T. W. Chaburn. Came with her parents to Stewartsville, Missouri, 1902, where she lived until three weeks previous to her demise. Died October 18, 1917, at Albuquerque, New Mexico. Sermon by T. T. Hinderks, assisted by T. A. Ivie. Interment in Stewartsville, Missouri.

ELLIOTT.—Edith W. was born February 16, 1889, at London, Ontario. Baptized October, 1897, at London by President Joseph Smith. Married August 11, 1915, at London. She leaves to mourn, husband, father, mother, 5 sisters, and 1 brother. Funeral services at the home of her father on Rectory Street and in the church on Maitland Street, in charge of William Fligg, assisted by J. C. Mottashed.

COCHRAN.—Thompson Cochran was born May 24, 1845, at Aughsean, Ireland, of Scotch-Irish parentage. Came to America when 7 years of age. In 1868 married Ann Eliza Noble. Seven children were born to this union, all surviving but Mary Emma. His wife died October 10, 1893. Feb-

ruary 10, 1897 married Mrs. Zylphia A. Russell, who survives. Baptized in 1881, and soon after was ordained a teacher. Served in the Civil War. Died October 10, 1917. Funeral sermon at Methodist church, Neosho Falls, Kansas, by T. J. Smith, assisted by Reverend Taylor, pastor. Interment in Cedarvale Cemetery, Neosho Falls, Kansas.

HENNING.—Annie McLean was born at Hungerford, Hastings County, Ontario, February 22, 1857. Married Samuel Henning, December 27, 1904. Died October 19, 1917, at Protan, Grey County, Ontario. She leaves to mourn, husband, 5 brothers, 3 sisters and a host of distant relatives. She lived and died a faithful member of the Latter Day Saint Church. Services were at the Saints' church, at Protan, Ontario, sermon by W. D. Ellis, assisted by Robert Harrison. Interment in Saints' cemetery near the church.

FROST.—Mark W. Frost, son of William and Annie Frost, was born at Haverhill, Massachusetts, January 31, 1889. Married Miss Annie M. Clough, January 31, 1912. Baptized August 14, 1914 by Elder R. C. Evans at Highland Lake, Massachusetts. Served four years in the United States Coast Artillery, and was a member of the United States Naval Reserve. Employed at the Atlantic Shipyards in East Boston, repairing German ship, *Kalin*, where he contracted typhoid fever. Died October 2, 1917. Leaves father, mother, five brothers, wife and one child. Funeral from their home in Somerville, Massachusetts, sermon by U. W. Greene.

FAY.—Cora Fay, daughter of Jacob W. and Ida B. Hinkley, was born May 1, 1917; died October 19, 1917, leaving father, mother, 6 brothers and 2 sisters to mourn her departure. Services in charge of E. D. Finkin, sermon by E. E. Long. Interment at LaFayette, Ohio.

KOONTZ.—Paul Koontz was born June 9, 1888 at Kansas City, Missouri. Baptized November 9, 1907, at Kansas City, Missouri, by B. J. Scott. Died October 22, 1917 at the home of his mother. He has lived most of his life in Kansas City, but recently went to Tulsa, Oklahoma, to accept a position, and while there contracted typhoid fever. Leaves to mourn mother, 2 brothers and 2 sisters. Funeral services in charge of J. A. Tanner, from Central Church, Kansas City, Missouri, interment in Forest Hill Cemetery.

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Duty determines destiny. Destiny which results from duty performed may bring anxiety, and perils, but never failure and dishonor.—William McKinley.

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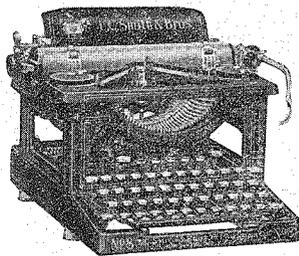
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THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, November 14, 1917

Number 46

EDITORIAL

EVANGELISTS OF LOVE

The Lord is surely blessing his people and is drawing nearer unto them. We have seen many evidences of this in Lamoni as well as at remote points. Many are made very sad concerning the existing conditions in the world. While there is only the kindest of feeling and of compassion in our hearts towards those who have gone forth to battle, yet we have longed for and desired just such an expression as was given at the sacrament service at Lamoni, November 4, through Brother Elbert A. Smith. The communication is as follows:

The feeling that is with me to-day is one of humility. As I reached forth to take the emblems I said to myself, "I am not worthy to partake of this sacrament." I wonder who is worthy to eat with God. For this ordinance is not only to remind us of the sacrifice of Christ, it is also a prophecy that we shall presently eat with him in his kingdom.

Yet God does give us the privilege to partake, under certain conditions. And this is one of the most sacred and important of the sacraments. One that we do well to observe at this time.

The Spirit has opened my vision to an extent and indicates to me that two forces are at work in the world. The one is the spirit of hate. That is the spirit which entered into Cain when he slew his brother. And many men to-day desire to slay their fellow men.

This spirit of hate increases as it is gratified. The more it is glutted with vengeance the greater become its inordinate desires for vengeance.

The other force is the spirit of love. It too increases as it is gratified and becomes bigger and better upon deeds of kindness and mercy. The Apostle John most fully entered upon this spirit. And standing in the midst of the people he uttered these words: "See to it, little children, that ye love one another."

The Spirit of God, which bridges time, and to whom yesterday is as to-day, brings that injunction also to us, and it is laid upon this people. Yea, saith the Lord, I desire many evangelists of love to preach the gospel of love, not only in word but also in deed. If there is any man here who has not been baptized with the spirit of love, he has not been baptized of me, saith the Lord.

Again, at this time, you are admonished that you be not

unduly concerned because you are few in number as compared with the world. That is not your concern, but be concerned only that your righteousness shall be very great. For a few righteous men can accomplish very much, and a little leaven leaveneth a great lump.

I have many forces at work in the world, saith the Lord. I have many spiritual forces at work that you know not of. You see but the smaller part of my work, and the world perceives it not at all.

Therefore be not concerned because you are few in number, but let each one look to himself, and to the condition of his own heart and life. Be humble and righteous and full of love, casting out the spirit of hatred, that you may stand in holy places and receive the blessings of the Lord.

CHRISTMAS OFFERING

The HERALD has been running for some time a roll of honor of the Sunday schools which have passed the one dollar or two dollar per member mark. There are many more which have not as yet been printed. We also published last week a letter which has appeared in the *Stepping Stones* from a brother who is giving one day's labor each month. It appears from the letter that his earnings have greatly increased since he entered upon this plan. In fact, if his letter is any criterion, he makes more in the remaining days of the month than he did in the whole month before. This is not, however, held out as any inducement, but his efforts appear to have been prospered in this direction.

Others may not earn so much, and with the present high cost of living may not be able to do so much, but should we let the children do it all?

Bishop McGuire in last week's HERALD asks that we wait till December 5 to learn his plans for Christmas gifts. The *Autumn Leaves* for November has a note on the prevention of useless giving. The *Stepping Stones* has a story of girls who agreed to cut out their useless gifts and to donate the proceeds to the Christmas offering. A letter in *Glad Tidings* for

October suggests giving as an offering the same amount as we give for Christmas presents. Would it not be a good idea for every member of the church to take this into consideration and make an offering to the Lord before the first of the year? A Christmas offering to be applied upon the church debt and according as the Lord has prospered us?

Some would be willing to help liberally, but would not want to do it through the Sunday school, lest it seem to overbalance the splendid efforts of those less able. There is an opportunity here for each one of us.

There is no reason why the Christmas Offering should not go over one hundred thousand dollars, and it will if we want it to do so, and thereby the debt be greatly reduced. We need not wait to consider whether we belong to the Sunday school; it is a church matter after all, for it is the church debt.

Who will help?

S. A. B.

PRAYERS FOR PEACE

Sunday, October 28, was declared by the President a day of national prayer for peace and for the divine favor to the Army and Navy. No doubt as heretofore our congregations in praying did so as they were moved by the Spirit of God, without formalism. Other churches, as has frequently been the case, declared set prayers, at least for some congregations. One of the best we have seen was that presented by Reverend John A. Rice, of Saint John, Methodist Episcopal Church, South, of Saint Louis, which follows:

Our Father who art in us and above us and beneath us and around us, we turn to thee to-day in grief and pain. We have not always made our lives hallow thy name. We have obstructed the coming of thy kingdom. In our selfish struggles, we have too often forgotten thee and each other. We have tried to substitute things for filial faith in thee and fraternal service to each other. We have neglected to nurture that brotherliness in business and toil, in politics and statecraft, in religion and life, which alone can usher in the long delayed social order inaugurated by the suffering love of thy Son, our Savior. We have often been too busy trying to have our own way to pay much attention to thy will.

We have sought to feed the hungers of our souls with bread for our bodies. Thy children have held grudges against each other as individuals, as races, as nations, and have not sought forgiveness. And now our sins have brought us into trouble. Thou seest brother arrayed against brother in a deadly effort to settle civic questions and right social wrongs by force. Men and nations are giving up the fruit of their bodies for the sin of their souls—and our boys all called into the strife! Will thou, O Father, encompass them with thy protecting and providing love and keep them with a Father's keeping, that they may come back to us unhurt. If they must fall, give them the consciousness of thy presence and the courage of thine approval. And will thou hold us and them to the course thou dost will; for we seek only to be right.

Will thou intervene with the weapons of the spirit and end war forever.

We commend to thy tenderest care the soldiers and sailors of all the nations, the wounded, the suffering, the sorrowing, in every part of the world. Show them, show us all, thy Fatherly face, and bring us in the peace of universal brotherliness into the secret place of thy love.

Give guidance and strength to the President of the United States and all who with him are in authority among us, that the Stars and Stripes may be the symbol to all peoples of righteousness and peace and the joy of holy living.

In the name of him whom we seek to make master of races and nations, as well as of our own souls, we ask it. Amen.

The following by Bishop Daniel S. Tuttle of the Protestant Episcopal Church was used in the fifty-four churches in the Eastern Diocese of Missouri:

FOR ARMY AND NAVY

O Lord God of hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers and sailors of our country; support them in the day of battle, and in the time of peace keep them safe from evil; endow them with courage and loyalty and grant that in all things they may serve without reproach, as seeing thee who art invisible, through Jesus Christ our Lord. Amen.

FOR PEACE

O Almighty God, father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, look with pity, we beseech thee, upon the members of thy family who are now at war. Restrain us all from hatred, pride and hardness of heart. Sustain in us the love of justice and mercy.

Keep, O Lord, under thy protection those who are in peril by land or sea. Remember the prisoners, relieve the sick and wounded, support the dying.

Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow.

Hasten the day when all nations shall dwell together in peace; through Jesus Christ our Lord, Amen.

We are sure that the sentiment expressed in these compositions will appeal to our many readers, as they do to us, in their love and compassion for all of the warring peoples.

S. A. B.

BLUE PENCIL NOTES

We make many a bitter pill worse by Fletcherizing it before we swallow it.

About the deadest thing in the world is a hobby that has been ridden to death.

The gospel grasps the humble man by the hand and helps him up; but it takes the haughty man by the heel and pulls him down.

They do say that Adam's failure was largely on account of Eve's extravagance. He started out with a fine estate and a good position, but she squandered it all on apples and aprons. But there were no neighbors to worry about it; which makes it quite different from any similar case from then until now.

John Smith, finding himself in debt to Pocahontas for his life, paid the debt with his heart. Which was quite like a man. Thereupon she left all else that she loved and followed him to England where she quickly died in a strange climate among strange people. Finding herself in debt to John Smith for his heart she paid the debt with her life. Which was quite like a woman.

Mrs. Eddy, mother of Christian Science, argues that poisons kill only because everybody thinks that poison kills. The individual is the victim of universal mental suggestion. This is "demonstrated," no doubt, by potato bugs, which are *very* susceptible to mental suggestion and die quickly after eating paris green.

In the foregoing paragraph we say that potato bugs die, which of course is merely a "term of convenience" to cover their "mortal error." The farmer *thinks* that they are dead, and the bugs *think* that they are dead—which is another convenience.

Joseph Luff used to say that there are many willing to be the anvil and more who are willing to be the hammer, but oh, how few there are who are willing to be the iron between the hammer and the anvil!

If the house of God is a house of order, then a sermon delivered in the house of God, to be a godly sermon, should be an orderly sermon. It should have a proper and dignified beginning. It should have an orderly and coherent line of thought all the way through, each idea being in some way related to the central theme. And it should have a fitting ending, and not merely "run out."

The emblems of the Lord's supper seem even to cast a certain sanctity about those who serve them. But they cannot make that clean which is unclean or holy which is unholy. So the Lord has commanded that those who bear the vessels of the Lord shall be clean. That means plenty of soap and water on the outside and good clean living on the inside.

The gathering brings out that which is in men. Some men come to Lamoni or Independence and *stay*. As the years go by they grow and become stronger, more charitable, more useful. But they had tasted the "hidden manna" before they came. Others stay a little while, get offended at something or nothing, and go away sour clear through. But Lamoni and Independence were not to blame. These men had the mother of vinegar in their hearts before they gathered.

If you are an elder, heed a word of counsel. Do not often indulge yourself to tell others of flattering financial offers that the world has made for your services, or the success that you *might* have made in secular matters. This for four reasons. 1st.—You do not intend to boast, but you may be understood as boasting. The world has nothing to offer worth consideration as compared with that which the church gives. Paul boasted only in the work of Jesus. Rome offered him nothing worthy of a second thought. 2d.—It may have the appearance of giving thoughtful consideration to a bribe. 3d.—Most of us owe all that we are to the church. It educated us, gave us our ideals, and developed our abilities. They belong to the church. We hold them in trust. They are not at auction. 4th.—In some cases these dreams are all moonshine. Perhaps they are in our case. Many who have left the church with the ambition to make a name in the world have made a flat and dismal failure. With God you may be making a success. Without him you might be just such another failure.

ELBERT A. SMITH.

NEEDS OF THE Y. M. C. A.

Our attention is again called to the needs of the Young Men's Christian Association. They intend to start a ten-day drive, beginning November 11 to raise thirty-five million dollars, to be used for the work among the soldiers and sailors. We are warned that one of the great difficulties is the social evil, and the best preventive is other entertainment, or proper meeting places for the young men. This, the Young Men's Christian Association provides to the limit of their means. They go out, even to the firing lines and erect their shelters, can be easily reached, even under the enemies guns. It is a serious proposition our young men going forth. The Young Men's Christian Association provides material for correspondence, and encourages the young men to write. They give practical help as well as religion, and provide a warm drink when needed, when the men are separated from their cantonment, religious meetings, conferences, athletics, motion pictures, and high class entertainments are given so far as their means permit. That is why they need our help.

THE WRITINGS OF CYPRIAN

A letter from Elder Herman Peisker calls attention to the version of the Lord's Prayer which is to be found in the Writings of Cyprian, volume 1, treatise 4, paragraph 7, published in 1873 by T. and T. Clark, of Edinburgh. Cyprian was Bishop of Car-

thage A. D. 248-258. The oldest manuscript that we have of the New Testament belongs to the middle of the fourth century. Cyprian therefore lived at least a century earlier. He gives the Lord's Prayer as follows: "Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen."

The point to be especially noted is "suffer us not to be led into temptation." The American Revised Version, both in Matthew 6:13 and Luke 11:4, gives it, "and bring us not into temptation." The Authorized Version gives it in both instances, "and lead us not into temptation." Both of these are as if God would bring or lead us into temptation." But the Inspired Version reads in Luke 11:4: "and let us not be led into temptation," and in Matthew 6:14: "and suffer us not to be led into temptation." The thought is the same in both, that we ask him to protect us so that we shall not be led into temptation. It may be noted that the wording in the Writings of Cyprian as translated, agrees exactly with the text of Matthew in the inspired Version.

NOTES AND COMMENTS

The Growing Christmas Offering

Bishop McGuire is publishing each week, in the *Ensign*, a statement showing from week to week how the Christmas offering fund is growing. Watch for it. You can help make it larger.

The Sermon on the Mount

We call attention to the letter in this issue from Brother C. A. Gurwell, in which he tells of his efforts to secure a greater distribution of the teachings of Christ as embodied in this wonderful sermon. It is a commendable enterprise without personal profit and deserves consideration and support.

Are the Indians Hebrews?

This question is raised by a recent copy of *The American Hebrew* (October 19, 1917,) containing a picture of Palestine refugees. The person sending us the magazine has added a note, "Don't these people look like Indians?" Truly there is a remarkable resemblance in most of the individuals in the group.

Silver Jubilee of Anti-Saloon League

At its next convention the Anti-Saloon League of America will celebrate its twenty-fifth birthday. Though it is not quite that old, it was that long ago that Doctor Howard H. Russell, founder of the league, got his inspiration to organize this great in-

stitution. When the league began its work there was little dry territory in the United States, but to-day the Nation is almost dry. One House of Congress has adopted nation-wide prohibition and the other may do the same thing in December. The convention will be held in Washington, December 10-13.

War Costs

In a recent *HERALD* the statement was made that Germany's loss has been placed at twelve per cent for the three years of war. This is true in some quarters. In others we find that it has been placed from two to three times as high when there have been included not only those killed and seriously injured, but also those whose inefficiency is more or less decreased. We have no desire to minimize the awful horrors of war. We do wish to emphasize the need of correcting existing industrial, economic and social conditions at home and in times of peace. Also we do not want to make our troubles greater by magnifying them.

"Our Sunday Visitor"

A Catholic paper published at Huntington, Indiana, which appears to have as its main purpose the presentation of the doctrines of the Catholic Church for the benefit of Catholics and the purpose of converting non-Catholics, gives a full page in its issue of October 28, 1917, to an attack upon Martin Luther. It is surprising to find in the first part of the first column the following:

"One of these gentlemen, a clergyman, writing lately of Luther, called him a heretic, fit only to be ranked with—whom do you think? Joe Smith, the Mormon prophet. Joe Smith and Luther, that is the combination with which we are now presented."

It is stated that this appears in a book which was presented by two bishops of the upper house of Convocation and received by the Archbishop of Canterbury, and then placed in the library for that learned body to consult. Reference is made to Froude, "Short Studies on Great Subjects."

Manifestly this is unfair to Joseph Smith, as it attempts to humiliate both Martin Luther and Joseph Smith, and ignores the radically different character of their work. The one was a reformer, the other was a restorer claiming immediate divine revelation. The one approved of polygamy in some cases, the other did not, though he has been accused by some parties in interest, that is, those whose interest it would be to make him out such. No reflection should be made on the splendid work done by Martin Luther and the courage he showed in stepping forth to lead the reformation in Germany. His many excellent qualities should be recognized, and the reform that he was one instrument in securing, not only in the church in Germany, but throughout the world.

ORIGINAL ARTICLES

THE MOUND BUILDERS AND THE INDIANS--Part 1

BY C. W. CLARK

[The following article was written by Brother Clark for the *Ohio Archæological and Historical Quarterly*, and published in the April, 1917, number. It is reproduced here by kind permission of the editors of that publication, and though written primarily for those who have not espoused our faith, will be of much interest to our readers.—EDITORS.]

In relating the story of prehistoric America as outlined in the Book of Mormon it is the purpose of the writer to avoid religious issues and controversies as far as possible, and to present simply the statements and portray the record in a way that will bring out only such parts as will be of interest to students of archæology. But it will be necessary to introduce a few of the religious facts that bear upon the statements connecting the life and manners of the people of which the Book of Mormon purports to be a record.

THREE PEOPLES

The Book of Mormon tells of three groups of population that inhabited the continents of North and South America in times past. These groups were, first, the Jaredites who came to this continent in boats or barges shortly after the building of the tower of Babel. This division traversed Southern Europe, crossed the Atlantic Ocean, and landed at or near the Yucatan Peninsula. On account of wars among them, this civilization became extinct about 600 B. C., but during the time of their sojourn they built many cities and traveled in a northerly direction, and this northern travel may account for one class of mounds, a few of which we find in Ohio, and large numbers in the State of Wisconsin. These mounds are known as effigy mounds, including the great serpent mound in southern Ohio. We will speak of these later.

The second colony of which the book relates left Jerusalem about the year 600 B. C., and originated with Lehi and his four sons. These people crossed the deserts of Arabia and eventually, after a long voyage, arrived on this continent on the Peruvian portion of the coast of South America. On account of the rebellious disposition of the two older brothers, sons of Lehi, Laman and Lemuel, against divine instructions, the younger brother Nephi, third son of Lehi, was chosen by instructions of the father Lehi as leader. The father claimed divine manifestation evidenced the approval of this choice. Nephi having become leader, the two older brothers

and their families rebelled and withdrew from association with the younger brothers, Nephi and Sam, fourth son of Lehi.

MOUND BUILDERS

Thus originated the two groups of people known in the Book of Mormon respectively as Nephites and Lamanites. The former became the Mound Builders of the higher class, or those who built such fortifications as the inclosures at Circleville, Marietta and Fort Hill in Butler County, Ohio, and perhaps also Fort Ancient, Warren County. As to the apparent difference in construction between Fort Ancient and the forts above referred to, the writer's personal opinion would be that Fort Ancient was constructed by the Jaredites, the colony which had preceded the Nephites. The Lamanites became the familiar American Indians, and were probably the builders of the type of mounds known as burial mounds. Thus the book gives the Mound Builders and the American Indians a common origin. But the latter were cursed with a skin of darkness on account of their unbelief and wickedness in a similar manner as the descendants of Ham were cursed.

Baldwin in his book *Ancient America*, refers to a statement, made by Montessinos, concerning a tradition among the ancient Peruvians that four brothers originated their civilization, a younger brother assumed command which caused a rebellion, and finally descendants of the younger brother became the founders of a long line of their sovereigns. Nadillac, in his *Prehistoric America*, refers to a tradition of seven families as the originators of this civilization.

FOUR BROTHERS

In the Book of Mormon, while the story of the four brothers is most important and seems to have much to do with their history, it cannot be overlooked that there were two sons born to Lehi, Jacob and Joseph, on their way to the American Continent, and that they brought with them Zoram, a servant of Laban, who was one of the tribe of Manasseh and undoubtedly had been a distant relative of Lehi in Palestine. Thus we have the seven families represented by the six sons above named of Lehi and Zoram. These people were, according to the Book of Mormon, descendants of Joseph, who was sold into Egypt, and who had come to America by instructions from their heavenly Father. Being descendants of Joseph through Manasseh these people claimed to be learned in the language and arts of the Egyptians, and also the learning of the Jewish

nation. They believed that they had come to Joseph's land (America) a land promised in Genesis 49: 22-26, and Deuteronomy 33: 13-17. Therefore having acquired the arts and learning as above they began to make improvements along the line of implements, buildings, etc. This we shall describe from time to time as we advance in our narration.

The land to which they had emigrated was to be a choice land, as promised them. The two brothers (Laman and Lemuel), who rebelled and became the Lamanites, had been warned by the voice of prophecy many times so that they were aware of the curse that was resting upon them for being disobedient. They brought with them records engraved on plates of brass containing the Mosaic law, so that they were taught the story of the creation and the flood, which traditions we find quite prominent among the Indian to-day, and the records of which are often freely discussed by noted archæologists.

EGYPTIAN CULTURE

The Nephites and Lamanites were well acquainted with the traditions of Egypt on account of their being descendants of Manasseh, having undoubtedly learned them through the connection of Joseph with Pharaoh's court. It is not surprising that we find them building on this continent great pyramids of exact geometrical construction, such as are found in Uxmal, and also other large structures resembling Egyptian architecture, although undoubtedly the pyramids were built by the Jaredites rather than the Nephites, as we will explain later.

We are told by Priest in his *American Antiquities* that the art of embalming was known and practiced by the American prehistoric people. This is also confirmed by Tschudi in his *Peruvian Antiquities*. In no other country was this art practiced to such a great state of perfection as in ancient Egypt, and it must be remembered that Joseph's wife was a daughter of one of the Egyptian priests, and that the practice of embalming in Egypt was performed by those holding the priesthood.

THE HORSE A CONTEMPORARY

John Delafield, on page 33 of his book, *American Antiquities*, comments on the traditions of the flood and tower of Babel, calling particular attention to the fact that the traditions of the American continent were the same as the traditions of these events which followed the Semitic race, and he also speaks of the nature of the hieroglyphics which were the same as those of the Egyptians. The Book of Mormon story of the voyage says that they sailed for many days, and after arriving on this continent in which is now the land of Peru, they began to plant seed and cultivate the soil which brought forth in abundance. They also found upon the land various

animals, including the horse, left here by their predecessors, the Jaredites.

The question of the horse existing on this continent has been a disputed point. Delafield, on page 94, insists that there were no horses on this continent, and ascribes their absence as a reason, or one of the reasons, for his belief that the inhabitants came across by the way of Alaska. However, we are informed by Priest, on page 151, Nadillac on pages 25 and 42, the *National Geographic Magazine*, also by the *Columbian Encyclopedia*, that the horse did exist on this continent prior to the time of its discovery by Columbus, but had become extinct, the evidence of which we shall discuss later.

BRANCH OF JOSEPH

The book also says that they found gold, silver and copper ores from which they made plates like those they had brought from Jerusalem, and that on these plates they made a record of their great events. It is asserted that the Lord brought Lehi and his descendants here to raise up to himself a righteous branch of the descendants of Joseph, and in support of this believers of the Book of Mormon refer to Ezekiel 37 and Isaiah 29, to show that this is in harmony with promises previously made by the Lord.

We have promised to abstain from religious discussion arising from our point of view, but it is necessary to express certain statements, that an understanding may be had of the story of the book.

In the second book of Nephi we are told that he began to educate his people along very practical lines. Perhaps a quotation here may better illustrate what was taught them. We find in the fourth chapter as follows:

And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: . . . but the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

It must be remembered that these people left Jerusalem according to the Book of Mormon about 600 B. C., so that they had opportunity of knowing all about the construction of Solomon's temple. In this same chapter is told the story of how the Lord put the curse of dark color upon the Lamanites so that they would not be attractive to the Nephites, and later it was told the Lamanites that the Lord would not permit any kings to rise up to rule the people that should inhabit this continent. Whether it is admitted or not that this statement is inspired it must be agreed that it seems to be remarkably fulfilled, particularly as this statement was ad-

dressed to the Gentile nations. The remarkable historic cases of the failure of Don Pedro in Brazil and of Maximilian in Mexico seem to have been in fulfillment of it.

SEVEN FAMILIES

Enumerating the different tribes and their branches that settled in America we find that Jacob, the brother of Nephi, enumerates them as Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites and Ishmaelites, the descendants of Ishmael, who did not personally come to America but whose sons and daughters intermarried with the other tribes. These branches all became in time either Lamanites or Nephites. It will be noted that there are just seven names here given, which correspond to the seven families, tradition of which is mentioned by Nadillac in his Prehistoric America.

BOOK OF MORMON CONDEMNS POLYGAMY

It is common tradition with most people that the Book of Mormon supports the practice of polygamy, but the contrary is the truth of the matter, for in the second chapter of Jacob, the Lord, speaking to Nephites, told them that they thought to excuse themselves for polygamy because David and Solomon had many wives, and adds that this was an abomination before him, as he had brought them forth that they might be a righteous people. Then he issued this commandment: "For there shall not any man among you have, save it be one wife, and of concubines he shall have none." The Nephites had departed from the law of monogamy and had inaugurated the practice of polygamy, but the Lord tells them he will not permit it, and in the same chapter he praises the Lamanites by saying in spite of their wickedness they had not departed from the law of monogamy. We find to-day that very few tribes of Indians practice polygamy.

TOOLS OF COPPER

We are told in various places that the Nephites were instructed in the arts of war and that the Lamanites were continually coming against them in battle. It was necessary then for them to learn to make darts and javelins for their defense, also other articles and tools, even tools of copper.

FORTIFICATIONS

An interesting topic is the consideration of their fortifications. In view of what we know to-day, as has been explained to us by noted writers along these lines, we believe that their fortifications present a remarkable likeness to those found among the remains of the Mound Builders, so called. Mr. E. O. Randall in his history of the State of Ohio, volume 1, of the Rise and Progress of an American State, by Randall and Ryan, says that in Butler County, Ohio, the fortification known as Fortified

Hill is built after the manner of the famous Tlascalcan forts of Mexico with the same special forms of gateways, and on page 23 of volume 1 of this work the inference is drawn that the Mound Builders or at least the builders of this class of fortifications suggest a racial relationship to the ancient Aztecs and Toltecs. Additional testimony is also given on page 28 of this same work where the author quotes from Professor Moorehead as follows: "The skulls were well shaped and of two types of mentality, a lower and higher order."

The writer believes that this is the correct viewpoint and it is in confirmation of the Book of Mormon story. The State of Ohio, part of Pennsylvania, and Western New York are conceded to be the location of the last stand made by this remarkable people. To-day an army in retreat would not erect great and permanent fortifications; so east of Ohio there are fewer evidences of their fortified work. Admiral Lindsay Brine in describing the American Indians, their ancient earthworks and temples, and speaking particularly of a work at Circleville, Ohio, quotes from Caleb Atwater in regard to this fortification as follows:

There are two forts, one an exact circle and the other an exact square, the former is surrounded by two embankments with a deep ditch between them, the latter is encompassed by one wall without any ditch. There are eight gateways or openings leading into the square fort and only one in the circular fort. The extreme care of the authors of these works to protect and defend every part of the circle is nowhere visible about this square fort. The former has a deep ditch encircling it, the latter has none. The round fort was picketed in, if we are to judge from the appearance on and about the walls. Half way up the outside of the inner wall is a place distinctly to be seen where a row of pickets once stood and where it was placed when this work of defense was originally erected.

Some of the articles found in the circular fort show that this was a domestic abode while the square construction was the fort proper. A similar structure does not appear at Fort Ancient. This leads the writer to believe that Fort Ancient was probably the work of an earlier civilization as we do not find the same evidence of the building of ditches for defense, or other special preparations that we find at Circleville to defend the domestic portion of their people, although this is more conjecture on the part of the writer, as Fort Ancient may have been hurriedly built to defend against attack. Now let us see if the above fortifications are in harmony with the Book of Mormon theory. In chapters 21 and 22 of the book of Alma, we find the following:

Moroni on the other hand had been preparing the minds of the people to be faithful unto the Lord their God; Yea, he had been strengthening the armies of the Nephites and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building

walls of stone to encircle them about, round about their cities, and the borders of their lands . . . and behold the city had been rebuilt . . . and they had cast up dirt round about, to shield them from the arrows and stones of the Lamanites.

. . . Behold how great was their [the Lamanites'] disappointment; for behold, the Nephites had dug up a ridge of earth around about them which was so high that the Lamanites could not cast their stones and arrows at them, that they might take effect, neither could they come upon them, save it was by their place of entrance. Now at this time, the chief captains of the Lamanites were astonished exceedingly because of the wisdom of the Nephites in preparing their places of security. . . . For they [the Lamanites] knew not that Moroni had fortified or had built forts of securities in all the lands round about. . . . Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance. . . . The captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites to get into their place of security. . . . Caused that his armies should commence . . . in digging heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites; and upon the top of these ridges of earth he caused that there should be timbers; yea, works of timber built up to the height of a man round about the cities. . . . And they were strong and high; and he caused towers to be erected that overlooked those works of pickets.

We might also quote from the 24th, 25th and 29th chapters of the same book which deals largely with the wars which we believe will bear remarkable resemblance to the means of defense prepared by the Mound Builders in the State of Ohio, the remains of which, without this solution, appear to remain an unanswerable riddle, and a means of much philosophy without reaching a definite result. The circles represent the camps of the women and children while the square forts were no doubt erected to defend in the best possible way the places of entrance.

We believe at least the solution is reasonable and worthy of consideration, and will bear as much inspection as the famed Atlantis theory of Donnelly or the theory of migration from Wales, Denmark, or Delafield's idea of the Behring Strait passageway. We are told that they built towers in many places for two purposes, that of defense and for religious worship. Early in their history the Nephites sent out an exploring party to discover the Lamanites' defenses, and this party discovered that another people had landed on the northwest coast and migrated to the northeast coast of South America, this latter people having been led there by one of the sons of Zedekiah about the time he was led into captivity. This was the tender plant referred to in Ezekiel 17. The people of Zarahemla became associated with the Nephites.

ANIMAL MOUNDS

It must be remembered from time to time dis-senting Nephites associated themselves with the

Lamanites so that some of the traditions of the Mound Builders would be found among the American Indians of to-day. It might be well here to discuss the reason why the Mound builders erected serpent mounds or other effigy mounds in various places, as for instance, the serpent mound in Adams County, Ohio, and others in different localities representing the bear, tortoise, elephant, etc. It will be remembered, no doubt, that coming from Palestine and being of the line of Joseph, through his son Manasseh, the Mound Builders were versed, no doubt, in the religious traditions of the Egyptian courts, as about the first thing that the children of Israel wanted to do after escaping from Egypt was to set up an image of an animal that they could worship. George Rawlinson in his book, *Religions of Egypt and Babylon*, and also Herodotus in his history bring out the fact with reference to idol worship that the Egyptian either worships the animal itself or else images of the various animals and that while some worship crocodiles, others would worship the sacred bulls or other animals. Thus when the people on this continent crowded northward from the tropical regions and neglected the worship of the true God, they no doubt erected mounds that best suited their fancy of the divinity they worshiped. This same feature we find to-day in some tribes of Indians in their devotion to the totems.

THE PYRAMIDS

We are told that the Nephites built towers for religious purposes and also for watch towers. The towers for religious use were generally built upon elevated ground to which they could ascend and thus speak to advantage to a large concourse of people. Nadillac tells us of a tower in Peru where the natives that had not yet come under the gentle (?) touch of Spanish civilization, in passing, fall down or bow reverently before this tower as if it were some sacred place and yet it shows such age as to be classed with the oldest remains.

In the writer's mind there is little doubt that the pyramids of Egypt and of South America are due to the same original cause, and no doubt will remain a great mystery until we are able to fathom the real meaning of the Egyptian pyramids. But let it be remembered that, according to the Book of Mormon, the civilization representing the Jaredites dates back to the tower of Babel. Is it not possible that the pyramids of Egypt and of Central America might have originated in one and the same idea that rested in the minds of those who attempted to erect the tower of Babel in order to frustrate the commands of God. Be this as it may, the weight of evidence shows two civilizations existed in America before the race of Indians.

TWO KINDS OF MOUNDS

There seems to be, on careful research, two classes or more of mounds, and the writer believes that there are clearly three classes of mounds. The fortifications for defense which give every evidence of a great intelligence, were built, undoubtedly, by the Nephites on similiar models to those which they had erected from stone and other building material in South and Central America. Thus the mounds or fortifications in Butler County constructed with the Tlascalan gates or entrance was probably built by the same race that inhabited Central America and Mexico. This mound is referred to by Mr. Randall in *The History of Ohio*, by Randall and Ryan.

The burial mounds were probably built by the dissenting Nephites and Lamanites, particularly those mounds in which the remains of man are found commingled with the remains of animals, while the effigy mounds previously referred to could be ascribed to the previous civilization of the Jaredites. Professor W. C. Mills has stated that in some of the mounds are found instruments of bone and stone used for warfare, together with those of copper, which indicate two grades of civilization and that the more crude civilization overcame the intelligent and their burial in the same mound does not necessarily indicate their association in daily life. This would be in perfect harmony with the Book of Mormon story in which mention is made of the fortifications that were erected for defense.

It is a notable fact that mounds of defense are scarcely known in the Northwest, while in the State of Wisconsin are found many mounds in the form of effigies of animals, such as the elephant and bear and others, mounds of defense are not found to any great extent in this territory. This statement is borne out by Professor A. B. Stout, of the University of Wisconsin in the Ohio State Archæological and Historical reports. This shows conclusively that the States of Ohio, Pennsylvania and New York were the last great battle field of the cultured race that was forced from its home in South and Central America through the great Mississippi Valley until at last reaching the territory above referred to, they were met by an overwhelming force as cited in the Book of Mormon in some of its closing chapters, and this civilization was blotted out.

The Lamanites were now supreme and long before the white man of the present age reached the shores of this continent, the remains of this cultured race were a mere tradition and only through these traditions are we led to the evidence of the past. We are told in the book of Mosiah that the people were taught to till the ground and in the *National Geographic Magazine*, we learn explorers have discovered remarkable traces of the ability of

the ancient inhabitants of Peru in agriculture, in-somuch that they built terraces around the mountains and remarkable as it may seem, the remains in Peru of this form of agriculture are corroborated by the evidences of this method employed in Palestine.

We are told also in the Book of Mormon that these people were taught to weave and spin, and anyone who has had the opportunity of viewing the charred remains as shown in the display at the Ohio State Archæological and Historical Society museum must agree that there was at least marked evidence of ability along that line.

The remains of their cities show a remarkable knowledge of architecture. The use of cement, so frequently mentioned in the Book of Mormon, is substantiated by nearly every writer on this subject, from the time of Stephens and Catherwood to the present day. Some of the ancient roads constructed are still a wonder and an object of admiration. In any event there is an amazing amount of evidence, which renowned archæologists have produced in connection with the early inhabitants of Peru and Mexico connecting them with Egypt and Southern Asia. Delafield mentions in his publication that there was a tradition of the tower of Babel and the Semitic account of the flood and refers to the fact that the hieroglyphics resemble those of the section of the country ascribed to them by the Book of Mormon, namely, Southern Asia, Palestine and Egypt.

We are told also by such writers as Prescott, Tschudi, Priest and others that the use of iron and copper was known to them, and while some writers deny the use of iron, yet on a whole, there are several evidences that tend to show that the use of those metals was known, as the Book of Mormon states. In many places in the Book of Mormon towers are spoken of, and Admiral Lindsay Brine speaks of a cairn or tower built near Fort Ancient which stood quite high, which was built, no doubt, not only as a place of defense, but as a place where the chief priest or rulers would gather and discourse to the people.

(To be concluded.)

Happiness dotes on her work, and is prodigal to her favorite. As one drop of water hath an attraction for another, so do felicities run into felicities.—Landor.

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Phelps.

OF GENERAL INTEREST

THE HOLY LAND LAID WASTE

Woe is Jerusalem!

Grim war has laid its wasteful touch on the land of patriarchs, prophets and kings. God's chosen people are fleeing the Holy City as they did two thousand years ago. Starvation is the scourge that is driving them. War's desolation is asweep of the Holy Land.

The victorious British troops are at Bagdad, thirty hours by rail from Jerusalem. An army of one hundred thousand turks and Germans is said to be between them and the Holy City every step of the way being strengthened by fortifications of modern type. German and Turkish soldiers flock in and out of Jerusalem; auto trucks with the trappings of war are passing through at all hours of the day and night.

In the footsteps of our Savior, when he was on earth to preach the gospel of peace, servitors of war are trampling the sacred ground. In the wilderness and the mountain where he retired to meditate and pray, where his disciples and the multitudes followed him, the word of God is being set at naught by the works of war. Big guns frown from the heights of Mount Olivet.

War has not reached the city of kings and the temples of gods. Its forerunner is spreading the work of desolation. Want is its advance agent. In the city where Pilate put the finishing touch to the world's great tragedy and whence flowed the prophecy of war upon wars and all nations embroiled in strife, with the end of the world in sight when the earth should be rocked with the tumult of battle, starvation is doing the war's cruel work. A 42-centimeter gun is the new cross on Calvary.

And in the wake of famine stalk disease and death and happenings to women worse than death. . . .

These are the tales of desolation and want brought last week to New York by eighty-nine Jewish refugees from Jerusalem; brought out of the land of promise, into the land of reality, by the charity of their fellow Jews and by the protecting strong arm of the United States. One thousand of them were expected, and the Hebrew Sheltering and Immigrant Aid society's home at 229 East Broadway was rent with wails and lamentations on the afternoon and night of their arrival, and the police reserves had to be called out to maintain order in the wide thoroughfare in front of the society.

For word had gone abroad that the remainder of the thousand had succumbed on the way, to privation, or had been lost on the way out of the Holy

Land, or drowned or torpedoed on the ocean almost within sight of the new promised land.

But nothing of the kind had happened. Only a few dropped out of the number which had started for New York a little more than four months ago. The larger party, not understanding that their expenses were being paid, feared the long trip through strange lands, fell back and remained in the land of want, preferring to take their chances there to risking new perils, the magnitude of which they could only guess.

The situation in Jerusalem and other cities of the Holy Land was not entirely unknown to persons in this country; but it remained for these refugees to tell of the real horrors. An appeal for aid, for medicines and food reached this country in the latter part of 1915. In February of last year the collier *Stirling* left New York with the stuff for which the Palestine sufferers had asked.

The collier got no further than Alexandria, being held there by the exigencies of the war. The cruiser *Des Moines* was sent to convoy the collier to Jaffa, and the Jewish distribution committee of the American Funds for Jewish War Sufferers asked the United States Government to turn the cruiser into a transport to bring to this country men, women and children who had claims on American citizenship. Consent was granted, but Ambassador Elkus found it impossible to get the refugees out from around Jaffa. Then appeal was made to the Turks for permission for these people to leave by way of Constantinople. Before this was granted, America was in the great war.

The Jewish committee guaranteed the expense of travel, but the Turks wouldn't permit anyone to leave who couldn't pay his or her way to Constantinople. Many who had the necessary funds feared to make the start, not understanding the fact that they were to be cared for after leaving Constantinople. Others grasped the opportunity as a last extremity and gave up their last cent to get out of the famine-ridden Holy Land. A thousand had written relatives in this country that they were to start, and the majority backing out at the last moment gave rise to the rumors on New York's east side that they had perished.

Some of those who arrived at New York still had money or could put their hands on some on arrival. The majority of them were absolutely without funds and their sufferings were written on their faces. At the Hebrew Sheltering and Immigrant Aid society they tasted meat for the first time in four years. Children among the refugees had never seen kosher meat. The party comprised forty-two children, thirty women ranging in age from 20 to 50, and seventeen men, most of them old.

JEWISH RELIEF

A number had been in this country. Most of them had relatives who had come on years before to make their way in America and had never seen these friendly shores before. Money had been sent to them, but the purchasing power of it in the land of the Turks wasn't sufficient to keep the wolf from the door. The monthly \$40,000 sent by the Jewish distribution committee dwindled to about \$10,000 through Turkish handling. The Turks, these people said, recognize only their own currency and paid the money for the relief in that currency.

But the storekeepers, the merchants, the butcher and the baker would accept the face value of the currency at only one fourth of what it called for. A five dollar bill sent by relatives had the purchasing power of \$1.25.

The refugees were brought from the ship to the Hebrew Shelter in automobiles and hundreds of Jews followed them when they reached East Broadway. Their identity rapidly spread, and men and women dropped their work to hurry after them to seek their expected relatives or hear the latest word from them. When it was learned that there were so few, men, women and children gave way to grief and tried to force the doors of the society. It was then that the police reserves were called out.

Mother Concors, as the good wife of the superintendent of the home is known, took the refugees in charge and insisted that they be given first a good warm meal, and appreciation was shown of her efforts by the manner in which the people who had known the ravages of starvation responded.

One man ran into the home and found his wife and two children. There had been five children when he left his family in Jerusalem. To his inquiry for the remainder, his wife made mute reply, then, bursting into tears, cried that they had died of starvation. Theirs had been the fate of thousands of children and of old men and women. The refugees told of little children lying in the streets, tiny arms extended in mute appeal for food and no food for them.

Leon Levinson, a druggist in Jerusalem, told of the need of drugs and food and how helpless the city was without either.

BEGGING FOR FOOD

"Little children were begging piteously for food," he said, "but there was no food for them. Jerusalem is not a city of industries, and the products of the Jewish colonies were bought by the Germans or the military duties were so great as to make production almost impossible. The Nathan Straus and Captain Dreyfuss kitchens in Jerusalem did all they could do, but when there was no food, no milk, no anything to be had, what could they do?"

"I have seen babies and older children lying on the sidewalks dying from starvation, without any possible aid. All the people could do in those cases was to place a cloth over their little pinched faces to hide their sufferings from others."

M. Davidson, principal of a Jewish rabbinical college, told of the children who attended a sort of experimental school attached to the college. In 1914, he said, the attendance was 850. All that were left were 550, and of the remainder a small number had been sent out of the country by the Turks because their parents hadn't become naturalized. The rest died of starvation.

Charles Neiditch of Hartford, Connecticut was one of the fortunate ones in this band of pilgrims. He went to Palestine in 1913, attracted by what he deemed good opportunities for business in the Zionist movement in the colonies in the Holy Land. He is the only one of the fugitives who declared that he would return to the Holy City. But his return will be postponed until after the war.

He described the trip as one of wearisome travel, beset with doubts and difficulties. Our affairs in Constantinople were in the hands of the Swedish ambassador, but it was not without considerable diplomatic treatment that they were enabled to leave that city. The party journeyed by train to Damascus and then to Aleppo where it was detained several weeks before being allowed to proceed to Constantinople.

The women and children were in constant terror until safely out of the dominion of the Turk. At the Hebrew Shelter the refugees sent up a cheer when told that Djemal Pasha, former governor of the province in which the Zionist colonies are located, had been removed from office. They predicted better treatment and a chance for life under any new administration. At Aleppo they were referred to a consul, and the consul asked them what kind of a consul they wanted. He had in his office the flags of all nations, and he would represent any of them at a price.

It was the Swedish ambassador at Constantinople who finally advanced the money for the remainder of the journey, which took the refugees through cities of Austria-Hungary, where they received the best of treatment, and on to Berne, Switzerland, and from there to France.

Mr. Neiditch said that the starvation and desolation were confined to the cities of the Holy Land; that there was no distress in the colonies, which are self-supporting, notwithstanding the military imposts on production. He was located at Pesach Tikvo (the Door of Hope). He is a Zionist.

THE JEWISH DREAM

The dream of the new movement of Zion is the

establishment of a Jewish center in Palestine, and the dream has been in the making for the last twenty-five years. It is the dream of 5,000,000 Jews in America, whose hope is in a new land of promise where they may live and die in the land of their forefathers. In the land of the olive, the fig and the vine they have established colonies, being joined in the movement by Jews from Russia. In fact, the Russian Jews have been the pioneers in the movement, and the wilderness has been turned into gardens of fruit and flowers and wine.

The fertile soil has yielded its riches to the toilers and the dream of the Zionists was developing into a reality when war began to spread over the land. Then the Turks took a hand. The youth born of the colonies were declared to be Russians, since they had not embraced the Turkish doctrines of politics and faith. These young men were banished from their native land.

The majority of them went to Alexandria. They had learned to ride like Cossacks and shoot like Americans. The majority of them took up arms and became the famous Zion mule corps of Gallipoli, doing wonderful work in transportation under the British flag.

Morris Lebresku, one of this corps, is now at Ellis Island, denied a landing in this country, where he arrived three weeks ago, and his case, with its peculiar circumstances, is now in the hands of the labor department. Lebresku was born and grew to manhood in one of the colonies. The Turks declared him a Russian because his father had not been naturalized and ordered him to leave the Holy Land.

HOLY LAND FORTIFIED

After his work in the corps and being wounded in action, for which he was decorated, he organized a regiment under the British flag, which he intended to be the first unit of an organization to reclaim Palestine. He had many volunteers among the soldiers of fortune in Alexandria and a regiment of 1,000 started for Malta when the British withdrew from Alexandria. The transport was torpedoed and in the neighborhood of 100 soldiers were killed outright or drowned. With the others Lebresku escaped by swimming to a little island in the Mediterranean, where they were marooned without food and with little clothing for four days.

Then they were picked up by a British cruiser and taken to London, where Lebresku went to work in a munition factory. When America entered the war he begged to be sent to this country to stir up the Jews against Germany and her allies. The British Government paid his passage and that was his undoing, the law prohibiting the payment of a person's passage into the country by a foreign government. But the department of labor has his

case under investigation and he may yet land to do his crusading work.

Several students were in the party which found comfort and food in the Hebrew shelter. They say they dare not give their names in speaking of political matters in the Holy City, for fear of Turkish reprisals on their families, citing cases where such things happened to the families of men who reached England and spoke of things as they were in unhappy Jerusalem.

They told, when guaranteed that their names would not be mentioned, of the fortifications in the Holy Land and corroborated the tales of starvation and the outrages on young women by German soldiers. Said one of them;

"Jerusalem looks like a military post. Auto trucks with guns and ammunition are continually passing through the city and more German than Turkish soldiers are seen there. . . .

"A commission of German engineers was sent to Jerusalem to search for new water for the German and Turkish troops. They had been trucking water from the city to the troops, but this used up too many horses and much of the water was spoiled on the journey. The commission drafted a number of the students in our college to aid them in the search, and told them to say nothing of what they had seen, when they returned to Jerusalem, on fear of death.

EVERYWHERE—GUNS!

"But they did tell their fellow students. In the search for water they visited every known place made famous in the Bible in the environments of the Holy City. Every eminence was surmounted with big guns from Beersheba to Bethlehem, and on every hand they saw the soldiers of the Turks and Germans. The war seems getting very near to Jerusalem. We had no way of learning of the changes the war was making in our vicinity. We understood when we left that the Turks and Germans were still in possession of Bagdad, and now learn that the British have captured the city.

"The people of Jerusalem were too busy with their own needs to think much of the war. What their fate will be God only knows."

Again, after two thousand years, around the walls of the Holy City, is heard the cry:

"Woe is Jerusalem!"—Joseph S. Jordan, in *The Des Moines (Iowa) Register*, November 4, 1917.

In the blackest soils grow the fairest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—Holland.

Work has made me what I am. I never ate a bit of idle bread in my life.—Daniel Webster.

THE NEW POSTAGE RATES

[We were in doubt as to some points about the new rates, so we asked the local postmaster to give us definite information, which he did, in the following.—EDITORS.]

Letters and other first-class matter (except drop letters and post cards and postal cards) will be subject to postage at the rate of three cents for each ounce or fraction thereof which should be fully prepaid. If less than three cents is prepaid on a letter, or other first-class matter, it shall be returned to the sender, if known, for the deficient postage. If the sender is not known, it shall, if prepaid at least two cents be rated with the deficient postage and dispatched to its destination for collection of the amount due upon delivery to the addressee. Letters and other first-class matter prepaid less than two cents shall be treated as prescribed by Section 545 Postal Laws and Regulations.

The rate on drop letters on and after November 2, 1917, will be two cents an ounce or fraction of an ounce. This applies to all letters mailed for delivery within the postal district of the office where deposited, including delivery by the city, rural, or other carriers of such office. The two cent drop-letter rate also applies to offices which have no free delivery service.

All postal cards, whether they bear written messages or are entirely in print must be prepaid two cents each and, therefore, the one-cent postal cards must have a one-cent postage stamp affixed to them in addition to the one-cent stamp impressed on such cards.

Post cards or private mailing cards, which include all cards not exceeding in size approximately 3 9-16 by 5 9-16 inches nor less than approximately 2 3-4 by 4 inches will also be subject to two cents postage each whether they bear written or printed matter. All cards bearing the words "post card" or "private mailing card" which are not within the size above set forth shall be charged two cents postage each if in print, or the letter rate if wholly or partly in writing, but the rate of postage on printed advertising cards or cards containing printed circular matter which do not bear the words "post card" or "private mailing card" and do not come within the size prescribed for post cards is not affected, such printed cards being subject to postage at the third-class rate.

When all is holiday, there are no holidays.—Lamb.

Work is the inevitable condition of human life, the true source of human welfare.—Tolstoi.

You will find poetry nowhere unless you bring some with you.—Joubert.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Echoes from the Oriole Camp at Kirtland

We look back with pleasure over the ten days' camp in the grove beside the old historic Temple.

Many others beside the Orioles seemed to like to drop in the camp for a rest or to read, as well as group around the piano in happy song. We think our camp was very cozy, with its pennants, flowers, pictures, etc., and especially on the eve of our entertainment, when our decorating committee surely made it look beautiful with the lighted Japanese lanterns nestling among the branches of weeping willows. We could but notice the contrast when we arranged our circle of chairs for the program, for last year we had eighteen chairs, and this year fifty-five Orioles were on the grounds, so we realize the work is growing in these parts.

We were very sorry Sister Pearl Gintz was unable to meet with us, for she has been a great help in the Oriole work.

One evening we held a "Snipping Party" for the Red Cross, after which the young people played games around the huge bonfire outside the camp. Many other innocent pleasures were enjoyed, such as hikes, corn roast, etc.

The Orioles again assisted the Woman's Auxiliary in caring for the babies and small children during the prayer meeting hour, so the mothers could be relieved.

Another evening the choir in the Temple was composed entirely of Orioles in uniform, under the direction of Brother T. U. Thomas.

These are a few of the good points which we learned some of the girls are making. In one circle several have memorized the Word of Wisdom and the Beatitudes, reading their chapter from the Bible each day, and one young lady who was reading a chapter from the three books each day while she was away at college, found upon her return home on a vacation that she was unable to find one of the needed books, just as she was getting ready to retire, but rather than "miss her point" ran to one of the neighbors quite late at night to borrow one. Had she not been winning her points, I am afraid "her chapter" would have been neglected. Two other girls are so interested in reading the Book of Mormon, which they said they never did before they began reading it for points, that one says she reads a "lot more besides her chapter each day." Then one mother told me her daughter never became very interested in the church until she "became an Oriole," so we see these auxiliaries are "helps" just as the heavenly Father said they would be.

This work does not alone develop the spiritual side of the lives of our girls, but it will teach them to love God's out of doors better, and to become more efficient in their homes, as well as furnish the proper kind of "good times" that our girls must have.

We have started our plans for next year. The reunion girls, ere they separated, appointed the following officers to work up the interest among the various circles during the year, so that when we meet together we will have some definite arrangements to work from. Any circles who wish to know more of these plans may do so by communicating with any of the following:

Reunion monitor, Alma O. Curry, Kirtland, Ohio; assistant monitor, Doris Kelsey, Akron, Ohio; recorder, Ruth Sautters, Canton, Ohio; assistant recorder, Elizabeth Logsdon, Canton, Ohio; song leader, Anna May Curry, Pittsburgh, Pennsylvania; cheer leader, Celia Richards, Cleveland, Ohio.

ALMA O. CURRY, Reunion Monitor.

ADDITIONAL POINTS OF MERIT

Home Building: Give the proper diet for a normal child of two years. Three years. Four years. Five years.

Give the predominating play interests of a child at two years. Three years. Four years. Five years.

Beauty: Bathe once a day for thirty consecutive days.

Loyalty to the Nation: Make over or refurbish a last year's dress and wear it instead of purchasing a new one. Plan menus for a meatless day. Plan menus for a wheatless day. Plant and care for a plot of flowers or two window boxes at home or on the church lot. Make one article for the Red Cross. Two. Three.

The 1917 edition of the Oriole Book is ready for mailing. This edition is very similar to the 1916 edition and those who have that book need not purchase a new one. Those who are working with the 1915 edition will find it easier and much more interesting to work with the new book, as it is very different, being more complete.

Send your Christmas letters to the soldier boys now.

For any suggestions for Christmas activities or patterns for decorating, send stamped envelope to Miss Ina Cockerton, Independence, Missouri.

To a Far-Away Sister

The following letter was written by Sister Madison in reply to a card received from Sister Roos, of Basil, Switzerland. Sister Madison has sent it for publication, in the hope that either the private letter or its public reprint may escape the submarines and reach Sister Roos. Sister Madison also desires that the sisters everywhere would write her very frankly concerning the good they have, or have not, received from the papers sent out this summer for reunion or district use. She has been commissioned to attend to the matter of presenting the Woman's Auxiliary work at reunions, and she hopes to be helped intelligently in this by the responses from the sisters she tried to reach. She would welcome suggestions, criticisms, comments, ideas or plans, offered by any who have at heart the strengthening and uplifting of the cause. Each department leader wishes to give out what is most needed by the largest number, and this can best be ascertained by her being placed in contact with those whom she aims to serve. So let your wishes be heard; write to Sister Madison your suggestions for reunion work and "do your bit" in this woman's movement in the church. Sister Madison's permanent address is Independence, Missouri, although for a few weeks she may be reached at 618 Osage Street, Manhattan, Kansas.

Here follows the letter referred to:

Dear Sister Roos: Your card came to me in spite of submarines and I am happy indeed to be of service to you, and through you, to some of the women of Europe. Surely the women of Europe need now, if ever in the world, the comfort and blessings of the gospel. These papers I am sending you under a separate cover were prepared by the sisters here—supposedly for the entire church, but they may be of little real help to you over there, because we are unable to sense the conditions of your environment. But the needs of womanhood and of motherhood are universal, and the blessings of the gospel are designed to reach all and suffice all. That is the message we would send to each in just the form to reach their needs, did we know them.

Are there any special problems you face that we may help you with? Be very frank in criticizing these papers and the Year Book I am sending you as to their fitness to meet your needs, pointing out the lines of work you wish amplified, and I will try to place it in the hands of specialists so that

you may be benefited. Pray for the church, and for its women, especially that they will answer to the Lord's call: "Awake, awake; put on thy strength O Zion, . . . shake thyself from the dust; loose thyself from the bands of thy neck, O captive daughter of Zion," and be ready for the stupendous task awaiting thee, when thy stricken continent shall have been purged and so humbled before God that they will welcome the gospel. I am fearful that we here must take as much or more before we realize the brotherhood of man. If this and the material sent herewith reach you, write me further. I will be glad indeed to help in any possible way, and in the meantime I pray for you and your associates in the work that strength and wisdom may be given as your tasks need.

Your sister in gospel bonds,

MRS. WILLIAM MADISON.

INDEPENDENCE, MISSOURI, U. S. A., October 29, 1917.

On Birth Registration---No 2

Suppose a legacy were left you, a native American citizen, by a relative in a distant State or in a foreign country. Could you establish your parentage and receive the inheritance? An official birth certificate, perhaps, would be the only valid evidence. Could you furnish it? Can your child furnish it?

Suppose your son were living abroad, and military laws were about to force him into the trenches. Could you send him an official certificate of his birth, with his name, and yours, and the place where he was born, so as to establish his American citizenship without question and save him from the firing line?

Sometimes the laws of the United States demand adequate registration of births if they are not to work hardship. There was the young daughter of an immigrant Swede. He wanted this child who was born in the United States to see his home, and he took her with him on a visit to Sweden. But the strain and excitement were too much for his failing strength, and he died soon after reaching his boyhood home, leaving his daughter an orphan. Her friends were all in this country, and she determined to return. The courage that took her to Ellis Island was severely tested when she was told there that as an unprotected minor she could not enter the country unless she could prove her claim to American citizenship. Much time and trouble were spent in looking for the record of her birth, but none could be found. Kind-hearted friends continued to search for some witnesses, and finally they found the doctor who had attended her mother when she was born, but who had failed to report the birth as the law required him to do. The kindly fate by which it happened that the doctor was still alive and that this young girl had friends willing and able to search him out, alone prevented her becoming a girl without a country.

Should we be so careless of losing our citizens for lack of an official record of their coming into the world?

Only eleven States and the District of Columbia have birth records which the Census Bureau accepts as fairly adequate, and even in this "birth registration area" the records are seldom one hundred per cent complete. The Federal Children's Bureau urges each community in the country to see that all the children born within its boundaries receive the fundamental protection of an official record of birth.—Government Bulletin from Children's Bureau.

Wheat Substitute

SOUR MILK CORN BREAD

Corn meal one pint; salt, one half teaspoon; soda, three

quarters teaspoon; one egg; baking powder, one quarter teaspoon; lard (melted), one and one half tablespoon; sour milk, one pint.

Slightly beat the egg, add milk, salt and soda. Stir in the meal. Beat well. Add melted lard and baking powder. Bake in hot greased pan. Cut in squares and serve. Do not have batter too stiff. Yield one cake, 9x9 inches. Cost, 13 cents.

LETTER DEPARTMENT

An Open Letter On Life Insurance

Regarding your comment about life insurance and also a letter from Bishop Keir to a Saint on the same topic, the following is written, not in a contentious spirit, but that the matter which is of vital import to a great many may be further discussed for the benefit of all. In the bishop's letter he stated, he is told that only thirty per cent of the premiums paid ever reach the beneficiaries, the balance being consumed in paying commissions, expenses and dividends. I speak from experience when I say emphatically that such a statement is very untrustworthy.

Life insurance is nothing more or less than putting into practice a habit of thrift. I believe the Saints as a whole are thrifty, or should be, because the more prosperous we as a people are, the more assistance we can give the great work we are all interested in. I suppose the Saints, as a people put money in the banks, and draw interest therefrom, also the Presiding Bishop encourages us Sunday school workers to bank the Christmas offering and get the interest also for the good of the church.

And why should we not assure our dependents help in times of trouble by banking money with an honorable insurance company, and at the same time have the risk covered? Any reliable insurance company compares favorably with the banks, for most of the banks charge ten or twelve per cent, and even higher, which is unjust, for loans, while the insurance companies only charge five and six per cent. Which is the most honorable? The bishop states in his letter that he believes the people of the world are wise in taking advantage of life insurance, but he does not state plainly what a member of the church should do, when he, the bishop, admits that the members of the church have not stepped forward with faith, believing in the promises of God, and carry out his instructions. Is a member of the church doing wrong, when realizing that owing to the nature of his work he may through the carelessness of his fellow men, or otherwise, be injured or killed any moment, is he doing wrong, I say, when he protects his dependents against such an emergency through the medium of life insurance? We hear a great deal at this time about buying liberty bonds to help win the war, but to my mind, the man who insures his life and protects his children, the future generation, has fulfilled a greater obligation to the State than by the purchase of a liberty bond. The bishop also says life insurance is only a human scheme. This reminds me of the every-day statement that we are only human, and when the wage earner pays the grocery bill and clothes his wife and family he begins to realize he is only human, hence he cannot do better than invest his small surplus after doing his bit towards the church, in a human scheme, and thereby get the protection he cannot obtain any other way.

We must not forget that in this world, which is a hard one too, the average workingman must call a spade a spade, and if, as the bishop says, the members of the church have not stepped forward as a whole, who are we as individuals to

depend on for material wants in times of stress? Personally I cannot depend on my brother for help because he is in the same condition as myself, viz, a poor but honest workingman. Again, all the prominent men of the present age in every country, irrespective of class or creed, indorse life insurance, realizing that the habit of thrift should be encouraged and fostered because the rising generation need to have this principle demonstrated more and more, and after all a thrifty people are the backbone of the Nation.

The time is not far distant when in the United States of America and Canada compulsory insurance will be a reality, and if so we will have advanced a long way towards adjusting some of the wrongs of our present social system, and give the children and other dependents of the working class a chance to live.

These few lines are penned mainly because I have thought that some may allow their policies to lapse and thereby lose what they have struggled to save, from the fact that the bishop does not favor life insurance.

Yours fraternally,

WILLIAM B. BARTLEMAN.

NEW LISKEARD, ONTARIO.

[We are pleased to be able to present the above letter that our readers may hear both sides, but in doing so we should give the matter fair consideration in every aspect.

In fire insurance the risk is always less than fifty per cent, and after the return, is as low as thirty per cent. In life insurance as a rule, the margin is not so large; as the above article states, it represents a form of compulsory saving. But on the other hand, the church in carrying out the plan as set forth in the law, provides better for all kinds of insurance. This includes fire, life, accident, employer liabilities, and every other kind of insurance that now come to mind. The church plan is better and safer. Those who hold policies which are well paid up, should by no means be in a hurry to surrender them, and certainly not without consultation. The essential thing would appear to be to confer with your bishop or bishop's agent, or with the Presiding Bishop, for your own special circumstances and how it may best be met. It certainly would involve a loss if we made such an undertaking, if it did not involve a like saving and contribution on the part of those to be benefited. Those who show such habits of frugality are the very ones needed to assist in putting into effect the temporal law. It is evident that there must be a wisdom in all things. Many policies have a definite surrender value.

This is one possibility to be considered, but as all things shall be prepared before for those going up to Zion, so should it be in this respect; those who are thinking of taking out life insurance or other policies would do well to confer first with their bishop secure his counsel and advice, and so act to best meet their own interests and the interests of the church at large. The vital point in the former letter and editorial was that the bishopric apparently desire to make a start. We are all convinced, or will be as time passes if we are not now, that the temporal law of the church is the best for every man.—EDITORS.]

Personal Views of a Socialist

Yours received. The interview to which you refer was given out over my own signature and indicated my own, rather than the views of the Socialist party.

Experience is sometimes a good teacher, and the Socialists of the Nation are being compelled to adopt a constructive program in order to exist. While at the Saint Louis convention last spring I urged from the floor that no action

be taken that could even be construed as un-American. I argued that the American people would not accord to any program which did violence to American idealism or American institutions. Some fifty others took a similar stand. The extreme radical group won out. The majority resolution on "War and militarism" carried in the convention and overwhelmingly prevailed in the following referendum on the membership.

A vigorous antiadministration propaganda was instituted, with the consequent result that it drew the attack of the Federal Government and has resulted in the suppression of most of the publications of the party, the arrest of many workers in various parts of the country, the raiding of the national as well as many State and country headquarters.

I think the action of the Socialist party in this regard a serious mistake. I likewise am of the opinion that the wholesale suppression of newspapers and public meetings has, in many instances, been a mistake on the part of the authorities.

When the Socialist convention at Saint Louis obligated the party to "support all mass movements against conscription," it invited suppression. The fact that its leading representatives have been kept busy disavowing any intention to go without the law has not mitigated the opposition. True, a Federal jury in Detroit recently acquitted the national secretary on an indictment covering this phase of the question, but the trouble was done and the party has suffered.

Such men as John Spargo, Charles Edward Russell, J. Phelps-Stokes, Upton Sinclair, J. Stitt Wilson and many others withdrew from the party. I was acting as state secretary for California at the time and refused to submit the referendum to the membership, tendering my resignation to the state committee. The California committee, however, indorsed my action. I continued as secretary pending the selection of my successor.

On October 1 I entered upon the active missionary work. I need not tell you how much joy it gives one to be where God wants him to be. My experiences during the past few years have been varied and extensive. I am hopeful that they will be of incalculable benefit to the church.

The idealism of socialism is the purpose of the church. The tactics and program of many of the socialistic institutions are at variance with the end to be achieved. The spirit of the church is altruistic—the tactics of the socialistic organizations largely selfish. Class hatred is self-destructive, love for man its sole corrective. Some of these days I'll tell you more of my experience and conclusions. Let this suffice now.

Sincerely yours,

T. W. WILLIAMS.

The Sermon on the Mount

INSPIRED TRANSLATION, POCKET EDITION

The plan of salvation is not found in any version of the Lord's most important sermon, save the Inspired Translation only; see Matthew 5: 4, to verify this, in comparison with any other version of the Bible extant.

The Lord told the Saints in 1831, (Doctrine and Covenants 42: 15) they should teach this version of the Scriptures when they were received in full. We have been slow to do this.

With a desire to have them more generally read and studied, a neat vest-pocket edition of the Sermon on the Mount as found in the three chapters of Matthew, has been gotten out by the Herald Publishing House. It is bound in cloth and contains in addition to the sermon, an account of how the early Scriptures were given to Moses and how they have been

restored in these latter days, an epitome of our faith and a statement of some of the differences between the Reorganized Church and the church in Utah, with references to one of our most valuable tracts and to the SAINTS' HERALD, and that they may be had from the Herald Office upon request.

No better "handbook" can be found for the Saint who desires to have with him all the time "daily food" as it was given by the Master, and a statement of our faith. This might be called in "capsule form," it is so small and convenient—22 pages, vest-pocket size, cloth binding, the full message of the Master in his first recorded sermon.

Every one of our soldier boys should have a copy in his pocket as a constant reminder of the covenant he has made with God and for daily strength, as he mingles with those who continually pour into his ears a torrent of profanity and vulgarity. (I am among them daily and am a witness to this at Camp Funston.)

I have sent a copy in a sealed envelope to every address that has appeared in the *Ensign* since and including October 11. Will you help in this work? My means are not unlimited. Let us put a copy in the hands of every one of our young men that are in the Army and Navy.

About two thousand copies of the sermon with an accompanying leaflet, were sent out early in 1915. The leaflet is now printed as a part of the book. It has the approval of the First Presidency and the Board of Publication, and was warmly approved by our venerated Brother Joseph Smith a few weeks before he was taken from our midst in 1914.

The actual cost of mailing a single copy to a soldier in a sealed envelope, exceeds six cents. To those who send me one dollar I will send twenty-five copies by mail, or one dozen for fifty cents. Enclose one in a letter to your soldier boy. Sunday school teachers, get each of your scholars one for Christmas. Missionaries will find them an excellent tract for interested inquirers. The prices given barely cover the cost of printing and postage. Single copies, five cents each. Address me either at Manhattan, Kansas, or Independence, Missouri.

Yours in the faith,

C. A. GURWELL.

MANHATTAN, KANSAS, 616 Osage Street, November 5, 1917.

Arousing Opposition in Ohio

I came to this vicinity the 7th, inst., and began a meeting that evening in the schoolhouse near by. I was informed, that there was an injunction on the building especially designed to shut out the Latter Day Saints, granted by the Court of Common Pleas in 1888, and has stood as a barrier ever since. When Brother Erter informed me that the building, a frame structure, on which the injunction was placed was on another lot and sold several years ago, I told him I was of the opinion the injunction would not apply to the present structure. However, we received a polite letter from the school board asking us not to hold meetings longer until "matters were cleared up." We drew up a petition asking the court to dissolve the injunction. Nearly every man in the township signed it. We took it to Paulding and consulted the county attorney. After looking the old one over carefully he said it was "dead and ought to be buried." He told us to go ahead with our meetings and if the board was in doubt, to call him up. When we informed him that the original building was moved away he laughed and replied: "Oh, it doesn't apply to this building at all."

So it appears that when the building was sold the purchaser bought the "injunction" and hauled it away, and the building now standing might have been used years ago had a little investigation been made. We are occupying nightly now, while the enemy, deprived of his weapon, has retired.

Last Sunday evening we began a Sunday night campaign in Hicksville, a town of about four thousand, in a theater building. We had a good hearing for a start despite the fact that it rained in torrents just at the time of gathering, and from the further fact that the church people were warned from their respective pulpits to "stay away." It is the same old game: keep the people in ignorance. However, we are advertising for next Sunday again and if the people continue to walk in darkness it will not be our fault. Our subject last Sunday was, "Why the nations fight," laying the blame primarily at the door of the popular churches. One prominent business man said to-day, "It was the best thing I ever heard." An old Dunkard preacher expressed himself about the same way. Next Sunday our subject will be, "Who represents God?" From the lips of chosen leaders we expect to convict the popular church of usurpation, spoilation and defamation. Is that enough? We have the goods, and we have the promise of a "jury"—a large audience. Will report results later.

E. E. LONG.

Are We Justified in Participating in War at Any Time?

It is with reluctance that I take up my pen and write a few lines on this much agitated question.

I hesitate lest some might mistake my motive, and conclude that I am in favor of war. So at the outset I will say, God forbid that I should ever let such a spirit get possession of me, but, to the contrary I am thoroughly opposed to war. The sight, or even the thought of bloodshed turns me sick at heart.

I am in rapport with the words of Paul: "If it be possible, as much as lieth in you, live peaceably with all men." But I realize that it sometimes becomes necessary to break off our peaceful relations with a self-constituted enemy, because it has become impossible, and does not lie within us to continue to live peaceably with him.

Those whom I term extremists, base their claim of neutrality on the word of God which says; "Thou shalt not kill," and, "He that taketh up the sword shall perish by the sword." Now my application of these scriptures differ in that I believe that they apply in an aggressive, and not a defensive way. "Thou shalt not kill," has reference to murder, and does not apply to a soldier who takes up arms at the call of his Government, in defense of that Government, even though he in pursuit of that occupation does shed the blood of his fellow man. Here I wish to recall a statement made by our worthy president, Frederick M. Smith, in *Ensign* of July 19: "The consensus of opinion is that for the bloodshed of war, not individuals but nations are held accountable."

I have heard it said by some, that they would not take up arms to the extent of shedding man's blood, even in defense of their homes, their wives, and their children. Now such an attitude is strictly contrary to the word of God, as recorded in Alma 20: 50-52:

"Nevertheless, the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power; but they were fighting for their homes, and their liberties, their wives, and their children, and their all; yea, for their rites of worship, and their church; and they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, That inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord has said that ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Laman-

ites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion."

Again, Alma 21: 132-136:

"And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people: Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath, to defend his people, his rights, and his country, and his religion, even to the loss of his blood. Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood, if it were necessary; yea, and they were also taught never to give an offense; yea, and never to raise the sword, except it were against an enemy, except it were to preserve their lives."

Herein we have portrayed the character of a wise and just man in the sight of God, who taught his people to defend themselves against their enemies, and who led his armies in many a victorious battle, because his soul stood fast in the liberty in which God has made us free. (Alma 28: 13.)

Again we quote from Alma 28: 14-19 the words of Pahoran, chief judge over the people of God.

"And now behold we will resist wickedness, even unto bloodshed. We would not shed the blood of the Lamanites, if they would stay in their own land. We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us. We would subject ourselves to the yoke of bondage, if it were requisite with the justice of God, or if he should command us so to do. But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him and he will deliver us. Therefore my beloved brother Moroni, let us resist evil; and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church and in the cause of our Redeemer and our God."

Read also in connection with this, Doctrine and Covenants 95: 5-7. I have also heard men say that if they were forced to go to war, they would take good care that the weapon that they wielded would be so directed as not to cause the shedding of the blood of a fellow man. Now I believe this too is contrary to the will of God, and that such would be classed as traitors, or slackers, a case of which we find recorded in Alma 29: 12, where we read: "Moroni and Pahoran having restored peace to the land of Zarahemla, among their own people, having inflicted death upon all those who were not true to the cause of freedom." Also chapter 23: 16: "And they refused to take up arms; for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country."

I find a number to-day who are wroth with the chief judge, and with the people of liberty. I refer to those who are creating so much disturbance, and raising so much opposition to the registration, selective draft, and other war measures.

We read in Alma 27th chapter, where there was wickedness entered into the government, so that there was a division among them, to the extent that they failed to support the armies in the field, and because of this failure to support the armies, thousands were slain, while it might have been otherwise (verse 18). And we read how that Moroni admonishes the government for their exceeding slothfulness, and in verse

40 he says: "Or do ye suppose that the Lord will still deliver us, while we sit upon our thrones, and do not make use of the means which the Lord has provided for us?"

And in the 49th verse he admonishes them to bestir themselves in the defense of their country. And in the 48th verse Moroni says that it is according to the commandment of God that he has taken up his sword to defend the cause of his country.

The result of this disturbance was a short civil war, in which Moroni raised the flag, or standard of liberty, and called for volunteers, resulting in thousands flocking to the colors (Alma 29: 1-12).

In the light of this knowledge we can see the great wisdom and foresight in President Wilson's urging the Nation to rally to the support of the Army, and observe the strictest conservation along all lines.

We are sometimes cited (by the peace-at-any-price class) to the case of the people of Ammon, as an example worthy for us to pattern after. The people of Ammon had taken an oath that they nevermore would shed blood. (Alma 24: 65; 20: 12.) And when their enemies came upon them, they made no resistance but allowed the Lamanites to slay over a thousand of their number. But I find later or according to Alma 24: 67, when they saw the many afflictions which the Nephites bore for them that they apparently repented of the oath they had made, and were desirous to take up arms in defense of their country, but were persuaded by Helaman not to break their oath. And reading on in the same chapter we find that they had many sons who had not entered into such a covenant as their fathers had.

"And they entered into a covenant, to fight for the liberty of the Nephites yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage."—Verses 72, 73.

Now there were two thousand of these young men. "And they were all young men, and they were exceeding valiant for courage, and also for strength and activity; but behold, this was not all; they were men who were true at all times in whatsoever thing they were entrusted; yea, they were men of truth and soberness, for they had been taught to keep the commandments of God, and to walk uprightly before him."—Verses 76, 77.

And in chapter 26: 103, 104, also we find the character of the young men portrayed, and according to verses 56 and 96 it was attributed to the teaching of their mothers. And of their captain they said: "Our God is with us, and he will not suffer that we shall fall; then let us go forth." And in verse 94 we find that they did administer death unto all those who opposed them. The record also says they fought as with the strength of the Lord, and not one of their number was slain. We have another case in Mosiah 6: 20 where it says the people went forth in the strength of the Lord to battle against their enemies.

Thus we see that in all the ages of the past, on both continents, God's people have not been exempt from war, and we have not yet reached that time when his people shall be exempt from war. But we are hoping and praying for the time we read of, that they shall be at peace, and live in a place of safety, when the enemy shall say, Let us not go up to battle against Zion, for behold her armies are terrible, wherefore we cannot stand.

We believe God inspired Columbus to discover this land; we believe that God inspired Washington and his associates in drafting the Declaration of Independence, and the constitution of this Government, and as he says: "Redeemed the land

by the shedding of blood." We also believe that God inspired Abraham Lincoln in the freeing of the slaves.

And now are we going to doubt that God's Spirit is directing the present head of our Government? Inasmuch as we believe that God was the author of this Government, do we suppose that now in this most important of all ages, that he is going to forsake us? At this most important time, when Zion is to be redeemed, Israel restored to their promised land, and the gospel proclaimed to the nations of the world preparatory to the coming of the great king.

Of course I realize there is much wickedness in our Nation, and because of this much suffering shall come upon the people. Nevertheless our cause is just, and many of our boys shall be called upon to take up arms for the same cause of liberty, justice, and freedom, as did the Nephites. Cannot our boys go forth in the same strength, and under the same protection as did the sons of the people of Ammon? But if our boys allow themselves to become contaminated with the evils, and vice, with which they will be surrounded in their life as a soldier can they expect the protection of the Almighty, when they enter the dangers of the battle field? But if they keep themselves clean and pure and prayerful before God, they can claim his protection. And because of their faithfulness, and the many earnest prayers that shall go up from the Lord's people, the blessings of God shall rest upon them, and upon the Nation also.

I do not believe we should allow ourselves to be enthused with too much of a military spirit, nor to be anxious to get into the fray, but when our country calls, let us be loyal, true, brave, citizens of the Nation, and by so doing we shall become loyal, true, brave, citizens of the kingdom of God. His richest blessings shall rest upon us, and we can look back and see how God's hand was working for the good of his cause.

E. R. DAVIS.

RENFROW, OKLAHOMA, October 16, 1917.

Editors Herald: Since I know of no Latter Day Saints in this region of country, other than my sister and I who have charge of the schools at this place, I feel impelled to make inquiry in the columns of the HERALD. If there are any Saints near, we would certainly be glad to make their acquaintance. These times are certainly the perilous times of prophecy in fulfillment. It is, therefore, expedient, that the Saints come together as much as is possible and consistent.

The time for the redeeming of Zion is surely at hand. Every faithful Saint will not wisely neglect to make liberal sacrifices for the cause of the kingdom of God. Many of us are being called upon to give up our sons and brothers, for this great, world-wide conflict.

This is hard for many of us to do, but we should realize, that this is the testing time. Men's faith is being tried very sorely. Yet, as sure as prophecy is true, if we study, we cannot help seeing, that it is sure to win a victory for the cause of freedom, liberty and righteousness on this sin-cursed earth.

The Lord and the church have declared that the Saints should support the governments. If the Lord and church with its ever praying people are for us and those of our number who are called to the front, what evil power can overcome us, and cheat us of salvation? Let us always be true to him, who is our Redeemer, even if we do have trials and temptations in this ever-changing path of life.

Ever praying for the redemption of Zion, and the speedy establishment of peace and righteousness on the earth, I am,

Your brother in the gospel,

CHARLES M. WILLIAMS.

CAMERON, MISSOURI, October 24, 1917.

Editors Herald: We are in the midst of a series of meet-

ings; we are doing our best to get our neighbors to attend, but as yet only a small number have come, but they are somewhat interested and we look for some of them to apply for baptism. If the interest continues—although the whole town does not wake up and attend in a mass—we shall have Brother J. W. Roberts hold forth for a week or two, beginning the 29th. The old saying is, "Change of pasture is good for the calves." Last evening we had the best attendance yet, except Sunday afternoon. Our town papers are open for us; in fact, they have invited short, newsy articles, relative to our church work and the series of meetings, which we appreciate. I have taken advantage of their invitation twice and it has done good. I believe that it was the kindly invitation which I had in the papers yesterday evening that brought out several new faces, both of our people and friends. I had excellent liberty in presenting the subject, and notwithstanding the strong food given, I believe the subject was timely.

So far only two questions have been placed in the question-box: "Why is it that your people are called Mormons?" Second, "Give a brief statement why you claim your church to be the Church of Christ." I answered them briefly and called attention of the inquirer to the subjects, especially those of the 22d, 23d, 24th, and 28th.

Some of our people object to advertising subjects several nights or days in advance. One of the missionaries remarked that he did not believe in that way of preaching. He thought we should store the mind and be prepared when we entered the place of worship to present the subject that comes to the mind. I replied that I thought that light could be given several days in advance as to what line of thought would be advisable to present, and by announcing the subject in the papers and by handbills and cards, some would come who would not have even thought of coming if they had not known the subject. I can say from experience that light has been given when I have sought for it even days in advance in arranging the subjects for a series of meetings and never have I had to introduce another and drop the one advertised. I, therefore, believe that advertising the subjects is a drawing card, and I cannot see why any objections need to be made. I believe that where we have free access to the papers, it would be advisable to not only advertise the meetings, but also the subjects, for it is the subject—as a rule—that will draw the attention of those interested and not merely the announcement of the meetings or the speaker. I believe that it is just as consistent and essential to advertise from behind the pulpit as the counter. It is the man who tells the public that he has the goods who is successful, and so I believe it is with the preacher. Paul says, "The spirits of the prophets are subject to the prophets." Is not the spirit of the preacher subject to the preacher when he, in humility, is seeking for the best means to bring the gospel to the people? Does not the Spirit know one or two weeks in advance the line of thought best suited for the audience, or is it necessary to wait and see the class of people present before preparing? I think not. The promise is, "According to our needs shall our wants be supplied, spiritually and temporally," but we must do our part. God helps those who try to help themselves. Jesus said, when standing near the tomb of Lazarus, "Take away the stone," and then he cried with a loud voice, "Lazarus, come forth." The same power that brought Lazarus forth out of the tomb could have removed the stone, but Jesus asked them to do so. From this we see what we can do, the Lord expects us to do.

The first Far West Stake conference was held at Guilford, Missouri, October 13 and 14. I should say the first since the organization of Far West District into a stake. I learn that the different branches were well represented and all enjoyed the various services and speak very highly of the stake

president, Brother R. S. Salyards, and also Bishop B. J. Scott. Several have made the remark: "The right men at the head." And, our unassuming, worthy sister, Minnie E. Scott, the secretary of the stake, had her work so well arranged that many who were present and who are competent judges, remarked, "Far West is very fortunate in having one so well qualified for the secretaryship." Remember the angel said, "Daniel, a man greatly beloved." Daniel did not become exalted, or, using a modern phrase, "Get the big-head"; no, but he was encouraged, and we have many Daniels to-day, in the sense that a word of praise or a compliment will encourage and inspire them and they deserve it, although they may not look for it. Let us not wait for the funeral of these workers before giving them their bouquets, for "A word of praise now and then, is enjoyed by the best of men," and they will not explode.

Several of our people have bought farms in the vicinity of Cameron lately, paying from \$85 to \$100 per acre; some others have bought residences in town. Cameron is located near the center of Far West Stake and there are two main lines of railroads here; the Burlington and the Rock Island. We have thirty passenger trains daily and all stop at Cameron. Cameron has a population of about five thousand and has excellent schools and also the Missouri Wesleyan College is located here. The country around here is a good farming, stock, dairy, poultry and fruit country. We are fifty-five miles north of Kansas City and thirty-five miles east of Saint Joseph, which are good markets. There are several different churches here and within a radius of sixteen miles, there are eight branches of our church and also one in Cameron, the latter in charge of Brethren Thomas Fiddick, president, Scott Daniel, priest, John Stade, teacher, and Sherman Sloan, deacon and bishop's agent. All are good men. Any of the Saints contemplating moving into the regions round about, would do well to consult our bishop, Brother B. J. Scott, at Saint Joseph, Missouri, (1620 Faraon Street), who has taken much interest in obtaining needed information for the benefit of all wishing to locate in the Far West Stake.

Respectfully your brother,

WILLIAM LEWIS.

FRESNO, CALIFORNIA, October 26, 1917.

Editors Herald: We just closed a tent meeting Tuesday evening last, at Dinuba, where we organized a branch with forty-two charter members. Brother J. W. Rushton of the Twelve, and C. W. Hawkins, district presidency officiating.

Brother A. S. Votaw was ordained and chosen as presiding elder, and Joseph W. Enix deacon, and Doctor (Sister) Fannie Graham secretary.

This is where we have done considerable tent work in the past, the writer having baptized twenty of the charter members, sixteen of them this year.

We have some very fine people there, and feel that the branch is starting off well. This is in the great raisin growing section of California, and there are also many figs and peaches grown here. Brother J. F. Wiles and the writer were holding tent meetings there when Brethren Rushton and Hawkins came to help us and organize the branch.

We had some fine meetings, especially after the brethren came to help us.

Brethren Rushton and Hawkins came with me to Fresno Wednesday, and we are having some very interesting services here at present. But sorry to say the brethren have to leave us and go to Tulare.

But we feel also glad to say that the work here in Fresno is taking on new life, too, so we feel hopeful.

W. A. BROONER.

NAVY YARDS, BROOKLYN, NEW YORK, October 25, 1917.

Editors Herald: As I just finished reading in the *Ensign*, the account of the dedication of the Independence church, I thought I would write to the Saints some of my experiences since coming to Brooklyn. I enlisted in the Navy as a landsman for electrician on June 12, coming from Oklahoma City. I arrived here on the fifteenth. On that date I saw my first large ships and big guns. After reporting on board the receiving ship, I secured my bag and hammock and was permitted to go ashore, or on liberty, until the next Monday morning. During these two days I received my first impression of New York City. Monday I was vaccinated and then did nothing until Thursday when I drew part of my clothes. The other two days of this week I was put in a gang of men whose task was painting and chipping on some of the large interned German liners.

During this week and the three or four weeks following, my impression of the United States Navy was not encouraging. The ship I was on had fourteen hundred men on board when her capacity was only eight hundred. Our food was also prepared under a corresponding disadvantage—feeding five thousand to six thousand men per meal on board one ship is entirely too many. I had entered for the electrical school, but it was overcrowded, so many of us were put on guard duty for about six weeks. During this time we had it very easy with liberty every other day. During my second week here I located our church and first found Brother W. L. Christy, our pastor, preaching on the street. I can go to church about two Sundays in the month.

After doing my time on guard duty I went to drilling for a month. This was during the very hottest weather. During this month our new barracks, just outside the navy yards, were finished and we moved into our new and very comfortable quarters. Here our food has been very good, indeed.

I started in school the first of September. It is an eight months course and during this time our pay is thirty-two dollars and sixty cents per month, paid twice a month.

When I came to Brooklyn, it was my first trip east of the "Father of Waters," and of course I found many things of beauty and interest. I think the prettiest scenery I ever saw was on the Horseshoe Bend of the Susquehanna, near Harrisburg. However, a trip up the Hudson, forty miles to Bear Mountain, proved to me the famous beautiful scenery of that river. Then several of the parks are of course very beautiful, and during the summer excellent band concerts are given in some of them. In the Bronx Park is an excellent zoological exhibit, one of the best in the country. A large aquarium down at the battery is a fine place to spend an afternoon. Then the American Museum of Natural History is a wonderful place. I spent three afternoons there and have seen only one floor. A person could study here for a lifetime. I wish all of our elders interested in our work among the Lamanites had an opportunity to visit this museum, for it seems to me that many interesting things could be learned concerning the Indians.

At the Art Gallery in Central Park may be seen paintings from the noted artists of the world, while statues of note fill one large section of the building. Some of these sculptorings are the originals and some are exact reproductions. Many of these paintings and statues are entirely beyond my appreciation, but I certainly enjoy many of them. One large section of this building is devoted to a collection of musical instruments. Almost every nation and tribe of people on earth is represented in this collection. Many miniature reproductions of old Roman buildings, the Panama Canal, etc., makes a visit to this building really worth while in educational value. A visit to the Statue of Liberty is also of interest. This statue, as you will remember, was made

in France and presented to this country. When mounted on its base, the statue is three hundred and six feet high and is located overlooking the harbor. It is at night, when I stand off at a distance and see the statue lighted up that a sense of its portended mission comes over me. Then, one feels his responsibility—his duty—of helping to make the world free, liberating all people, not with big guns and big ships, but with those things that indeed make them free.

However, immediately the thoughts of the present struggle engaging not only the bodies but even the souls of over thirty-eight millions of men make one feel his utter helplessness along any line of action. However, such thoughts as the latter are to our detriment and we must only give heed to those thoughts which lead to higher action. While temptations are more numerous and often of a more strenuous character than many of us who are in the service are accustomed to, yet I feel that the moral value of a lofty purpose and high ideals will enable us to resist those things which tend to degrade.

Trusting that all of us who are in the service will receive the prayers of the Saints, I remain,

Yours in bonds,
Company 7, Electrical Class.

D. B. SORDEN.

SWANSON, SASKATCHEWAN, October 28, 1917.

Editors Herald: Who hath seen the prairie? Who hath stood on a bright autumn day, or observed from a flying passenger train the fields of golden grain? Little did man think a century ago that in the Far West where then roved the bison, the home of the red man, that this expansive plain would some day be a great wheat belt? But thus has it taken place. Cities have sprung up, and towns and villages dot the horizon. And as prosperity has visited the people of this land I sometimes wonder if they stop to consider what hand has extended to them their good fortune. Few, I am afraid, as to the population.

Nevertheless, family after family have been led to this northwestern country. Some from far and near. The Lord works in a mysterious way his wonders to perform. Many have wondered for what reason they have been led. I have listened to many testify that the Almighty's hand has led them and they rejoice in the fact that they have found the true gospel. The God who created this land with all its fertility, has placed some of his chosen servants here. The glad tidings have been told, and many have been brought in to his fold and kingdom. We rejoice in the fact and herald the day when many more shall learn of his marvelous ways.

Realizing that the end is near, that the latter times have come, and as we see distress and sorrow falling upon the sons of earth, we feel assured it is time we should all be up and doing, no matter where we are, in the east, or in the far west, to the north or to the south.

We are surely living in a momentous day. We have reached that day the prophets of old desired that they might live in. While on one hand all seems dark and sorrowful, yet on the other in the light of the gospel we are made glad, and rejoice that the angel has come and restored the everlasting gospel to earth.

As cold weather has set in here, we look forward to the springtime when nature shall awaken from her sleep and put on her robe of beauty and splendor. So also should we all look forward and live for the millennial day, when Christ shall come in his splendor and great power, lifting the sad conditions that now prevail. I hope that we may all live for the blessings of God, both young and old, and receive a portion with the redeemed of earth at that day.

Your colaborer for the one faith,

W. D. BOWERMAN.

BUTMAN, MICHIGAN, October 29, 1917.

Editors Herald: Again I wish to use a small space in your columns. I certainly appreciate the HERALD and the much-needed advice we receive of a spiritual nature from the HERALD staff and others.

We have just lately divided our branch into two branches, the southern part being named Gladwin Branch, and organized by Apostle Curtis, and District President G. W. Burt, Brother George White being ordained at the time from a teacher to a priest and also voted in as presiding priest, or president of the Branch. Brethren D. Garbett was also voted as deacon of the branch.

I have been giving them my assistance for about a year in the gospel way and must say they have been very kind to me in ways that has benefited me temporally. I am thankful that God has blessed me with a desire to do right and a privilege to assist others to do right and that I might bring my family up with a desire to serve God. I know, as Brother Cornish says, the children raised by those in the gospel have more faith than their parents.

Ever praying for the success of the cause,

I am your brother and servant,

ISRAEL GOHEEN.

DAVENPORT, IOWA, October 30, 1917.

Editors Herald: I am sending reports of our recent Eastern Iowa conventions and conference. I hear all around, the expressions, "I never attended so good a conference before," and "It was the best I ever attended," and such expressions as these. It was indeed just splendid, from beginning to the end, and I know all enjoyed it very much from the least to the greatest, and I am glad I was there.

Your sister in the gospel,

CORA B. HART.

1416 Harrison Street.

NOWATA, OKLAHOMA, October 30, 1917.

Editors Herald: Perhaps a line from this part of the Lord's vineyard would be of some interest to your readers and as there has been very little reported from this part of Oklahoma I will give a brief history of this great latter-day work in this vicinity.

About ten years ago Sister Joseph V. Reed of Pennsylvania moved in this neighborhood. She and one daughter were the only members of the Reorganized Church of Jesus Christ. She saw an open door for service for our Master and made use of the opportunity by scattering tracts and literature among her friends and neighbors, later sending for Elder Lee Quick to hold a series of meetings. Brother Quick accepted the invitation and held his first meetings in a small schoolhouse about nine miles east of Nowata sometime in the spring of 1910. About once or twice a year since that time Elders Quick, Silvers and Budd have held meetings in this part of the State, in different schoolhouses, also of Nowata court house. Brother Quick organized a Sunday school about 1911, and with an occasional visit from one of the elders these have been the only church privileges the Saints have enjoyed. Last spring Brother Quick came and held a ten-day meeting, and as the membership had grown to about fifty in number, he advised us to make Nowata the place for our Sunday school and prayer meetings, and suggested Elder Roy S. Budd as our leader, promising to take up the matter with the proper ones at our late General Conference. Brother F. M. Smith granted Brother Budd the privilege of coming to work among us, arriving in June.

July 19, 1917, the Saints met at the home of Brother George H. Allen for prayer meeting and to consider the buying of a church which was for sale, known as the General

Baptist church. The meeting was presided over by Elders Roy S. Budd and Charles Fry, district president; Brother Budd and others had looked the property over and found it could be bought for \$1,000. A goodly number of Saints were present and voted unanimously to buy the church. Roy S. Rudd, W. T. Hayworth and T. G. Williams were appointed a committee to buy and receive money, also given power to borrow the amount remaining due. By promise Saints raised \$500 the same evening. Aid was solicited from outsiders and \$350 more was raised. The deal was closed August 5, and by October 19 the remaining \$150 was raised, house painted, papered, carpeted, new steps erected, bell put in belfry, also chairs for rostrum at a total cost of \$1,133.40.

On October 19, 20, 21, Elders W. M. Aylor and Charles Fry came to hold meetings and consider the work here. They decided the membership and interest was such to justify the organization of a branch. Saints met Sunday at 2.30 p. m., Brethren Aylor and Fry presiding. The following were selected as branch officers: Elder Roy S. Budd, president; O. A. Duncan, priest; Mrs. W. T. Hayworth, clerk; Brother Aylor suggested Roy S. Budd as bishop's agent, which was approved. The remaining officers are to be filled in later. We are contemplating the organization of the Religio to be held each Friday evening, preceded by one half hour's practice in song.

The Lord has also blessed us with his Spirit from time to time, Brother Budd having been blessed with the gift of prophecy, encouraging the Saints, gave rebuke where necessary, calling some to prepare for the work and admonishing us to be faithful, promising us this to be a beginning of the great things we would enjoy if faithful. Thus the Saints in this part of the Lord's vineyard are rejoicing in this great latter-day gospel.

Your sister,

MRS. W. T. HAYWORTH.

NEBRASKA CITY, NEBRASKA, November 2, 1917.

Editors Herald: Not long ago a voice spoke to my soul and told me it was poor comfort I was getting from excusing myself when I had no excuse. While I wondered wherein I had excused myself, the same voice said: Seek first the kingdom of God and its righteousness, and all these other things shall be added unto you.

I did not believe it was meant only for me, so I have told it to my children and am now telling it again. My real reason for writing was to send in five dollars for Christmas offering so it may be there in good time; please pass it along to Bishop McGuire.

Thanking God daily for the blessing received,

Yours for the truth,

MRS. NICHOLINE THOMSON.

From Here and There

Following the conference at Rock Creek, Illinois, near Adrian, Elders C. E. Willey and C. J. Smith have been holding a series of meetings in the church with good attendance and interest, though the bad weather has had its effect.

"God has wonderfully blessed me since I boldly took my stand and began lending my books and papers and tracts to my neighbors. In only one or two instances have I received cold treatment.—Florence Thompson, Manistique, Michigan." And there are many others who have had like experiences. It is a privilege offered to all of us.

From a personal letter from Bishop C. J. Hunt, we quote: "The work of the Holden Stake is progressing, and the last sixty days has been the best in financial returns the stake has ever had. In many ways I feel hopeful and greatly encouraged."

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN IOWA.—At Fulton, October 27 and 28, prayer meeting at 9 a. m. Business session, 10 a. m. William Sparling, district president, assisted by E. R. Davis, presided. The following branches reported: Anamosa, Baldwin, Cedar Rapids, Clinton, Davenport, Fulton, Muscatine and Oelwein. In the afternoon Lula M. Sandy gave an able talk on child welfare work, followed by organizing the Woman's Auxiliary of the district. At 7.30 p. m. a program was rendered, with some very good talks and papers, and with musical numbers. William Sparling and E. R. Davis preached. At the sacrament service there were two ordinations, one confirmation, and two children blessed. At 3.30 Lula Sandy organized an Oriole circle, which is called the Red Wing Circle of Fulton.

Convention Minutes

WESTERN MICHIGAN.—Religio convened at South Boardman, Michigan, October 26 at 9.30 a. m., H. A. Doty, vice president, in charge. Waldo Kapnick chosen secretary pro tem, with power to choose assistants. President's report advised local institutes instead of district as formerly held. This was approved, and all locals desiring such work are asked to notify the president. Officers elected: president, Mrs. F. S. Brackenbury; vice president, H. A. Doty; secretary, Waldo Kapnick; treasurer, Mrs. S. D. Cudney; member library board, Kate Reek; member home department board, Minnie Sherman; member good literature board, Mabel Johnson. Adjourned to call of president. Byron Doty, F. S. Brackenbury, press committee.

WESTERN MICHIGAN.—Sunday school, convened at South Boardman, Michigan, October 26, at 2 p. m., Waldo Kapnick assisted by H. A. Doty in charge. Nancy Luchene chosen as secretary pro tem with power to choose assistants. Reports read and approved. J. F. Curtis made a few fitting remarks concerning Sunday school work. Officers elected: superintendent, Waldo Kapnick; assistant superintendent, H. A. Doty; secretary, Nancy Luchene; treasurer, Mrs. Thomas Hartnell; cradle roll superintendent, Bessie Bennett; member library board, Lottie Shelly; member home department board, Mrs. F. S. Brackenbury; member good literature board, Kate Reek; district normal superintendent, Mrs. H. A. Doty; Byron Doty, F. S. Brackenbury, press committee.

Conference Notices

Spokane convenes December 8 and 9, 1917. S. S. Smith, 231 South Smith Street, president.

North Dakota, at Fargo, December 1 and 2, 1917. J. W. Darling, secretary, Thorne, North Dakota.

Southeastern Illinois, at Springerton, December 1 and 2, 1917. Send all reports and assessments to W. E. Presnell, secretary, Xenia, Illinois, at least one week before conference convenes. W. E. Presnell, secretary.

Alberta, at Calgary, 1414 First West, December 15 and 16. Hall is situated between Canadian Pacific Railroad and Canadian Northern Railroad depots. Resident Saints will provide sleeping accommodation only. District missionaries expected to be present. Melvin Hanna, president, 1342 Sixteenth Avenue West, Calgary, Alberta.

Northeastern Illinois with the First Chicago Branch, December 8 and 9 instead of December 1 and 2, as was voted at the June conference, the reason being that by having it a week later, J. F. Curtis can be with us. The church is located at the corner of Gladys Avenue and Forty-fourth Street. All branch presidents please take notice and have statistical reports on hand for the conference; also all holding priesthood please have reports on hand for the six months ending December 1. May all that attend bring the good Spirit, that a time of development may be experienced. J. O. Dutton, president; F. E. Bone, secretary, 4339 Jackson Street, Chicago, Illinois.

Convention Notices

Spokane Sunday school December 7, at 10 a. m. Religio convention will follow immediately. W. W. Wood, secretary.

Northeastern Missouri Sunday school, November 16, at Bevier, Missouri. Thena R. Hughes, secretary.

Minnesota Sunday school and Religio at Minneapolis, November 23, 1917. Alta Kimber, secretary, Battle Lake, Minnesota, Route 4.

North Dakota Sunday school at Fargo, December 1, 1917. Gladys Darling, secretary, Thorne, North Dakota.

Alberta Sunday school, with the Calgary Branch at Calgary, December 14. All schools try to be represented at the convention. W. J. Levitt, superintendent.

Notice to Texas Central District

In my recent trip to San Antonio, I had a good visit with Brother John Harp, who was elected president of our district last August. Brother Harp informs me that his throat is no better than it was at that time, and as he was in no condition to work in the district, he tendered me his resignation. Upon my return home, I received a letter from him, confirming this and requesting me to let the district know through the ever-ready columns of the HERALD. It is too bad that Brother Harp could not be with us, as we need some one to give his entire time to traveling in the district as president.

You all know that on account of the nature of my work, I am unable to get over the district, and as the responsibility of the president's office will fall upon my shoulders as vice president, I will have to take care of that work as best I can through correspondence with the branch presidents and others. If there is anything that anyone in the district wishes to take up with me, I will be glad to hear from them at any time.

As bishop's agent, I rejoice in the fact that you, as a whole, are recognizing your duty in the payment of your tithes. God is surely blessing you for this effort in keeping his law. As a result of your efforts, God's work is being helped gradually forward and you are given a personal interest that

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Our Departed Ones

HORNER.—Barbara Allen Horner was born June 30, 1859, at Elmwood, Illinois. Died October 21, 1917, at her home in Nevada, Iowa. She leaves to mourn besides her husband, 5 children. Funeral services were conducted from her home in charge of D. T. Williams.

HINTZ.—Elizabeth Matilda Hintz was born in State Center Township, Marshall County, Iowa, November 27, 1870. Was a member of this church. Died October 20, 1917. Leaves to mourn 3 brothers, besides numerous other relatives. Funeral services were in charge of D. T. Williams, from the Saints' church, Rhodes, Iowa.

VICKERY.—Carl Lewis Vickery was born September 2, 1893, at Plano, Illinois; baptized September 2, 1901, by C. H. Burr. Married Rose Rouch, September 22, 1914. To this union one child was born, George Henry. Died September 11, 1917, at Hackney, Kansas. Leaves wife and child. Interment in Hackney cemetery after funeral services in United Brethren church, conducted by J. Arthur Davis.

LIVELY.—William Lively was born in Ontario, February 17, 1852; baptized at London, Ontario, by Augustus Dipper and confirmed by J. J. Cornish. Died June 6, 1917, at his home in Chatham, Ontario. Funeral in Saints' church, Chatham, sermon by R. D. Weaver. Stewart Lamont in charge. Brother Lively was a faithful Saint and died in the hope of a glorious resurrection. His loving wife and children look forward to the time when they will join him in the realm of rest and peace.

FORDHAM.—Margaret Fordham, wife of Brother M. Fordham, of Lovell, Wyoming, was the oldest daughter of Brother Henry Pankey, of Santa Ana, California, and was born February 18, 1875, near Santa Ana, where she lived until

1907, when she married M. Fordham. She died October 23, 1917. Was a consistent and faithful member and for years gave her unstinted help towards establishing the church work. While others became disheartened and faltered, Sister Margaret quietly but unswervingly helped to keep up the church activities in her neighborhood. A good reward awaits her.

PETERSON.—Henry Roy Peterson, son of George and Hattie Peterson, was born at old Far West, near Cameron, Missouri, May 7, 1917. Died November 3 at same place. Those left to mourn are father, mother, 2 brothers, 6 sisters. Funeral sermon by J. T. Ford.

SEAWORTH.—William Evan Seaworth, only child of Mr. and Mrs. William Seaworth, was born at Fort Collins, March 24, 1917. Departed this life October 29, age 7 months and 5 days. Death due to bronchial pneumonia. Funeral at Hollowell's undertaking parlors. Sermon by George Bullard, assisted by W. E. Grubb. Interment at Grandview Cemetery.

PRATT.—Robert Pratt was born Fifeshire, Scotland, January 18, 1844. Married Marion Moise. To this union were born 8 children, 5 surviving to mourn their loss, with their mother and many other relatives. Died October 14, 1917, at Boone, Iowa. Services in charge of C. Malcor, sermon by D. T. Williams.

CANE.—Mary Helen Cane was born at Batesville, Arkansas, February 4, 1842. She has been a member of the church about forty years. Died October 22, 1917, at Kansas City, Missouri. Her remains were taken to Warrensburg, Missouri; funeral conducted from Saints' church by J. A. Tanner. Leaves to mourn 3 daughters and one son, and other relatives. She was a very faithful and self-sacrificing sister.

HUFFAKER.—Jane C. Huffaker was born July 15, 1855, at Culpepper, Virginia. She was a faithful member of the church at Clear Creek Branch. Died October 8, 1917, at the home of her daughter, Mrs. Walter Pitcher, near Collins, Iowa. Leaves 4 children to mourn. The service was conducted from the home of Walter Pitcher, by D. T. Williams. Interment in Collins Cemetery.

Helpful Books

BOOK OF MORMON.—We sell this book in various bindings, listed in our price list. The most popular editions are, No. 11, cloth, 90c; No. 12, full leather \$1.30

HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of *Stepping Stones* and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$.60

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Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Character is centrality, the impossibility of being displaced or overset.—Emerson.

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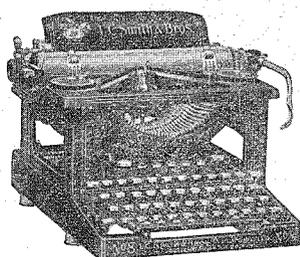
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THE SAINTS' HERALD

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 3: 31, 32.

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

Volume 64

Lamoni, Iowa, November 21, 1917

Number 47

EDITORIAL

SPIRITUAL GIFTS

Now concerning spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.—1 Corinthians 12: 1-11, Inspired Version.

Truly the above involves a wonderful promise, which is further elucidated in the succeeding chapters of this letter to the Corinthians. It is confirmed and revealed to us in these latter days in Doctrine and Covenants 46: 6, 7:

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal. And again, verily I say unto you, To some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed; and to others it is given to have faith to heal. And again, to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint to watch over the church, and to be elders unto

the church, are to have given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

It is a remarkable feature how since the restoration of the gospel in these last days, the work of the Spirit of God has been emphasized and reemphasized, and the teachings of the gospel have acted as leaven, so that many others are coming to see the great fundamental truths therein set forth.

Campbell Morgan, in *The Spirit of God*, remarked that more has been written in the past twenty-five years than in many centuries before, concerning the work of the Spirit of God. This book has been out some ten years and so this period should be dated back some forty years, as the years since then have, if anything, shown a fuller fruition than the earlier years of the past half century. Men are turning more and more to a realization of the deep underlying truth of the nature of man and of the workings therein of the Spirit of God.

Perhaps we have been inclined as a church to take some of these things too much for granted. There is a need of a great revival and a drawing nearer to God, that we may talk with him and he with us, and that we may have renewed our testimony, that we may know him as he is, and know that this work is of him.

Some movements have been almost entirely founded on the one factor, the healing of the sick by the application of a little knowledge of the law of healing. Other churches are beginning to take it up, as witness the Immanuel Movement; and others are also recognizing the therapeutic value of faith.

But how rich has been our outpouring, not only that our sick have been healed, but also the gift of faith to heal has been in our midst, so that men have been permitted to go forth devotedly to bestow this wonderful blessing upon others. How many times have our loved ones been raised up, when life has been despaired of. The writer believes that on at least two occasions it has been the power of God

that has healed him and so prolonged his life. We have also witnessed many times this wonderful power of healing for the sake of others.

It is true, as some allege, that we ought not to make this the sole basis for our faith. The healing of the body is secondary to the healing of the soul. So the Master on various occasions in healing said, Thy sins are forgiven. So the apostles of the Master wrote in James 5: 16: "If he have committed sins, they shall be forgiven him." The healing is not alone of the body, but also of the mind and soul.

Herein does the healing power of God differ from all others. It is possible for a man to put his spirit upon a man and work a physical healing, but only the Spirit of God can heal not only the body, but also cleanse and purify the soul, and bring with the healing all good and only good. Thus our elders in administering do not strive to place their will or their power upon an individual, but seek only for the divine influx, for the Spirit of God to direct and heal. So they ask in humble, earnest prayer, that his power may be made manifest to the healing of the afflicted one, and his power only.

It may be true that he has given us power in ourselves, but it is not by our power, but by his almighty power and love, that the sick are healed. This follows a natural law as well as a divine promise. Also, we believe, it is given to us many times for our teaching, that we may better understand, not only through suffering, but through the power of God, which is given to us from time to time.

Then there is a gift of tongues and the interpretation of tongues; when a spirit comes upon us, not to overcome our wills, but to lift up our hearts with gladness, so we feel to sing in joy and praise his holy name. Such instances as we have been able to observe in our own experience have led us to believe that this is not a matter of opening our mouths and letting words come, but that we speak to our own edification, and know what we say, that the thought is clear to us, and not merely the pronouncement of meaningless sounds.

But it is not clear to all who hear. Therefore should one, either he who gives the tongue, or another, interpret, that the whole body may profit withal. (See 1 Corinthians 14: 27, 28.)

The church has also the voice of prophecy, which Paul places above the gift of tongues, because there one speaks directly so that all who hear may understand. This is, indeed, a wonderful experience, and such as to make man feel his smallness in the presence of the Divine, and yet the wonder and greatness of the love of God. How wonderful it is that time and again, one receives a clear impression and direction of the Spirit, arises and gives it utterance, only to find afterward that some one spoken to and admonished or exhorted was in trouble, or was pray-

ing earnestly for an answer. Many times has this occurred when it was beyond human power to know either the answer or the question. Yet the clear and positive answer was given, bringing with it an influence that convinces all that it is more than human. "Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues." (1 Corinthians 14: 39.)

Again we read: "Your old men shall dream dreams, your young men shall see visions, your sons and your daughters shall prophesy," as given in Joel. The Lord may direct and inspire us wonderfully in vision or dreams, and as in days of old he so manifested his purpose on many occasions, so in this age of the world does he from time to time manifest his great purpose in a like manner to his children, by the dream and open vision.

At times, also, the followers of God have received the visitations of angels. All the gifts and blessings of God are open to his children, if they will seek with faith.

Then as Moses found not the Lord in the thunder of the earthquake, but in the still small voice, and as the Master promised, that he would come and take his abode with us, so may we find in the still voice of wisdom and knowledge, a knowledge of things on earth and under the earth, and of things in heaven, and also wisdom and divine directions for our work. Above all else should we desire this gift of God that we may with wisdom and righteousness help to build up his work, and not through foolishness in any way hinder.

We hear at times, criticisms, that some do not esteem as they should the gifts of the Spirit. It is true that some have been misled, that is why to some is given the discerning of spirits. The fact that there exists counterfeits by no means reflects upon the great reality. There is a need for the discerning of spirits, so the Lord has placed it in the church.

Some one would interpret the gifts of wisdom and knowledge to be only such as are gained through school work. This is a grave mistake for God has set all these gifts in the church for his own wise purpose. Some think that school and college work can have nothing to do with these gifts; a few may even think that school work hinders them! but this is equally erroneous. He can and often does inspire us in study.

Some of our opponents point out some things which have been given in prophecy, that contradict the books of the church and so are evidently unwise or untrue. The fact that such may have occurred by no means reflects upon the great reality. It is recognized time and time again that there are evil spirits and evil forces as well as good.

The good is not manifest by a laying aside of all intelligence, and leaving our mind a blank. Quite the

reverse. The glory of God is intelligence and in every instance we have so far been able to observe, it has been when the soul is reaching out the strongest for truth, and intelligence is the most alert, that our greatest manifestations and blessings come to us.

Yet we find at times counterfeits. In the HERALD of September 5 perhaps some features were set forth too briefly. No one ever acts foolishly under the inspiration of the Spirit of God. But a man or woman may enjoy the Spirit of God in a marked degree, and then turn around and in a short time afterwards act unwisely, acting in his or her own wisdom, or lack of it.

The instance given on page 844, on wheels, was from a nonmember of the church. We had received several such within a few months before printing that editorial, from nonmembers, which were equally ridiculous. But in fact counterfeits are often so sent. The Spirit of God is intelligence, and its work is to increase our intelligence.

But it is well established that when a person weakens his resistance, and throws himself open to anything, keeping the mind vacant, that anything may come. It is for this reason that certain officers of the church are promised the discernment of spirits. Because the mind may be thrown open to that which is inferior, by no means contradicts or affects in any way the ability for the mind to be open to that which may be from above. The gifts of the Spirit of God are well established. They should be sought with great earnestness, faith and prayer, yes, even by fasting and prayer. It is a great privilege, indeed, that our heavenly Father opens unto us.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof, ye have heard that it would come; and even now it is already in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.—1 John 4: 1-6, Inspired Version.

S. A. B.

The Jewish Publication Society of America has undertaken the important task of distributing free of charge, to every Jewish lad in the United States Army and Navy, copies of an abridged prayer book in Hebrew and English and a soldier's and sailor's Bible, for which the text of the new translation of the Bible was used.—*The American Hebrew*.

BLUE PENCIL NOTES

The gospel has a cure for sore hearts but it seems almost powerless in the case of soreheads.

Sam Jones used to say that some people think that they are "preserved" when in fact they are only "pickled." And he added that when his old mother made preserves she sweetened them.

If one habitually tries to be kind and forbearing, as the gospel requires, some people conclude that he was just naturally "born that way" and can't help it. But the chances are he could develop as much vinegar and vitriol as anyone if he chose to do so.

Of a Sunday Brother A—— remarked, "I don't know whether to go to church or take a nap." And Sister A—— replied: "Why not do both?" But she was by no means the first person to study out that combination.

Sometimes the preacher is invited out to dinner and sits down to an overloaded table. His host insists that he shall eat long after his appetite is satisfied. This should be a warning to him not to attempt to force a long, six-course sermon upon an audience that at best is not very hungry.

The schoolmaster in the White House was a hard man to arouse. His patience wore the hot-heads out. The world came to think that his solemn warnings were empty threats. His smooth and placid countenance was as good a mask as the seamed and rugged face of the rail splitter, into whose class he now comes as Destiny's man in the hour of crisis. How comforting at this time to know that the mask covered a real man and a great man.

The Saints of Lamoni and Saint Louis remember Elder Charles Jones, a man of many pleasant eccentricities. Years ago he met two Utah elders in Saint Louis. At that time many of the Utah Mormon dignitaries had been lodged in jail by a stony-hearted Government because of their zeal in collecting hearthstones and swelling the census report. These elders therefore were complaining bitterly about their "persecutions." But Brother Jones comforted them thus: "You are mistaken, young gentlemen. You are not persecuted. *Jesus* was persecuted; *you* are prosecuted—see?"

It is strange how the old fear of the student and the dreamer persists. One is supposed to have his nose in a book, the other his head in the clouds. The clamor is for *practical* men. It may help us to recall that a schoolmaster sits in the White House and four

fifths of the world looks to him for help and leadership. Across the water the visionary Welshman, David Lloyd-George, is perhaps more powerful than any other man in shaping the destiny of Great Britain.

Paul, possibly the greatest missionary that ever lived, was a great student as well as dreamer. He could quote the Greek poets or mend a tent. He walked with composure and dignity up the slopes of Mars Hill and with equal ease took charge of a ship at sea in a storm when the crew was in a blue funk. Joseph's brethren said, "Behold this *dreamer* cometh." Later he administered the affairs of Egypt. The truth of course is that these men were practical men—plus the dream, the study and the vision. And that is the kind of men we need in redeeming Zion.

Californians cull their oranges. The best oranges are sent out of the State to Eastern markets. The culls are sold for home consumption. A great many people act on the same principle. The best manners and kindest words are saved for strangers, and odds and ends of bad temper and ill manners reserved for the home circle. In the sense that charity is love, the old saying holds true, that charity should begin at home.

A wise old owl upon being told that he was bigger than the eagle, merely blinked his eyes. In his own mind he hooted at the idea. But he was too polite to say anything out loud, so he kept on catching mice and thinking his own thoughts. But a foolish sap-sucker receiving the same flattery immediately flew up in the air and imagined that he filled the whole heavens with the spread of his wings.

A modest man receiving great praise retains his own opinion of himself. But a vain man immediately swells up to fill the new specifications.

When an otherwise excellent brother becomes inflated and imagines that he is the very last word in the vocabulary, ordinary men are greatly tempted to puncture him. But what is our duty in the case? It is a problem. Does it call for Christian forbearance or "direct action"? What did Jesus do when the brethren got the bighead? Strangely enough, he began at the other extremity. He got down on his knees and washed their feet. And while he did it the men got smaller and smaller and smaller, until they were quite normal again. But Jesus was really a big man. If we should try that we might become very proud of our humility.

ELBERT A. SMITH.

Impossible? I trample upon impossibilities!—Pitt.

NOTES AND COMMENTS

First Inhabitants of South Dakota

Professor W. H. Over, of the University of South Dakota, has discovered what he believes to be traces of early inhabitants of that part of the country, who antedated the Arickara Indians, perhaps centuries before the advent of the white men. The conclusions were recently placed before a meeting of archæologists at the university, we learn from the *Sioux City Journal*.

Britain Favors Jewish State in Palestine

There is great rejoicing among the Zionists because the British Cabinet has officially declared in favor of the establishment of the Jews in Palestine as their national home. It has been believed for some time that such a feeling prevailed, and now that it has been officially proclaimed "there will come about a reunification of Jewish forces throughout the world such as has never been seen before," according to Jacob de Haas, secretary of the Provisional Zionist committee. In our next issue we will devote more space to this important event.

Lowering the Draft Age

There is being some discussion of lowering the age limits of men to be drafted for the Army from 21 to 19 years of age. While the HERALD as a rule avoids reference to politics, the value of education and of college work is so vital in the interests of our young manhood we feel we must protest against any such action. Our boys are of far more value in school and in college than they possibly could be in camp, or at the front. We hope for an early termination of the war, but if this should not occur, these men would still be more valuable two years hence for all purposes. If our much desired peace should be secured, they would be far better prepared for social service and reconstruction.

Rents During the War

We note in a letter from the People's News Service the statement that England has passed an act prohibiting the raising of rents during the period of the war. These houses that rent for thirty-five pounds a year or under in London, or in Scotland for thirty pounds a year or under and in other parts of Great Britain for twenty-six pounds a year or under. It thus applies to the poorer class of houses, those renting for less than fifteen dollars a month, for the protection of the poor. It is a matter presenting some difficulty, as landlords also have to pay higher charges and we know from observation that fair-minded landlords do not have a gold mine. It should be a movement for social justice and especially for protection of the poor.

ORIGINAL ARTICLES

THANKSGIVING DAY

President Wilson has issued a proclamation calling upon the people of the United States to set aside a day in which to give thanks to God for the blessings that he has so graciously bestowed upon us.

In other nations this same appreciation of our heavenly Father's watchcare finds expression.

It is a fitting thing to acknowledge God's goodness and our dependence upon him. How futile would be our best efforts to raise corn or other grains if God did not supplement them. We could plow, we could harrow, sow, and cultivate, but what would that all amount to if God should withhold the sunshine and the rain?

While we are thus rejoicing we must remember that there are always some who are less fortunate and to whom God expects we should lend a helping hand. By doing so we not only bless them, but there is developed in us a greater love for humanity, we are disrobed of selfishness and the nature of God himself is expressed in us.

When we were helpless and needy, "He gave his only begotten Son." Ought we not then to give to those who need? "He that giveth to the poor lendeth to the Lord."

No individual can expect to enter the kingdom of heaven that becomes so absorbed in himself that he fails to see the needs of others.

There are legitimate and well organized channels through which we can dispense our charities, such as for the Saints' Homes, where many aged ones are cared for, who are either destitute or have no one to give them the kindly care that they should have; or the Children's Home, where sweet-faced, innocent little "lambs of God" are taken into our strong arms and protected until they are placed in the homes of God-fearing people; or the Sanitarium, where our afflicted ones are tenderly nursed back to health.

In Matthew 25: 35-40, Jesus indicated that by and by, when he comes with all the holy angels with him, that there would come before him a class of people to whom he would say, "For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me." In answer to their inquiry as to when all these kindly acts had been performed, the Master replied, "Inasmuch as ye have done it unto one of these the least of my brethren, ye have done it unto me."

Doubtless just such words of commendation will be said to us, if we, out of our abundance give to support our church institutions, the children's, and old folks' homes, and the Sanitarium.

Last year one brother sent us a check for one thousand dollars as a special Thanksgiving offering. We received it with gladness and offered a prayer of appreciation to our heavenly Father.

Soliciting your interest and financial support of these worthy institutions, I am

Your colaborer,

BENJ. R. MCGUIRE.

Benj. R. McGuire,

Box 125, Independence, Mo.

Dear Brother:

I inclose check for \$.....Which you will please credit as follows:

SAINTS' HOME	\$.....
CHILDREN'S HOME	\$.....
SANTARIUM	\$.....

Name

Street

City State.....

THE MOUND BUILDERS AND THE INDIANS--Part 2

BY C. W. CLARK

[The following article was written by Brother Clark for the *Ohio Archæological and Historical Quarterly*, and published in the April, 1917, number. It is reproduced here by kind permission of the editors of that publication, and though written primarily for those who have not espoused our faith, will be of much interest to our readers.—EDITORS.]

CLIFF DWELLERS

We are told that in the region of the Cliff Dwellers there were built estufas, or places of meeting where they held council. From all that can be learned there seems to be a sort of reverence for the estufas that indicated their use for some of those purposes by the Cliff Dwellers or Pueblo Indians.

We now approach this proposition: Who were these Cliff Dwellers, that seemed to make their homes in places that man could not approach easily and which were so carefully guarded? We are told by the Book of Mormon that there originated at one time a powerful league of men who desired to rule and live by plunder. These people were bound together by secret oaths not to reveal each other or their secrets, so that they might get gain without labor, but rather by exploitation of their fellow men. They were compelled finally to withdraw from their

neighbors and dwell upon the borders of the land of the Nephites. They builded their fortifications in the rocks and made war with their former brethren—not after the manner of soldiers—nor even after the manner of the Lamanites, but sought to prey upon them and rob and slay. These people were known in the Book of Mormon as the Gadianton robbers. In speaking of them the book says:

They did commit murder and plunder and then they would retreat back into the mountains and into the wilderness and secret places, hiding themselves that they might not be discovered. . . . Now behold these robbers did make great havoc, yea even great destruction of Nephites and also among the people of the Lamanites. . . .

And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains and who did infest the land, for so strong were their holds and their secret places that the people could not overpower them.

This history gives a reason for the remarkable cliff dwellings which have stood for centuries as silent proof of a people that must have builded for a purpose, and that purpose for secrecy and defense. Of course, these robbers must needs have been called upon to defend themselves, and we find that the book unveils a mystery so profound that we view with awe the structures that were left as silent evidence of the remarkable civilization, the result of careful study, and an organized effort that cannot be found to-day among the scattered remnants of this once powerful and cultured race. How often have we wished that

Out of the past their rocks would deign to tell,
The history of this bright and cultured man
The story which the bleak cliffs hold so well,
A culture which at best we only scan
By the remains which the dark past has left.
And as we view their cliffs and dell and field
We know that history is of much bereft
Unless of their past a record does reveal.

The Book of Mormon does give a record and explains their reason for so erecting marvelous cliff dwellings.

GREAT CATAclysm

We now approach a period in history that has a remarkable amount of tradition to support it—that is, the tradition of a great continental cataclysm which nearly obliterated the people and destroyed much that had been done in the way of building, etc. Baldwin, in his *Ancient America*, on page 176, makes reference to this event. Ignatius Donnelly, in *Atlantis*, on page 102, speaks of a tradition in the *Popul Vul* or *Sacred Book of Central America*, and I will quote some of the most descriptive portions:

They were engulfed and a resinous thickness descended from heaven, the face of the earth was obscured. . . . There was heard a great noise above their heads as if produced by fire.

And on page 126 of the same work we find in quoting De Bourbourg, that originally a part of the American Continent not now existing extended into the ocean, and that this portion of the continent was destroyed by frightful convulsions. Stephens, in his *Travels in Yucatan*, speaking of the ruins of Mayapas, and of a cave in particular, says that marine shells were in such a state as to indicate that the whole country, or at least a portion of it, had been once, possibly at no very remote period, overflowed by the sea. Bear in mind that it was in the neighborhood of Central America that the events referred to, which I shall quote later, relate.

Brasseur de Bourbourg, as recorded by Nadaillac, on pages 16 and 17, tells us that these traditions of this cataclysm exist in Mexico, Bolivia, and Peru. Also, he tells us that the region of Sierra Nevada, where he affirms that the discovery of implements and weapons were found at depths of several hundred feet, were witnesses that the remarkable convulsions of nature extended over this territory. And Bancroft, in volume four, page 647, of *Native Races of the Pacific States* says, in quoting Captain Walker: "A storm of fire had passed over the town, the stones are calcined by the flames. The very rock from which the chief building arises there gives traces of fusion, everything testifies to the intensity of the heat." And, finally, Susan E. Wallace, in her book *On the Land of the Pueblos*, portrays with remarkable force the history of an event, which has left marks that will not be obliterated, which must be described as something more than an earthquake, and of which the hot springs are the last of the active evidences.

Now let us see if we can determine the purpose that led up to this event. We believe that the history thereof will be best described by quoting sentences from the Book of Mormon itself, for we have arrived now at a time when the book tells us that Christ was crucified at Jerusalem. Simultaneous with the rending of the veil of the temple at Jerusalem came this catastrophe of which we shall quote:

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder; insomuch as it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroni, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed. . . . And many smooth places became rough, and

many great and notable cities were sunk, and many were burned. . . . And there were some who were carried away in the whirlwinds. . . . And the face of the whole earth became deformed, because of the tempests; and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; yea, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all face of the land. . . . For behold, they did last for about the space of about three hours; and it was said by some that the time was greater. . . . There was thick darkness upon all the face of the land. . . . And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days, and there was no light seen; and there was great mourning, and howling, and weeping among all the people continually. . . . And in some places they were heard to say, Oh, that we had repented before this great and terrible day.—Chapter 4, Book of Nephi, Book of Mormon.

I do not wish to make any comments, but want to ask how much out of harmony with modern discovery is this little-understood and much-misrepresented Book of Mormon. Another quotation, worthy of citation, is found in *New Light on the Great Pyramids*, by Alfred Ross Parsons, as follows:

From the *New York Herald*, October 5, 1894: Word comes from Bogota that the remains of a prehistoric city have been discovered near the crater of the volcano of Purace in the Andes Mountains. Professor Gutierrez, who made excavations on the spot, found there the bones of a race of giants who attained the height of eight to ten feet. The buried city embraces hundreds of acres and contains the ruins of great buildings with immense granite columns, remains of an aqueduct in an almost perfect state of preservation have also been found.

How like the fate of the city Moronihah referred to! We leave the reader to judge for himself.

CHRIST'S VISIT TO AMERICAN CONTINENT

We now take up the subject of the tradition which would indicate that the Savior himself came to the American Continent. The Book of Mormon features this idea, and indicates that he here taught the same doctrine he did on the Eastern Continent, and for the same purpose. He also told the inhabitants that they were the people of whom it was said, "Other sheep have I which are not of this fold; they, too, must hear my voice." We do not wish to slight this subject, but lack of space compels us to treat the matter briefly, yet we wish to show it to be in harmony with the general traditions. We need but mention Lord Kingsborough's work wherein he quotes from Humboldt in regard to the Mexican Quetzalcoatl, who by tradition was born of a virgin without man by the power of divine will, and that the Son was both God and man; that he had existed, previous to his incarnation, from eternity; that he had descended to reform the world and was crucified for the sins of mankind.

We find also from the same work that the sign

Nahuy Olluy, or four earthquakes, was dedicated to Quetzalcoatl as a sign of his first coming to the Ancient Mexicans, and which sign they expected would accompany his second advent. Desire Charney in his *Ancient Cities of the New World* says that this great prophet, priest, and king departed for the east, promising to return to reign over them again. Nadaillac, on page 527, refers to a tradition that a white man wearing a long beard had taught them many good things and had disappeared to return to earth in about two thousand years, and finally Susan E. Wallace tells us in her book, *The Land of the Pueblos*, of the time when the savage hailed a white man as a child of the sun and brought their blind to have their eyes opened, and their sick that by laying on of hands they might be healed. Mothers brought their children for blessings, and all their traditions point to the second advent of this wonderful individual who would not fail to come and redeem his promise.

To-day we blush for shame when we think how the trusting savage was betrayed at the hands of those who sought only gold and territory, and who pushed back the natives of the soil from their former possessions, and we can only say, "O Civilization, what terrible crimes have been committed in your name!" And to-day the Red Man is the last remnant of a people who was once, as we believe, a righteous and intelligent race, but because of his disobedience was punished, much in the same manner as the descendants of the tribes of Jacob.

We believe from the quoted evidence it is at least a thought worthy of consideration that the Christ did visit this continent and leave with his people here the traditions which we have cited; a religion in conformity to that taught in the New Testament Scriptures.

MIGRATIONS NORTHWARD

Now as it is true that in the history of other nations evidence of revolutionary movement, particularly of a religious character, shows that influence to be but ephemeral; so our history points to the fact that after a few decades had passed these people turned to their former sinful ways and began to fight against each other. The Book of Mormon shows their course was northward. This is also sustained by Nadaillac, Baldwin, and Priest, while those of the higher type were gradually driven from their former habitations. They came through the Mississippi Valley, continually pressed on every hand by the Lamanites and dissenting Nephites, until they reached the valley of the Ohio and its tributaries, and there made their last stand against the intruders until, as their mute remains testify, they were overcome.

According to Book of Mormon chronology, about the year 400 the last of the faithful Nephites were overcome and slain. This data is also in harmony with modern research, and here—in this Ohio country—it was that fortifications were built in manner similar to those which I described previously, duplicating in earthworks many of the forms of defense known to them before being overrun by their enemies. As a crowded, fleeing nation has no time to build cities, the circular inclosures were no doubt places to defend their helpless ones, while their warriors fought within the square fort at the entrance or fort of protection; retreating to the circle only as a last resort, and dwelling, as they must have done, in tents. Their specimens of fortifications show art combined with strength, and are truly marvelous pieces of architecture.

ANCIENTS USED IRON AND STEEL

The Book of Mormon avers, and the writer believes, that sufficient evidence can be produced to show that these people were acquainted with the use of iron and steel. But on the contrary, many have asserted that because no such evidence was found its use was unknown; much in the same manner as one might assert that because he had never seen a steamship, there was no such production. William Pidgeon, in his traditions of the De Coe Dah, refers to the finding of pieces of copper with iron rust about it, as if the decayed object might have been the remains of a sword, and Donnelly, in his *Atlantis*, states that the ancient Peruvians worked excellent iron mines on the west shore of Lake Titicaca. It was remarkable, says Molina, that iron, which was thought unknown to the ancient Americans, had specific names in some of their tongues. He states also that the Mound Builders fashioned implements from meteoric iron.

Caleb Atwater, in his *Archæologia Americana*, as recorded in Admiral Brine's work, refers to a sword found in the mound at Circleville, the handle made of an elk's horn, but the article found showed an oxide which must have resulted from iron or steel. It is not surprising that nothing but oxide remains when we consider that a possible period of one thousand years had passed away before the white man came to this country, and then a long period intervened before investigators of the mounds could have revealed their contents. The same author states that in the same mound was found an oxide which undoubtedly resulted from a plate of iron.

EFFIGY MOUNDS

The remains of Mexico reveal many idols in the forms of animals, such as were worshiped in southern Asia and Egypt. These Mexican remains find

their last expression in the effigy mounds of which the great Serpent Mound in Adams County is a type.

Perhaps it might be well to consider some of the evidences in favor of there having been at least two civilizations on this continent prior to the American Indian, the story of which is recorded in the Book of Mormon.

COMMON ORIGIN

William Pidgeon, in his tradition of the De Coe Dah (on page 176), says that the conclusion must be drawn that at least two distinct races occupied portions of the northwest territory, and that both races became ultimately extinct anterior to the occupation of the country by the present Indian race. Many modern investigators believe the Indians and Mound Builders had the same origin, but the same authorities are forced to admit a racial distinction between them. Pidgeon makes inferences, drawn from Indian traditions, that there was a great war between the Indians and Mound Builders, and that finally the Indian race predominated. Stephens and Catherwood, in volume 2, Harper and Brothers' edition of *Central America, Chiapas and Yucatan*, page 186, write as follows:

Comparing the remains of Santa Cruz del Quiche with those of Copan and Quirigua points out that there were no evidences of these places [cities] being built by the same people, but on the contrary all indications considering these remains point to the fact that Copan and Quirigua were cities of another race of much older date.

In volume 1 of *Travels in Yucatan*, page 304, speaking of Uxmal, the author says the building possesses a curious feature—it is erected over and completely incloses a smaller one of older date. Notice on the map the point of the Jaredite landing and their line of travels and there will be seen, by comparison with the Nephite camp, the relation of the two civilizations in the territory they covered; and how well the story in the Book of Mormon is verified by these discoveries.

THE HORSE AND OTHER ANIMALS ON THIS CONTINENT

Statements in the *Columbia Encyclopedia* and other works definitely testify that the horse existed on the American Continent in prehistoric times. This knowledge was first narrated in the Book of Mormon (1830). We are told further in this book that the Jaredites and Nephites were learned in fine workmanship of stone and wood, and every explorer who has visited the mines of Central America and Peru expresses surprise at the wonderful remains there observed. Admiral Brine, referring to a lintel found at Uxmal, says:

No attention has, however, been directed to the artisan qualities of the workman who shaped and fitted the lintels, which, however, proves that the workers in wood were as

skillful as the masons. The lintels were made of wood harder than mahogany and it is doubtful if a good carpenter's plane could give them a smoother surface.

This quotation agrees with the fourth chapter, second book of Nephi, Book of Mormon, as follows:

And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

Concerning the animals that were upon this continent, we find in the Book of Ether (4: 18-21) a statement as follows:

And the Lord began again to take the curse from off the land. . . . insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms.

This statement refers to the first or Jaredite civilization, which became extinct before the year 600 B.C., and bears out the writer's idea that the people of the earlier civilization were the originators of the effigy mounds. Prescott, in his *Prehistoric America*, refers to the images and remains of the elephant and mastodon as found in various places and as the Book of Mormon was written from plates supposed to have been inscribed several centuries ago, it is possible that the mastodon may have been one of the animals to which reference is above made.

Nadaillac says on page 25: "Mixed up promiscuously with the human remains were found those of several animals, chiefly feline and cervine, still extant in some regions, together with others belonging to species which have now migrated or become extinct." On page 27 the same author refers to the fact that several species of animals have disappeared from the Western Hemisphere since the arrival of man, and this bears out the statements contained in the Book of Mormon. The above is also confirmed by articles in the *National Geographic Magazine*.

THE ONLY RECORD OF THESE PEOPLE

As we stand on the ancient battle fields in Ohio where, according to tradition, have perished two powerful civilizations, it is a source of much pleasure to the writer to note that at last there has appeared a record of these people, the study of which record we see agrees with authenticated accounts by scientific investigators, and that this record shows that the same divine providence which overshadowed the Hebrews in their migrations also protected the sons of Joseph and their posterity when faithful; and we can see how he has created of one blood all

nations and has determined the bounds of their habitation.

This subject introduces itself into Ohio history not only because there are found in this State abundant records of the otherwise unfathomable past. Here the Indian pushed back the greater civilization and in turn was deprived of his great inheritance. But we believe that this is a matter of interest, inasmuch as the people who accept the Book of Mormon as corroborative evidence of the Bible, early in their career built a temple that still stands in Northern Ohio, known as the Kirtland Temple.

A STATEMENT OF CHURCH HISTORY

For the benefit of the readers of the *Ohio State Archæological and Historical Quarterly*, who may not be familiar with the relation of the Book of Mormon to the prehistoric earthworks of Ohio, and the relation of the Church of Jesus Christ of Latter Day Saints to the history of Ohio, a few words of explanation, in conclusion, are in order. In 1827 Joseph Smith, jr., then a young man, resident of Palmyra, New York, began his translation of the sacred writings on the gold plates, known as the Record of Mormon, which translation, (in addition to the Bible) constitutes (not only the faith and teachings of the Church of Jesus Christ of Latter Day Saints, but also is) a religious history of the aborigines of America, as is brought out in the narrative statement of the article herewith written. In 1831 Smith moved with his followers to Kirtland, Lake County, Ohio. Here the members of the new sect rapidly increased in number and the building known as the Kirtland Temple was erected, a building still standing and the object of historic interest to innumerable visitors. Here the church thrived and was thoroughly organized, with Joseph Smith, jr., as its chief head. The name of the new sect adopted was, "The Church of Jesus Christ of Latter Day Saints."

From Kirtland they went to Jackson County, Missouri. While there, religious persecution became intolerable, which forced them to make their departure. Their next place of settling was in Illinois. There they founded and built the city of Nauvoo. Again religious persecution became very intense. Joseph Smith was arrested on a pretense of treason. Of this charge he was acquitted. He was immediately rearrested on some false accusations. With his brother and two others, he was committed to jail without a hearing, although protest was offered by their counsel. While in jail, they were attacked by a drunken mob of about two hundred, which fired, killing Smith and his brother Hyrum, on June 27, 1844.

The iniquity of polygamy, as condemned in the

Book of Mormon, was taught to be a great evil by Joseph Smith. Brigham Young, one of the disciples of the church, became the chief apostate and usurper, taking the leadership of the church without authority and taking such as would follow him, migrated to the wilds of Utah, at Salt Lake City, in the year 1852, eight years after the death of Smith.

Brigham Young instituted the nefarious doctrine of polygamy into the apostate Latter Day Saint Church, headquarters at Salt Lake City.

The original Latter Day Saint faith, as established by Joseph Smith, jr., was adhered to by bands and followers remaining or originating in various places in the Middle West. These representatives of the original church are strong and outspoken opponents of the doctrine and practice of polygamy. A portion of the original organization retained an existence in Kirtland and claimed the property as against the Utah branch. In 1880 the Reorganized Church of Jesus Christ of Latter Day Saints, as the eastern remnant of the true faith designated themselves, brought suit to affirm their title to the Kirtland Temple. The Utah Mormon church was made defendant. The decision of the Ohio court, Judge L. S. Sherman presiding, was not only that the Kirtland Temple belonged to the "reorganized" organization, but that the reorganization represented the true and lawful continuation of, and was successor to, the said original Church of Jesus Christ of Latter Day Saints, instituted in 1830, and was entitled in law to all its rights and property. The court also held that polygamy and kindred false doctrines were only promulgated and exclusively adopted by the church of Utah.

This Ohio trial and court decision therefore legally established the fact that while the church of Utah had departed from the faith, doctrine, and usages of the original church, and the clear teachings of the Book of Mormon, the Reorganized Church now existing in Ohio, and in other localities of the country, has never departed from the true principles and practices of the original church; and not only does the Ohio church abhor, but it denounces the doctrine of celestial marriages, plurality of wives, and Adam-God worship.

(Concluded.)

The American Hebrew is authority for the statement that forty per cent of the drafted men from New York City, assembled at Camp Upton, at Yaphank, Long Island, are Jews. At the present time, according to Colonel Cutler, there are more than fifty thousand Jews in the National Army. The Jewish Board for Welfare Work, an organization similar to the Y. M. C. A., are seeking to raise a million dollars to carry on their activities at the camps and cantonments.

THE MOST SUCCESSFUL CHOIR

(Note.—This excellent paper was read by its author at the "Musical institute" at the late reunion of the Far West Stake, at Stewartville, Missouri, August 24, 1917. Sister Scott is one of the musical workers of the First Saint Joseph, Missouri, Branch, and is the daughter of Brother B. J. Scott, bishop of the Far West Stake. We urge that our readers endeavor to grasp the spiritual import of Sister Scott's message—that true choir service can best be had when attended by consecration.—Arthur H. Mills.)

It has been truly said that a man can rise no higher than his thought—that which motivates, directs, controls him—and the collective body can in no wise go beyond the thought-average of its individual units.

Choirs we have throughout this favored land without number, their membership ranging from those who demand and receive remuneration in a professional sense, to the volunteers, intent upon enjoying good music and at the same time lending their talents to the church to which they owe affiliation. As a church organization the former is to us unknown; our choirs are of the volunteer type only. Are they, or may they be classed among the most successful?

You are probably anticipating a treatment of tone-quality, good attack, intelligent phrasing, clear enunciation, and all that tends to really fine chorus singing. No doubt you are expecting suggestions upon ways and means of attaining these. But while technic is by no means to be disparaged, it should be added to heart qualifications, which are essential to true choir efficiency.

What is a choir? A body of singers trained to conduct the musical part of a church service? Yes; and more. It at once assumes the double responsibility of constituting a part of the worshiping congregation and a part of the service itself, and if it proves the power it should, individually its members must be imbued with the spirit of reverence and feel the need of assisting in creating a worshipful atmosphere, their very conduct having no small part therein. They *lead* the congregational singing;—and here permit me to make an appeal for more attention to this feature, for the song response of all the worshipers generates a devotional spirit which flows from heart to heart and better fits the assembly for the word-message which awaits delivery. In their anthems their attempt should be to increase this religious fervor, to try to lead the mind and the heart heavenward, to nobler aims and higher purposes.

How can we do this if our hearts and minds are not attuned to these lofty endeavors?

Have you ever listened to a sermon wherein it seemed the minister was simply reading another's thoughts, or giving the digest of the research of

various writers? Contrast that with the message of the man who declares it with the conviction of knowing whereof he speaks. Did it ever occur to you that to sing with conviction we must know whereof we sing? We must put our very souls into the rendition of the text.

When Professor Rosenberg, conductor of the Kansas City Symphony Chorus, first rehearsed our combined Independence choirs preparatory to their joining his big chorus in the rendition of "The Messiah," last Christmas, he was profoundly impressed, and said: "You people sing as if you understand this masterpiece; as though you believe it!" and in the general rehearsal held us up before his own voices as exponents of singing with understanding. We might have added, with the *spirit* and the understanding.

Choir leaders often experience the discouragement of slackened interest, decreased attendance, half-hearted support at regular services. We hear much of the indifferent, the over-sensitive, and the passive choir member. We sometimes learn of marked ability that must be entreated, and there have been instances of solo, organ, and chorister "ambitionists" whose influence has been demoralizing to the body; but in every choir there is an ever-reliable, stanch, and steadfast element upon whom the chorister, the branch, and the Lord himself can depend. We know how earnest and sincere are the efforts of these to assimilate the vacillating membership—social events; study sessions; special programs giving expression to individual attainment and including secular choruses which well-nigh impel attendance, are scheduled; more interesting anthems, cantatas, and where ability justifies, oratorios, are introduced. Interest *is* increased, and when the enthusiasm attendant on these special features subsides, oftentimes the "ever faithful" have an added one or two.

What of those who remain irregular, indifferent, passive? "As a man thinketh in his heart, so is he." This element has failed to fathom the spirit of true choir activity; they have not grasped the magnitude of its possibilities nor realized the opportunities which it lays before them.

What is a choir? Review its purpose, as given; and a sincere heart, a nature striving to be true to God and man, seem essential, for if the heart and mind are not attuned to these lofty endeavors, if the God-given talent is not consecrated to the highest ideals, the musical product is a mere combination of tone whose pleasing quality is dependent upon the technic, previously mentioned. We need reverent, consecrated singers if the true spirit of the gospel is to be wafted to the audience from the choir loft.

A man can rise no higher than his thought; the altitudes reached by the collective body are dependent upon the thought-average of its individual units.

To the choir which is motivated by a constant desire to fulfill its mission of elevating the souls of its hearers, bringing them nearer to the great Master-Musician, gaining inspiration and broadening their own vision in the effort, we ascribe the distinction of being the most successful. MINNIE E. SCOTT.

OF GENERAL INTEREST

THE CONSCIENTIOUS OBJECTOR

[Mr. Spargo is one of the ablest American writers on Socialism. He has been a strong antimilitarist, and for that very reason is opposed to German military domination. When he left the Socialist Party three months ago, it was because that party was, as he said; "committed to a program essentially unneutral, un-American, and pro-German."—Editors of the *Outlook*.]

I have been asked by the secretary of the American Union Against Militarism (a gentleman whom I very highly respect) to give my opinion on how our Government should deal with the problem presented by that very difficult person, the "conscientious objector"—the man of military age who on religious or humanitarian grounds refuses to participate in war, even when drafted.

As an antimilitarist, long identified with the pacifist movement, I have a very keen sympathy with the great moral revolt against war which inspires the conscientious objector. I am not insensible to the gravity of the problem which his conscience forces upon the attention of the Government. I confess, however, that I should find it easier to offer some suggestion towards a solution of the problem if the American Union Against Militarism, or some other competent authority, would tell me how the genuine conscientious objector is to be distinguished from the horde of pretenders who adopt the language of conscience as a subterfuge. The duty-dodging slacker, self-indulgent and viciously indifferent to the social welfare, finds no difficulty in claiming that his objection to military service comes from a hypersensitive conscience. The anarchist, with his enmity to organized society, finds it easy to masquerade as a conscientious objector. The craven coward seizes upon the excuse of conscience to protect him from the contempt of his fellow men. If we grant that some provision should be made to exempt the honest, conscientious objector, how, in practice, is he to be identified, so that his privileges shall not be seized by a host of others eager to secure immunity from the burdens of citizenship?

This is no mere cavil. It is, indeed, a matter of

very great importance. The Quakers have already found it necessary to protect themselves against the efforts of slackers to gain admission to the Society of Friends as a means of securing exemption from the draft. According to Mr. James Wood, President of the New York Society of Friends, "duty-dodging young men" have sought admission "in extraordinary numbers." The society adopted a resolution "advising" young men of conscript age to postpone coming into the Society of Friends until after the war. Mr. Wood has said:

The Friends realize the tremendous responsibility placed on them by exemption from military duty. We do not believe in killing our fellow men, but we will not stand for slacking. No Friend will fail in his duty at this time of crisis when the world is torn and bleeding. We love our country and will help by doing constructive work.

Already the various meetings have been besieged by young men seeking admission into the Society. Some of them, we feel, are obviously "slackers," seeking to hide behind the cloak of Quakerism. They want conveniently to become Friends and dodge their duty. We will not stand for that. We purpose to see that the exemption granted us is not abused. This is the object of the resolution. . . . By its text we "advise" young men of conscript age to postpone coming into the Society of Friends until after the war. I used "advise" advisedly, however. That's a polite way of saying they will not be allowed to join the society. It will, in effect, be ironclad, and no "slacker" will find refuge among the Friends of New York and Vermont.

In support of the claim for the exemption from military duty of those whose consciences will not permit them to perform such duty, the democratic principle of the protection of the rights of minorities is invoked. As a Socialist I cheerfully admit that the modern conception of democracy includes an increasing regard for minorities and their protection against the ruling majorities. This fact is one of the great assurances that the world can trust democracy to be just and zealous in its regard for freedom. But it must not be supposed that democracy is compatible with the admission of the rights of minorities to do as they please. Minorities have, and can have, no rights which conflict with the rights of the majority. No organized society which hopes to endure can ever admit the right of any minority to persist in conduct which imperils the majority, restricts its essential liberties, or makes impossible the orderly achievement of its just aims.

It has long been the practice of the most democratic nations to exempt from military service the members of certain religious bodies, notably the Quakers, whose religion forbids them to bear arms even in wars of self-defense. In general, the men who have sought exemption from actual military service upon religious grounds have harbored no hostility toward the state and attempted no revolutionary upheaval. They have been willing to perform useful noncombatant service under either military

or civil authority. As a rule, they have accepted service which involved some risk or discomfort, such as caring for the wounded in military hospitals, showing that they were not seeking their own comfort and safety under the cloak of religion. Some have carried their scruples so far as to refuse even noncombatant service under direct control of the military authorities, on the ground that such service is inevitably a part of the work of conducting warfare. They have been permitted to choose as a substitute some noncombatant service, vitally necessary to the national well-being, but not directly connected with military operations or subject to the rule of the military authorities.

It must be borne in mind that by consenting to such arrangements the state does not recognize the right of citizens to such special consideration on account of their religious scruples and beliefs. It is a privilege which the state can well afford to permit its citizens to enjoy as a general rule. Efficient warfare requires enormous industrial and agricultural production, and economic service is generally as valuable to a warring nation as military service. So long as there are enough men available to bear arms, the democratic state can well afford to indulge the scruples of its citizens by letting them perform noncombatant service, either directly for the army, under military authorities, or in occupations which are not directly connected with actual warfare nor under the direction of the military commanders.

If, however, there should be a deficiency of soldiers, so that the exemption of men of military age able to bear arms would imperil the national cause, the state could not afford to grant exemption to such men, even for religious reasons. It could not admit the right of the minority to make impossible the orderly achievement of the just aims of the majority. The state in such circumstances, must regard the religious scruples of the minority as of no weight. Even the measures of exemption granted to the Quakers are conditional privileges which the state has at all times the right to revoke.

It is easy to understand the man whose conscience does not permit him to take up arms and fight, but who loyally desires to serve his country in her peril and need by doing some noncombatant work. Even though it may appear to be a rather low ethical standard which leads him to throw the burden of his share of the repellant tasks upon others and to insist upon his own moral estimate against that of the majority of his fellows, it is possible to sympathize with such a man. It is even possible . . . to admire the man if by deeds of courage and devotion, as many English Quakers have done in Red Cross work, or by such work as the young American Quakers are

doing in France now in restoring the recovered villages and towns, he proves through service and sacrifice his love for country and humanity.

But the conscientious objector whose moral scruples have become a political problem is not of this type. The processes of his moral reasoning are not direct and intelligible, but as devious and subtle as those of a German bureaucrat. His conscientious objection to the use of force and the taking of life does not generally prevent him from sympathizing with the violence of syndicalists, *saboteurs*, Sinn Feiners, and other exemplars of social terrorism. Among the hundreds of conscientious objectors I have known there are very few who have not defended and even glorified the use of force when directed against organized society. It is difficult for the ordinary man, possessed of a common, everyday conscience, to understand by what process of moral reasoning men condone the Dublin insurrection with its mad use of armed force and glorify it as a "noble dramatic gesture," and then profess to hold conscientious objections against the use of armed force. Is it mere cynicism to suggest that candid analysis would reveal the fact that their real objection is not to the use of force per se, but to its use to preserve organized society?

The typical conscientious objector refuses not only to bear arms, but also to perform noncombatant service, even where this is carried on under the direction of some civil authority and is not directly connected with military undertakings. He argues that to engage in any occupation which strengthens the power of the nation in time of war, either under compulsion or by voluntary agreement, would be in effect aiding the nation to make war. Therefore his "conscience" makes him refuse to render such service. Because efficient agricultural production adds to the fighting efficiency of the nation he cannot agree to work on a farm. For the same reason he cannot accept employment as a railway worker, a telegraph operator, or a miner. Logically he cannot do any useful, necessary labor at all, since all such labor efficiently performed adds to the sum of national prowess available for war purposes.

Conscience is sternly logical and impatient of compromises. The illogical and devious compromises and evasions of the typical conscientious objector are the result of caprice, not of conscience. They have no rational ethical basis. To refuse to perform labor because that labor adds to the nation's weapons of force, and to consent to the payment of taxes, which have the same effect, is not the result of the logical application of great principles, but of irrational and capricious choice. To honor the municipal police force, whose duty is to kill in certain emergencies, while holding the soldier in dishonor be-

cause in certain emergencies he too must kill, is not logically sound or morally defensible.

If we accept as a principle of democracy the right of the citizen to exemption, for reasons of conscience and individual moral judgment, from all service of military value, whether combatant or noncombatant, upon what grounds can we deny his claim to exemption from taxation for military purposes? And when we have established the precedent in connection with the military and naval forces, how shall we deny the claims of the anarchist and the dive-keeper to exemption from duty of supporting the police force by service or by tax, provided they make their appeal in the name of "conscience"? On what grounds shall we deny the claim of the "conscientious" disbeliever in medicine and medical science to exemption from the duties which the public health authorities impose upon the citizens?

These several claims are equally valid and equally preposterous. The whole philosophy of the conscientious objector is unsound and incompatible with any reasoned system of social ethics. It is subversive of the very existence of organized society to exempt citizens from the fundamental laws generally approved because those laws do not meet with their individual approbation. That way lies, not democracy, but disintegrating anarchy. It is strange, indeed, that men and women who call themselves socialists should be so blind to the necessary implications of their own faith as to accept this principle so alien to democracy and to socialism. There can never be a socialist state of society until the supremacy of the collective will and purpose is established beyond all question. The theory that the moral qualms of individuals gives them a claim to exemption from the scheme of things approved by the collective moral and intellectual judgments of the majority must, if acted upon, destroy all possibility of achieving socialism.

Suppose we carry the idea of the exemption of conscientious objectors over into the social struggle, the war of classes. The members of a labor union decide upon a strike for the attainment of certain aims. There is, however, a small dissenting minority opposed to the strike on moral grounds. The members of this group argue with a certain seductive plausibility that a strike is really a form of war and an appeal to force instead of to sweet reasonableness. They argue, further, that strikes provoke bitterness and hatred among those who ought to love one another. For these reasons they object to the strike and claim exemption from the resolution ordering all members of the union to strike; to avoid offense to their consciences they ask to be permitted to remain at work. Does anybody believe that such

a plea would be granted, or that the socialist would favor granting it?

Democracy wisely and properly permits the individual a wide range of choice in the service he performs, whether in peace or war. That freedom of choice makes for efficiency because men will, on the whole, give their best in service of their own choosing. But this freedom of the individual to choose his own task is not absolute; it is limited by the need of the state and its ultimate authority. Men are not free to insist on being hospital orderlies in war time if there is no room for more hospital orderlies. They are not free to refuse to bear arms if there is a dearth of soldiers. No individual moral judgment or prejudice can ever confer such a right, and the claim to such a right is fundamentally immoral, even if made in the name of religion. No minority can ever be permitted to coerce the majority, or to prevent the realization of its deliberated purposes and policies.

So much we may say with certitude concerning the moral principles involved. The issue is clear and unmistakable. . . . —John Spargo, in *The Outlook*, September 26, 1917.

CHURCHES CAN HELP SAVE COAL

EMERGENCY FUEL FROM THE FARM WOODLAND TO HELP THE WAR SITUATION

Many churches, including some rural churches, could help the fuel situation by using wood for heating, says the United States Department of Agriculture, which advocates the substitution of wood from the farm woodlot for coal, in these days of shortage, wherever practicable.

For heating churches, the department points out that wood has some obvious advantages, because the heat is required only occasionally and is then wanted in large volume at short notice. After the period of required warmth is over, it is desirable that the heat should die down as soon as possible. All these qualities are obtainable with wood as with no other fuel.

CORD TO A TON

In heating value, one cord of the best woods is said to be equal to one ton of hard coal, while a cord of some of the softer woods equals a ton of soft coal. Thus if the consumer can buy coal at \$8 a ton, it would not pay him to burn wood at the same price a cord, because coal is the more convenient fuel. But if the shortage of coal becomes really acute, as seems likely, people living in wooded regions will have a great advantage over those living in the prairie and plains States, especially if they have a supply already dry. In fact, it may become a

patriotic service to burn wood in order to relieve coal for the war industries and for the people in sections wholly dependent on coal.

The whole question of wood for fuel is discussed in a publication entitled "Emergency Fuel from the Farm Woodlot," which may be obtained by asking the United States Department of Agriculture at Washington, District of Columbia, for Circular 79.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

The Country Choir

Too much cannot be said in favor of the development and support of the country church choir; for if there is a musical activity that needs help and encouragement, it is the choir of the rural or country town church.

The importance of the country church choir has been sadly underestimated. A census of the various country churches would probably bring to light some surprising conditions and would in all probability reveal the fact that in very few country branches would there be found anything more than casual attention to choir work as a feature of worship. Many country branches have no choirs at all, content to get along with the mere rendition of a limited number of time-worn hymns by the congregation, in a more or less half-hearted, ill-fashioned way, and often sung in a manner tending to depress rather than elevate the devotional spirit of both preacher and congregation. Other country churches, fewer still in number, have bodies of singers who occupy seats of comparative prominence before the congregation and "take the lead" in the singing of the hymns. Their efforts generally result in a betterment of congregational singing, for they make a fairly serious effort to improve themselves and render creditable service. A few country choirs have understood the real importance of their service to the church and have striven not only to make their work more effective, but to enlarge their capabilities. We must respectfully make our best bow to such choirs, for they are doing God's service itself, elevating their churches in a degree not realized, and laying up for themselves "treasures in heaven."

It is very important that every rural or country town branch have a choir and that this choir be supported and encouraged by the membership of the branch. It is impossible, within the confines of an editorial, to enumerate all the benefits that accrue to the branch from a good choir, or to enlarge particularly upon any one of them. If the work of the choir is unimportant, why did God so particularly enjoin it upon his people? A good choir will render the service far more attractive and beautiful. This alone would amply justify the existence and work of the choir. But it is the least of the good things accomplished. The benefits to the congregation of added culture and increased spirituality are far more important, and are too great to estimate.

Practically every country church may have a choir and enjoy some of the benefits of choir work. In branches where a choir does not already exist, those best qualified for its service should be organized into a choir and duly put in charge of the song service of the branch. In small branches where material may be scarce, discouragement should not necessarily exist. Such material as can be found should be put into service and should endeavor to perform well its part in the confident hope that others will in time come to their assistance. They should be ever mindful of the fact that God has

enjoined the burden of the song service upon those who are qualified to carry it. (Doctrine and Covenants 119: 6.) Shall we fail to heed his commands?

There is a very marked tendency in many country branches to conclude that because they are country branches therefore but little is possible for them in the way of choir work. Their fallacious logic runs something like this: Country branches do not have much in the way of choirs. We are a country branch. Therefore, we cannot have a good choir. As a result of such reasoning (!) many country branches *do not try* to do much.

It is a serious mistake. Very few country churches but what could achieve creditable results if the proper continuous effort was put forth. We have seen too many good choirs in country churches, that have developed as a result of wise, faithful effort, to believe that such a conclusion is a correct one.

The country church needs a choir, and it needs it more than it realizes. Not only does it need a choir for the beautifying of the church service, but that the gospel may have an added luster to the world, and the spiritual status of the members may be enlarged.

A. H. M.

Greetings from the General Chorister

A short time before we were ready to "go to press," that is send in our "copy" to the HERALD for this issue of The Staff, we received a telegram from the General Chorister, Brother Hoxie, asking that his greetings be extended to the choir singers of the church. As we would be unable to express Brother Hoxie's sentiments with the same fervor he has employed, we copy the telegram entire, as follows:

"NEW YORK CITY, November 7, 1917.

"ARTHUR H. MILLS,

"1514 West Short Street,

"Independence, Missouri.

"Extend my greetings in The Staff to the singers of Israel, urging them to keep on the firing line, working day and night for the redemption of Zion. My many activities prevent lengthy epistle. Am redoubling my energies for the work's sake. It is a wonderful age and a still more wonderful hour, and let us take every advantage of it to-day. If the Spirit is sharper than a two-edged sword, let us cultivate it.

"ALBERT N. HOXIE, *General Chorister.*"

Through the Little Sioux District

We have but shortly returned from a trip through this very excellent district in the interest of the choir movement work. The trip was made partly in compliance with a promise made at the preceding reunion to return and visit some of the several branches, and partly to ascertain at first hand for our own information what would be the musical condition of the branches in one of the representative districts of the church.

We visited seven of the eleven branches of the district and were most kindly received and cared for wherever we went. In each branch we found good faithful children of God who were eager to assist us in the work of the church. At each of the branches visited we met with the choir, and in mutual association discussed its various problems and counseled with the members regarding work and plans.

We found the Saints and choir members of the district eager to know concerning both their duties and the work of the choir movement, and earnestly desiring to get in the line

of advancement in the musical service of the church. We found the several choirs to be at least equal to the general average, with abundant talent for future development.

The best thing we found in the district, that which was most promising for future prosperity and growth, is a movement that the district chorister and choirs of every district might well emulate, and it furnishes the reason for this article. The district chorister, Brother Fred Fry, and his two energetic associates, Sisters Ollie Derry and Clara Bell Lane, have formed an association in which all the choirs of the district are *de jure* members. The plan is for all the separate choirs to work in parallel lines, the same material being used by each choir at the same time. Then, once each month, these choirs come together at one of the central branches and *en masse* sing the material practiced separately. Choir problems and interests are to be considered at these meetings in the spirit of mutual helpfulness.

It is anticipated that this association will prove available for service as the "reunion choir" at the next reunion of the district, to be held at Logan, Iowa, and the material practiced rendered for the benefit and enjoyment of all.

We predict much in the way of growth and development for the choir work of this district if their efforts are faithfully continued.

A. H. M.

The New Anthems for Next General Conference

Elsewhere in this issue of The Staff will be found announcement from our General Chorister, Brother Albert N. Hoxie, containing list of anthems for use at our next General Conference. This list will be of interest to the choristers of the church, who have doubtless been expectantly watching for its appearance.

The writer has concluded to offer, unsolicited, and independent of Brother Hoxie's announcement, his individual comment upon this list of anthems. He feels that a word from him may enable choristers and choir workers to better understand this new series of anthems and thereby order for their needs more intelligently. He has given each anthem careful examination and believes he is able to intelligently advise concerning all of them.

The compilation of this new series has involved more than ordinary time, labor, and diligent search, and Brother Hoxie has gone to unusual lengths to select anthems of a much easier grade than in previous lists, and at the same time maintain the desired standard of excellence. We feel that he has been eminently successful, despite the difficulties of the task.

There has been some complaint in the past that the anthems of previous conference issues were mostly too difficult for the ordinary church choir. In this connection it might be well to remind ourselves that the terms *ordinary* and *average* are relative ones, and that what is "ordinary" or "average" from one viewpoint might be either above or below those conditions when regarded from other angles. Alas, it should be borne in mind that in the selection of thoroughly good anthems of unquestionable standard, also suited to the capacities of the "ordinary" choir, the task is doubly difficult. However, the anthems of the 1918 series can be mastered by almost any of the average choirs of the church; those choirs that have been singing anthems regularly of about an ordinary grade of difficulty.

These anthems are not merely intended for use at the next General Conference and then laid aside. They are good, wholesome anthems, suitable for use in all regular services of the church, and they will make a valuable addition to the repertoire of any choir.

As stated before, the terms *ordinary* and *average* are relative, and probably some of our choirs will be in doubt as to whether they would fall in such class or could handle these anthems. To such we would say that the risk involved is almost nothing. The anthems are graded on the list announced as to degree of difficulty, on the scale of grade one being the easiest and grade seven the most difficult. Let those choirs that are in doubt order one or two of the easiest grades. Then if no difficulty is experienced in mastering them, others of the same or more difficult grades may be ordered. In this way each choir may select for its own needs with practically no risk.

We urge that the choirs of the church adopt and secure the anthems of the new 1918 series. They are anthems of more than ordinary merit and beauty, carefully selected for the needs of our work.

A. H. M.

The 1918 Series Conference Anthems

You will note below a list of anthems selected for rendition at the General Conference of 1918, to be held at Independence, Missouri. We have spared no pains to make this the most interesting collection that has ever been selected. Conditions are such that it was impossible to consider the publishing of this series in book form, but special prices have been made by the publishers if purchased in octavo form. These prices will be mailed upon application to the general secretary of the choir movement, Brother Arthur H. Mills, 1514 West Short Street, Independence, Missouri.

The oratorio, "Elijah," by Mendelssohn, is included in this year's program for conference rendition, and we urge those who anticipate joining the large special chorus for this work, to take up the study of this oratorio without delay, in order that they may be counted among the fortunate ones who are privileged to appear in this noteworthy production. Begin now, as the work is difficult, and requires special and serious application. Prices for the oratorio, bound in paper, can be had from the general secretary.

The following is the list of anthems for the 1918 General Conference, in which the grade of difficulty, serial number, title, author, and list price are given in order noted. Name of publisher is given in parenthesis.

III 10873	The Lord Brings Back His Own, Galbraith	.....\$ .15
	(Theodore Presser Co.)	
II 3272	The Shadows of the Evening Hours, Barri	..... .08
	(G. Schirmer.)	
II 5290	The Night Is Far Spent, F. F. Harker	..... .08
	(G. Schirmer.)	
II 10861	To Thee, My God and Savior, Irene Berge,	..... .12
	(Theodore Presser Co.)	
III 5346	The God of Abraham Praise, H. R. Shelley	..... .08
	(G. Schirmer.)	
II 10877	Twenty-fourth Psalm, Mrs. R. R. Forman,	..... .12
	(Theodore Presser Co.)	
III 6562	Joy, Brothers, Joy! A. Farwell	..... .06
	(G. Schirmer.)	
III 10891	Thy Will be Done, J. Truman Wolcott	..... .12
	(Theodore Presser Co.)	
II 3801	Incline Thine Ear, F. H. Himmel	..... .05
	(G. Schirmer.)	
IV 3256	Savior, When Night Involves the Skies, Shelley	..... .08
	(G. Schirmer.)	
II 4910	A Hymn of the Homeland, Sir A. Sullivan	..... .05
	(G. Schirmer.)	
IV 3273	God is Love, H. R. Shelley	..... .08
	(G. Schirmer.)	

III 6563	March, March! Arthur Farwell	..... .06
	(G. Schirmer.)	
IV 3412	The Good Shepherd, O. Barri	..... .05
	(G. Schirmer.)	
III 5813	I Will Lift Up Mine Eyes, J. H. Rogers	..... .12
	(G. Schirmer.)	
The following anthems are somewhat easier than any of the above, about grade I, and though not of the conference series, are included and recommended.		
I 10895	The Wonders of Thy Love, P. Douglas Bird,	..... .10
	(Theodore Presser Co.)	
I 12527	Lead Me, Lord, S. S. Wesley	..... .05
	(Oliver Ditson Co.)	

Respectfully,

ALBERT N. HOXIE, *General Chorister.*

NEW YORK CITY, 173 Madison Avenue.

The Far West Stake Musical Institute

Sister Elma Scott, chorister of the Far West Stake, is intensely desirous of developing the musical interests in her charge, and since her induction into that office has introduced some excellent policies and ideas that cannot fail to be productive of results. The latest enterprising venture is so noteworthy that we have thought best to bring it to the attention of musical workers through The Staff columns, recommending it to them for emulation as well as consideration. The program of this "musical institute," held on Sunday, November 11, at the Saint Joseph, Missouri, First Branch church, is hereby given:

9.30 a. m., Sunday school session, special music by the Zion's Star Sunday school orchestra.

11 a. m., Address, "Music; its place in our church work and our lives," by Arthur H. Mills, Assistant General Chorister.

2.30 p. m., Institute work; subjects treated: 1. "How to train and maintain a church choir," by Edward C. Bell, Assistant General Chorister. 2. (a) "The organist's responsibility in congregational singing." (b) "The organist's contribution to choir success," by Edna Christiansen. 3. "The choir and the congregation," Notes from the congregation, by Ruby Jackson Hitch. 4. "The pulpit speaks," by Elder Scott. 5. Round table in charge of Brother Mills.

7.45 p. m., Program by the combined choirs of the stake: Prelude, selected.

Anthem, "March! March!" Arthur Farwell, by Choir.
Solo, "Consider and hear me," Alfred Wooles, by Miss Athena Scott.

Chorus, "Come unto me," W. Coenen, by Ladies' Chorus.
Solo, "The Lord is my light," Allitsen, by Paul H. Pugsley.
Anthem, "O, pray for the peace of Jerusalem," James Knox, by Choir.

Offertory, selected.
Chorus, "Deep river," Burleigh, by Choir.
Solo, "Hear my cry," Oley Speaks, by Grace Mason-Woodside.

Trio, "Lift mine eyes," from "Elijah," Mendelssohn, by Mrs. C. E. Haden, Mildred Nesser, Mrs. H. W. Tilden.

Chorus, "He watching over Israel," from "Elijah," Mendelssohn, by Choir.

Postlude, selected.
Mrs. Elma Scott, chorister.
Miss Edna Christiansen, organist.

We will make but one comment: The work of this institute was very enjoyable, as well as profitable, and the individual and collective numbers of the program were most excellently rendered.

A. H. M.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

About Our Boys

In the *Ensign* of November 8 appears a copy of the letter Brother T. W. Williams as monitor of a boys' club, sent out to the members, together with a copy of their constitution and by-laws. We hope everyone interested in banding our boys together for good, will read this letter, and imbibe of its real stimulating helpfulness. The intimate interest shown in the affairs which will appeal to the boys, the fatherly or, rather, elder-brotherly attitude taken towards the boys themselves, and the real insight into their needs and desires, all are of such a nature as will bind the boys most closely to their leader, and will win for him their allegiance and co-operation.

The rules adopted by the "Boosters" of Southern California, may prove suggestive to many another group in the church, as will also the constitution and by-laws submitted by Brother D. J. Krahl, president of the Holden Stake, which will be found elsewhere in this column. Brother Krahl, in the letter accompanying this document, expresses his very great interest in the boys' movement in the church, and adds:

"We need some one, however, who will give his entire time to this movement in the branches. It needs to be maintained, and cannot unless there be a maintainer—a leader. We need one here. Some one might suggest that the branch president could do this; but my experience has been that branch presidents can do considerable towards standing behind those who are pushing the movement along, but, owing to the pressure of the other phases of the work they should be doing, they cannot give the special attention and time needed in this direction to make it count."

God speed the day when a man endowed with the gift and the learning, as well as the burning heart's desire, shall be commissioned to make this work of reclaiming, holding, awakening, directing, and inspiring our young men his sole aim and purpose!

AUDENTIA ANDERSON.

Constitution and By-Laws of a Boys' Club

Name. This organization shall be known as _____.

Aim and Purpose. The aim and purpose of this organization is to further physical, social, mental, and spiritual development of boys and young men, under the fostering care of the church.

Membership. Any man over ten years of age who is of good moral character and is recommended by the executive committee and pays the membership fee and monthly dues shall be eligible to membership in this association and shall be received by majority vote. A member may be dropped from membership upon violation of any of the rules and upon recommendation of the executive committee and a majority vote of the association.

Meetings. Regular meetings for the transaction of business shall be held on the last Thursday night of each month, or upon call of the president or five members of the association, one week's notice having been given.

Finances. The finances of the organization shall be maintained by the charge of an entrance fee, based upon the age as nearest birthday of applicant being one cent per year and a monthly due of ten cents per month for those over eighteen years of age and five cents for all others.

Officers. The officers of the association shall consist of a president, two vice presidents, a secretary and treasurer, and four directors. These officers shall constitute the executive board and transact the business of the association between meetings.

Duties of Officers. The president shall have general charge of the association and preside at the business sessions and countersign orders drawn on the treasurer. The vice president shall perform the duties of the president in his absence, priority in age determining precedence. The secretary shall perform the usual duties as generally performed and draw orders upon the treasurer upon vote of the association. The treasurer shall have custody of the funds and shall pay out same only on order of the secretary and countersigned by the president. There shall be four directors of the following activities: Physical, social, mental, and spiritual. The director of physical activities shall have charge of all athletics and gymnastic work. The director of social activities shall have charge of the social work. The director of mental activities shall have charge of educational and musical activities. The director of spiritual activities shall have charge of the devotional work and be alert for the spiritual uplift of members.

Quorum. Ten members shall constitute a quorum.

Amendments. Amendments may be made to these articles by a two thirds vote of the members present at a regular meeting, one month's notice having been given.

The executive committee shall draft the rules governing the work of the departments.

On Birth Registration--No 2

Where do you keep your children's birth certificates? Or don't you live in one of those up-to-date communities where a certified notice is sent to the parents of every registered baby. The Children's Bureau of the United States Department of Labor, which is conducting a special campaign for complete registration of births, urges the importance of securing such a notice from the registrar and of treasuring it for the child's use in later life.

A number of things come to one in the normal processes of life for which there is to-day a legal minimum age. Proof of age may be needed in school, for working papers, for voting, for marrying, for life insurance, or for securing a civil service position. Or again, one may need to establish citizenship or the right of inheritance. In any one of a dozen ways a birth certificate may be a saving of trouble and expense; it may even save the life of a neutral citizen in time of war.

Only when parents have received a notice of registration can they be absolutely certain, without making special inquiry, that their child's birth has been registered, for even in the "birth registration area"—the eleven States and the District of Columbia which the Census Bureau accets as having fairly adequate records—there are some unregistered babies.

Moreover, such a notice of registration is an excellent device for making birth records more complete. Mrs. S— receives a notice that Mary's birth has been registered and shows it to Mrs. T— who straightway wonders why the city did not pay her the same courtesy when Billy was born.

Five States: Maryland, Michigan, New York, Virginia, and Wisconsin, and a few city health officers in other States send notices to the parents. The notice is often an attractive document; in some places it is adorned with a picture of a mother and baby.

But if the notice is to serve the child as a proof of age in later years, it must be a signed and certified transcript of

the fact entered on official record. In States whose records follow the model form issued by the Census Bureau these facts include the name of the child and the date and place of birth; the sex of the child; the name of the father and the maiden name of the mother, with the birthplace, age, color, and occupation of each; the number of children born to the mother and the number living; the name of the professional attendant; and the date on which the birth was reported.—Bulletin from Government Children's Bureau.

Whole Wheat Flour

(From a bulletin sent out by one of our progressive agricultural colleges.)

VALUE OF WHOLE WHEAT FLOUR

The greater use of whole wheat, or graham bread should be encouraged for dietary, if for no other reasons. Whole wheat bread contains more inorganic salts and more of the recently discovered "dietary accessories" than does bread from white flour. These substances occur chiefly in the germ and bran of the wheat and are largely removed in the milling process. These substances are important for proper nutrition. They are often lacking in the diet. Whole wheat bread, because of its larger proportion of indigestible material, is not recommended in the diet of young children or of invalids. At the same time, it is especially valuable in the diet of persons who follow a sedentary occupation. Because of its mechanical effect on the intestines, it tends to prevent constipation.

USE OF WHOLE WHEAT FLOUR IS ECONOMICAL

The greater use of whole wheat will save more of the wheat crop for human use. In the milling of 100 pounds of wheat about 72 pounds appear as white flour in the finished product. The remaining 28 pounds go into the shorts and bran, which are not used as human food. White flour contains on an average 12 per cent of moisture. The digestibility of white bread is about 90 per cent. Every 100 pounds of wheat therefore supplies 57.00 pounds of water-free digestible food material in the form of white flour. The digestibility of whole wheat bread is about 80 per cent. Whole wheat flour contains on an average 11.3 per cent moisture. One hundred pounds of wheat supplies therefore 88.7 per cent of dry food material in the form of whole wheat flour, 80 per cent of which is digestible. One hundred pounds of wheat supplies therefore 70.96 pounds of digestible food material in the form of whole wheat flour, as against 57.00 pounds in the form of white flour, a net gain of 13.96 pounds of food from every hundred pounds of wheat. If all wheat that now goes into white flour were converted into whole wheat flour, approximately one seventh more food for human beings could be supplied in this way.

HIGH PRICE CHARGED FOR WHOLE WHEAT FLOUR

At the present time whole wheat and graham flours sell for 1.5 cents per pound more than Nebraska milled white flour on the local market. Just why this is so, is not clear. It would seem that whole wheat flour could be supplied by the mills at a lower price than white flour. Whole wheat flours contain more of the oil of the germ than does white flour. For this reason they do not keep as long. Because of the limited demand for whole wheat flour, the mills make up only small stocks at a time. As the demand becomes greater the price should come down.

GRINDING FLOUR AT HOME

When whole wheat flour is so high in price that there is no economy in its use, hand grist mills may be used and the wheat ground at home. Several different makes of mills may

be had from manufacturers and catalog houses at prices ranging from \$2.15 to \$5.00. Larger mills designed to be run with a small engine or motor are also on the market.

Wheat for home preparation must be clean and dry when it is ground. It should accordingly be sacked direct from the machine and stored in a clean place. It may then be put through a fanning mill, after which it is ready to be ground. When necessary, wheat may be cleaned by washing. The washing may be conveniently done in a large stone jar or a pail. Half fill the receptacle with wheat, fill with water, and stir. The wheat quickly settles, while the dust and impurities rise to the surface and may be poured off with the water. The process may be repeated till the wash water is clear. The wheat should then be drained for a half hour in a sieve with a screen bottom and dried on a clean canvas or sheet in the sun. In thin layers, the drying may be accomplished in two or three hours. Long contact with water should be avoided, since this softens the berry and interferes with the milling.

For bread-making purposes, the best flour is made by putting the wheat through the mill a second time. It is run through once with the burs set to give a medium coarse meal, and then a second time with the burs set closer together. Coarse or fine flour may be made to suit individual taste.

CRACKED WHEAT A BREAKFAST FOOD

Cracked wheat for use as breakfast food may be made by setting the burs farther apart, so that the berry is broken into few pieces. The finer pieces may be sieved out, if desired. Cracked wheat is considered by many quite as savory a breakfast food as the wheat breakfast foods to be had on the market. Some of the latter,—cream of wheat and farina, for example,—have had the outer branny coats and the germ removed, while in the cracked wheat all the nutrients are retained. Since whole wheat flour does not keep as long as white flour, the making of large quantities at one time should be avoided.

(Recipes will follow next week.)

A Tribute for Mother

How all-powerful for good is the influence of a mother! During our infancy, she it is who has all responsibility concerning us. The father we see but little, he scarcely having time to salute with a hurried kiss or embrace as he departs for his daily work. Throughout the years, we may set joy on what we like, but we never find any pleasure on earth greater than that bestowed by the love of our mother. She is the first one to us in the cradle, and the last to leave our cold clay dust. She loves us, whatever be our worth,—whatever our character. Would we all gave her cause to glory in her child!

With noiseless step she moves about our room when we are ill, supplying every want, listening to our slightest movement or request. Can anything be more thrilling or sublime than the song she sings over her infant child? Can anything compare with her care and prayers all along the years? Can anything cheer and comfort like her smile or stimulate like her confidence? She shares every joy, and every sorrow. She lives more for her own than for herself. Freely she gives of her strength and her courage when others may forsake or dismay; contagious diseases alarm her not; faithfully she ministers through every trial.

Witness Hagar in the wilderness when dying from thirst, the water bottle empty! Her heart bled for the sufferings and groans of her son, until in agony she placed him beneath a shrub, crying to the Lord, "Let me not see the death

of my child!" And the Lord, listening to the mother-love, "was with him!"

"Whose love can equal that of mother?

Whose the devotion, so loyal and true?

Who suffers so much, with such joy, for another?

Who works with so much pleasure as mother for you?

You hail with delight the friendship of others;

You revel in love of the sweetheart you've won;

Yet where do you find a friendship like mother's,

Unbroken till death comes, and life's work is done?"

LIZZIE LEWIS.

WALSSEND AUSTRALIA.

[The above little article was sent by an appreciate brother. We welcome the thought which prompted him to remember the auxiliary column, and we most earnestly ask our readers to pass on to us what they run across of value, especially in the line of original papers.—EDITORS.]

LETTER DEPARTMENT

Coming to Zion

The powerful engine hauling the eastbound transcontinental train over the Santa Fe Railroad is bounding forward through the gray dawn, and after a restless night all eyes in our family are wide open and anxiously awaiting the coming day that they may have a first look at the beautifully rolling land of "bleeding Kansas."

Two days and three nights have passed since we boarded this train at San Bernardino, California. At that time a crowd of Saints and friends gathered at the station to bid us farewell, and, incidentally, to load us with baskets of fried chicken, (one basket coming from Brother J. W. Cooper, of Redlands) sandwiches, cake, and delicious California fruit, together with a few yellow coins for expense money. This, after being delightfully entertained at the home of Doctor Aldrich, and conveyed to the station in the car of Sister Ella Harris, renders the immediate scene of our parting with the good people of San Bernardino one that will never be forgotten.

We recall with pleasure the joy that came to us when the Good Spirit accompanied our ministerial efforts there, the kindly regard manifested by the congregation, and the evident oneness of purpose in establishing the kingdom of God. The branch there is just a big family with but a single ideal, yet at times striving over the means for its accomplishment; nevertheless, in their meetings there is a communion of souls where the fires of the divine are ever kindled.

But the "iron horse" is lunging forward, the last shadow has fled before the rising sun, and we are now entering the borders of Zion! Shall we find the same congenial spirit, the same hope manifest in the lives of those who inhabit the "central place" that comes in word and in deed from the great western rim of the West—shall Zion arise and "shine like the sun"?

Fields of ripening corn, green pastures, newly plowed fields shaded green with the first appearance of fall wheat, woodlands, creeks, and villages through which we are passing hold our little group in silent admiration. This is what we have dreamed of. In this Eden of the world we have longed for a home. But this that God intended for the equal heritage of all mankind has become the private property of but a few, and the great masses are destined to live on in disappointment, poverty, and want; driven to the ends of the

earth in search of free or cheap land, or crowded together in tenement houses where disease and crime are steeping, they eke out their miserable lives in the very heart of the greatest civilization the world has ever known. At present a business stimulus which is the direct result of a great crime, renders life more tolerable among the landless and homeless by a greater demand for labor. Yet the fact of the expropriation of the great masses remains, and some day, after the struggles and agonies of this terrible conflict have passed into eternity, the people who feel the sting of the lash of poverty but cannot "locate the whip" will endeavor, by wrong methods perhaps, to correct social ills, and then the "souls of men" will be tried.

But the faithful engine is whistling, whistling, and this picture of civilization's fatal flaw is laid aside for a look at the great metropolis we are now entering. Kansas City is located in the geographical center of the United States, and surrounded by the richest and most prosperous country in the world. In beauty this city cannot compare with many cities of the West, but in business activity it surpasses them all. It is a great center, pulsing with business from the four corners of the continent, and destined to increase and grow with the increase of population and advance of civilization.

At the union station in Kansas City, someone "beat" me to a fine overcoat with which we were presented by a good Saint in San Bernardino. So leaving the children in care of a matron in the children's apartment at this commodious depot, we hied away, in the face of a stiff north breeze, attired in our Southern California "rags," to Bishop McGuire's office in Independence, for advice with reference to temporary quarters. We had, in harmony with the law, previously arranged with the bishop for this coming, and, while I believe that no definite plans had previously been made, yet everything had the outward appearance of prearrangement, and we seem to "just fit" in the place where we are located, and it is said that we are a blessing to those immediately affected by our coming, and we, ourselves, certainly appreciate the kindly regard for our welfare as shown at the bishop's office. This being our first meeting with these whole-hearted and congenial brethren, we were pleased and surprised at the instant success with which they met in locating us in a comfortable place where we were of service to others and they to us.

We are convinced that if the scattered Saints, who contemplate coming to the "central place," will first arrange with the bishop they will not regret it.

That Zion may arise and stand in her place—a beacon to the weary traveler through a darkened world—is the end ofr which I shall labor and pray.

SAMUEL WOOD.

INDEPENDENCE, MISSOURI, 103 South River Boulevard.

Christmas Offering--Roll of Honor

At Deerfield, Missouri, they keep a list of the names of the classes and the amounts given, which proves quite an incentive. Though the school is composed mostly of children, they expect to raise \$120. Four children are raising an acre of corn, the proceeds to be given.

Fort Scott, Kansas, has \$100 now, compared with \$15 last year.

With 26 members, the school at Taberville, Missouri, has increased last year's offering of \$5 to \$62.50. This includes home class.

At Brigiden, Ontario, they made a large clock face with figures running to \$200. They raised so much that it is now going around again and is about to bump against \$300.

Sister Eliza Edgington, of Lancaster, Wisconsin, believed

it impossible to raise so much money throughout the church, but upon mature thought found it was possible. She, like many another housewife, has her many duties to perform, but by walking two miles to pick gooseberries and doing similar work, found it a great pleasure to earn the money, though the work was hard.

Eustis, Nebraska, had \$9.34 last year and have \$18 now.

Alamo, North Dakota, had \$16.50 last year and has now \$67.92.

Cherokee, Iowa, has been so successful that with their 60 members they have raised 189.99. This is over \$3 per member. Last year they raised \$10.95. They expect to make it \$300.

One of the Chicago Sunday schools reports that with a membership of 65 they have set their mark at \$175, having now reached the \$95 mark. They took some pictures of the priesthood of the branch with the Presiding Bishopric and sold a number of the pictures at ten cents each. They have a colored mission under the home department who have raised \$9 of the \$25 they have aimed for. The home classes at Oak Lawn are trying to raise \$50.

Fairland, Oklahoma, has 35 members. Last year they had \$15.99 and already they have \$54.86 this year.

Ontario, California, has 49 members, 20 of these under twelve years of age. Last year they raised \$7.59; so far this year, \$33.59.

The Levering Sunday school, of Carp Lake, Michigan, did not understand much about the Christmas offering last year and only raised 85 cents. Now they have about \$13 and a day's wages promised by one member.

Cass City, Michigan, sent in \$13.89 last year. They have \$48.11 raised now, and are still working.

From all sides we hear that the workers are endeavoring to raise not less than \$2 each. It looks as though it would be done. This Christmas Offering is getting to be a big thing, isn't it?

A. W. SMITH.

SAINT LOUIS, MISSOURI, Federal Reserve Bank Building.

Successful Services in Des Moines

The meetings are going along in fine shape, the church is almost full every night, the audience is very attentive and Brother Cornish is doing fine.

About the advertising: We did not try to cover the whole city, but laid out a territory of about six hundred houses and kept going over the same territory all the time, seven or eight times. We did our own printing. I expect to continue to go over this same territory all winter with some kind of church notice.

Next Sunday is our "Home Coming Day." Brother Cornish will be the speaker. I will send you a program.

Working and praying for the cause,

D. T. WILLIAMS.

DES MOINES, IOWA, 719 East Twelfth Street.

From Somewhere in the United States

PASSED BY THE CENSOR

I am afraid that the people in this . . . are too prosperous in proportion to what they are doing for the work. Autos are as common as fleas almost, and it is nothing to see the church surrounded with them, and sometimes where they are the most numerous there seems to be the least inclination to help the poor missionary with funds. I preached . . . weeks in . . . and not a soul thought of the fact that I needed expenses except two . . . who gave me a dollar. . . . After it was all over with the . . . of the . . . said something to me about it,

and I told him that if the other parts of the . . . were as generous as this . . . I would not get enough to pay postage. That rather stirred . . . up and . . . went around among the . . . and got me . . . dollars and . . . cents, and I presume that they will think that I begged for that. And there are but two in the . . . but what rode to church in their autos, and they were not cheap ones either, but those that cost upwards of a thousand dollars. And one of those two bought one before I left.

[Selected from a letter by an elder and released for publication by a friend.]

SILVERTON, OREGON, October 29, 1917.

Editors Herald: I have just concluded a week's series of parlor services at the home of Mr. B. F. Terry, who lives out in the country about three miles. I began on Monday night and closed Saturday night. Several people in that community have been interested for some time. All attended, but they were not all present at any one time. Because of the private character of the meetings I held only one preaching service. The rest were Bible readings, and were, of course, social in their character. I found the people very approachable. Had many invitations to visit. Will respond, of course.

The schoolhouse there has been closed against us. It was done by a few officious persons and was against the wishes of the majority. One of the citizens who is friendly to us is building a new house. When he moves he intends to knock the partitions out of his old house. That will make a room twenty-two by forty which he intends to let us have for public services.

I preached here in town yesterday, occupied in the home of Brother J. M. Volgamore. Held services at eleven a. m. and three p. m. Several nonmembers were present. We are not now using the hall. The Saints think they cannot keep up the rent.

In gospel bonds,

A. C. BARMORE.

CENTRAL LAKE, MICHIGAN, November 4, 1917.

Editors Herald: As there are many Saints interested in me I will write a few lines. Mid all my trials I am still trusting God. God is good to me. He provided a way for me to go to Boyne City and South Boardman Conference and dear Saints, I feel much stronger in the faith. My husband who was in the asylum at Kalamazoo died this summer. My five little ones are all well and God is surely caring for us. He says the righteous shall never be forsaken. What a grand promise, dear Saints, if we put it to the test. My older girl who was at Ann Arbor in the hospital is getting along fine. She says, "Mamma, it is Jesus' work."

It is grand to be a Latter Day Saint. He promised never to leave me, never to leave me alone. O God, how can I ever praise thee for thy goodness? He is so mindful of me now.

I will close by saying, dear Saints, trust in your God. He will help you to overcome. Pray for me, because I need your prayers.

Your sister in Christ,

MRS. JENNIE ADAMS.

BAY MINETTE, ALABAMA, November 4, 1917.

Editors Herald: The membership of the Bay Minette Branch has been so widely scattered, there have been only a few who have lived near enough to attend the meetings regularly. Within the last few months some of the young men have been called to the colors, while matrimony has claimed some of both the young men and women.

The tropical storm wrecked our church building so badly we have had to discontinue meetings for a while.

This is a nice little town and we feel that many honest-hearted people live here, as their many acts of kindness show, and I wish they understood the gospel as taught by the Reorganized Church. Nevertheless we believe they are honest in their religious views.

The Perseverance Branch, in Baldwin County, was disorganized a few years ago, and the membership sent to the Bay Minette Branch. If any of these scattered Saints read this, please write me, as both the Sunday school and Religio home department superintendent would like to have their name and address.

Hopefully,
MISS NORA WARR.

BELGRADE, MONTANA, November 5, 1917.

Editors Herald: We just closed one of the most spiritual conferences ever held in Montana. Every meeting was good. Prayer meetings were extra good. Two young men were called to the ministry. The spirit of love and peace was poured out without measure. Six were administered to and we believe their souls were made to rejoice.

One brother spoke by the Spirit and said, "The prompting of the Spirit is to you, that if the older ones would do their part, the younger ones would follow." Yes; how true this is! especially in the Deer Lodge Valley, as the young are surely trying to do their part.

Many good testimonies were given Sunday afternoon. Preaching was good. Brother Winegar spoke Saturday evening. Brother Thorburn eleven a. m. Sunday, and W. P. Bootman Sunday evening.

We said good-by and separated. May the good Spirit that attended us while there continue to bless us.

Your brother,
A. J. MOORE.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTHEASTERN KANSAS.—At Fanning, August 4 and 5 with District President Samuel Twombly in chair. District presidency was chosen to preside. Branches reporting: Fanning, Atchison, Topeka, Scranton, Blue Rapids. Ministerial reports read. An amendment was offered to Rule III, to strike out all after the word *district* and insert "and all members in good standing present from the several branches of the district." Notice of expungement as follows: "Rule 5, section B, by striking out all of section B." Topeka chosen as the place for the next conference, February 2 and 3.

The Presidency

CHANGE IN APPOINTMENT

After proper consultation Elder James M. Smith's field of labor for the balance of the conference year has been changed from the Central Oklahoma District to Eastern Oklahoma and Arkansas.

RELEASE FROM APPOINTMENT

Because of his physical condition, Elder R. Etzenhouser has been released from his appointment to the Southwestern Oregon District for the balance of the conference year.

FREDERICK M. SMITH, *President.*

The Bishopric

To the Saints of the Eastern Oklahoma District; Greeting: Having been authorized to collect tithes and offerings for the bishop in behalf of the church, I will gladly receipt you for any amount so paid to me in person, or by letter. Be sure to

state for which purpose it is given, tithes, oblations, freewill offerings, or what. Send all money by bank draft, or express order, as either are collectable at any point or place. All mail should be addressed to me at Haileyville, Oklahoma, my field address.

J. C. CHRESTENSEN, *Bishop's Agent.*

To the Saints in Spokane District, Greeting: There has been a generous response by many to the financial needs of the church, all previous records of receipts have been broken the past six months. Those who are desirous of being among the willing and obedient ones have yet opportunity. Do not seek for an excuse to avoid a duty that God makes as binding as baptism, but rather be diligent to find an opportunity to make a sacrifice for the good of the cause which we ought to love.

The Lord recently said: "Bring in your tithes and offerings, that my work may increase. Let us heed this instruction that we may not be found wanting when he comes. We especially urge upon every Saint the great importance of the work which brings peace and good will to those who fulfill the law which the Lord has given his children in this life.

Do not forget the Christmas offering. Every Sunday school in this district is enthusiastic with the hope of canceling the general church debt. The home department expects to average up with the schools \$2.00 for each member. Isolated Saints are requested to do their part, every member of the household of faith should take pleasure in helping the financial work along. Local collectors will receipt for tithes and offerings. Saints in British Columbia east of the 121st meridian please remember this territory has been added to the Spokane District.

Your colaborer,

W. W. FORDHAM,
Bishop's Agent, Spokane District.

SPOKANE, WASHINGTON, South 238 Haven Street.

Quorum Notices

The Quorum of Elders of the Eastern Mission will assemble in ministerial conference at the Saints' church, Bellevue Avenue, Providence, Rhode Island, November 24 and 25, 1917, opening session Saturday, 7.30 p. m. A cordial invitation is extended to all the ministry and membership to come and enjoy this conference. H. W. Howlett, quorum secretary, Pottersville, Massachusetts.

Convention Notices

Western Nebraska Sunday school and Religio, December 2, at the Saints' church near Tryon. William F. Godfrey, superintendent; Lillie M. Richards, Religio president.

Southern Wisconsin Sunday school and Religio at Evansville, November 30, 1917. Religio at 10.30 a. m., Sunday school at 2.30 p. m. Ervin J. Lenox.

Convert Your Neighbor

Is it worth fifty cents to you to put the *Ensign* in the home of a nonmember every week for a year? You owe at least that much to the

Missionary Cause.

This offer is good for three months and for nonmembers only.

"Let the *Ensign* be your preacher."

Nonmember rate: 50 cents a year.

Proof Reader Wanted

We need an experienced proof reader to work in the department at this place. The work is congenial and pleasant. Address Herald Publishing House, Lamoni, Iowa.

Married

WHITMAN-DARST.—Walter W. Whitman and sister Verna Marie Darst, both of New Philadelphia, Ohio, were married at Cleveland, Ohio, on November 4, Elder L. W. Powell officiating. The bride is the daughter of Brother and Sister Thomas Darst.

Our Departed Ones

BEAM.—Esther Emma, daughter of Eunice Beam, was born September 23, 1901. She was baptized when 8 years old by L. D. Ullom at Fayette City, Pennsylvania. Died November 3, 1917. Leaves mother, and 2 sisters to mourn her departure. Services held in her home, Punxsutawney, Pennsylvania, in charge of James E. Bishop.

WELCH.—Frederick Welch was born in Walla Walla County, Washington, March 9, 1884. Baptized by B. S. Lambkin, 1915. Died November 4, 1917, Brandon, Minnesota. Leaves to mourn a father, 3 sisters, one brother and a half brother. Funeral services in charge of Reverend R. Brown of the Methodist Episcopal Church.

HIGHT.—Evelyn Vera, daughter of Edward and Tillie Hight, was born at Magnolia, Iowa, September 5, 1913. Died October 20, 1917, at Yankton, South Dakota. She leaves father, mother, one sister, 3 brothers, many relatives to mourn her early departure. Funeral services in Saints' church at Magnolia. Sermon by D. R. Chambers, assisted by J. D. Stuart. Interment in Magnolia Cemetery.

RASMESSEN.—Louis Rasmussen was born in Denmark. Was a member of the Utah church, but learning the more perfect way, he was baptized at Janesville, Wisconsin, by David H. Smith. Died at Independence, Missouri, November 2, 1917, age 84 years and 3 months. Leaves 2 sons and 2 daughters to mourn. Funeral at C. D. Carson's undertaking rooms. Services in charge of J. C. Foss and J. F. Keir. Interment in Mound Grove Cemetery.

DOCTRINAL REFERENCES.—Alvin Knisley, being a compilation of references on all subjects connected with the gospel, taken from the Bible, Book of Mormon, and Doctrine and Covenants. No. E185, paper, 10c; No. E186, cloth, 15c; No. E187, leather\$3.00

CRUDEN'S COMPLETE CONCORDANCE.—A dictionary and alphabetical index to the Bible with a concordance to the Apocrypha, and a table and concordance of the proper names of the Bible. No. 166, cloth, net\$1.50

THE MORMON GIRL.—Paula Brown Dykes, a member of the Reorganized Church, who has lived in Utah for years, writes a telling indictment of Brighamist spiritual and carnal methods in this novel. No one can resist the realism of the story. It is so entirely different from the usual anti-"Mormon" work; so sincere and straightforward in its style, and natural in its plot. Founded on facts. No. 371, cloth\$1.00

THE PLEASURES OF THE WORLD. A three-act drama by John Preston, showing the effect of unwise discipline in a home. There are 12 characters, 6 male and 6 female. The play takes 2 hours to enact. A strong vein of comedy runs through the piece. Everywhere this play has been produced it has proved a success. Easy to present on any platform, as there is only one simple stage setting. Interesting as reading matter. 68 pages, paper binding, No. 38125c

SMITH.—Walter Christy was born February 22, 1883 at Caiman, Jefferson County, Indiana. Was baptized December 21, 1913. Married Flossie May McCormick, February 3, 1915. Leaves to mourn his loss a wife, 2 children, an aged mother, 3 brothers, 2 sisters and a host of friends. Died November 8, 1917. Services in charge of J. D. Shower, and T. N. Curtis.

OMANS.—Roy D. was born January, 1880, at Ferris, Montcalm County, Michigan. Baptized April 8, 1894 by Joseph Ward, at Rogersville, Webster County, Missouri. Leaves wife, and 3 children to mourn his loss. Was drowned in Big Horn River, Wyoming, September 30, 1917. Sermon by Thomas Leitch, assisted by Reverend L. C. Thompson.

NASH.—Beatrice Nash, daughter of Henry and Pearl Nash, was born August 15, 1906. Was baptized with her mother, July 11, 1915, by W. H. Mannering at Douglas, Arizona. Died October 15, 1917, after an illness of two months at Los Angeles, California. Funeral services held in the church in which she was baptized, Douglas, Arizona. Services in charge of S. D. Condit. The profusion of flowers attested the deep love she had won in the community.

KING.—Corwin King, jr., was born in Hepler, Kansas, July 28, 1884. Moved with his parents to Illinois when a boy. Died in the Peoria Hospital, November 6, 1917. Leaves to mourn mother, 6 brothers and 2 sisters, his father preceding him to the beyond; also many friends. Funeral in the Methodist Episcopal Church, Victoria, Illinois. Services in charge of E. A. Curtis, assisted by Reverend Carl J. Wells, and Reverend John R. Killip. Interment in Victoria Cemetery.

STAFFORD.—Caleb N. Stafford died October 28, 1917, age 63 years and 29 days. He was a son of Edwin Stafford, formerly of Knox County, Illinois, who removed to Decatur County, Iowa, in 1875. Caleb was baptized at San Bernardino, California, in 1894, by William Gibson, and he gave good help to the gospel cause at Omaha. His second wife and 2 children survive him. Also 2 daughters by his first marriage. His body was brought to Lamoni for burial. Services in charge of Heman C. Smith, sermon by Henry A. Stebbins. Interment in Rose Hill Cemetery.

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Ticket Agent—The Pleasant Way to Travel

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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FIFTEEN SUBS IN ONE DAY

Brother Matthew Liston went out in Flint, Michigan, and got fifteen subscriptions to the church papers in one day, netting him on the ten per cent allowed on new subscriptions

for Christmas offering, the sum of \$2.01. And he says he hopes to have more next week. We know of a number of other communities in which as good results might be attained. How about yours?

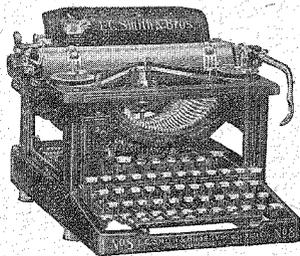
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373 pages\$1.25

HERE AND THERE DEPARTMENT

Any of our people within calling distance of Antler, North Dakota, are requested by Sister Vivian Short, of London, England, to call on her cousin at that place, Mrs. C. D. Tritt. Her husband is principal of the consolidated schools at that place. We are sending her a few copies of the HERALD.

A letter from Mrs. Pearl Oliver, Tate, Saskatchewan, tells how the Lord has prospered her, saying that it is not a good place for those who do not like to work. The closest church is one hundred and fifty miles from her.

TORONTO SERVICES OPEN AUSPICIOUSLY

We learn from a personal letter that Bishop R. C. Evans opened his fifteenth winter in one of the largest theaters of Toronto, Ontario, on the evening of November 11. Long before the opening of the service every seat was taken and hundreds were turned away. The subject was, "Why God permits war." This was used for an opening to introduce the gospel. On the 18th he will take up the subject of the different glories, under the heading, "The soldier's reward after death." The meetings this year are being held at Shea's Theater, as has been the case the past few years, and bids fair to receive the usual strong popular interest and support.

MEETING OF GENERAL AND STAKE OFFICIALS

President F. M. Smith is expected in Independence, Tuesday, the 20th, so that several conferences, including those of stake officials are called at that time. The ill health of Sister Smith makes necessary his absence part of the time from Independence. But even when he is away he has all matters sent to him for consideration, and keeps in closest touch with his office work. Brother Elbert A. Smith will attend the meeting.

GETTING SUBSCRIPTIONS IN MINNEAPOLIS

We like the way they handle the subscription getting in Minneapolis. They found that there were not nearly so many of the church publications being received as there should be, so they are carrying on a general campaign to increase the number. The superintendent of the Religio is offering a dollar to the one who gets the most subscribers, and the president of the Religio is giving the same amount to the workers in the intermediate grade and as a prize for the best work. Of course they retain ten per cent on all new subscriptions for their Christmas offering. The community that keeps up with the work of the church is the one that is going to be heard from in all legitimate lines. We are always glad to send extra sample copies to those who need them.

OUT ON LECTURE TRIP

Historian Heman C. Smith left Lamoni on the 14th for a lecture trip under the auspices of the Religio lecture bureau. He took his stereopticon machine with him and will deliver illustrated historical lectures on our church history, which are always popular and interesting. His schedule on this trip is Cameron, Missouri, evening of the 15th; Stewartsville on the evening of the 16th; Saint Joseph the 17th and 18th, and Fanning, Kansas, on the 19th and 20th.

LET US HEAR FROM YOU

On this page we want to list little items of interest about the church and its people. To make it as comprehensive as

we ought to, we need your cooperation. A goodly number are responding, but there ought to be more. Let us hear from you. Have an understanding who is to furnish a careful every week or so.

NEW ISSUE OF THE FOLDER TRACTS

When you want something extra good in the tract line, order some of Nos. 1051 and 1052, one cent apiece in small quantities. They are on beautiful India tint paper, printed in sepia. Number 1051 is a brief outline of the church history, with two large pictures. Number 1052 is a brief history of Joseph Smith the Martyr and the First Presidency, with pictures of the three presidents of the church.

EARNS \$3.02 ON ONE ORDER

J. A. Anderson, of Albin, Wyoming, sent in an order the other day for \$27.23, practically all subscriptions to the church publications, HERALD, *Ensign*, and *Autumn Leaves*. He had deducted his ten per cent allowed on new subscriptions, netting him a nice sum and introducing the publications to many new homes—a fine combination.

ACTIVITIES OF BROTHER RUSHTON

We know that our members are interested in the activity of members of the Twelve, especially under the new regime. So we trust that Elder John W. Rushton will pardon our passing on some of the information from a personal letter. He has been engaged the past several weeks or months in a lengthy and busy trip through the Coast States, going as far north as Canada, preaching in Chilliwack, New Westminster, and Vancouver. He organized two branches, one at Bellingham, Washington, and one at Dinuba, in California. He reports the work everywhere to be in encouraging condition and prospects of at least two more branches to be organized in the near future. The people are appreciative of the work of the church and are trying very hard to make it a success where they live. The war is making a deep impression upon many. Generally speaking, the people stand strongly by the President and the Government. There is a spiritual revival in the work, and looking hopefully for the coming development of the church. We have already pointed out that Brother T. W. Williams is now devoting his whole time to the work of the church. He by no means renounced the belief in the triumph of the Socialists, but believes that it can be best worked out through the church, and so secure a solidarity for righteousness.

A FRIEND FOR THOSE AT CAMP LEWIS

Any of the Saints having relatives or friends in the National Army stationed at Camp Lewis, Tacoma, Washington, will be doing them a favor by sending the names, regimental and company numbers to Robert J. Holman, 3633 Whitman Avenue, Seattle, Washington.

ANNIVERSARY SERVICE

The Pittsburgh, Pennsylvania, Branch, held an anniversary service of the fifth year of the opening of their church building on October 27 and 28. We have not learned how it came out, only receiving the belated notice indicating a good program. It closed: "In the prayer meeting let us remember President Wilson's proclamation; the welfare of our branch; our sick, and our three brethren in the Army." And it was suggested that all bring lunches and stay all day Sunday.

Queen Lilioukalani, the last royal ruler of Hawaii, is dead. She was a picturesque figure, revered and respected by the natives. The date of her demise was November 11.

"I cannot get along without the church papers," writes Brother Roy F. Ursenbach, of the Twelfth Cavalry Band, Columbus, New Mexico, having his address changed.

NOTICE TO READER: When you finish reading this magazine place a one-cent stamp on this notice, and hand to any postal employee and it will be placed in the hands of our soldiers or sailors at the front. NO WRAPPING, NO ADDRESS.
A. S. BURLISON, Postmaster General.

THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, November 28, 1917

Number 48

E D I T O R I A L

COME UP HIGHER

(An address to the priesthood at the Logan, Iowa, reunion, 1916.)

In addressing a word to the priesthood and the membership I hope I shall be able to arouse a keener appreciation of the sacredness of our work and stimulate to larger activity. As a people we have long been talking about, and singing about, and looking forward to a consummation of what we have termed a marvelous work and a wonder. We have sung of the time when the Lord will accomplish this marvelous work. We have looked forward to the establishment of what we term Zion, and the instituting of what we call Zion's conditions, and I fear that we have been far too content to allow the Lord to do the work, rather than to be willing to do our part of it.

It requires on the part of the people a consistent, constant, and active faith in order for the Lord to accomplish that work, and it will not be accomplished until the Lord has developed a people, which he says must be a tried people. And he points out the fact that we must pass through a period of preparation, perhaps of long duration, that shall eventually bring us up to a plane where the Lord can use us in a way that he never has been able to use us in the past. In other words, the Lord will not do this work alone; we must do our part; we must constitute ourselves as workers together with God for the accomplishment of this purpose.

It is a well-known fact that when old habits are broken up before new habits are formed there is a period of confusion, in which there is an effort on the part of the individual to adapt himself to the changed conditions. And frequently this period of confusion is accompanied by considerable distress, depression, or uncertainty, and is potential with danger. That has been demonstrated in the life of almost every individual. When a child has been

cultured and nurtured in the faith of the church, has been taught it at his mother's knee, there has developed in him a simple, unquestioning faith in God, faith so pure, so simple, and so sublime, that when any little trouble comes he feels that he will be helped by an appeal for divine aid.

But there comes a time in that life, when because of his contact with his environment, because of his associations with other individuals, because of the expansion of his mind, he learns new mental traits, and forms new habits. Then there comes a period of confusion, a period when young people may drift away from the church. We see them drifting away; we see them becoming indifferent. They may even drift so far as to question the very existence of Deity. They are in a period of life that is full of dangers spiritually. But if they are kept in a proper environment, where proper influences are thrown around them, there comes a complete readjustment to conditions, and they find themselves on firmer ground than before.

What is true of individuals is true of groups. You who have been alert to conditions in the church, know that it has been passing through such a period of confusion, that we have been breaking up some old habits in the process of forming new. It means that we are passing from the activities contingent upon the solution of the older problems to the activities necessary to meet these later conditions. We are entering a period when the church must broaden the sphere of its activities, must apply itself to the solution of problems not present a generation ago. Perhaps many of you sense the resulting confusion, and are disturbed as to the outcome. But if we do our part and heed the admonition to stand aside and see the salvation of the Lord made manifest, you will soon see the time when there will appear full justification for our change of activity, and you will look back and wonder why you were disturbed. It

is a good thing for people to be disturbed once in a while.

So the church must readjust itself to changed conditions, and must reform its ranks in order to make a different attack on the forces of the enemy than we have ever made before. You know when an army has been engaged in battling, there come times when it must reform its forces, rearrange lines, re-adjust its plans, and then go on fighting for the same cause. The general or commander of the whole army may be quite aware of every step that is being taken, and yet the men in the battalion may feel confused, when as a matter of fact everything is being purposively worked out. Such a time of re-adjustment has reached us, and hence I feel like bearing a particular message to some of the priesthood to-day. That message can be summed up in one sentence. We expect every man to do his duty, his full duty.

DEACONS

We might begin with the deacon. Of course the deacons shall be concerned about the welfare of their congregations, not only the welfare of their congregations, so far as building a fire in the church is concerned, but that they be busy acquainting themselves with the duty of a deacon, so that they can enter into that larger field of activity of a deacon's work, which has not been entered into heretofore. I look upon the deacons as being one of the most important arms of the priesthood. They are a part of the financial arm of the church, and are by virtue of their ordination, agents for and workers with the general bishopric. They have not been utilized in the past as such to the extent that they should, and I am satisfied that the bishopric, the general bishopric, has come far short of its possibilities by not utilizing this corps of officers that the Lord himself has set in the church for that purpose. The deacons are not only to teach the financial law, but they should be men who would be of service to the bishopric in collecting tithes, offerings, and the general funds of the church. Not only that, but they should be of direct assistance to the bishopric in dispensing the money to the poor. The aggregate of money spent by the church as aid to the poor is very large in proportion to our other expenditures. Look over your bishop's account and note it. Perhaps this amount in the aggregate has grown unnecessarily large because we have not used the deacons as investigating officers, to investigate the condition of those who are demanding aid from the church. There may be and probably are many people who have been receiving aid from the church, who are not entitled to it. We have been giving money every month to people in this church who have sons and

daughters abundantly able to keep them, and these sons and daughters have unnaturally thrown the responsibility and care of their aged parents onto the church. Such sons and daughters should be compelled to provide the necessary care.

Then what is the difficulty so far as our deacons are concerned? One is this: Too frequently when we have a real first-class deacon who has been able to appreciate the needs of his congregation, knows how to seat them quietly, knows how to put song-books into their hands unostentatiously, knows how to regulate the ventilation of the church, keep it warm, knows how to raise money for the branch, we say, "What a fine fellow that is. We must ordain him to something higher," and we have spoiled many a first-class deacon to make an incompetent priest. One of the most spiritual bodies of men in the church ought to be the deaconate.

They ought to be first-class business men in every sense of the word. Ability to preach a sermon is not a prime requisite. Their first work is to administer the financial law, and keep the congregation alive to church financial duties. Then they would be discharging their duties as they should. We have never yet trained a proper corps of deacons in the church. But a good deacon who has made an indifferent elder might yet functionize as a deacon. Let him take his Melchisedec priesthood along with him, and act as deacon again.

I remember once that Brother Elbert A. Smith had occasion to go to Colorado Springs for his wife's health. Not knowing anyone out there he attended branch business meeting, and somebody nominated him for deacon in the branch; he was elected and he served. He would sweep out their very small building, build the fire and have things ready for the congregation. The next spring when I saw him, I said, "Hello, Deacon Smith," and he instantly retorted, "Why, don't you know that a deacon in Colorado Springs is *higher* than one of the Presidency at Independence?" And let me tell you, that a deacon at Colorado Springs or anywhere else, who is doing his duty, is higher than one of the Presidency or anyone else who is not doing his duty.

ABOUT TEACHERS

We have the same trouble with teachers that we have with deacons. A good many who should be teachers are making poor elders. There is not a more responsible office in the church than teacher. The difficulty has been that we have looked upon a teacher as a sort of church detective, to smell out trouble, and to get people out of the church as fast as the missionaries can get them into the church. It is well to be able to detect where trouble lies and to locate the responsibility when trouble comes along.

But the difficulty is that many of them are able to locate trouble, but are lacking when it comes to knowing how to settle it, and one of the great duties of a teacher is to settle difficulties. How many teachers are capable of doing it?

So it goes with the priests and perhaps the elders. Do you know we have in places a whole quorum of elders with not a dozen regular appointments in the neighborhood, whole groups of elders, whose church occupation seems to be to criticize those who are trying to do something! They can tell the Presidency and the Twelve what to do. They can tell you where the Twelve make mistakes in appointments and fall short of duty. They can do all that, but when it comes to doing something themselves they have nothing to show.

How is it with you, elders? Are you magnifying your calling? The time is here when the church must clearly understand that ordination in this church means something, that it is not a mere conferring of honors. It means he must magnify his calling, that he must do something towards shouldering his responsibility and towards a most conscientious application to duty and to work. The time is here to ask every man who holds the priesthood, whether it be deacon, or priest, or teacher, to magnify his calling, or hand in his license and make room for those who will work. The slogan for every man of the priesthood is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

BE CLEAN

"Be ye clean that bear the vessels of the Lord." In the first place that means that a man who has assumed responsibility in the church as a member of the priesthood and is therefore called upon to bear the vessels of the Lord should be clean in person. The same is true in regard to his personal appearance, his clothing.

The same is true particularly in regard to his language. There have been many persons, persons of talent and refinement, who have been repulsed by the things that they have heard fall from the lips of men whose language should at all times be clean; and I am sorry to say that in the past, and I do not know but what even in the present, the priesthood of this church have not been entirely blameless in that respect. Men holding the priesthood should not indulge in stories of a questionable character. They should not indulge in language unclean in any way. If they are disposed to be funny, let their wit be of the proper kind. There is clean humor, and the disposition to see the funny side of life is the salvation of some people, but there is a legitimate way to exercise it.

I would like to admonish all men who hold the priesthood to make a consistent and strenuous effort, that they shall be clean in every sense of the word, that the elders as they pass from place to place, attempting to advise people in regard to their spiritual welfare and to purify their lives, may set an example to the people. The people have a right to expect that the men holding the priesthood shall be exemplary in their conversation, in their deeds, and in their thoughts.

PRIESTS

Whenever we have talked about, "Be ye clean that bear the vessels of the Lord," I always think about the sacrament. I have seen men administer the sacrament who were so filthy and dirty in their personal appearance that persons could hardly take the sacrament without nausea. It is decidedly wrong to violate the proprieties in any such way as that.

Any priest who is called upon to administer the sacrament, who does not think highly enough of his office to see that his hands and his face and his clothing are clean when he carries about the vessels of the Lord bearing the sacramental meal, should be asked to resign his office at once. And they are being asked to resign in some places. In one of our stakes a priest was visited, and told: Unless you clean up, and clean those whiskers and that dirty neck, and clean your hands, and put on decent clothing, we will not permit you to administer the sacrament in this branch." And that officer did exactly right.

Furthermore, priests as visiting officers, are expected to go into the homes, to admonish the Saints to live clean personal lives, to remove from their homes that which is wrong spiritually. What kind of a spectacle does it present for a priest who is not clean in body or in conduct, to go into a home and ask those people to clean themselves up spiritually? It makes a farce of it.

Of course I could speak of the teachers and deacons the same way. Every officer should keep the thought before him constantly that the Lord has said, "Be ye clean that bear the vessels of the Lord." It applies to every one of the different offices.

The church has asked me to assume responsibilities as the president of the Melchisedec priesthood, and if that means anything it means that I am supposed to have a personal official supervision over those holding the Melchisedec priesthood in all parts of the church, and I am firmly determined that every man holding the Melchisedec priesthood shall be asked to keep himself clean, to keep himself in a state of activity, to show that he is magnifying his calling. If there are men holding the Melchisedec who are inactive, yet who are in position to work.

who are not disqualified by personal disability, or who are not so completely tied down by other affairs that they are not able to work, I expect to ask for their licenses, if they persistently refuse to magnify their calling. I believe I shall be justified in doing it.

Furthermore, I shall feel myself justified in asking for the license of any man who thinks more of his chew of tobacco than he thinks of his license. Not that I think that a man who chews tobacco will forever be denied admittance to celestial glory, but I do not doubt that he will have to go through a probation of cleaning up first. We have of course never made the use of tobacco a test of fellowship, yet in the matter of cleanliness alone we have a right to expect that the ministry shall maintain a higher standard than the membership.

Furthermore, I think that I shall be justified in asking a man to surrender his license when he has an unsavory reputation in his neighborhood, even if we cannot prove anything against him. There are men in this church, I could put my hands on several of them without any trouble, who hold licenses, who are known as men who are dishonest, who will not pay their debts, who are known as trouble makers, but we cannot prove anything against them. I say I think we will be justified in taking their licenses, and insist that they establish a reputation for honor and integrity. We have already recalled some licenses and silenced men for such cause.

Furthermore, I think we will be justified in demanding the licenses of men who constantly misrepresent this church rather than represent it; men who go out and ride hobbies, that they know are not in harmony with the teachings of the church. Some do this claiming that they should be granted what they term "liberty of speech." Within certain limits it is true that they may say what they please. As individuals they can criticize the men of the church, and even make personal attacks on them, so long as they keep within certain limits prescribed by law. But there is a much closer limit beyond which they cannot go and retain their rights as representative men of the church. Some men distort liberty of speech into license of speech. I have seen men who were unable to earn their living drawing monthly allowances from this church, yet misrepresenting it, who said they had a right to say what they pleased. I say, certainly you have a right to say what you please, but we have the right to say whether you can say it as our representatives or not.

A characteristic of this latter-day religion is that it has given to us an ideal, He that is warned, let him warn his neighbor. That is missionary work. Of course I know that some of our people have been

most unwise in warning their neighbors, and have been unreasonable in their unwise zeal in forcing our religion on people who did not want it. They do not seem to know when it is time to warn their neighbors, and they make themselves obnoxious as a result. The first thing necessary is to create a desire to hear what you have to say.

The times demand the true missionary spirit throughout the church. I should like to see the time soon come when around Independence and Lamoni particularly, and in other populous districts of the church, there shall be appointments held every Sunday regularly by men of the priesthood, that shall keep every man in the Melchisedec priesthood busy from two to three times on Sunday. I should like to see the Aaronic priesthood assisting in that, and you people who have cars and teams can be of great assistance in our missionary work, by seeing that the missionaries are transported to the places where services are to be held.

Between Lamoni and Independence, for instance, there is a distance of about one hundred and fifty miles that covers one of the most fertile and one of the best agricultural territories in this part of the country, and yet we do not own very much of it. I have heard my father say that he expected to see the time come when a person could drive from Independence to Lamoni and eat every meal in the home of a Latter Day Saint. I should like to see the time, when a person could start out on foot and never be out of sight of land owned by people of the church.

I should like to see the proselytizing work of the church carried forward so vigorously that in Independence, Lamoni, Far West, Kansas City, and Holden Stakes every family head shall have had a chance to accept or reject this gospel, by having heard it in its fullness. Is that too high an ideal? How can it be done? By real missionary work, under the direction of the Twelve, intensified missionary work, engaged in by all who have talent, till even the local priesthood shall offer their services, even if it be only for one hour or two hours a week, or as much as they can spare. We have not given the Lord half a chance to convert the people of this country, for we have not done our part. It demands a consecrated ministry and a consecrated membership working together with a definite purpose in view.

Let me give you a little mathematics of it. If we are going to establish Zion, or redeem Zion by purchase, how much money do you think it will take? Jackson County is an immensely wealthy county. Out riding not long ago about six or seven miles south of Independence and about ten or fifteen miles from Kansas City, we saw a sign up on a piece of

land, "This fine eighty acres of land for sale at \$600 per acre. Can you beat it?" How much of Jackson County do you think you are able to redeem? When you get over to Kansas City, six hundred dollars per acre looks small.

Some time ago we were driving to the Holden Stake conference, and Sister Krahl was in our car. As we passed over that magnificent agricultural country, I said, "There is your mission. You cannot buy it, but you might convert the people that own it." If we make our rightful effort it will be easy for the Lord to do his part, and you may be surprised that you ever wondered how to redeem Zion. But we cannot do it unless there is extant among our people this spirit of consecration that will give to God and his service, every talent, every ability, every bit of wealth that we possess. I wish first for the consecration of your efforts and your talents, and then as a secondary thing for your wealth, or your property.

One more appeal I wish to make. It seems to me that it has constantly been the mission of the priesthood to stand against iniquity in every form, to stand against it without fear or favor. In some places we find that our people recognize that there is iniquity existing in their midst, that is undermining the spirituality of the people and is putting them in a dangerous position spiritually, yet their tongues are silent, they are not raising up their hands against it, simply because they fear to estrange people who are not members of the church.

You cannot afford to do this, you cannot afford, you men of the priesthood, ever to be found not raising your hands against iniquity wherever you find it, and it doesn't make any difference to me how completely you estrange people who sanction it. I know they will have a more wholesome respect for you always if you stand fairly and squarely for your convictions, and less respect for you if you attempt to compromise principle for the sake of maintaining friendship.

You cannot expect the ministry to stand out against iniquity unless you uphold their hands in righteousness. Our positions in the church as officers are occupied by your choice, and we endeavor to care for your interests; but we cannot do it unless you give us your support. It is unfair in the extreme for you to select men to positions of responsibility in this church, from the deaconate to the presidency, and then stand aside and criticize rather than assist them. They are your servants, and their success can come only by reason of the contribution of your support and your cooperation, and I plead for it. It must be given.

Our work cannot go forward unless the member-

ship shall stand fairly and squarely in unbroken ranks behind the men they have asked to assume responsibility, and take up the work of leadership.

Leadership is nothing unless there is something to lead, and a man cannot lead a people who are pulling back. We will make mistakes, but let us make our mistakes in going ahead instead of going back. We can then correct the mistakes and still struggle onward and upward.

I become very earnest, especially when I see the enormous amount of work to be done, when my mental view is expanded and I see the long road that is to be passed, and the shortness of the time in which it is to be traversed, and then look back and see the small progress we have made. I sometimes become disturbed in soul, but I realize that if we are engaged in the Lord's work, if we will do our part, we will yet traverse this road to his glory and the advancement of his cause, because of the exercise of his great power.

May his peace be with us.

FREDERICK M. SMITH.

BLUE PENCIL NOTES

Brother X— has done all he could to discourage the elders from running about needlessly. He never gave one of them a penny.

Some people take the elder's ministration as a matter of course, not worthy even of thanks, as in the case of the invalid to whom a sister said, "Wasn't it kind of Elder Fifthly to walk six miles in the heat and bring you that big basket of fruit and chicken and groceries?" The lady frowned and said, "Kind? Why, what is he for?"

No brain can long dictate a course in which the heart is not enlisted.

The law of the land may stay the hand in mid-air and say that you must not steal your neighbor's money or his wife or his life. The law of God checks the heart in mid-bound and says that you must not covet your neighbor's money or his wife or his life.

We must not think of forbidden deeds, for thought is a seed that in time will surely germinate and break through the soil a deep-rooted deed.

President Wilson knows how to coin a striking phrase quite as well as Roosevelt does. In his speech to the Federation of Labor, at Buffalo, he said of Mr. Gompers, president of the federation: "If I may be permitted to do so, I want to express my

admiration of his patriotic courage, his large vision and his statesmanlike sense of what is to be done. I like to lay my mind alongside of a mind that knows how to pull in harness. The horses that kick over the traces will have to be put in a corral."

A Christian Scientist is the only man who will deny the existence of matter and work hard to earn coal, ice, and flour; who will act as pallbearer for a friend and on the way home deny the existence of death.

The Italians complain that the Germans attacked them at a point at which they were not prepared and where they did not expect to be attacked. They seem naively resentful. But it is worth while to remember that the enemy always aims to attack at such a point. It is the same in the Christian warfare. If you are strong as Gibraltar in your financial honesty, but rather susceptible, let us say, to feminine blandishments, you may be sure the Devil will not waste a minute trying to tempt you with a ten-dollar bill.

The guide at the Temple grounds in Salt Lake was showing a party about and giving free information about the glories of marriage for eternity. Doctor D—, a member of the party, inquired, "May I ask if all these marriages in the temple for eternity turn out happily?" The guide shook his head and replied, "No, I am sorry to say some of them are very unhappy." "And yet they are tied together for eternity," commented Doctor D—, "I think I will take mine for time only."

Apparently Christmas will be celebrated in great style, with the Kaiser throwing kisses at London, Haig and Petain saluting Hindenburg, Uncle Samuel sending overseas many new soldiers "made in America," Zeppelin commanders speeding the departure of little children to Him who said, "Suffer them to come unto me," and many Christmas trees festooned with sharp shooters taking pot shots at Red Cross nurses.

The fate of Palestine may seem a minor matter in this world war; but to our mind it is a matter of tremendous importance. History may reveal clearly how in the chaos and disorder of this great cataclysm God's hand was working in an orderly manner to accomplish his purposes concerning the Holy Land. An issue that we hope for is that Palestine may be freed or come under liberal and enlightened government so that the Jews may be permitted to return, redeem the land, and restore their nation.

Here is something to which one might pin a con-

viction. A triumph of the central powers would leave Jerusalem under the dominion of the Turk. That God will permit such a denouement seems to us incredible.

Others as well as ourselves are watching the Holy Land. The Des Moines *Register* says: "A sentimental interest will attach to the rescue of Jerusalem from the Turk. A complete new chapter of history will open with that event. Perhaps in the great future the rescue of Jerusalem will count as one of the most significant achievements of the war."

As we read our early church history, let us recall the words of Emerson: "Whatever outrages have happened to men may befall a man again: and very easily in a republic, if there appear any sign of a decay of religion. Coarse slander, fire, tar and feathers and the gibbet, these the youth may freely bring home to his mind and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary."

ELBERT A. SMITH.

RADIO-TELEGRAPHY AT GRACELAND COLLEGE

Elsewhere in this week's issue will be found an announcement by Graceland College of their wireless station. The Government is greatly in need of wireless operators for the signal corps. Graceland has been requested to take up this department of work. Some of our young men already drafted who have taken work in this line, have properly been assigned to signal work, but they report that there are many vacancies, and a great demand in this field. The Government very much needs a large number of qualified young men. It is an opportunity for those drafted to render special service in a vital arm of Government work, service of the more and better remuneration.

But it also means preparation for better work after the war. The wireless is coming more and more into use all the time and there will be a great need for wireless operators.

The course requires four and a half months. Early enrollment is advisable. Yet there is sufficient time between the first of the year and the end of the school year in June, if prompt enrollment is made after the Christmas holidays. But do not delay. The college feels that it can render its best service in the present crisis in this manner. It is a splendid opportunity for young men and it is also a splendid help for the Government. President

George N. Briggs informs us that the station was established at the request of the Government and they are urging us to put forth every effort to train wireless operators as rapidly as possible.

NOTES AND COMMENTS

S. S. Smith in the Arena

We have noted with gratification the publicity given our work in Spokane, Washington, through the activities of Elder S. S. Smith, our pastor at that place. He has been carrying a newspaper argument on the subject of evolution in a commendable manner, and sees that our church activities, such as coming conferences, securing of outside speakers, etc., are noted—all very wholesome and essential publicity, yet all too often not used because of lack of appreciation of its value.

The Advertisements in This Issue

These announcements are written with as much care and with the same spirit of helpfulness as any other part of the publication. They should be read for the information they impart, giving the suggestions the same careful consideration as is given other features. This year the question of gift giving is important—if possible, more so than ever—yet it is not to be expected that we will cease to give, as one of the advertisements points out. Let us replace *useless* giving with *useful* giving.

Much Coal for Brewers

The *American Issue* publishes a statement from E. D. Leach, assistant State fuel administrator of Ohio to the effect that it requires sufficient coal for the maintenance of the brewers to furnish fuel for 726 round trips for such a giant ship as the *Lusitania* and transport 23,595,000 tons of supplies to the allies. It requires 180,000 cars of coal to move the raw material to the breweries, to say nothing at all about the grain and sugar. It takes a pound of coal to make a pint of beer. All this while thousands of families have no coal and cannot get any.

Herbert S. Bigelow Attack

A few weeks ago according to newspaper report an attack was made upon Herbert S. Bigelow when he was about to address a meeting in Cincinnati, Ohio. He was kidnaped, stripped, beaten, and crude oil poured upon his head. His affliction was so serious that he was confined to a hospital for some time. Instances of this kind are certainly a disgrace to our civilization. During the election in Philadelphia, an attack was made, and one of the contestants was killed. We have no need for government by either mobs or murder. Such actions are deservedly denounced regardless of where they may occur.

German Tracts

Brother Frederick Roos of Basel, Switzerland, has written us recently concerning his rejoicing over his privilege of baptizing his wife in the Rhine River. We are now just in receipt of two tracts in German, one concerning the fullness of the gospel, the United Order of Enoch, that the underlying principle is not egoism, but altruism. A list of the services are also given. The lower half of the tract, which is printed on one page, is taken up with reference to the four errors of Mormonism, polygamy, Adam-god, that Christ was born from Adam and not from the Holy Ghost, and blood atonement. The other tract concerns itself with the constitution of the Woman's Auxiliary for social service. It refers to each of the ten departments, with a short description of their work. This latter is signed Mrs. Julie Roos-Vollmer.

The December "Autumn Leaves"

This bright monthly comes to our desk laden with human interest articles, stories, and all that goes to make up a good magazine. For instance, Elder William Lewis tells us that his tract "The church of Jesus Christ," was given in a dream and finally worked into a tract in its present form. Those who missed the first chapters of Elbert A. Smith's story, "Timbers for the temple," may read the synopsis and thereby partly catch up. "At the hour of twelve," is a strong short story on a Christmas theme by a skilled church writer. The editorial department features an important communication given by the Spirit to the young at a Lamoni prayer meeting. If anyone has missed getting a sample copy of the *Autumn Leaves*, send for one and read it to the end, including the "Editors' postscript," on the back page, wherein is an indication of what may be expected the coming year. The price is only a dollar a year and the list of subscriptions is growing amazingly. The edition will soon be gone. Order of this office.

In religion especially, man has grown passive, almost to the point of masochism. Dogma fetters his mind, convention his heart and life, and if he is saved it is done for him by an alien, outside power. Protestantism has stripped religion of all its beauty, while Puritanism robbed it of its joy. In secular life we seek to forget it, while science, its own child, is estranged from it not actively hostile toward it. Its cheerfulness is chipper and falsetto. Its creeds are clung to by an arbitrary will to believe, with penalties for failure to do so, and religious feeling, if cultivated at all, is as an exotic if not as an artifact. God and another life are a far cry.—
G. Stanley Hall.

ORIGINAL ARTICLES

OUR PRESENT DUTY

The one overshadowing duty of the church to-day is loyalty to support the principles of liberty and justice enunciated in the Declaration of Independence of the United States.

We are obliged to the Almighty to uphold the constitutional law of this land and every law which conforms to the spirit and purpose of the National Constitution.

The Lord in giving this counsel clearly intimated there was danger that laws in contravention thereto would be enacted. He admonished us to befriend "that law which is the constitutional law of the land."

There is an alarming tendency to disregard and even discard these fundamental documents. This is not only in evidence on the part of the Industrial Workers of the World and the "disgruntled misfits" at the lower rung of the economic ladder. The most dangerous manifestation is on the part of the money kings and speculators of America. An "I-won't-work" at the top is oftentimes more dangerous than an "I-won't-work" at the bottom.

I do not contend that the Declaration of Independence is the last word in economics or that the Constitution is an all-embracing Magna Charta for human liberty—far from this. I do contend that in our growth and national expansion we cannot afford to either ignore or discard the truths contained therein. We may, with propriety, extend and strengthen the positions taken. We cannot go on to larger freedom while we ignore the principles which have secured to us what we now have.

The Lord has said to the elders of this church:

I, the Lord, justifieth you and your brethren of my church, in defending that law which is the constitutional law of the land; and as pertaining to laws of men, whatsoever is more or less than these cometh of evil.

It is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hand of wise men whom I raised up unto this very purpose.

The very first amendment to the Constitution and which was ratified December 15, 1791, reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or the press; or the right of the people peaceable to assemble, and to petition the Government for a redress of grievances.

No one individual or organization should be denied this right. If, in the exercise thereof, any individ-

ual or individuals connected therewith overstep the bounds of the law, then let the administrators of the law deal with the infraction. It is a dangerous precedent when any governor, mayor or alderman can arbitrarily say to people who have not violated any organic law, "You cannot hold any assemblage within my jurisdiction."

I fear such arbitrary rulings will react and, instead of making people patriotic, it will make them sullen and rebellious. The one thing which I fear for America more than even foreign war is internal revolution. We can go into a foreign war and the people may be united, but once let the sentiment grow that officials or individuals may disrespect the Constitution and we are on the verge of anarchy.

As a church we are not responsible either for the war or the declaration of war. I do not see how we can "proclaim war" in the light of God's direct command that we "proclaim peace." But the men who are entrusted with the responsibility for determining this question have declared war—they have passed the selective draft law. As law-abiding citizens we can do no other thing except to conform thereto.

Our church is international. Simply because in this present war England, Canada, Australia, France, etc., are fighting on one side and Germany, Austria, Turkey, etc. are fighting on the other side, should not cause the church to assume a narrow partisanship. Our loyalty must be to principle rather than to people. Who knows but, in a few years, other wars may arise wherein the alignment will be entirely different. The imaginary boundary lines which kings have drawn around their preserves should not mark the dividing line between love and hate.

Let us approach this question as internationalists. When we speak we must not speak merely as Americans but a church comprehending the rights of all the *peoples* of the world.

If America had heeded the message of God to this generation I verily believe there would have been no occasion for this Nation going to war at the present time. God could and would have overruled to prevent complications. The Lord has permitted this and other nations to be embroiled. God did not bring on this war. As in the past, he does bless and help those who act in accordance with truth and righteousness. He will always bless men who seek to uphold liberty and freedom as against tyranny and wrong.

I will go farther than this and affirm a belief that, if the Saints of the latter days had kept the commandments of God, making the establishment of his work of paramount importance, Zion would even now have been established with the resultant protection and power of which we are now largely deprived.

I do not look for Zion—a "charmed center" where men can repair and with utter disregard for the condition of the rest of humanity "enter into rest." The majesty and power of Zion which will impress the nations of the world will not consist in impregnable walls and marshaled hosts but in the majesty of right, the dominancy of love. The glory of Zion consists in what she sends out to the world and not what she bottles up for her selfish aggrandizement.

Necessarily we want the world made safe for democracy and likewise do we wish democracy made safe for the world.

God has called the men and women of this church to be pioneers for democracy, heralds of freedom, champions of liberty. As such we must be foes to all privilege, advocates of equality and messengers for human brotherhood.

There is much of truth in this wonderful poem of Ella Wheeler Wilcox:

PEACE SHOULD NOT COME

Peace should not come along this foul earth way
 Peace should not come until we cleanse the earth.
 God waited for us; now in awful wrath
 He pours the blood of men out day by day
 To purify the high-road for her feet.
 Why, what would Peace do, in a world where hearts
 Are filled with thoughts like poison-pointed darts?
 It were not meet, surely it were not meet
 For Peace to come, and with her white robes hide
 These industries of death—these guns and swords—
 These uniformed, hate-filled, destructive hordes—
 These hideous things that are each nation's pride.
 So long as men believe in armed might
 Let arms be brandished. Let not Peace be sought
 Until the race-heart empties out all thought
 Of blows and blood, as arguments for Right.
 The world has never had enough of war,
 Else war were not. Now let the monster stand
 Until he slays himself with his own hand;
 Though no man knows what he is fighting for.
 Then in the place where wicked cannon stood
 Let Peace erect her shrine of Brotherhood.

THOS. W. WILLIAMS.

AN UNFINISHED WORK

(Funeral sermon of Charles F. Graham, at Lamoni, Iowa, July 5, 1917, by John F. Garver. Brother Graham was instantly killed in an automobile accident on July 3.)

For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which

kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matthew 10: 26-33.

We stand to-day in the somber shadows of a deep sorrow. If we are to receive any degree of comprehension, any ray of hope as a community, as friends and as a family, that hope is extended to us in the promises of the gospel, in the Word of God. As a suggestion of the theme which we may have the liberty to present we draw from the verses we have just read from Matthew, and from the 40th verse of the 12th chapter of Luke: "There is nothing covered that shall not be revealed. . . . Be ye therefore ready."

We are conscious of the question in the mind of the average man of this community in connection with the early passing of our brother. That question is not to-day to be answered. Our Lord and Master, however, makes to us the solemn promise that in the day when we stand ready to receive, when the heavens shall reveal the wisdom of God, we shall be made to understand.

In harmony with the beautiful sentiment of the song we have just heard, in harmony with the prayer of our brother, in harmony with the scriptures, in harmony with the purposes of God, we may patiently await the day of his counsel, and in the eternal world take to ourselves that degree of comprehension that will enable us to understand; and while we may not be able to experience the sentiment fully at this time, we have confidence to say that in the divine economy of our God, when the revealments of heaven are laid open to our vision we shall not only understand, but shall be content.

"There is nothing covered that shall not be revealed." Many things are hidden from us now, and for reasons which are likewise many. And it is well ordered that we cannot understand. Were we able to understand all things now covered from us, we would be made most miserable indeed: Partaking of none other of the divine attributes, with all presented to us that awaits us and those that we love in this world, without divine strength coupled with foresight divine, we would indeed be in a state much more unfortunate than that in which we are found to-day.

Among the reasons why we are not able to understand not only this hidden thing which confronts us to-day, and very many more of the distressing scenes of life—among the things, I say, which hinder us,

is this: Our comprehension, aside from the limitations placed upon us in our making, is obscured. We are not able to comprehend many of the mysteries of life, the things which fall upon us and distress us, because we have fixed our attention on other things: Having fixed our hearts, our aspirations, our efforts upon the things we have desired, we are not able to comprehend the things which confront us. Clinging still to the things which we desire, but which are denied us, and turning from the things which we desire not, but which have been permitted to come to us, our vision becomes obscured, the meaning of the experiences from which we shrink covered, and hidden.

We are not able to understand to-day many of the things which distress us in this life because we have not reached our fullest development in this order. The things which distress us to-day, the meaning of which is hidden from us; the things which it seems to us we cannot now surmount we know of ourselves we cannot, the things of which we stand in fear and trembling, and in the face of which unless we are held by the sustaining power of God, we will yet be found wanting—these things are dark to us because we have not reached our fullest development; when if we exercise in patience and deliberation, continuing our energies in the heavenly way, we shall understand finally in our fuller development here many things not known to us now.

We are held from many comprehensions because God has wisely provided that in this order thus far we may come, and in his wisdom we are held from coming farther. In the mercy of God, for our good, for our development, and for our strength, in his tender consideration, while it may not seem tender to us because of the fact that his ways are not our ways.—many times he graciously holds from us, wisely ministers, and keeps from us that which we might otherwise comprehend, because in his matchless wisdom he sees that our development is best reached under such denial.

Furthermore, it is not necessary that we understand all things at this time. It is not necessary for our present forward and constructive effort; it is not necessary to our eternal salvation, that we understand all that may distress us. We have confidence that such portion as we need to know will be brought to us clearly, in order that we may be persuaded to continue our righteous efforts, and eventually come to our full reward.

And finally, when the heavens are opened to us we may then come to know if we may not now, that God has most graciously set his hand to deliver us from a worse fate by allowing what has fallen upon us to come to pass.

Now if there be any who come to this solemn meeting to-day with any degree of doubt incident to the passing of this life, or because the opportunity in the life of this man seems to have been cut short, let not that doubt extend toward God. Out of like conditions, when we are not able to comprehend situations which confront us; when we have thought that certain leadings have meant thus and so; or perchance when men may have failed in their expressions of the purposes of God—from these scenes our people sometimes carry a feeling of hesitation and of doubt. While I stand personally in this connection to-day at a pivotal point, I say without the least degree of hesitation, if there be in the minds of any of you a single doubt, let that doubt be cast upon the inspiration of man; let it be placed wherever it may be, but for the love of the great God, hold fast thy faith. As Christ expressed upon one occasion, "Have faith in God." Bide thy time. Cast not doubt upon God. If you doubt let it be in the wisdom of his workmen.

We are limited, we are slow and stumbling and fallable in our comprehension of the things of the kingdom of God. When we come to comprehend the mysterious workings of the inspiration of heaven, and so come more fully under its operations, we may understand what we do not understand to-day, that is, some of us may understand what we do not understand to-day, and in a fuller degree understand perhaps, as some may already more fully understand.

God has placed in the life of every man certain gifts and blessings and possibilities. The workings of his divine Spirit make possible to the comprehension of the minds of men these potentialities, by means of which we are able to understand that men may become competent workmen. So far as our people are concerned, we unite upon this basis; even though beyond the same we may not at this time be able to go, other than to say that discerning the capacities of our brethren we may not always discern to the fullest extent when and where they are to perform the part of which they are seen to be capable.

Now after all is said, and after all is done, we occupy here for a single purpose: that we may make ourselves ready and that we may minister to other men, helping them that altogether we may qualify for the hereafter. At best our labor, our time here is but a brief span. The essential thing in the life of every man is that he stand ready. If therefore, in our consideration of this situation we shall determine that our brother was ready, at least to a degree we may be content.

Our understanding of the Scriptures does not suggest to us that when we shall have finished our work here we have for all time completed our activity.

The Word suggests otherwise to us. In the 14th chapter of Revelation, John in writing of certain scenes which passed before him on the Isle of Patmos, says that after there had been shown to him certain mysterious workings he was about to fall down and worship the personage that had visited him, and from whom he had received his instruction. This personage, addressing John, said, "See that thou worship me not, for I am of thy fellow servants, the prophets." Do not fall down before me or worship me: I have been but a man, as you are a man. I worked and labored among men as one of the prophets of God, in times past. I am come now in the purposes of my Father, to speak to you these things. I am continuing, in other words, in my activity in the world which is beyond—and in behalf of the world in which you yet occupy.

And so with our brother. Having been made ready for the change, having been prepared, he passes on, not only to his reward, but to his fuller opportunity as a minister for Christ, in the things that have to do with his eternal kingdom.

A few words now applying the remaining portion of our theme:

The expression "Be ye therefore ready" it is true, was made in connection with the teaching of Christ with reference to his second advent, but the principle applies in all of our activities. "Be ye therefore ready," not only against the day of the second coming of Christ, but against the many changing scenes of this life, and as they fall upon you, either contemplated or suddenly, as a thief might come in the night to steal away and destroy, then shall you be able to stand and endure, even though all but overcome; and continuing until the coming of Christ, so shall you be able to understand and uncover all things that heretofore may have been mysteriously hidden.

In making this preparation the Savior suggests to us that we are to seek if we hope to find: Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive. And this principle is to be carried into all of our activities.

We may not find in this life the thing for which we seek, yet we may find that which is better. In the divine economy of our God he sometimes withholds from us the thing we desire. And as we learn this lesson, to seek diligently, to dig deep, by continuous, persistent effort in righteous purpose to know the counsels of God, there shall be added unto us, not each day the thing we like, but that portion which is for our good upon that day, until finally in our unfolding development we shall come forth in the first resurrection morning, and in that state, the promise to us is that we shall know.

Now if we have any degree of comprehension as



The Big Question

What Shall We Give This Year?

To be sure we should not quit giving for that is a fundamental of this latter-day work—whole-hearted giving to God through man.

But it must be done wisely. No need of shutting our eyes and buying the first thing offered, regardless of its appropriateness.

Select gifts with the same intelligence that characterizes your other activities and let them be the helpful kind.

In this issue are a few of the many books and publications described that are sure to be acceptable and worth while. They are not all here, but we will be glad to send a price list of the rest.

to how we are to know, and how much we are to know in the eternal world, we have it unfolded to us in the expression, "Ye shall know even as ye are known." There shall be no thing withheld from Christ or the heavenly hosts that has been hidden in my life, or in me. And if I am to be known like that, I am to know like that. I am to know, even as I shall be known.

Let us therefore be strengthened, if not comforted in great measure, by these sacred promises. Let us remember that it remains for us to stand deeply embedded, firmly fixed in the faith of our fathers,

in the expression of our eternal hope, and we have the promise that not one jot or one tittle of the law or promises of God shall pass away.

While we fall from this world, while our brother fell from it but recently, at a time unexpected and in a way which has brought a great shock to his family and to the entire community, there is for us a degree of comfort in the lesson we have read. God never promised that the sparrow should not fall; neither did he promise that no good man should fall from his place at a time when it would seem that his work was yet unfinished. What God did say through his son, Jesus Christ, was "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

This man has not gone down therefore without the consideration of his heavenly Father. His family and friends are not to be left without his sustaining power. It is for us then not only to take hope, but to be comforted in the promise which brings to us the courage to move forward, under which moving we should receive consolation and strength.

It remains for us now to address ourselves for a few moments to the present situation in our community. And I solemnly call upon all gathered here to-day to witness this one thing: I would not mar the peace of this hour. Yet under the sacred responsibility which I feel pressing heavily upon me, I dare not withhold this one thing. I believe every good man who has made any study of the situation can bear witness that I speak the truth when I say that this man in this community, as the mayor of this city, began a noble piece of work. Now before this vast assembly, as his brother and fellow workman, as one who with him was interested in the welfare of this community, not only in the welfare of our people, but in the welfare of all the people of this community, and all the people who may follow after us, before this large concourse of people, as his fellow minister for Christ, I charge his fellow workmen, in the fear of God, to give to us, if he may be found in this community, as good a man to continue this good work. And I think, standing here in honor of his sacred memory, we are to be sustained in delivering this charge. I say in honor of his memory then, let us see to it that a proper man is furnished us and, let that man move forward that the noble piece of work for the elimination of evil and the establishment of righteousness which this man had the courage to begin—I say let it be carried forward without fear or molestation.

Our understanding is feeble, but I take the liberty

to suggest, not having given it due consideration: If it takes this experience to bring home to us the absolute necessity of civic righteousness and a place of purity in which our young men shall be delivered, let us bow in humble submission, being ourselves denied for the good of all. Let us out of this experience be charged to move without fear for the good of all the people.

If there be any word necessary to the church, Let not your hearts be troubled. We are deeply moved by this early passing of our brother who had already brought to us the counsel of wisdom. We are constrained to say, however, that God who sustained the church in the beginning will continue to sustain us. We need have no fear with reference to the things which do not concern us personally. Let God attend to the work which belongs to him. Let us stand ready to receive. And when we do this in faithfulness and in diligence God in his own due time will provide us a man.

To the family I can only express this conviction, born of experiences rich and observations many: He who does not allow the sparrow to fall without him will not allow these who mourn to be pressed down beyond that which they are able. As sure as the sun rises to kiss our prairies into warmth and beauty to-morrow morning, just that sure will the God of heaven graciously minister and abundantly sustain.

And now the beautiful promise of our Lord, "Blessed are they that die in the Lord." For our brother, we have no need to fear. We believe with all who are gathered here to-day that he stood ready. No man can bring a charge against him. He stood ready to be received, and as is the promise of Christ in the economy of the gospel he becomes more blessed being gathered to those who have been worthy altogether, than if he had remained and continued the arduous duties that were imposed upon him; and as we verily believe, duties which would have been more arduous as he gathered more strength to endure.

"Blessed are they that die in the Lord;" and likewise blessed are they who remain in the Lord. If they die, they die unto me, is the promise; if they live, they live unto me. So blessed are we who live unto God in full confidence, in the exercise of our faith, in the sending of our energies into every good and heavenly purpose. Having faithfully occupied, passing over we may become blessed indeed.

We are to-day heavy in spirit. We are not yet conscious of the thing which has fallen upon us. We extend but feebly our sympathy to this family. Let us remember, therefore, that it is to-morrow and the day after, and the day after that, when time shall have allowed a degree of comprehension of this pass-

ing, that these who mourn shall need our support and comfort. So may it be given. And so may the comfort of God, and the ministration of his Holy Spirit be given, as we are confident they shall be, is our prayer.

HOLDEN HOME FOR THE AGED

At a meeting of the joint council of Presidency, Twelve and Presiding Bishopric which was held at Independence, Missouri, just prior to the General Conference, Bishop C. J. Hunt, apprised the council of an opportunity to secure for the church a large brick building at Holden, Missouri, formerly occupied by the Saint Cecilia Seminary. Upon the suggestion of the council, Brethren C. J. Hunt, F. A. McWethy and D. J. Krahl entered into negotiations with Mr. James Ritner, the owner of the building, with a view to securing it for the church. The terms at first submitted were not approved and further consideration was suspended. However during the post-conference council a proposition was submitted which met the unanimous approval of the council and a contract was entered into to secure the property for \$8,250, which is about one fifth of what it originally cost to build. It should also be mentioned that Brother G. F. Baker and M. F. Haney, formerly of Grafton, West Virginia, but now residents of Holden Stake cheerfully aided the brethren in no small measure.

With the approval of the joint council the Presiding Bishop immediately set in operation the forces to renovate and equip the building for use as a home for the aged. During the summer, under the watchful eyes of President D. J. Krahl and Bishop C. J. Hunt this work has been going on, the Saints of Holden giving of their time and means to this end. In August the Holden Stake reunion was held upon the spacious lawn to the south of the building, and part of the building was utilized by the reunion committee. Included with the building it should also be stated is about five and one half acres of land.

Under the direction of Brother J. W. A. Bailey this was planted to tomatoes, sweet potatoes, beans and other vegetables for the use of the home this winter. Brother Joseph Kaler, who had been making his home at "Bonheim," has been busily engaged during the summer in looking after the garden and this fall as chief food conservator has gathered and canned several dozen gallon cans of tomatoes.

On the 15th of the month steam was turned into the boilers and it was decided that the "Holden Home for the Aged" was ready for occupancy. On the 20th eight of the brethren and sisters of "Bonheim" took up their abode at Holden. Each day, the weather



"In the Shelter of the Little Brown Cottage"

By Estella Wight

Author of "A Vineyard Story,"
"His First Venture," etc.

Those who are reading "A vineyard story," now running in the *Autumn Leaves* should be sure to read the book that precedes it—*In the Shelter of the Little Brown Cottage*.

One can hardly appreciate the one without the other, the present story being a sequel of this book.

In addition to being straightforwardly interesting, the story brings out in the lives of the characters all the gospel principles in such a way that a member's faith is strengthened, and those who are not members will gain a comprehensive insight into our teachings.

A logical present for any member of the family. In decorated binding—an ornament to any bookshelf and nicely illustrated.
No. 373, price postpaid\$1.25

BY THE SAME AUTHOR:

His First Venture and the Sequel. A fine book for the boys and girls. No. 369, cloth\$.60

HERALD PUBLISHING HOUSE

Lamoni, Iowa

permitting, several of those who have lived at "Bonheim" will remove to Holden. When all are there the home will be formally opened with Brother R. O. Self in charge as superintendent of the buildings and grounds and Sister Self as matron of the home.

While the home has not been equipped to accommodate to its full capacity of about 100, through the kindness of Brother Walter Beebe of Beebe and Runyan, of Omaha, furniture was secured at such a reasonable price that it was deemed wise to furnish fifty rooms for the present.

When vacant, Bonheim will be renovated and thereafter used as a home for the nurses of the Independence Sanitarium. This was very much needed, as their present quarters were inadequate, and a change of ownership required they seek another residence.

It is calculated that while the purchase of the Holden home for the aged will eventually require an outlay of about \$12,000 for buildings, improvements and furniture, funds to meet this will be secured by sale of properties from which the church has been drawing no benefit, financial or otherwise, and for the present will be offset by the saving of the rent of the Sanitarium Nurses' home, and later when it is hoped that it will be found practicable to house the Saints now at Kirtland Home at Holden, the gross saving will exceed the carrying charges of the Holden property. The consolidation of Kensington, Bonheim and Kirtland Homes at Holden, in providing an adequate permanent home for the Sanitarium nurses, and securing to the church a suitable home for our aged that can be operated more cheaply, and which will furnish at least twice the accommodation offered by the three homes supplies two most urgent needs. When we report the formal opening of the home, we aim to tell you more in detail about it, and how the Saints and friends of Holden appreciate the establishment of this institution in their city.

BENJ. R. MCGUIRE.

OF GENERAL INTEREST

THE ARMY AND NAVY INSURANCE LAW-- A PARTIAL SUMMARY

A division of military and naval insurance of the Bureau of War Risk Insurance has been organized as a part of the Treasury Department and is in active operation. A number of policies on the lives of soldiers have already been issued, aggregating nearly \$25,000,000 in insurance. The benefits of the law are available to all members of the United States Army, Navy, and Nurses' Corps.

A short summary of some of the main features of the law follows:

Premiums for a \$10,000 policy begin with \$6.30 per month at ages 15, 16, and 17; increase to \$6.40 per month for the ages 18, 19, and 20; to \$6.50 per month for the ages 21, 22, and 23; to \$6.60 per month for the ages of 24 and 25; to \$6.70 per month for the ages of 26 and 27; to \$6.80 per month for the ages of 28; to \$6.90 per month for the ages of 29 and 30; to \$7 per month for the age of 31, with progressive increases for ages above those given. The minimum amount of insurance that may be taken out is \$1,000.

The compulsory allotment to a wife or children, which is separate from the insurance, shall not be less than \$15 a month, and shall not exceed one-half of a man's pay. A voluntary allotment, subject to regulations, may be as large as the insured desires, within the limits of his pay.

In addition, the Government will pay monthly allowances as follows:

Class A. In the case of a man to his wife (including a former wife divorced) and to his child or children:

- (a) If there be a wife but no child, \$15.
- (b) If there be a wife and one child, \$25.
- (c) If there be a wife and two children, \$32.50, with \$5 per month additional for each additional child.
- (d) If there be no wife but one child, \$5.
- (e) If there no wife but two children, \$12.50.
- (f) If there be no wife but three children, \$20.
- (g) If there be no wife but four children, \$30, with \$5 per month additional for each additional child.

Class B. In the case of a man or woman, to a grandchild, a parent, brother, or sister:

- (a) If there be one parent, \$10.
- (b) If there be two parents, \$20.
- (c) For each grandchild, brother, sister, and additional parent, \$5.

In the case of a woman, to a child or children:

- (d) If there be one child, \$5.
- (e) If there be two children, \$12.50.
- (f) If there be three children, \$20.
- (g) If there be four children, \$30, with \$5 per month additional for each additional child.

If the man makes an allotment to certain other dependent relatives the Government will also pay them an allowance which may equal the allotment, but this shall not be more than the difference between \$50 and the allowance paid to the wife and children.

The increased compensation in case of death runs from a minimum of \$20 monthly to a motherless child, or \$25 monthly to a childless widow, to a

maximum of \$75 monthly to a widow and several children. The widowed mother may participate in the compensation.

In case of total disability the monthly compensation runs from a minimum of \$30, if the injured man has neither wife nor child living, to a maximum of \$75 if he has a wife and three or more children living, with \$10 a month extra if he has a widowed mother dependent upon him.

The maximum is enlarged still further, for when the disabled man constantly requires a nurse or attendant, \$20 monthly may be added. If the disability is due to the loss of both feet, both hands, or total blindness of both eyes, or if he is helpless or permanently bedridden, \$100 monthly is granted.

The law contemplates future legislation for reeducation and vocational training for the disabled. It gives them full pay and their families the same allowance as for the last month of actual service during the term of reeducation.

THE WAR-SAVINGS PLAN SUMMARIZED

The war-savings plan provided for in the last bond act, of September 24, 1917, has been formulated and announced by the Treasury Department and goes into operation on Monday, December 3.

The plan puts it easily in reach of every American citizen to save money and at the same time aid the Government by supplying it with the sinews of war.

Stamps, which are the Government's certificates of indebtedness, are to be sold in two denominations—thrift stamps, which cost 25 cents each, and war-savings stamps, which cost from \$4.12 to \$4.23 each according to the month in which they are purchased.

With the first thrift stamp the purchaser is given a thrift card with spaces for 16 stamps. When 16 thrift stamps have been purchased and affixed the thrift card can be exchanged for a war-savings stamp by paying the difference between the \$4 the thrift stamps represent and the current value of a war-savings stamp, which in December, 1917, and January, 1918, will be \$4.12, and thereafter 1 cent per each succeeding month during the year 1918.

With the first war-savings stamp obtained by purchase or exchange the owner is given a war-savings certificate containing spaces for 20 war-saving stamps. If the 20 spaces are filled during December, 1917, or January, 1918, the cost to purchaser will be \$4.12 for each stamp, or \$82.40 for the full certificate, and on the 1st day of January, 1923, the Government will redeem the certificate at \$100, giving the holder a net profit of \$17.60 for the use of his money.

Although these investments do not mature until



Don't Expect the School To Do It All

What is your child learning at home?

Does he have the proper opportunity to gain a knowledge of the latter-day work?

Are you doing all you can to provide the necessary literature for his spiritual education?

See that your children have the things that not only entertain, but build character and character-forming habits.

Do it, even if it means the sacrifice of something else.

Children may not appreciate the same things you do, therefore get something suitable for his age. Picked at random, here are some they will like:

Autumn Leaves—A bright and interesting monthly magazine for the youth of the church. Twelve teeming full numbers for only a dollar.

Stepping Stones—Are there any boys and girls in the church who do not have this indispensable weekly, edited especially for them? Fifty cents brings it 52 times.

Zion's Hope—Comes weekly for the small children who will read and reread it, gaining early from it the essential love for God and his children. 30 cents a year.

The Indian Maiden—A throbbingly interesting temperance story which will fortify the young mind with a knowledge of the evils of drink he will never forget. No. 363, cloth binding, postpaid\$.60

Sadie and Her Pets—All children like pets and they will get much inspiration from this little book written especially for them. No. 367, cloth, postpaid\$.60

Joan of Arc—A great story simply told by Marietta Walker. No. 370, cloth, postpaid\$.60

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January 1, 1923, provision is made whereby upon 10 days' written notice after January 1, 1918, such certificates will be redeemed by postmasters at their cost to the purchaser plus 1 cent a month on each war-savings stamp on the certificate.

The thrift stamps do not bear interest, but the war-savings stamps bear 4 per cent, compounded quarterly. The certificates will be dated January 2, 1918, and mature January 1, 1923.

Under the plan an amount as small as 25 cents can be invested in a government security, and as soon as \$4 has been thus invested an interest-bearing certificate of the United States Government can be secured.

The stamps and certificates can be obtained from post offices, banks, or trust companies, at most railroad stations, stores, factories, and many other public places.

Having the entire wealth of the United States back of them, and being redeemable as above stated, there is no danger of any depreciation in value of the certificates.

WILL POLYGAMY "COME BACK"?

[The assault of the world war is primarily upon the family and the home—the home in every land. What will come out of it after the war is a matter of speculation. No doubt the evil spirit that in 1852 led Brigham Young to predict the final triumph and world-wide popularity of polygamy was quite prepared in due time to attempt to force a fulfillment of the prediction. At least the following from the *Literary Digest* for November 10 is of interest to our people along that line. Strange things may develop after the war. It is just possible that in some places a form of polygamy may be adopted in order to take care of the immense surplus of women and quickly reproduce a fighting force for the state, for unless militarism is crushed the chief aim of the world will be to breed soldiers. It is not likely, however, that any form of state-sanctioned polygamy will become general. But it is to be presumed that there will be a lowering of moral standards and public sentiment may come to wink at semisecret alliances of various kinds. The family and our form of monogamic marriage may feel the shock of the war long after the guns are silent.—E. A. S.]

A war poem recently expressed the observation of an old inhabitant of heaven on seeing the mass of newcomers stream up from the battle fields. "They must be rich in men down there," he mused, and wondered at the fine young fellows that could be spared. But the countries who make the sacrifices are appalled at their coming poverty, and, in their efforts to replace the lost, all sorts of old laws and traditions, human and divine, are going by the board. England has been a land of difficult, almost impossible, divorce, but now the problem seems to be to make it easy. One of the best-known legal authorities on divorce is quoted by the London *Daily Telegraph* as urging that "every legal facility be

granted" in order that married people living apart may have "no excuse for avoiding the national duty of parenthood." He asserts that "at the present time a million men and women in this country are separated by justices' orders, and tens of thousands are living apart owing to domestic infelicity." In two days, it is stated, over three hundred applications for divorce were made to the Poor Persons' Department of the High Court of Justice. The great proportion of the applicants are said to be men, and the majority are soldiers whose wives, they allege, have been unfaithful during their absence. The secretary is quoted to this effect:

"The number of applications is daily increasing. In the first six months of this year we had 14,000 appeals for assistance, of which between five and six hundred have been granted, and the cases are now being proceeded with. There are no fees payable, but every applicant must find the solicitor's out-of-pocket expenses and expenses incidental to witnesses. If witnesses are not brought from a long distance the whole proceedings from beginning to end do not cost more than £10, and some cases may be completed for as low as £6. Before we take up a case we must be satisfied that the applicant is really poor. No one earning more than £3 a week should apply to us."

Information in a telegram from Rome, which may or may not be accurate, speaks of pamphlets widely circulated among German troops by the military authorities in which a sort of polygamy is urged under the general title, "Lateral marriage: the only means for the formation of a new powerful armed force and for ennoblement of morality." The *New York Evening Sun* comments on the information thus obtained:

"In one pamphlet forwarded to Rome explicit exhortation is addressed to married women, 'in the interest of the Fatherland,' to 'obtain the necessary permission from their husbands to contract lateral marriages, based upon personal inclination, with married men who in turn must obtain their wives' consent.' It is added that these lateral marriages, whose object is to increase the birth-rate and 'mitigate conditions brought about by the war,' can be 'dissolved after children are born.' The Vatican, not unnaturally, is indignant over such a proposal, and is preparing to denounce it."

THE JEWISH RESTORATION

Just now when the British Army is driving the Turk before it in Palestine, recalling the places made sacred through association with the steps of the Savior of mankind and the romantic as well as tragic history of the Jewish nation, it is significant

that the government of Great Britain has recognized the Zionist movement and declared in favor of the establishment of a Jewish state in the Holy Land. This means the rehabilitation of the Jewish people with a national existence, the provision of a home for their old traditions and a refuge for the persecuted of that race after nearly two thousand years of political denationalization. And, there where the old fathers of this people, Abraham, Isaac and Jacob, once dwelt in the tents of contentment, it is promised that their descendants shall again gather where a modern Moses shall lead them in safety, who, unlike the law-giver, shall not be denied entrance to the Promised Land that was the haven and sanctuary of wandering Israel.

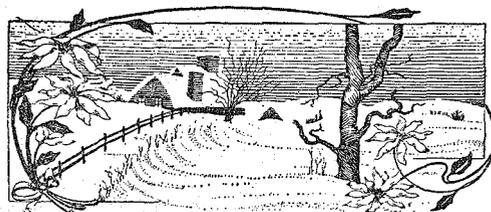
And is not this contemplated reversion of Palestine to its original nationality significant of the restoration of other things upon which the hand of sacrilege has been laid, and that out of this great welter of world woe shall come the morning star that shall light all the peoples of the earth to the rebirth of that first democracy that ennobled the brotherhood of man through the anguish of Gethsemane and the blood sacrifice of Calvary.

If this two thousand year dream of the Jewish people is to have fulfillment in reoccupation of the home of their patriarchs, can we not see the "bow of promise" spanning the heavens in other lands for the equal fulfillment of the rights of common humanity and that regeneration which comes up out of great tribulation. —*The Wheeling* (West Virginia) *Register*, November 13, 1917.

ZIONISM AND THE WAR

One of the unexpected developments of the war is the very considerable likelihood that it will hasten the settlement of the Zionist question—a question vitally affecting the interests of the fourteen million souls in Europe and America of Jewish origin. The American public has not yet heard much of a turn of affairs that in England has aroused general interest and even become the subject of discussions in the War Office and the Cabinet. A Jewish regiment is being raised for service in Palestine, and the Government has been reported as on the point of formally espousing the cause of the Zionists.

Of all the claims now being urged upon the allied governments in behalf of small nationalities, none is more interesting than the proposal that Palestine be set apart as a Jewish state under allied protection, with local autonomy and free opportunity for the development there of a distinctive Jewish nationality. The British Government's action in raising a Jewish regiment for the Palestine campaign



During the Long Winter Evenings

Resolve that your time shall be spent in reading and studying some of the church books you have long hoped to read.

You'll be surprised at how much you have been missing if you haven't read the following books:

Young People's History—By Vida E. Smith. While it is written primarily for young folks, none of us are too old to enjoy reading it again and again. No. 126, cloth, postpaid\$1

Beatrice Witherspoon—By Emma Burton. A story of the life of an active missionary's wife, who traveled much with her husband not only on this continent, but in the islands of the sea and to Australia. Inspires faith and gives courage. No. 360, cloth, postpaid\$1.30

The Mormon Girl—By Pauline Dykes. A story of romance and intrigue among the Mormons in Salt Lake City, showing some of the perniciousness of plural marriage and the dominance of true love. No. 371, cloth, postpaid\$1

Peter Bosten—By John Preston. In it a young man strives to comprehend the spirit of this work yet would resist it. Is finally converted. Has church characters you will know. No. 374, cloth, postpaid\$1.00

Memoirs of W. W. Blair—One of the most influential men of the Reorganization and the story of his life is largely the story of the early days of the Reorganization. Valuable for its historical data as well as its spiritual concept. No. 236, cloth, postpaid\$.75

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LAMONI, IOWA

amounts to an indorsement of the plan. Its future course rests largely with the Jews themselves. Many of the most influential Jews in England oppose a revival of nationalism. These are largely men who have attained power and distinction as British nationalists, and who therefore are quite satisfied with things as they are. Opposed to them is the growing Zionist movement, representing men and women who personally may enjoy every advantage, but who are moved by pride and interest in their race to work for the emancipation of the great majority of Jews who remain poor and oppressed. Its aims were stated at the first Zionist Congress, held at Basle in 1897: "The object of Zionism is to establish for the Jewish people a home in Palestine, secured by public law." The Basle program proceeds to point to the means by which this end is to be attained: "1. The promotion, on suitable lines, of the colonization of Palestine by Jewish agricultural and industrial workers. 2. The organization and binding together of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country. 3. The strengthening and fostering of Jewish national sentiment and consciousness. 4. Preparatory steps towards obtaining Government consent, where necessary, to the attainment of the aim of Zionism."—Mrs. Joseph Fels in *The Public*.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

In the Latter Days

We cannot too strongly urge the reading of Sister Sanford's most excellent article appearing in this issue, entitled, "Strengthening home ties and church ties." If ever there was a time when these suggestions are timely, it is in the vital NOW, when laxity of morals, laxity of purpose, laxity of unity, seem in the air; when the young are letting go of time-honored customs and are striking out for themselves into new and strange—and, alas! too often unfruitful—paths! Pleasure seems to have enthralled them; they seem to think desire is the only requisite for gratification. "I want," or "I don't like," seem to be grounds and excuse for either the doing or the failure to do; and parents, swinging from the rigid harshness of a few generations back, have gone to the other extreme, and, hiding behind the thought, "I had such a hard time when I was young, I want my children to have a good time," they have let down the bars, and given the youngsters free rein and liberty to follow unrestrained their untrained will!

The complexities of modern life, the haste of it all, the turmoil and the stress of it, have entered into the homes of the Saints as well as the people of the world, and many of us have abolished the family devotion; the quiet readings and study in the family groupings, have merged into a hasty performance of home duties prior to a vanishing to the picture show or other place of amusement or relaxation. Molly is going to a party; Jack to the gym; father and mother to the

club, or the banquet, or the line party at the play; little Jennie has invited some chums in to make merry with taffy or popcorn; while Willie goes out to play pranks with "the gang" or to the movie round the corner! Is the picture over-drawn? With changes, such as perhaps father has gone to priesthood meeting, or mother to choir practice, or both to prayer meeting, and sister to a concert, brother to a lecture, etc., it might quite fairly represent the conditions in the average modern home of an evening. Sunday afternoons are as diversified; the old-fashioned pleasures of song or story, of book or music, shared together, in the family group, seem to have vanished with the days of wood-chooping in pioneer forests!

Saints, where lies the remedy? Does God want us to live thus? Is there no clear path between the rush, the whirl, and complete stagnation? Is there no golden mean between motor cars and ox-teams? Between the wireless and the stage coach? Would that we could learn the secret of poise and calm; of choosing wisely among the multitudinous array that is offered; of eliminating the useless, and adapting the nourishing forces of life to a steady upbuilding, hindered neither by rush nor neglect. Our children are absorbing the spirit of haste and of overreaching; they stand bewildered, as do we, between the manifold demands of modern school methods, modern opportunities for relaxation, for pleasure and enjoyment, and modern facilities for forgetting and ignoring the real purpose of life and its ultimate goal!

Read Sister Sanford's helpful paper, and see if we cannot find many suggestions of real value, many gentle reminders of remissness in duty, and many stimulating thoughts for new effort, new determination to "bring up our children in truth and righteousness," according to the admonition which has come to us in these latter days of peril and turmoil!

AUDENTIA ANDERSON.

Strengthening Home Ties and Church Ties

Abraham Lincoln, perhaps our greatest American, once said, "All that I am and all that I ever hope to be I owe to my mother." Great men before and since Lincoln have said the same thing, and how truly they spoke.

The destiny of the church and of the Nation lies far more in the hands of the mothers than in the hands of those who possess power. The world is now awaking to the fact that the women are the educators of the human race and that they must be trained for their great work or else a new generation cannot accomplish its task. Much valuable assistance is now being given the mothers by consecrated men and women and great things are being planned and accomplished for the benefit of the children and young people. We have had a man age and a woman age; we are now at the dawn of a child age.

Every mother dreams dreams and plans about the future of her child in which he figures as a superior person, but it takes something beside dreaming to help a child to develop those qualities that will make him successful. There must be untiring effort on the part of the mother to drill her child until he has formed habits that will give him the best start in life. "Habit is a rut, made by going over the same course repeatedly—a rut into which the same act will fall ever afterwards." Children are creatures of habit. The habit forming of children should not be left to chance or environment, but should be established by conscious and repeated effort. We see children growing up all about us with habits that are distasteful, habits that will handicap them through life. We see grown people with habits that bring sorrow to all around them—habits that could have been broken so easily

in childhood. They tell us that the worst characters in history possessed characteristics which if properly directed would have placed them in the front ranks of civilization. How great then is the need of scientific child training!

The leak in our civilization is in the American home. If great men are not so plentiful as they might be and as we wish they were, it is because great fathers and mothers are scarce. It is because parents have depended upon public schools for the academic side of their children's education and on Sunday schools and young people's organizations for their spiritual life. The hearth has disappeared, its cheer has fled into the street, and until it is restored we cannot accomplish the great work that lies before us.

Much has been said of the duty of children to their parents. Much more might be said of the duty of parents to their children. Our children are what we make them. Character is not born but builded. Every parent is the architect of his child's character, the constructor of its future career. Are we sufficiently impressed with the importance of this?

Children absorb what is in the atmosphere, therefore the atmosphere of a home should be carefully guarded. All gossip should be kept from the ears of little children, and older people should never be discussed in their presence. A mother's real inner life inevitably tells upon that of her children. This fact should arouse in her a desire to live the highest, noblest spiritual life of which she is capable.

In order to help their children to develop honest, upright characters, parents must constantly keep in mind their four-fold nature; the physical, mental, moral and spiritual and give them every opportunity for an all-round development. They should take a vital interest in the work or play that interests them, and we can interest the children in almost any line we wish by surrounding them with pictures and articles and carrying on conversations with them about that certain thing.

If the children are to get the greater part of their education from the world about them they should be taught to use their senses. The majority of people are only half alive because they do not sense things. Make the children see beauty in the earth and sky and water and in living things. Help them to find interest in something outside of worldly pleasures and petty personalities. Cultivate a spirit of gratitude and thankfulness. Train them to get the other person's point of view—to be sympathetic and broad-minded, and to learn to put themselves in the other fellow's place. Pampering a boy or girl leads to selfishness and weakness. The "mother love" which shields a child from all hardship and all sacrifice, is an extremely selfish form of love, inconsiderate of the child's future welfare as an individual. He must go out into the world and fight his battles alone, and if she can arm him with the armor of good habits, self-denial, faith and reverence, he goes forth ready to defy the demons of appetite within, the evils of temptation without, and she need have no fear. True, some mighty force may hurl him for a moment from the path of rectitude, but even then, the reaction will swing him back into the accustomed path.

Some mothers feel that they have all they can attend to in clothing and feeding their children, and that they cannot find time to play with them or enter into their life as they would like to. It is these mothers who are finding it hard to hold their young people. A very small portion of each day spent in companionship with the children will produce results beyond comprehension.

Every home should establish a children's hour—an hour held sacred to the children, when simple games may be entered into by the entire family. Children need to be taught how to play, and what to play in order to get the most out of

Drafted Men

What department of Uncle Sam's Army will you enter? Have you prepared yourself for some special line of service, or will you be a private in the ranks? Will your salary as private satisfy you; will it support you and the dear ones at home? Will your ambitions for advancement be satisfied? Would you not prefer to enter a department of the service which not only needs you most, but also offers all the opportunities you desire? Then

Learn Wireless

The Man Behind the Key is equally as important as the man behind the gun, as well as the man in the trench. His work is far more pleasant and instructive. His salary is much greater. His surroundings are much more conducive to his finer nature. He has better chances for advancement. Graceland—your college—has opened this new department at the request of the Government, and to serve you. The Government and Merchant Marine need thousands of trained radio operators right now; the demand far exceeds the supply. Salaries are high. Opportunities for advancement are unlimited. The work is most fascinating and instructive. Decide now, and send for booklet describing courses. Tuition and expenses low. Course can be completed in four and one half months. Write to-day *addressing*

Radio-telegraph Department Graceland College

Lamoni, Iowa

their plays, for by them they should learn lessons of self-control, justice, honesty, unselfishness, fair play, etc., and parents may learn much by quietly observing their children's attitude during play.

Every home should contain a musical instrument of some kind, preferably a piano. Children love music, and next to the power to read, the ability to appreciate good music gives mortals the greatest pleasure. When children are tired and out of sorts nothing will bring about harmony so quickly. No parent, who understands anything at all about music, should hesitate to instruct their children. It takes time, and patience, of course, but the results are well worth it. If children are encouraged to take part in little family concerts it will be found a great help to them when it comes to taking part in larger affairs outside the home.

Parents should cultivate the art of story-telling. Well told stories, which have in them admirable traits of character, are powerful instruments in their hands. Good stories cultivate a taste for good literature, and it is just as easy to provide good material as the trashy stories one finds on the market. No other reading in after life is so vital as the books that are put into a child's hand when his mind is just forming. With plenty of good, clean, interesting reading, dime novels will be less dangerous. This is also true of pictures. If children are taught the beauty of good pictures, the Sunday comic section will not have so bad an influence on them. The Perry pictures make it possible for children to become fa-

miliar with all the great paintings and their interest may be aroused by letting them make an album of their own and learning the story connected with each.

Sunday ought to be the happiest and best day of the week in every home. Childish impulses should be directed into channels suited to the sacredness of the day. Parents should make Sunday the day around which shall cluster throughout the entire life of each child the most sacred recollections of childhood. Between birth and the age of twenty-one years there are three solid years of Sundays—an amount of time almost equal to the number of years given to an entire college course. The Creator has not laid upon parents the responsibilities of parenthood without giving them ample time and opportunity to discharge those obligations to him, to themselves and to their children. The same parental authority that secures a child's devotion to the irksome duties of secular life should be exercised to establish a similar devotion to religious duties and spiritual concerns. If left to their own inclinations children will invariably go wrong in the affairs of both worlds. Parents owe it to their children to teach them to be reverent in God's house, to bow their heads in prayer and to be attentive to the sermon.

The parent who fails to use wisely the opportunities of Sunday afternoons for impressing the children with spiritual truths, loses the greatest opportunity that family life affords. Many profitable games may be used and great truths instilled in their minds in a way that will never be forgotten. Bible and Book of Mormon drills are excellent. Children like to be reviewed and given a chance to tell what they know. The Junior *Religio Quarterly* for this term takes up the study of the history of the church from its very earliest days. These lessons should be valuable to every parent. They should become thoroughly familiar with the lessons themselves and then adapt the material to the minds of their children, making it as simple and interesting as possible. The children will be sure to enjoy it if it is handled properly, and now is the time to prepare them for the great work of the future.

It is the mother's friendship and sympathetic understanding more than anything else that helps to shape her children's lives for future usefulness. It is her love and faith and the tender memories of a pleasant home life that gives them courage and strength to "fight the good fight." The mother's companionship has helped produce our best men and women. It is every mother's duty to make the greatest possible success of their children's lives. The school at its best, builds upon the home instruction, supplementing and developing the teaching given by wise parents. Let us pray earnestly for wisdom, strive to make our homes a fit dwelling for the Holy Spirit and we will not need many discussions on "How to hold our young people."

MABEL A. SANFORD.

(Read before the Massachusetts District Sunday school convention, November 11, 1917.)

Our Auxiliary President Afield

It has been pleasing and gratifying to note the hearty reception which has been accorded to our most valiant general president, in her travels and work among the various branches of the Saints. Sister Sandy is very industrious in pursuance of her plans to help the sisters to see the opportunities which lie at their doors, opportunities for enlarged service to the church, in their neighborhoods, and in their families. Sister Sandy will have gathered, ere she returns, a rich store of facts and information, of insight into conditions in small branches, on the "frontiers," as they are called, all of which should serve to increase her qualifications for the

task of superintending the activities of our organized women, of directing the same into most profitable channels, and of understanding and meeting all needs and opportunities.

Activities of Our Honorary President

We are most pleased, also, to have been kept in touch, from time to time, with the work of our honorary president, Sister Frederick M. Smith. Compelled for a time to withdraw from heavy responsibilities which taxed her limited strength too severely, she has, nevertheless, not been asleep, indifferent, or inactive in affairs which concern our women. She has answered many letters, counseled with the general officers, suggested policies and improvements, and constantly stimulated to fresh endeavors her fellow workers in the auxiliary. In addition, she has had some very practical experiences in social service work. In the city of Colorado Springs this summer, she was for weeks in close touch with the Commission of Public Welfare, and had opportunity to observe its splendid work in safe-guarding the morals of the young. She was privileged to help in this and her influence was felt for good among the wayward ones with whom she was thrown in contact. Sister Smith had long studied these conditions from the theoretical side, and was grateful for this opportunity to become acquainted with the practical workings of these agencies for uplift among us. Her vision and her sympathies have been enlarged through these experiences, and she will in time be able to still more ably assist the women of the church in their plans for active work among the unfortunate ones of earth. Sister Smith is also keeping in close touch with the matter with which she was particularly intrusted at our last General Convention: that of more fully coordinating the Women's Auxiliary activities with those of the church. We may confidently expect, next spring, to have opened to our consideration definite plans by which we may more efficiently serve the church in its widest missions.

A Call to Prayer

It is not often that we get so earnest and pitiful an appeal as that which comes from a sister in the East who is suffering from a case of cancer. She has had an operation which the doctors think has failed, and she feels that only in God, and in the prayers to him of the Saints, rest her chance and hope of remaining with her five children who need her care and ministrations. She pleads with the sisters to set aside a day of fasting and prayer for her, that she may thus be healed and restored to her family. It is good for us to heed such a call; it is good for us to share another's trouble, and if we may suggest such a thing, shall we not all try to remember this sister's request, selecting a day—let us say, the first Wednesday in December—for this purpose? It is for Sister Oldenburg of Rochester, New York.

Beauty Spots

It is the beauty spots in our thought that bring beauty spots into our gardens and our cities. These are the things that bring beauty spots into our lives until finally all the room is taken up by "spots" and nothing but beauty remains. That is the "city beautiful" in the hearts of men.

The realities of to-day surpass the ideals of yesterday.—Frothingham.

HYMNS AND POEMS

Selected and Original

A Wilted Rose

I found you to-night on the sidewalk
While hurrying down the street;
A poor little wilted bud,
Who was once so fresh and sweet.
And I wondered who had plucked you
And carelessly cast you away,
During the heat and bustle,
The worry and glare of the day.

Glad I am that I found you,
Poor little forsaken rose,
A dear little seven sister,
For I see you were one of those.
Spurned on the street and forsaken,
Slowly dying, alone,
I placed you safe on my bosom
And tenderly carried you home.

For a hint of your former beauty
Remained and appealed to me,
And I knew that you must have been lovely
When torn from your parent tree.
I have tended and gently refreshed you
Till again you are very fair,
And you smile with adorning sweetness
From your place in the window there.

Glad am I that I found you
And lengthened your little day
After some careless destroyer
Had heartlessly thrown you away.
And I feel a pride of possession
That once more you are fair to see;
You dear little seven sister
Who has bloomed again for me.

ZELPHA M. ZIGLER.

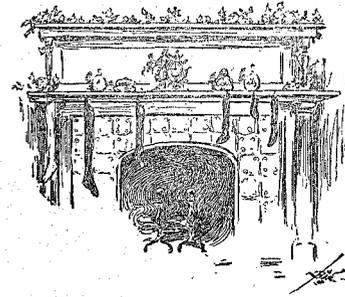
Earth's Autumn

The lovely autumn days again are here;
The golden harvest time of all the year.
Our country's warning call we've tried to heed,
Prepared as best we could for future need.
Our voices raise
In songs of praise
To God above, for all his love and care.

Old Father Time his ceaseless rounds renew,
The while portentous clouds obscure our view.
While yet 'tis calm, for those who're still at home,
We feel 'tis but the calm before the storm.
The world's at war
As ne'er before;

Can we as Saints escape the great alarm?

E'en as the summer time is past and gone
The sowing time and harvest nearly done,
The autumn of this world we know is here
When Earth's commotions strike the heart with fear.
When one by one,
Each stalwart son
Of our own Nation will be called to war.



One of the Big Events of a Child's Life

Christmas means much to the child—and it is not always the quantity of our gifts that counts.

The simple gifts that we offer to prove that it is our love that prompts them are what really count.

See that some books are among the presents this year, right under the toe of the stocking.

If necessary, take the personal interest in them to explain the good that comes from reading clean and wholesome books.

If you are not sure, select from this list, which is not complete, but will help:

The Happiest Christmas and The Silver Thimble—A child's book that should be in every collection.
No. 364, cloth\$1.40

Easy Steps in Sewing for Big and Little Girls—Wonderfully illustrated in two colors, with many patterns for doll dresses, etc.
No. 403, postpaid\$1.70

The Mary Frances Cook Book—Makes cooking a delight with its recipes just the right size for the little miss. Scores of pictures and decorations.
No. 402, postpaid\$1.40

The Gospel Story and Footsteps of Jesus—Inspires noble thoughts and incites noble deeds.
No. 366, cloth\$1.60

Herald Publishing House

Lamoni, Iowa

To-day, our joyful hearts are tuned to praise—
 For blessed peace and love, which crowns our days.
 To-morrow? Ah! who knows; who dares to say
 What unknown horror lurks along the way?
 Will specter grim
 Drown thoughts of Him
 Who came to earth and died, all men to save?

When war and bloodshed stain our own fair land,
 Will death and famine, walking hand in hand,
 Strike terror to the Saints of God the same
 As to the world who reverence not his name?
 Oh! God forbid.
 Let us be hid
 Beneath the sheltering hollow of thy hand.

The promise has been given those who stand
 True to the faith, one firm, united band—
 (Though test to prove our love may come to all)
 Protection by his power, whate'er befall.
 We prove our love
 To God above
 By loving service to our fellow men.

No greater love hath any than to give
 His life that others—friend or foe—might live.
 One life have we (say not it is our own,
 And lost it be if lived for self alone)
 That we may give;
 Not die, but live
 That some one may be guided to the throne.

PEARL THOMAS.

LETTER DEPARTMENT

The Material God Most Uses

I am still interested in the Master's cause and love to see it prosper. While nations are contending for supremacy, regardless as to cost and suffering that falls upon the innocent, it is comforting to trust in the Lord and to feel assured that his dominion is supreme, and that he holds the destiny of all in his hands. With hope we can look forward to the day when the "Prince of peace" shall reign, and when nations shall learn war no more.

The day may come when the nations will be hungering for the gospel of peace. May we not hope that the failure of the present tremendous conflict will finally teach the masses to seek for something better than the means of warfare and destruction? But when such a day comes will we as a people be prepared and ready for the great sacrifice that may be required?

From some of the things we frequently hear and read, one might conclude that education and scholarship was the sole qualification for a minister for Christ, and it almost causes some of us whose opportunity in youth was not so favorable, to feel like presenting our resignation. Yet we are convinced that while education is desirable and an important help it is by no means the only thing needed.

As an individual I have felt the need of a better education all along in my work, and I am thankful that the young of to-day have superior advantages to what was my lot. I, however, think there are great dangers in trusting too much in the wisdom of man, for it is as true now as when Paul wrote: "The world by wisdom knew not God."

I am not making a plea for ignorance, as I believe it the duty of all to qualify themselves, in order to perform their part of the Master's work well, and in a way that shall appeal to honest and fair-minded men and women, but I think we should be careful and avoid extremes.

The Lord selected men with but limited education to lay the foundation of the latter-day work, and as a rule it has been men of similar attainments that have been its standard-bearers and supporters from 1830 until the present. It has been men with only a common education that have been found in the front rank, but with the love of God in their hearts, they have been acknowledged of heaven, and their labors crowned with success. From an earthly standpoint they have seemed disqualified, yet when they encountered opposition—and that sometimes from the wise and the learned—the cause was not made to suffer, as the Spirit of God was with them. The work has required sacrifice and toil, and as a rule it has been men with only a limited education that has been willing to bear the burden, regardless as to what would be the earthly reward.

It is said: "God moves in a mysterious way, his wonders to perform," and I have yet the faith that he can and will qualify the faithful and humble who strive to do their duty. I am of the opinion that Jesus, the great teacher, had but little of what may be termed worldly wisdom, and was not regarded as a scholar. The prophet wrote of him: "When we shall see him, there is no beauty that we should desire him." It may be claimed that this applies solely to his physical appearance, and not to his attained qualifications, but we are safe to conclude that when he, at twelve years of age, astonished all who heard him, when disputing with the doctors in the temple, it was by the gift and power of God, he being in his Father's business.

When at a later time, he astounded the Jews with his doctrine, they said: "How knoweth this man letters, having never learned?" He selected for his ministry men that in the eyes of the world were disqualified. Even after Christ had been their instructor for years and their contact with the world had given them experience, those who heard them, "perceived that they were unlearned and ignorant men." Yet these men were the chosen of God, as special witnesses of the resurrection of Christ, the very foundation of the gospel.

I cannot and have no desire to get away from the original faith that God will qualify his ministry, and thus fulfill the promise: "The wisdom of their wise men shall perish and the understanding of the prudent men shall be hid." I think it may be said to the Saints to-day, as was said by Paul to the saints in Corinth: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence." Is not this true in regard to God's work in this dispensation? If this latter-day work had been depending solely on scholarship, where would we have been to-day?

I know the argument: The unlearned cannot reach the educated and refined, as they will not listen to them. That may, as a general rule, be true, but I question very much that the gospel of Christ will reach anyone until he, like Saul of Tarsus, is willing to come down from his lofty station, to receive the truth from whoever the Lord has chosen. One of the signs that Christ could point to as evidence of his calling was: "The poor have the gospel preached unto them." Ought

we not to be content if we can point to similar results to-day?

The Lord no doubt will carry on his work in his own way and according to his wisdom, and I am confident it will be preserved by him, possibly, not only to the astonishment of the world, but also in a way contrary to our expectations.

Where the faith has been understood and the Saints have lived a life corresponding with their profession, they have gained the respect and good will of their neighbors, even though they may have looked upon their religion as a deception. The feasibility of the advice of our late and honored president, Joseph Smith, to make the name of Latter Day Saint honorable, by honest and upright lives, has been demonstrated again and again, and that, too, where the Saints were only on an average so far as education goes.

According to the word of the Lord the important qualification for one engaged in his service, is as follows: "No one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted to his care." Likewise: "He that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."—Doctrine and Covenants 4: 1.

Hopefully and in the faith,
UNDERWOOD, IOWA. H. N. HANSEN.

Christmas Offering

As the time of Christmas draws near I am reminded of the united effort being made this year to swell the Christmas offering fund. The Oklahoma City Sunday school has almost pledged itself to send one hundred and fifty dollars this year to the Christmas offering. We have much confidence that we shall reach the mark, but to do so will require self-denial and sacrifice. The Master has said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In another verse he concludes thus: "So likewise, whosoever he of you that forsaketh not all that he hath, he cannot be my disciple." This is a day of sacrifice and self-denial.

The most up-to-date word is: "Conservation"—save, save, save. We can celebrate Christmas as Christmas should, as becometh Latter Day Saints by consecration and true worship to God in prayer and thanksgiving. We need not follow the world's manner and style by spending our money for whisky, egg-nog, wine and revelry; nor by costly dinners, foolish and extravagant presents, and in numerous ways by squandering our money. But in this hour of great need—need of sacrifice and self-denial—use our means, the means that God has given us, for the good of the Lord's work and help pay this terrible debt.

The true spirit of the Christmas offering, as I understand it, is for us to avoid the useless and foolish expenditure of money and send the amount to the Bishop. It is very gratifying to observe that the Spirit is gaining in influencing the lives of the Saints.

A few years ago I beheld a most inspiring scene in the Independence Sunday school, when several hundred children cheerfully and unitedly responded with uplifted hands that they were willing to sacrifice and deny themselves of Christmas gifts and let the money go to the Christmas offering fund.

There is in the church to-day about eighty thousand members; counting five members to the family, that would be sixteen thousand families. Sixteen thousand families united

THE NEW TRACT CASES

In their leaflet of instructions the General Gospel Literature Commission advertised that they would have tract cases for distribution, either for sale or given free with orders for tracts.

A very good model was worked out and some made up, but it was found that by making them by hand in the small quantities required, it would cost about a dollar apiece. If we had a demand for several hundred, they might be made cheaper by purchasing dies for cutting the material.

We made up 25 as a trial and will sell them at actual cost—one dollar postpaid. If desired, we will send one free with any ten-dollar tract order.

They are worth a dollar, easily, but we feared it would be inadvisable to try to sell one regularly for more, so when these are gone, no more will be available.

Order one to-day for your church, or for any other good public places where tracts would be taken. They are attractively made, with three compartments of varying heights which hold the literature up nicely till it is all taken. The material is heavy book board, covered with book cloth and are intended to hang on the wall.

Price One Dollar While They Last

HERALD PUBLISHING HOUSE

Lamoni, Iowa

with heart and soul could easily save and deny themselves of five dollars on an average to each family. Most families would spend five to twenty-five dollars at Christmas time, that could be avoided. By a willingness to sacrifice and deny ourselves, that same amount could be sent to the Christmas offering fund. And yet the birthday of our Master could be observed and properly commemorated without the expenditure of this money.

Remember the church debt remover—the Christmas offering. Let us make it spell: "The church debt is paid."

Yours, with hope,

R. M. MALONEY.

News from Toronto

On Sunday, November 11, Bishop R. C. Evans opened his fourteenth season in Toronto theaters. He is preaching in the same house as last year, Shea's, Corner Victoria and Richmond Streets, with a seating capacity of over two thousand. Every seat was taken and a number turned away. The same method of advertising is being carried out as in past seasons. We look for a splendid winter as our work has been thoroughly established that we have no fear of failure.

Brother Evan's subject was, "Why God permits war," which he handled in his usual forceful style. The immense audience gave him a good reception, and it seemed like a happy reunion, to once again meet the big crowd. Many faces have become familiar by their constant attendance

through the past years. While the subject was a war theme, yet Brother Evans did not fail to get in the gospel. Next Sunday his subject will be "A soldier's reward after death." This is an interesting topic and will give a good opportunity to present our belief about rewards.

The work in this city has made good progress, there being one hundred and twenty-five baptisms during the ten months ending October 31. Our branch reunion at Low Banks, in August, was the largest we have ever had, there being one hundred and thirty-eight tents on the ground. Notwithstanding the high cost of living it was a success financially. Meals were fifteen cents and children under eight years free. Many improvements of a permanent character have been made; and splendid reunion grounds are being developed. It is the big event of the summer, while the theater services are the winter attraction.

The Sunday school, Religio and Woman's Auxiliary are all in a flourishing condition, being very busy in their different lines of work. The ladies are preparing for a big bazaar in December. They usually clean up a handsome sum at their bazaars. Sister Lizzie Evans is president and during the past year this society has greatly increased in numbers. It has always been a strong financial support to our branch and is one of the best societies we have.

The Latter Day Saint Dramatic Club, under the direction of Brother Evans, played "East Lynne" on Monday and Tuesday evenings. The house was packed each night. All parts were well taken. The proceeds go to the purchasing of literature for free distribution throughout the city. A small army of young Saints are busy distributing sermons and engaging people in conversation where opportunity offers. Many thousands of sermons are distributed during the season. The problem here is not how to get the work moving; but rather how to keep up with it as it moves along. A very great change has taken place in Toronto since Brother Evans commenced his work here fourteen years ago, and we hope the good work may continue.

48 Fern Avenue.

Your brother,

A. F. MCLEAN.

Florida Reunion

Reunion of the Florida District was held at Dixonville, Alabama, eight miles south of Brewton, Alabama, October 27 to November 4. F. M. Slover, J. W. McKnight, D. M. Rudd and S. H. Fields were chosen as a presidency. A. E. Warr, secretary. Sister C. J. Clark, chorister.

We were favored with the presence and preaching of the veteran, J. C. Crabb. He is still "young" in the work and his preaching was enjoyed by all. Two were baptized during the reunion. The attendance was better than last year, the meetings were good throughout and a spirit of uplift was manifest. The round table discussions were of special interest and proved to be a feature of the meetings. There is a growing demand for meetings of this kind, which we feel is an index to a greater tendency toward individual preparation, without which Zion cannot be redeemed.

A committee of three was appointed to make investigation and report to the next district conference as to the advisability of holding a reunion in 1918, and motion prevailed that the second conference from now take action on the matter.

There was present of the missionary force, F. M. Slover, F. A. Rowe, J. W. McKnight, S. H. Fields.

A. E. WARR,
Reunion Secretary.

If you do not scale the mountain, you cannot view the plain.—Chinese.

Trusting in the Arm of Flesh

From the days of youth, more especially since I began to have more or less contact with the public; during my professional training and now as a public servant, I have often been approached, almost to the point of provocation, by representatives of life insurance companies. It has been a query to me whether I am a subject of pity or an object of prey, but it would meet my hearty approval if the word *protection* could be removed from English parlance.

As we grow into years of accountability we are daily brought face to face with the stern reality that to live we must eat, and that our bodies are a part of the soul mechanism, which must be fed, even a balanced ration, that the spirit may find a suitable abode for its culture, growth, and development.

For this cause we toil, that we and our dependents may continue to exist to our mortal three score and ten. We invest, that a home or place of existence be possible, where an altar may be erected to the Omnipotent, and wherein may be housed that which we are pleased to call "ours."

It is in this inning of the game that the philanthropic life insurance agent comes with his well-learned lesson, a voice quivering with emotion, since but yesterweek he had the sweet privilege of paying a policy (1,000) to Mrs. Did-Not-Expect-it, whose provider met an untimely death. How happy and grateful she appeared! How it actually remedied or alleviated the loss of her John! Now she could hire an auto-hearse; employ the Right Reverend D. D. from the city to eulogize at the "parting of the clay."

How often the old adage is exemplified—"Easy come, easy go."

Did Mrs. D. stop to consider that the revenue of the companies are largely premiums paid by Mr. and Mrs. Comfort, who in the days of prosperity were attracted by the eloquence of solicitors to sign up and receive \$5,000 in twenty years. "Just like finding it."

The Comfort's at twenty-five often become the Hardup's at thirty-five years. Grocery bills unpaid, a "toss up" between paying premium or house rent and obliged to default the payment.

Watch a half dozen dependents musing on the unprotected floor, in youth a genial companion, now irritable, and lines irascible in the once rounded face. A head now streaked with gray inclosing a conscience of recalling the \$1,500 paid in installments since their marriage.

The first man died to beat the policy, the second lived to see his reward, yet they twain had placed their trust in the arm of flesh.

The *benevolence* instilled in the mind of the unsophisticated was "weighed in the balance and found wanting."

A clean, moral, young man at the age of twenty-five (a desired prospect) with his chosen mate sets about in their Eden to build their nest, and with vim and vigor, brain and brawn, together they toil. An added responsibility graces their home, perhaps shortly succeeded by other heirs. The happy parents toil the harder to meet necessary obligations and provide comforts of life.

The "protector" pays his visit and tells of the \$2,000 estate to be administered should the provider be called to man the fort on the other side.

Now in reality this annual fifty or sixty dollars in premiums to these good people during the days of home building and dependents are as large and dear as should be the \$2,000, twenty years hence when the home possibly is paid and the children, paying on the investment. Should good fortune have smiled on them, so as to set aside the equivalent of the

premiums, this would have accumulated just as much at interest and be available to the owner for further investment or the training into professionalists of the children.

I once was asked regarding church polity as to life insurance. As to direct legislation I know of none, but deducting from other measures bearing on the subject, gain the grounds for an opinion.

Though I annually pay to a company a stipulated amount to insure my life, and they even succeeded for a time, would the premium be added to necessary expenses, subtracted from receipts and the balance tithed, in spite of the phrase, "Cursed is the man that trusteth in man and maketh flesh his arm"? Will God open the windows of heaven, and pour out a blessing that there shall not be room to hold it? How can the windows of heaven be opened upon an insurance policy, and how can we try God? By dying after the first payment? "Prove me now herewith, saith the Lord of hosts."

O. T. HAYER.

KANSAS CITY, KANSAS.

Editors Herald: Being aware of the fact that some of your readers were once associated with us here in our little branch, those whom we still remember so fondly as being of great service to us in times of need in inspiring us with their manifestations of zeal and interest in the great work we represent, these Saints we feel would like to learn how it is with us now, and hence we are glad to say, "Altogether lovely."

Our last quarter has been one of unusual activity along all lines. Brother and Sister Etzenhouser seem to be a perfect fit for the place given them. Several new features have been inaugurated which seem to have become effective in creating a new and greater interest and more favorable future results. Bishop Keir came over and preached us a good sermon, concluding with some very much appreciated information upon inventories and tithing, which was very instructive and well received.

I have distributed up to date over fifteen hundred copies of papers and tracts in some three hundred homes, and have some families apparently well interested in our faith. I am very anxious to keep in close touch with them and I inclose one dollar for HERALD for four nonmembers, hoping when that time expires they will be sufficiently interested to continue to take them at their own cost. If not, I will continue to pay for that number until I see results. I understand that nonmembers get the *Ensign* for fifty cents a year. If this is not so, I will renew at time the inclosed is exhausted. I can get *Ensigns* enough here from our members to distribute with the HERALDS.

Last Sunday being College Day, I have given a special contribution in behalf of Graceland in an article written for publication that will go into over three hundred homes in twenty different States. I copied the most favorable features of it found in the last conference report, with the most favorable comments upon it I was able to present. Thus it will be read by many hundreds of my relatives, besides multitudes able to read it now in my biography.

Our little branch is making an extra effort to double its Christmas offering, its mark now being one hundred and fifty dollars. Also I learn other branches are being urged to pile up their utmost in order that the old and long-standing church debt may be lightened, which is a just and righteous demand and a duty incumbent upon every Saint to help as best they can in this important matter.

Yet I ask, Is there not another debt even more urgent and longer neglected that demands our most earnest and sacred, and prompt attention, namely the erection of a monument over the graves of our martyred founder, prophet and president, and his brother, Hyrum?



Is Your Boy Contented at Home?

If not, it may be because he is not provided with what his nature demands. Look about and see if he has plenty of good reading matter of the kind he needs and likes.

Don't be disappointed if his taste is not yours—possibly it will be when he is as old as you are. Get him books and magazines suitable for his age and you will have gone a long way toward keeping him happily at home.

In addition to the *Stepping Stones* and *Autumn Leaves*, he should have some magazines such as *The American Boy*, *The Youth's Companion*, *The Boy Scout Magazine*, *The Pathfinder*, etc.

Send your subscriptions to us and we'll take care of them, either singly or in such clubs as you find listed elsewhere. The commission we get will go into the church treasury, just as the Christmas offering and similar savings.

Then here are some books he will like and should have:

Our Boys—A social purity book issued by the Woman's Auxiliary.

No. 332, cloth\$55

Perfect Boyhood—Another good social purity book by T. W. Shannon. Has information he will get—you should see that he gets it properly.

No. 349, cloth\$50

No. 350, paper\$.25

The Two-Story Book—Sufficient action and interest to hold him and when he gets through he'll know many interesting and vital things.

No. 372, cloth\$55

His First Venture and the Sequel—A story of a boy, written for boys. You'll want to read it, too.

No. 369, cloth\$.60

HERALD PUBLISHING HOUSE
LAMONI, IOWA

What greater debts could we owe than this? Ought it not to be the first debt to be paid? We can recompense the owners of the church debt with interest, but how are we to excuse ourselves for this long and procrastinated neglect of respect and honor so justly due to those who shed their blood and laid their lives upon the altar of the religion we now so rejoice over and which is so dear and sacred to our hearts (or ought to be).

I would like to see both of these debts wiped out and have a clear field in which to labor henceforth. And if it seems to be the more important that the church debt be paid first, then do it, and let the debt of honor come immediately after. I feel very much like there could not occur anything to help me more to die happy than to know these debts were paid. Hence I will give twenty-five dollars for the church debt, and fifty dollars for the debt of honor to our martyred founders, and feel that it would be the best investment I ever made in all of my eighty-six years of life. Even if I have to work at twenty-five cents an hour to pay it, there would be a consolation and encouragement and an inspiration all the time in knowing what was to be the result of my labor. That same encouragement would be right with me all the time that is found in the last sentence of Doctrine and Covenants, "So be ye encouraged and push on to the consummation designed of God for his people—unity, honor, sanctification, and glory." Thus saith the Lord.

Then with these debts wiped out, honor and glory would follow us. Oh, why does not every good, honest Saint say we can and will do it! If anyone doubts my sincerity in this regard, I will pay the money now if a guarantee is given of its fulfillment in the near future. Poor as I am, I can borrow that amount any day at three different banks in this city, and have all the time I want in which to work it out, if I had to. Should I die before the time is expired or money be paid, I will make it obligatory upon my family to make it good. Of course this is but a drop in the bucket, yet if five thousand out of our eighty-three thousand members would do likewise, the church debt would be paid with seventy-five thousand left to build a monument. Or if, as I have said before, each member of the church would pay twenty cents, it would put up a respectable mark of honor to our dead founders. It ought to be done by the Sunday school, so every child would have an interest in it and something to be proud of the rest of his life.

I am absolutely retired from all business cares and ambitions, save that of my Master, to which I dedicated myself anew at the time of my ordination, unreservedly, so long as I can add my little mite after mite to the general cause and more especially to our own little branch, to which both wife and I have become so closely attached. We have made a covenant together with God to spend the remainder of our days in his service in any and every way possible, to contribute to its every interest. We ask the prayers of all the Saints who may read this that we may continue to be faithful to this end.

J. L. WINTER.

FLINT, MICHIGAN, November 7, 1917.

Editors Herald: We have been accused by some of taking a vacation or some other thing happening to us, as we have not written you for a long time. I think I can explain if you will give me time, and allow me to run over the events of the last few months.

After my change in appointment from the Youngstown-Sharon District to the First Flint Branch it was entirely new work to me and naturally took me some little time to get acquainted with the new work as well as the people. Now that I have been here for six months I can tell you the work we are doing and the prospects for the future.

The fore part of July we were favored with a visit from the ministers in charge, Apostles J. F. Curtis and R. C. Russell, and the district president, Elder William Grice. While they were here they caused a little division among us from which we have not entirely recovered. They organized the Flint Branch, which took a number of workers from us. We are not complaining when we see the good work they are doing in the new branch.

With the addition on our church building completed, we are now very comfortably fixed for the winter. We can seat about three hundred in the church as it is arranged at present. Even with the addition on the church, at the preaching services the building is well filled, with few seats empty.

The last six months has seen wonderful progress in the branch. Twenty-one have been baptized and more are waiting for the opportunity to obey. Most of these have been young men and women. The spiritual growth has also been noticeable, the young taking the active lead in the prayer meetings as well as the other services. At a recent prayer meeting thirty-five of the fifty present were under thirty years of age. This is encouraging; to see the young moving forward in the work.

Flint seems to be a center for the Saints to come for work. We find many that come here for a short time only and for some reason leave without hunting us up. If any of the Saints know of anyone moving here, please send us their address and we will try and locate them. Our church is located on Newall Street, opposite the Dort School. The second church is at the corner of Jane and Olive Streets. Both churches are handy to the car lines.

Our choir work is fast coming to the front. At present we are rated as the best choir in the city. Under the directorship of Sister Zella Blasdell Harder, great improvements have been made. The male chorus work and ladies' chorus and male quartet are receiving due consideration and will soon be ready to render efficient service. The orchestra movement is well under way, with Brother Eugene Everhart in charge. Many are purchasing instruments and taking lessons with no other thought in view but to assist in the orchestra.

Thus with everyone pulling together we are looking forward to a very successful winter. We may be able to tell you more about the work here the next time. We would be pleased to hear from any of the Saints who are planning on locating here. Ever working for advancement of the work we all love,

Sincerely,

MATTHEW W. LISTON.

• FLINT, MICHIGAN, 306 Eighth Avenue West.

BAILEY'S STATION, VIA BATTLE MOUNTAIN, NEVADA,

November 10, 1917.

Editors Herald: I am teaching here in Nevada, twenty-five miles from Battle Mountain, a small town in the desert. I have only three pupils and the school is in the house where I board. The family, Schwin by name, are nice people and are very kind to me, otherwise I would be very lonely, for we are nine miles from our nearest neighbor. There are very few people in this part of the country, since it is either desert or mountains.

We are in the mountains, seven miles from the desert. There is a spring of good water on the place, which enables them to raise considerable alfalfa, a lovely big family orchard, and all kinds of vegetables. I have been here six weeks and have been off the ranch four times, and then only to get our mail at a station seven and a half miles away, where the train leaves it, once a week for us. Here is an opportunity for a horseback ride, which I enjoy very much, since there is a young lady in the family to go with me.

This, with music, reading, and fancy work, is our only amusement. I would like very much to be where I could meet with the Saints every Sunday, or at least once a month, but it seems to be my fate to be always isolated. If there are any Saints near here I would be glad to meet them. Anyone around Austin or Battle Mountain knows where we live, and all are welcome here.

Your sister in the faith,

BERTHA GILBERT.

SENLAC, SASKATCHEWAN, November 14, 1917.

Editors Herald: It is with joy we look forward to the weekly visit of the HERALD and with thanksgiving we read its contents. We notice Brother Elbert is back again, giving his "Blue pencil notes," which are fine. Yes, sermons in a few lines, although they may appear as an anecdote. It was with sadness we read of his illness, and it was with joy we saw his jottings appearing once again, indicating his return to health, and may he continue to grow, his health speedily and completely return, that he may be a pillar of support, a wise counselor and a just administrator. True it is when one member suffers, the whole body feels the effects.

We have read with interest from time to time of the joyful news from afar of how the gospel is wending its way, and no doubt you would be interested to know what is going on up here. So with reverence to the God of love and honor to whom it is due, we will endeavor in our weak way to tell you the good news.

There are three branches in the "Saint settlement," as it is sometimes called, one in the Alberta District and two in Saskatchewan District. When anything unusual is going on in either of the three branches we are all there. For instance the Alberta conference was held in the West Branch, known as the Michigan Branch, last July, and the other two branches met with them, together with the Alberta Saints, and consequently had a good time.

Last Sunday, November 4, special meeting was held, in the Artland Branch. Invitation was sent to the neighboring branches and so about two hundred Saints gathered together and all were partakers of an enjoyable time. Our district president, Elder T. J. Jordan, was with us for the day, and his cheery smile and hearty handshake assisted very materially in putting fresh life into the Saints. We do not wish to flatter, but T. J. is a tower of strength, admired by all and he appeals to the young. The result is his sermons sink deep and his words take effect.

The prayer service was of special interest. Much admonition was given, and a goodly portion of the Spirit of God was felt and enjoyed by all. Elder W. J. Levitt, Alberta's bishop's agent, gave his mite and admonished the Saints along the financial line. The testimonies and prayers were offered under the Spirit's influence and at the close Elder Jordan said he had a message to give at the night meeting, and at eight p. m. delivered a fine sermon, taking as a basis the parable of the sower.

Two young men were called higher, A. J. Cornish to the office of elder, and Joseph Bates, priest. In making a few remarks, Brother Cornish mentioned he had fought against it, only to receive a strong rebuke through the Spirit as it rested on Brother H. Smith, a man of humility, whose tongue was dictated by the inspiration of heaven, and cried out, "You must not fight against it, you must take the stand, saith the Spirit. Amen."

And oh, how it rang. With bowed head he yielded in subjection to the Father of mercy, and is now determined to accomplish the work that lies before him. Did we say work? Yes! Whilst being ordained the Spirit rested on Elder



A Parrot Can Imitate— But What Do You Know?

Aside from the three books, which every family should have and study, have you the four volumes of Church History? It makes a splendid Christmas gift, even if all the family have to "chip in" to get one volume. Why not get one volume this year, another next and keep it up till you have the entire set?

Or better yet, let the family buy the full set for the "family" by sending for one volume for each of four members. There are four volumes in a new edition just printed this fall. The price differs according to binding, \$2, \$2.50, \$3.50, and \$4 for a book.

Or for the children there is a "Young People's History" in cloth for \$1.

Have you really considered how many excellent gifts of practical books can be secured from your own Herald Publishing House? Some of these books are not published here, but most of them are. Yet you help the church by buying here, such as Cruden's Complete Concordance for \$1.50 or Young's Analytical Concordance for \$6.50, and Smith-Peloubet's Bible Dictionary \$1.60.

The Doctrine and Covenants can still be secured for 65c, \$1, \$2.05 and \$3.25, according to binding.

The Archæological Committee's Report in cloth is 75c and the Divinity of the Book of Mormon Proven by Archæology is 60c. Objections to the Book of Mormon, etc., Answered, cloth, 50c.

Then we have Doctrinal References from the three books in cloth for 20c; the Compendium of Faith for \$1, \$1.25 and \$2, or the Instructor in similar bindings at like prices, \$1, \$1.25 and \$2. And for the priesthood, The Interpreter, for 50c

For the financial law we have, The Law of Christ and its Fulfillment, for 45c and 60c.

And there are others for those who know or want to know.

Herald Publishing House
LAMONI, IOWA

Jordan and reiterated what was given through Apostle J. A. Gillen, at last district conference, that angels would go before him; his companion in her lonely hours would have the joy and consolation that her husband was sowing the seed of truth. He also stated the mantle of his father, J. J. Cornish, would rest upon him. How grand and noble it is to be called to be a partaker of this latter-day work. Delivering the angelic message, true it is, trials and tribulation would come, but only as Christ prophesied it would be prior to the consummation of all things.

Elder T. J. Jordan was called away in the interest of the work to another part of the district and so his visit was short, yet sweet. The happenings of the day will long be remembered as one of the memorial days of the Artland Branch.

May God strengthen and bless his people and sustain them through the trial of war that is resting on humanity is the prayer of your humble

CORRESPONDENT.

NEW BEDFORD, MASSACHUSETTS, November 13, 1917

Editors Herald: Our little church is located on the corner of Bourne and Thompson Streets. We are only a small branch and when we look back over the past we sometimes think that we have been asleep. But when we look ahead and see what we are trying to do we do not get so discouraged after all.

Our Religio temperance committee furnished a program for the Religio one night recently. The program was gotten up by Brother J. P. Spinnett and was in his charge. Addresses were by Reverend W. S. McIntyre and Mr. Austin Conway, solos were sung by Miss Minnie Sweet and Brother Andrew Cross. Our Woman's Auxiliary is not dead, either. They have raised a hundred dollars, which we understand they intend to apply on the debt of our church this fall. Our Sunday school is trying to organize its boys and girls for more efficient service.

The church is starting a series of cottage meetings which we hope will last through the winter months, the first to be on November 20 and the first two in homes where not one of the family belongs to the church.

CORRESPONDENT.

CAMP DONIPHAN, OKLAHOMA, November 14, 1917.

Editors Herald: After forty days of experience of soldierly life, I am glad to say that it is making a better man of me physically and while there are evils aplenty, a man with a strong will power well seasoned with prayer need not fear being led away from the "straight and narrow way."

I am certainly proud of the early training I have received at home and the church and Sunday school privileges I have received. These are requisites that stimulate me in the onward progress of life. While I am denied these privileges now, I hope to temporarily effect an organization here.

The gospel as we believe and teach is quite unknown to some of the men with whom I am associated.

I will be glad to hear from anyone who is a Latter Day Saint in this camp, and those who know of men that are located here. I have looked up several already, but the more that can be gotten together the more and efficient work can be accomplished.

I ask an interest in the prayers of the Saints and for the accomplishment of God's purposes to be speedily realized.

I am truly your brother in bonds,

IRA O. WALDRON.

CAMP DONIPHAN, FORT SILL, OKLAHOMA, Wagon Company, 110th Ammunition Train.

Pleasure and Duty are a hard pair to drive in double harness.

LEEDEY, OKLAHOMA, November 14, 1917.

Editors Herald: I am one of the isolated and have not heard a sermon for several years. I long for the time when I can have the privilege of meeting with the Saints once more.

I have two boys in the Army in the training camps. James A. Scott at Camp Cody, Deming, New Mexico. He is in Company C, 134th Infantry; and Charlie G. Scott in Company B, 133 Machine Gun Battalion, Camp Bowie, Fort Worth, Texas.

If there are any Saints in either place, I would be glad if they would go and see the boys. Neither of them are members of the church but I think they would be glad to have the Saints call on them.

Your sister in the gospel,

SARAH SCOTT.

CAMP TRAVIS, TEXAS, November 14, 1917.

Editors Herald: I will offer a few lines to your splendid columns. I was raised in the church and am a strong believer in the restored gospel.

This finds me in the National Army at Camp Travis. I came here on September 7. This camp is close to San Antonio; have good car service and have had lots of "liberty" so have been able to get pretty well acquainted with the good Saints here. Have attended church at the Second Branch and have been received very kindly by them. I have learned to love them very much.

At present we are quarantined and cannot go out of camp on account of measles. I certainly miss going to church and the Saints. My home is in Houston and I belong to the branch there.

If these lines should find any Latter Day Saint boys in Camp Travis I would be glad to see them, or if anyone will give me one's address I will be glad to hunt him up. I find many good friends among the boys here but I would like to find some Latter Day Saint boys, for they seem more like brothers to me. Would be very glad to hear from any of my old friends in Oklahoma if any should chance to see this. Many remember my father, G. W. Hancock.

I belong to a machine gun company. I expect we will go to the front in the spring, at least that is the talk. I find this sort of life interesting but not exactly to my liking in every respect, but I believe it is a good cause we are in, so I put forth my best efforts.

I tried to get in the service last spring but was turned down on account of some physical defects but I was O. K., so these doctors said, so here I am.

I hope this does not go to the waste basket as it is my first letter to the HERALD.

Yours in gospel love,

FRED W. HANCOCK.

Machine Gun Company, 360th Infantry.

NIAGARA FALLS, NEW YORK, November 15, 1917.

Editors Herald: We have not noticed any reports recently from this place and so wish to inform you the Saints here are still moving Zionward, and in fact we believe the branch is in better condition spiritually and in more united cooperation than it has been for two or three years at least, with a good interest among nonmembers and with a good social feeling prevailing throughout the surrounding community.

During the summer one of the Methodist ministers announced a lecture for the following Sunday evening on "The Latter Day Saints" but we did not become aware of it until the day of the lecture, so in order to obtain the best possible means of defense, as we felt we would be the object of attack, we phoned to Buffalo for Elder James Pycock who, with G. F. Landes, branch priest, and Sister Alice Miller, steno-

grapher, attended the service, but apparently their presence was noted and the reverend sir postponed indefinitely his lecture and made a desperate struggle to preach instead.

We have Elder Pycock with us this week while he is waiting his coming six-night debate with a Christadelphian minister in Buffalo.

We have let the contract of plastering our church building on the ceiling and also the basement, and have a committee arranging plans to put an addition on the front of the building, for which one sister has donated four hundred dollars to start the fund.

The district Religio and Sunday school, under President and Superintendent Sister Koehler and Elder Pycock, are having Buffalo and the Fall Branch hold monthly or frequent rally day services, which are doing much to boost the locals.

Our Sunday school started out to raise \$200 as this year's Christmas offering, but with the promise of \$100 from Sister Wahl, we hope to make it \$300 before the year ends as several have each promised one day's salary to the superintendent, Brother Dansforth.

We have lost about a dozen of our members during the past month or two owing to them leaving the city, among whom was our branch deacon and ladies' aid secretary, Brother and Sister Terryberry. They were both efficient and earnest workers, but we hope that they may be the means of starting the work at Mansfield, Ohio, where they have gone to reside. It left us without a deacon, and Brother H. Landes, one of the branch teachers was elected to act temporarily.

Elder Pycock is taking on a renewed impetus; the occasion being to celebrate the arrival of a baby daughter at his home in Toronto.

We are beginning to feel the sting of war here as we hear of relatives killed in action with the Canadian Army and our boys here being drafted for Uncle Sam. The war office and President Wilson have designated patriotic subjects to be delivered in the thirteen theatrical places of the city by the clergy of the city and other speakers among whom your writer has been appointed.

Elder Lindley writes from the 176th Regiment overseas that he is well and enjoying spiritual blessing even though isolated from church privileges.

1553 Willow Avenue.

W. J. LANDES.

ANTWERP, OHIO, November 19, 1917.

Editors Herald: This is my first attempt to write to the church papers. I feel it my duty to express my thoughts regarding this glorious gospel. I have been in this church for nearly six years and find it is the best thing I ever enlisted in. I can say that the Lord has blessed me in my work this year more than in the past.

I have been laboring with Brother E. E. Long this summer, and we find the Saints in a very poor condition in this district. We began our efforts at Uniopolis, later going to Lafayette, where I baptized three. Then we went to Mermill and preached for them a few nights. From there we went to Toledo for the Sunday school convention. I had the opportunity to attend the reunion at Kirtland this summer and it did me lots of good to meet with so many Saints from different parts of the country. The good Spirit was there in abundance. I surely was blessed by going to the reunion. And from the reunion I went home for awhile, the people being so busy with their work that we could get no place to preach. I came to this place October 11, and found Brother Long busy at work preaching in a schoolhouse. There was an old injunction on the school building ever since 1888, but by consulting with the county attorney we learned the injunction was obsolete.

E. D. FINKEN.

It Is Highly Important



That you do not allow your subscriptions to expire. The work of the church is moving along rapidly and we may expect important developments to be reported at any time.

We *must* be well-informed or we will fall behind in the onward march of the kingdom of God.

It should not be counted a sacrifice to keep up our subscriptions to the church publications. Have you overlooked any of these:

SAINTS' HERALD—The official publication of the church. \$1.50 a year.

Zion's Ensign—The missionary paper—and more. \$1 a year.

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Stepping Stones—For the boys and girls in the Sunday school—but the older folks clamor for it. 50c a year.

Zion's Hope—The publication for the little folks—and they have all too little that they understand anyway. 30c a year.

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Lamoni, Iowa

MISCELLANEOUS DEPARTMENT

Conference Minutes

WESTERN MAINE.—A mistake was made in sending in the bishop's agent's report of the district, for the conference of October 27 and 28. The receipts as sent in showed \$1,431.68 and expenditures the same. It should have read: Expenditures, \$876; balance due church, \$555.68. Louise J. Eaton, secretary.

ALABAMA.—Met at Flat Rock, November 17, 1917. Presided over by F. M. Slover, F. A. Rowe, and J. R. Harper. W. H. Drake, secretary. Branches reporting: Pleasant Hill last report, 331; present report 351. Bishop's agent reported on hand at last report, \$162.62; received since, \$346.94; on hand now, \$235.56. Agent's books audited and error of \$2.00 found in favor of agent. Ministerial reports from 6. Adjourned to meet at Pleasant Hill, February 23, 1918, at 10 a. m. Bill number 6320 was accepted on navy chaplain's service. W. H. Drake, secretary pro tem.

Convention Minutes

WESTERN MONTANA.—Sunday school met at Deer Lodge, Montana, November 2, 1917, with Mrs. G. W. Thorburn, superintendent, in charge. The morning meeting was devoted to prayer service. Mrs. Anna Wyckoff was elected a member of the gospel literature board. Delegates to General Convention: G. W. Thorburn, H. G. Winegar, Mrs. G. W. Thorburn, W. P. Bootman, Mrs. W. P. Bootman, Mrs. H. G. Winegar, E. E. Eliason, Mrs. E. E. Eliason. Alternates: Thomas Reese, W. H. Eliason, Fred Kendall, Roscoe Davey. Meet again day previous to conference. Catherine B. Murray, secretary.

EASTERN IOWA.—Sunday school convened with the Fulton Branch, October 26. District officers in charge, assisted by E. D. Moore. Schools reporting: Baldwin, Fulton, Clinton, Muscatine, Viola, Aurora, Cedar Rapids, Maquoketa, Waterloo, Oelwein. A session of institute work was held, conducted by E. D. Moore. A standard of excellence for schools was adopted. Election of officers postponed until the February convention. We were very glad to have with us during our conventions, E. D. Moore, of Lamoni, and Lula Sandy of Kansas City, who delivered some very interesting and instructive lectures. Adjourned to meet at the call of district superintendent in February, 1918. Anna Lowe, secretary.

The Presidency

Elder Fred A. Cool has been appointed to labor in the Holden Stake for the remainder of the conference year. Will those concerned please take notice.

FREDERICK M. SMITH, for the Presidency.

Convention Notices

Northeastern Illinois Religio at First Chicago Branch, 4416 Gladys Avenue, Friday, December 7, 1917, at 4 p. m. J. G. Fairbanks, secretary, 4337 Congress Street.

North Dakota Religio at Fargo, North Dakota, December 1, 1917. Hattie Kennicutt, secretary, Lansford, North Dakota.

Northeastern Illinois Sunday school at 4416 Gladys Avenue, Chicago, Illinois, December 7, 1917. Institute work at 2 p. m. Business session 6.45 p. m. Please have credentials and reports in on time. LaJone Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Requests for Prayers

Brother and Sister Daniel Brannan request the prayers of the church in behalf of their daughter, Cule Brannan, who is afflicted with attacks of something which seems to tap her between the eyes, knocking her to the floor, if standing. No one knows the diagnosis of the case, whether connected with the nerves or muscles.

Our Departed Ones

ROBINSON.—Jacob Cameron Robinson was born in Rawdon, Nova Scotia, February 22, 1846. Died in Milford, Massachusetts, November 4, 1917. Funeral sermon by Ralph W.

Farrell. He was faithful unto the death of his body; he died in the Lord.

BRUCE.—Robert Bruce was born December 14, 1876, in Vernon County, Missouri. Baptized into the church November 23, 1893, by F. C. Keck. Died November 2, 1917. Leaves an aged father and mother, one brother to mourn. Funeral was held at his home in Fort Scott, Kansas. Prayer by J. T. Higdon, sermon by Lee Quick.

BEARD.—Carrie Beard, wife of Otis Beard, was born April 24, 1888. Baptized when eight years old. Married April 1, 1911. To this union one child was born. Died November 14, 1917 at her home in Saint Joseph, Missouri. Leaves husband, daughter, father, a mother, and one sister to mourn her loss. Funeral was held at Stewartsville, Missouri. Services in charge of T. A. Ivie, sermon by T. T. Hinderks.

BROWN.—Walter L. Brown was born near Cuba, Kansas, March 15, 1888. On November 12, 1917, while working a crew of men in the shipyards in California, he was accidentally killed. The body was sent to Garnett, Kansas, the home of his parents. Mr. Brown did not belong to the church, but was a fine young man. Funeral held from the Christian Church. Sermon by Lee Quick.

SINGLETON.—Sylvester V. Singleton was born December 13, 1855, in Gumsett County, Georgia. Was baptized March 21, 1915, by James E. Yates, at Phoenix, Arizona. He was a faithful and earnest member, rejoicing to have found the true gospel. After an illness of several months of tuberculosis, he passed away October 31, 1917, at Phoenix, Arizona. Funeral services conducted by James E. Yates, and D. Amos Yates.

BRAY.—Ira Earnest Bray was born September 7, 1875, at Monrovey, Hendrix County, Indiana. Moved to Houston, Texas County, Missouri, where he grew to manhood. Married Miss Lillie Sanford, August 15, 1898. To this union were born five children, one boy, and 4 girls. Baptized March 18, 1917, in Barton County, Missouri, by O. P. Sutherland. Died November 17, 1917, in Kansas City, Kansas. Was a member of the I. O. O. F. Lodge, No. 79. Funeral November 18, 1917, Kansas City, Kansas, conducted by E. L. Kelley.

HERE AND THERE DEPARTMENT

Writing from Wayne, Nebraska, Brother George Elson says he is much improved from his lifelong affliction and appreciates what the prayers of the Saints have done for him. He desires to secure more wisdom and understanding.

If there is anyone in the church by the name of Lock, or related to them, such names as Terrill, Bailey, Pretty, Moden, please send word to Mrs. N., F. Avenue, Coronado, California.

TRYING TO FIND "STONE AGE" MAN

It is the opinion of N. C. Nelson, who reports to the Museum of Natural History in the *American Museum Journal*, that in the famous Mammoth Cave and similar caverns and rock shelters in Kentucky may be found traces of a civilization that may give to or be contemporaneous with the Mound Builders. A survey is being made, which has already developed the fact that this cave has been inhabited for a long time, at least near the mouth, where camp refuse to a depth of more than four feet has accumulated. "Chief interest in these remains," he says, "is that they point to a people who lived entirely by hunting, whereas, the aborigines of late prehistoric times all over the Ohio basin were at least in part agriculturists."

ENCOURAGING RESPONSE

In one day recently there were 90 subscriptions for the *Autumn Leaves* received, all new, and receiving fourteen months for a dollar. The *Leaves* is coming to the front and

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

The true adjustment of the relations between the transcendent and the immanent subordinate neither to the other, and to use both aright is perhaps the supremest of all the problems of higher race pedagogy or statesmanship such as the Semitic mind so persistently ascribed to Yahveh.—G. Stanley Hall.

deserves the success it is receiving. The story by Elbert A. Smith: "Timbers for the temple," has nicely started and will be most instructive as well as interesting.

DON'T GET CUT OFF THE LIST

Recently we saw a list of names and addresses of people who had allowed their HERALD to lapse, failing to respond to the notices that their subscriptions had expired. We personally knew a number of them and were sure that they did not

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intend to thus be shut off from what the church was doing, yet this is the way most of the better publications handle the matter of expirations. We hate to lose these people from our list even for a few numbers, and urge that you do not allow yourself to get on the "cut-off" list.

AUTUMN LEAVES FOR DECEMBER

The editors of the Leaves say the holiday number is all made up, full and running over with good things, with a lot

DO YOU OWN YOUR HOME?

If not, change this condition right away and begin working for yourself. In the territory along Burlington Lines in the West there are countless opportunities for the homebuilder and the investor.

WESTERN NEBRASKA AND NORTHEASTERN COLORADO excel in dairying, live stock and grain raising. Non-resident owners have many well-located farms (\$25 to \$50 per acre, with terms of payment easy), which they are unable to develop. Any industrious farmer can become well-to-do on one of them in a remarkably short time.

WYOMING.—Big Horn Basin irrigated lands—near to beet sugar factories, oil refineries, coal mines and other natural resources—which grow big crops of wheat, oats, alfalfa, sugar beets and potatoes, can be bought at \$50 and up per acre. Some very desirable 640-Acre Free Homesteads, in a large area, are still available.

Ask for folders outlining the advantages of these sections. Write me about your plans and I'll give you the benefit of my experience. No charge for this—it's a part of Burlington Service.

S. B. HOWARD, Immigration Agent
Room 114A, Q Building, Omaha, Neb.



Your name and address should be on all your stationery.

Your stationery should be carefully selected.

We make the selection easy, do the work with care, and make but a reasonable charge.

Herald Publishing House, Lamoni, Iowa.

of good things left over, including The Periscope. They even had to put a postscript on the back cover.

The names of the dear old people whose picture was sent us by Brother Louie F. Beaty are Smith—Brother and Sister William Smith.

USELESS GIVING PROHIBITED

Yet you can give some one a subscription to one of the church papers and feel that it will be eminently worth while and that the recipient will remember the gift with gratitude every time the mail man brings it.

Extract from a prayer showing an example of unnecessary repetition: "To try to strive to attempt to learn to benefit ourselves." This would appear to be quite the equal of the common example of "aid, help, succor, and sustain."

TO HAVE NEW MEETING PLACE IN LONDON

"Just lately (letter dated October 24) we had air raids which dropped bombs near us. The Saints are surely in God's help, and they enjoy a peace through all this trouble which is beautiful to see. My husband has been in France in A. S. C. and is now British supply officer to the Indian Cavalry. He is wonderfully well and likes his work. You will very soon, I hope, hear that we have a very nice meeting place in London, and a strong branch of good workers."—Vivian Short, London, England.

AUGUSTINE DWYER AT HOLDEN

The *Holden Progress* comments favorably on the work of Brother Augustine Dwyer at Holden, Missouri, where he has been delivering a series of lectures. The opening lecture was on "Wilson and the war," which is said to have aroused the patriotic fervor of the audience to a high pitch.

SON OF MISSIONARY A PRODIGY

The *Bozeman (Montana) Chronicle* of recent date tells of the unusual account of James W. Moore's record, he being the twelve-year-old son of Elder A. J. Moore. Though so young and diminutive in size, he closed his first quarter of the sophomore year in high school with grades of 99, 99, 96 and 95 in the four studies taken in a commercial course. His work is very accurately done and his instructors state they can almost O. K. his work without looking at it.

NEW ADVERTISING MAN

It becoming necessary to have some one look after the advertising department of the Board of Publication work following the resignation of Brother McKim, the assistant editor, E. D. Moore, has consented to help out in this work for the time being though very busy with other duties. He seeks to bring to the Saints in this way vital information, for are we not all interested in the opportunities the church offers through its publishing department? The aim is not merely to sell things, but help our readers to make intelligent selections.

The Christmas offering roll of honor this year will close December 31, 1917, and just as soon as your school has secured or will pledge \$2 per member, notify Arthur W. Smith, 2903 Sullivan Avenue, Saint Louis, so the Roll of Honor can be made up and printed. This list will include those schools who have reached the \$2 per member or over.

Brother William M. Sauter says his new address is as given below, and he expects to be there for some time. It is: Armed Guard Detail, Gun Crew No. 63, Navy Yard, Philadelphia, Pennsylvania.



**Could Anything
Be More Appropriate
Than This?**

Why not give one of these flexible copies of the Book of Mormon, with the name stamped in gold on the cover?

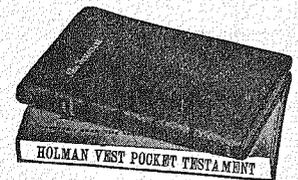
One of the world's greatest books and should be the personal treasure of each of us.

A variety of bindings, to suit one's taste:

BOOK OF MORMON. Authorized Edition.

No. 11. Cloth	\$.90
No. 12. Full leather	1.30
No. 13. Imitation morocco, gilt edges	2.25
No. 14. Morocco, gilt edges, flexible	3.50
Name in gold, 15 cents extra.	

**Don't Weight
Him Down with
Heavy Books**



Your soldier or sailor lad appreciates thoughtfulness in the matter of what he must carry. If he hasn't a Testament, hurry one of these to him. No 2113, French morocco, limp, gold side title, round corners, gold edges 50c.

Remember those who are to go, and have one of these ready.

If the entire Bible is desired, get No. 9111, in good, flexible leather, with name in gold, (postpaid) for \$1.60
Without name in gold \$1.45

Herald Publishing House

Lamoni, Iowa

THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, December 5, 1917

Number 49

EDITORIAL

A TIME OF THANKSGIVING

Even though this article will reach the church after the season set apart for Thanksgiving Day, it may not be amiss to set forth a brief review. Last week other more valuable material took its place.

By an individual review of the past year, we are sure that each of us may find many causes indeed for thanksgiving. It has been a matter of interest in the past to note that those who in some way seemed to have the least cause, are often the most thankful. Some good mother or wife who has spent a large part of the year fighting sickness in her family, arises with deep gratitude to God that her loved ones have been spared.

Some one who has not had a superfluity, but the bare necessities of life, feels to thank the heavenly Father that, hard as the year has been, day by day he and his have had bread, and with this simple living, they seem many times to have that added grace of spiritual bread and strength.

In the minds of many the present world catastrophe will tend to overshadow the blessings of the year. It is probably true, as has been stated by admonitions in several places, that we have not as yet entered upon the worst but are only at the beginning of our trials.

We should be thankful that our Nation has been so long spared. We should be thankful that there has been within its bounds a sufficiency. We should be thankful for the opportunity to help and feed others, and as a church there should be a deeper thanksgiving to the Lord of peace, that even in the coming hours of trial he is able and ready to protect and preserve us; not simply keep us in a bed of ease, but protect us from serious harm, blessed and guided by his Holy Spirit.

Here in the Herald Office, we feel we have very deep cause for thanksgiving, with which we are

sure the church will join, in that our beloved brother, Elbert A. Smith, has been spared to the church. Those of us who have had the opportunity of seeing him in recent months, have deep cause for rejoicing and thanksgiving to see that his improvement since returning to Lamoni, has been not only steady but even rapid. He has not recovered his full strength but as the church is already aware, he has been able to meet with the joint council in the week of November 20, attending often two sessions a day, morning and afternoon. His brethren rejoice in having him with them, and he takes joy in their welcome, as well in his return to association with them and service before his heavenly Father.

All too often we take our blessings for granted and fail to appreciate their value. Those who are whole, fail to give due value to the ordinary physical gifts of sight, hearing, speech, health, strength, ability to work, home, shelter and necessary food, and sometimes we take too much for granted, the wonderful blessings of the gospel of the Lord Jesus Christ, and the direction of his Holy Spirit.

There are many chances to go wrong. If trust is placed wholly in man mistakes are certain, but we are not left to labor alone. There is a tremendous power in this work, great enough to accomplish all his will if only we are ready and willing to do our part.

We would that we could extend to the church the deep inspiration and help of these conferences which have been called in Independence, beginning November 20. There have been conferences of the joint council of the Presidency, Twelve and Presiding Bishopric; of the Presidency and Twelve; of the stake presidents and stake bishops; and of the general high council of the church.

Then a meeting was held of the priesthood of Independence on the evening of November 26, with W. W. Smith in charge and President F. M. Smith, B. R. McGuire, G. T. Griffiths, F. M. Sheehy, U. W.

Greene, P. M. Hanson, J. F. Curtis, P. Anderson, and W. M. Aylor on the stand. The purpose of the meeting was a better organization of the priesthood, so as to secure the efficient service of every man, and at the same time provide that each member should secure more immediate pastoral consideration and spiritual administration. In a large branch of several thousands this is impossible for one man to do, but he may have many assistants, and by dividing the body see that none of the flock suffer.

While it is true, that one member of the First Presidency has found it necessary to take his Sabbatical year of rest, in order that refreshed of God he may better return to service, the work of that department is being energetically pushed, many individuals being called upon for special features of work, according to their previous preparation. In a way the President of the church is using a score of unofficial advisers. The High Council also report a unanimity of opinion in their work under the blessing and the direction of the Spirit of God. We have seen this happen many times in the High Council when men discouraged or doubtful have received this blessing and assurance.

We think we sense from the Bishopric, a very deep earnestness and a desire not only to discuss but to understand, to know and apply the law of God, and an earnest effort to secure a greater unanimity, in fact a complete unanimity of opinion on the questions involved in the upbuilding of Zion, such as the storehouse, the Order of Enoch, and stewardship. There is an exaltation of spirit, and an earnestness with these men that causes us to look for a decided advance movement in an economic way, and a better understanding of the needs and abilities of our people. This may eventually require a survey of the membership of the church to ascertain our several abilities, qualifications, and situations. Such information certainly should be secured before we seek to move Zionward. (Doctrine and Covenants 123: 12; 128: 4; 72: 3, 4.)

We feel thankful to our heavenly Father that he has raised up these men and that he has blessed them with his Spirit. We feel thankful for the pending advance movement of the church. We feel thankful for the advancement already made and being made. We feel thankful that the Spirit may be and dwell with each one, giving strength, courage and enlightenment.

We are at a dividing of the ways. We can look down one pathway and see darkness and destruction; but looking the other way, we see the coming of the kingdom of God. May his righteousness be in our midst, and also his peace.

S. A. B.

He who won't be advised can't be helped.

BLUE PENCIL NOTES

When we get angry and "say just what we think" we usually take a long time afterward thinking about what we have said.

An old Chinese proverb says: "A thousand men can make a camp but it takes a woman to make a home." To which a great many American soldier boys are saying, Amen.

Evidently Uncle Sam intends to be rather moderate. A certain conscript is reported to have asked for exemption on the ground that he was a strict vegetarian. He was told that he might be expected to kill Germans but would not be required to eat them.

Liberty in which there are no restrictions set upon thought or speech or act is a dream—and it is not desirable that it should come true.

Commenting on the recent burning of a negro in Ohio, the *Independent* says, "The nation that tolerates the mob may perish by the mob."

The ambassador from Russia says that Russia is a country of unlimited possibilities. Readers of current history will admit that he told the truth. But we would like now to know something about her probabilities.

Under a despotic government most men must do many things that they do not wish to do. But no one man dare protest, because under orders from above the power of all may be used to crush the individual. This continues until some courageous or desperate man who loves liberty more than life rebels. Others follow. A rift is made. The walls crumble. An avalanche ensues. The whole structure falls. Chaos reigns. But out of the confusion Liberty and Order begin to erect their temple among the debris. Such was the history of France. May such be the history of Russia—and of Germany.

The poets have something of the spirit of prophecy. If you doubt it, after reading a newspaper account of aerial battles in Europe, turn and read Tennyson's Locksley Hall. A few verses from that poem, reduced to prose form, read: "For I dipt into the future, far as human eye could see, saw the vision of the world, and all the wonder that would be; saw the heavens filled with commerce, argosies of magic sails, pilots of the purple twilight, dropping down with costly bales; heard the heavens filled with shouting, and there rained a ghastly dew, from the nation's airy navies grappling in the central blue."

We have heard much about exemption from military service granted to Quakers, Adventists, and Mennonites. But when the matter is examined carefully, is this exemption of any real value? Men from these sects are not required to actually fire upon the enemy, but may be compelled to engage in almost any other work of the war. The distinction may be clear but is there any accompanying difference? The man who digs a trench, strings a barbed wire entanglement, drives a motor truck laden with ammunition or provisions, or cooks meals for a company contributes to the work of killing enemy soldiers. If we are to assume guilt as existing does it not rest upon him as well as upon the men who fire the bullets?

Workers in an army are cogs in a great machine. All contribute to the results. The immediate results sought are dead or disabled enemy soldiers. Even if we as a church could have won such exemption for our young men honorably (which is another question) of what real value would it have been to them so far as "conscientious" objections are concerned? True these other forms of work may be safer. (And again they may not.) But exemption is granted solely on the ground that a man wishes to save his *conscience* and not on the ground that he wishes to save his body.

There is enough in life to render one serious, at least to dispel frivolity. Every young person faces life knowing that he will make of it either a success or a failure. None but the foolish or the insane will go boisterously down the road to ruin. Every middle-aged man who has not failed or been disabled by misfortune is too busy for frivolity. Every old man looks back with a tinge of melancholy on the dream-tinted pictures of the past. Yet despite the seriousness of life there is enough in the gospel to brighten it and make it happy. That is our anchor in the worst storm.

God forbid that we should speak lightly of the real and great sorrows of life. We approach them with reverent sympathy, having both seen and felt the grief which comes with the dispensations of death, and the greater burden entailed by the inscrutable providences of life entailing years of waiting in which hope deferred turns the heart sick. But the gospel was not designed to deal with "trifles light as air." If so it would not be the power of God unto salvation. It rises to the emergency and cheers the disciple under trials that in the world drive men to desperation.

All men make mistakes. You make mistakes. I

make mistakes. We may boast that we never make the same mistake twice. If so we have an astonishing variety of new ones. We are versatile. Our own experiences in this line should make us more charitable toward others. Let us remember that Jesus left the courts of glory where no mistakes ever occur and came down to consort with men who are like us. He loved them in spite of their mistakes. Can we do less? If we wait to love until we find men who never make mistakes we will go to our tombs unloving and unloved—and the sooner the better. But after all is said on the subject of mistakes, it remains to add, that the most fatal and fatuous mistake of all is made by the man who refuses to recognize and admit that he makes mistakes. ELBERT A. SMITH.

SHALL WE KNOW EACH OTHER BEYOND THE GRAVE?

This question is a prevalent source of thought among all classes of religious believers. Perhaps by no other people is the question asked with more intensity of feeling than by the Latter Day Saints. We do not propose to attempt to answer this question categorically or at any great length. However, it seems fair to state that our belief is unmistakably to the effect that those who have been acquainted with each other on the earth will renew such acquaintance and knowledge of each other on the other side.

In confirmation of this belief we quote from the words of the Savior, Matthew 8:11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Also the statement made by the Savior in reference to marriage, referring to those who are privileged to rise in the resurrection, they "are as the angels which are in heaven . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living." Also the statement made by the Master: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection . . . For he is not a God of the dead, but of the living: for all live unto him."

Of the same character is the statement made by the Master when children were brought unto him and the disciples rebuked those who brought them: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (See also Mark 10:14; Luke 18:16.)

These testimonies are singular if they do not mean that there shall be an interdependent knowledge of identities and personalities in the world to come;

for if many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God, these worthies must necessarily be recognizable, or there is no value in the promise. And if little children are without sin and their angels do always behold the face of their Father who is in heaven, they also must retain their conscious identity and be recognized.

At the time of universal peace prophesied of by Micah (4: 4) when strong nations shall be rebuked and the Lord shall judge among many people, swords shall be beaten into plowshares and spears into pruning hooks, the sword shall not be lifted up against any nation and the art of war shall not be studied nor learned, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it."

At the time the Savior rebuked his disciples and the children of Zebedee with their mother besought a favor of the Savior to the effect that he should grant that her two sons should sit the one on his right hand and the other on his left in his kingdom, he answered her thus: "Ye know not what ye ask . . . Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

The Book of Mormon tells us that the greatest gift of God is eternal life; and the Book of Doctrine and Covenants 6: 21 informs us that certain parties shall dwell with Jesus in glory; and we are also informed by Paul in 2 Thessalonians 4: 17 that those who are caught up into the air to be with Jesus shall ever be with him. This is confirmed in Doctrine and Covenants 85: 27; 98: 5.

We conclude from all these testimonies that we shall know each other beyond the mists of death and in the light and life of the Lord.—SAINTS' HERALD, vol. 51, p. 1066, 1904.

LIFE INSURANCE

A few weeks ago, Bishop J. F. Keir wrote us on this topic, and we published his letter in the HERALD. Since then some of his statements have been questioned, especially that only thirty per cent of the premium paid to life insurance company came back to the policy holder. We are now in receipt of a further communication from him giving data as set forth below, which we are sure should prove of interest to our readers. The church is moving forward. A definite effort is being made to solve these problems, and for us to work together in accordance with the law of God. Certainly we should be able

to do better within the church than this, and by doing our own insuring, have the full results of our savings go to benefit ourselves, our family, and our brethren. The letter follows:

In the recent correspondence which I submitted to you which you published, concerning life insurance, I made the statement that I had been told that only thirty per cent of the premium paid to life insurance came back to the policy holder, and that the remainder of it was consumed in managements, commission and dividend. We recall that one brother stated that this was an untrustworthy statement.

I have before me a book entitled, Statistics of Fraternal Societies, 1916. On page 226 I find a table giving twenty-five legal reserve companies. One column in this table shows the percentage of death claims and endowments paid in proportion to the income. I know that it will be interesting to you and therefore I submit it:

New York Life	30 2-10
Mutual Life	31 9-10
Northwestern Mutual	26 4-10
Mutual Benefit	25 4-10
Pennsylvania Mutual	29 2-10
Union Central	31 2-10
Travelers'	30 1-10
Massachusetts Mutual	25 1-10

There are a number of others, one running as low as 19 3-10. This will be sufficient to show you that our statement was not extravagant.

The average for twenty-five companies is only 32 71-100. The twenty-five fraternal orders show a much higher rate, running from 41 6-10 per cent to 99 per cent, we give you a few of them as follows:

Woodman Circle	41 6-10
Brotherhood of American Yeoman	56 5-10
Woodman of the World	59 5-10
Nights of Columbus	41
Brotherhood of Locomotive, Firemen and Engineers	57 2-10
Woodmen of the World	64 5-10
Independent Order of Foresters	67 1-10

The average of the twenty-five companies is 71 4-10 per cent. When you take into consideration the fact that many fraternal orders have had to revise their rate in the last few years, this may account for the high percentage of death claims in proportion to the income, as experience has shown that their rates were not high enough.

Yours sincerely,

JAMES F. KEIR.

CHRISTMAS GIFT CERTIFICATES

Custom is a powerful influence and many times persuades people to perpetuate a folly. The giving of useful gifts is not folly but the giving of one which has no practical utility is waste.

This war is causing us to plan economy in every direction. Conservation is the watchword of every household. We must economize upon every necessity.

Christmas is rapidly approaching and according to custom we are soliloquizing about as follows:

"How much can I spend for presents this Christmas? There are so many that I would like to give something, but I simply cannot afford to give to all

of them. I must keep my purchases down to fifteen dollars, but how can I? If I give a small present to sister Mary's children I must give to all my other nieces and nephews. I do wish that there was some plan of getting away from this annual waste of buying toys and useless gifts, which to-day are and to-morrow are not."

We want to help you to solve this problem this year. Every member of the church is or should be interested in the purpose of the Christmas Offering. We have pledged ourselves to use it for a definite purpose, and now you can help some one of your friends to have something to their credit on the Christmas Offering.

THE PLAN

Secure from your branch president or from the Presiding Bishop a

GIFT CERTIFICATE

and send it to your friend or relative, it reads as follows:

"I have sent to the Bishop, Benjamin R. McGuire, a gift of money as a Christmas token from you to be used in caring for the poor and needy and promoting the Lord's work. Will you accept this as my Christmas present to you together with my wishes for a Merry Christmas and a Happy New Year?"

Then detach and send to the Bishop the part which reads: Bishop Benjamin R. McGuire, Box 125, Independence, Missouri. Inclosed please find \$..... for the Christmas Offering. I am sending a gift certificate to..... My name is..... Address..... The person to whom you make this gift will then receive direct from the bishop the following acknowledgment.

To

A MERRY CHRISTMAS

has sent us a gift as a Christmas token from you, to be used in caring for the poor and needy and to advance the gospel of Him whose birth we commemorate. We hope this kindness and thoughtfulness will make you happy as it has the giver.

BISHOP BENJAMIN R. MCGUIRE

INDEPENDENCE, MISSOURI

These certificates are printed in attractive holiday style with two-color holly border and will carry with them the Christmas spirit and many hearts will be made glad by knowing that both giver and receiver by the spirit of sacrifice and consecration have contributed toward the purpose of the Christmas Offering.

"God so loved the world that he gave his only

begotten Son." What have you to give to perpetuate the work for which he gave his life?

Yours in gospel service,

BENJAMIN R. MCGUIRE.

INDEPENDENCE, MISSOURI, Box 125.

NOTES AND COMMENTS

Anonymous Articles or Letters

The editors have been in receipt of a few anonymous letters recently. Some are requests for answer to questions or attack. As a general rule we pay no attention to anonymous communications. Evidently it is impossible to answer letters of that kind. You should be sure to see that your name is signed to your order, letter, or request.

Presiding Bishop Goes West

We learn that Bishop McGuire expected to leave right after Thanksgiving for a very necessary trip to the West. He feels the imperative need of coming in closer contact with some aspects of the work in that part of the field. As is indicated elsewhere, he is proceeding very carefully in the organization of his office force, and in consideration of the grave questions confronting the Bishopric for the solution of our economic problems.

Holden Home

The Presidency desires to call the attention of the Saints to the article in last week's issue by Bishop McGuire relative to the Holden Home. Bishop McGuire desires that the Saints shall be fully informed as to the movement in this matter, and the reasons therefor. We cheerfully commend his article to a careful reading.

Very sincerely yours,

FREDERICK M. SMITH,

President.

American Defense Society

Petitions are being circulated by the Iowa branch of this society, asking for signatures to the following statements, which are to be sent to Congress at Washington:

Whereas the security of the United States and the success of our arms are endangered by the activities of disloyal persons and organizations within the borders of our country, we, the citizens of the United States whose names are hereto subscribed, do hereby petition the Congress of the United States to enact forthwith a law imposing punishment upon all persons or organizations responsible for Pro-German activities, or for the publication of public utterance of statement tending

To impede or interfere with the operations or success of the United States in war, or in recruiting or enlistment, or

To hold the Government of the United States or any of our allies up to ridicule or obloquy, or

To cause disloyalty or refusal of duty on the part of any person in connection with the war.

The High Council

The general High Council of the church met at Independence on November 27 and 28. As is stated elsewhere, they report a very profitable time, and a marked unanimity of opinion in their work.

Lamoni Sacrament Service

The sacrament service of December 2, at Lamoni, the last for the year 1917, was very well attended. The priesthood well filled and even crowded the stand. The church, including the gallery, was also well filled, with scarcely a vacant seat in evidence. There was an earnest, devoted spirit from the first of the meeting. As has been so often the case the past year, the gifts of the Spirit were manifest in admonition to the Saints, that the deciding time has come, and we must choose. The time has come for the greater devotion and consecration of the people of God. Three thus spoke in prophecy, one after another, and one in tongues. All four were high priests of the church. Through the whole service there was an earnestness of spirit, and a devotion, which was strengthening to those who were able to be present.

Tithing Pays

In the *Tulsa Democrat* for November 4, 1917, of Tulsa, Oklahoma, there is an article about the Kerr Glass Manufacturing Company at Sand Springs. The feature that is especially emphasized is, that Mr. Kerr and his son tithe carefully all of their property. "To tithe, he says, is simply to pay ten per cent regularly of your income, wages, increase or profits to the Lord. The Lord returns it to you with profit and great blessings. One year's test will prove it, and you have everything to gain by the trial. God lives, and his promises are sure. You only pay God what you owe him." Mr. Kerr devotes his ten per cent to missionary work abroad and the Community Church in Sand Springs. He claims to have been wonderfully protected from the San Francisco earthquake and fire and at other times of danger, and considers in paying tithing he is only doing his duty. It seems that he gained the idea from the reading of the Bible, as no church organization is mentioned in connection with the article.

President F. M. Smith in Lamoni

Frederick M. Smith came to Lamoni on Thanksgiving Day on church business. He remained until Sunday, when a meeting of the joint council and many other urgent matters compelled him to leave. In the meantime he held many important individual conferences, concerning different aspects of the work of the church. Elder J. A. Gillen, in immediate charge of the work in President Smith's office in Independence, returned to his home in Omaha over

Thanksgiving, and for the week end. He will no doubt return to Independence for the joint council on Monday, December 3. Elder U. W. Greene who has been at Independence the last month and over, in connection with the work in President F. M. Smith's office, expects to remain in Independence at least until General Conference. We heard the rumor there that he expected his wife to leave soon and settle in Independence for the present at least, and he has secured quarters for this purpose. Elder R. C. Russell came to Independence on November 24, and has since that time been meeting with the joint council. He is looking very much improved, and has evidently recovered from his illness in the spring, and is very glad to be able to meet once more with his brethren.

Lamoni Priesthood Meeting

On Sunday afternoon, December 2, at 2.30 one of the largest gatherings of the priesthood of Lamoni we have ever seen met in the upper auditorium. President Elbert A. Smith, John F. Garver and Paul N. Craig presided. It had been expected that President F. M. Smith would be present, but owing to urgent matters which unexpectedly arose, he was compelled to depart, leaving the matter in charge of his brethren. President Elbert A. Smith offered a few opening remarks, the first time he has addressed the priesthood this year, then Elder Frederick B. Blair was called to the stand and ordained to the office of bishop under the hands of President Elbert A. Smith, and Patriarch F. A. Smith. This ordination had recently been provided for by the unanimous vote of the standing High Council. Brother Blair's ordination should give added strength to the Order of Bishops in their present deliberations. John F. Garver, president of the Lamoni Stake then addressed the brethren at some length, following the instructions of President F. M. Smith. He laid especial emphasis on the meetings held at Independence of stake presidents and stake bishops on November 20 and 21. These meetings are proving very valuable to the brethren having charge of the stake work, as they meet frequently for consultation and exchange of opinion. They find that they are making real progress. It is promoting much closer harmony between them and also in each stake, between the stake presidents and stake bishops. President E. A. Smith placed especial emphasis upon the need of personal righteousness. The time is at hand when jealousy must not be permitted to defeat our purpose. Within the next few years the church will either make or break. It is a time for cooperation, but above all for individual righteousness.

You cannot dream yourself into a character; you must hammer and forge one yourself.—Froude.

ORIGINAL ARTICLES

WHAT IS THE BISHOPRIC DOING?

(Sermon by Bishop A. Carmichael, at Lamoni, Iowa, August, 1917. Reported by Winsome Smith McDonald.)

A brother came to us this afternoon and asked what we would suggest with reference to the further development of our stake work. He said, alluding to myself, "I have heard you so many times in the past, talking about what we are going to do, 'It is time we are doing something. Quit talking so much.' What have you to suggest that we do?"

THE RESPONSIBILITY

We sense keenly, Saints, the fact that to some extent at least the responsibility of moving out in the temporal things of the stake rests upon your stake bishopric. We thought when the brother spoke to us, that we had been trying to tell you folks some of the things we thought were necessary for us to do in order to accomplish the work. The president of our church told us at our meeting in Independence a few days ago that he would expect the stake officers to move out in a positive and aggressive way, and not come to him and ask always for details of the work; that he expected us to take the initiative. So we suppose you will naturally expect from your stake president and from your stake bishopric a constructive and aggressive policy.

As we understand the proposition, the spiritual side of the matter more particularly belongs to your stake presidency while the material or temporal things belong to the stake bishopric. Do not misunderstand us. Each department has the right to overlap and teach all of the counsel of God, but the spiritual side of the constructive work of this stake belongs to your stake president more particularly, while the temporal division belongs to the bishopric.

We hope to-night if we have the liberty of the Spirit, to outline to you some of the things we would like to see accomplished in our stake. We know, as we have said before when we have stood in the pulpit that we will run counter to some of your ideas, but of course we cannot forego setting a positive program for fear it interferes with some ideas preconceived, for if we did we would do nothing.

OUR MARK

Somewhere in the revelations to this church in the latter days there is a statement made something like this, "Zion shall be independent of everything under the celestial heaven." That is a high mark, but we cannot afford to aim at anything less; that

must be our goal; that Zion shall be independent some time and somewhere of everything under the celestial kingdom; and the object of this condition is to fit us for service to humanity. Zion as we understand it to-night, not only means a condition, but it means a location. Let us get the term clearly in mind.

You heard in the lecture of Brother McDowell that one of the great difficulties between the teacher and the pupil was that they did not use a common language, and when we use the word *Zion* to-night, standing as instructor to you, we want you to understand what we mean when we use that term. If you have another comprehension of the word *Zion* than we do we will be at cross purposes until we understand alike. So when we use the word *Zion* we mean not only a *condition*, but a *location*. God's people must not only be in a certain condition of purity and intelligence, but they must have a location. With this thought then let us go ahead with our proposition.

BASIC PRINCIPLES

If we expect to accomplish the work of God we must of course keep in harmony with the basic principles that govern the work. In all progressive movements that we expect to make we must not violate certain great basic principles, but in our moving out there will be many details that will have to be worked out, and we will not know for a certainty whether these details are correct or not until we have experimented more or less. There are none of us so far as humanity is concerned who are infallible. We are all liable to make mistakes, but we will minimize these mistakes if we will always remember our foundation principles. We have tried time and again in your hearing to tell you what these are, we do not care to repeat them to-night. It is sufficient to say, we ought to know what certain fundamental principles are, and intelligently move out along those lines, but there are as we said before a few items that must be worked out, and in working out these details necessarily we are going to have to uproot some of our prejudices, preconceived ideas, and some of our habits of long standing.

Have you noticed in to-day's paper that Mr. Hoover who has charge of the food distribution of the United States, has given out certain fundamental principles? And when you read them did you think that possibly the body which we represent may have to move along those lines before we can make a success of Zion's work?

INVENTORY AND BUDGET

We remember while attending a meeting of the Board of Publication a few weeks ago one of the members of the board suggested the idea of stewardships in the publishing department. The Board of Publication gave the business manager of the publishing department the privilege to work out the stewardship plan. As one of the steps toward this, and we want you to notice what we are trying to get at, the business manager of the publishing concerns of the church made out a blank which he thought—while not absolutely essential—would be a great help to accomplish this work. This blank provided for an inventory on one side and a yearly budget on the other side.

Now, the Lord years ago commanded all members of this church to lay all they had at the bishop's feet. Don't misunderstand that expression and run away with the thought that the bishopric expects to get all you have. They do not expect that at all. The expression to *lay at the bishop's feet*, means this in brief: that you shall make out an inventory of your resources and liabilities and place it before the bishopric so that the church will know your financial standing and thus be able to correctly determine what your tithing and surplus is. That is good business. You cannot do business with any banking house in this town or any other town, you cannot do business with any prudent man but what they must know your financial standing.

On the inventory side of this blank we have the resources and liabilities, and on the other side we have what we call the yearly budget. We asked the employees of the publishing department of the church to state to us approximately just how much they needed during the year for shelter, food, fuel, clothing and incidentals. "Oh," you will say, "Brother Carmichael, you are trying to hew too close." Read your daily newspaper and you will find that the State of Iowa is going to do that very thing to a certain extent, and do you know, Saints, that this is being done by the economic writers all over the United States?

THE POINT OF CONTACT OF HOME ECONOMICS—
A BUDGET

A great deal is being said to-day about home economics. Many are learning the theory of the conservation of food; learning how to save theoretically. What we need is a practical application of the laws of home economics. This can be done in no better way than by first giving simple lessons in diet, cooking, and in clothing, etc.

To do *constructive* and *efficacious* work and really help, a family budget should be the foundation for all instruction. This family budget is the connecting

link between the *theory* of conservation of our means and the *actual* conservation of the same—the point of contact between the theoretical and the practical.

We have a book on statistics in regard to family budgets, of nearly three thousand families, taken from the northern part of the United States, from the Western States, from the Central States, and from the Eastern States, so as to get approximately a fair average, and these three thousand families were requested to state in this yearly budget just about how much they would need for clothing—what they would *need*, not *luxury*, but *needs*. I want to drive that home. Their *needs*. And then the experiment went on during the year, these families were to keep tab on every expenditure for clothing, food and educational purposes, etc.

The thought by this committee on economics was to get this data from all over the United States so that they could determine approximately just about what it takes to properly clothe, feed, shelter, etc., a family of two, three, four or five, whatever the size may be. The data is there in the book.

Again, another society on the study of economics tried seventy-five families, and they gathered their data for the year 1916, after the war began. Do you know that the presiding bishopric of this church, if they had studied the data from these books, could not have come nearer to their deductions as to the amount each family should receive?

Now this committee went about it in a practical way to determine just what it would take to clothe properly and feed properly and take care of properly the average family, and did it with the thought of that family being amply supplied, and they have made almost the same statements that are made to this church in the revelation, that every family might be amply supplied. But they wanted to determine from an economic standpoint, from a practical standpoint if you please, just how much it does take to amply supply a family. They wanted to know whether the Americans were running wild in luxuries and extravagance. Their data has been printed and spread abroad. Do you know that the average figures for those seventy-five families of 1916, after the war began and after prices were high, was just about almost to a cent what the presiding bishopric is allowing the missionaries to-day? It seems as if our bishopric did not make a wild guess on that.

To us there is something very remarkable in the coincidence, if you can call it so, that out of nearly three thousand families in one case, seventy-five in another, that this church allows to the missionary's family approximately what this society found was necessary that the families in America should have to be amply supplied.

How many of you, how many of us, are ready to go on a budget?

Bishop M. C. Fisher, if we remember correctly the last time we met in General Conference, showed us a method he had of putting a check on his extravagance. He had a little book. In one column he had "Expenditures," and under that he had "Necessary" and "Unnecessary." He was honest to himself, and whenever he would spend anything unnecessary he would put it over under that column. Well, he told us, it didn't take him very long to find out where his money was going. You try it and be honest about it.

What we want to get at is this. The plan that God has outlined to this church, which your bishopric—the stake bishopric, desires to see put into effect, the plan which provides for an intelligent conservation of our resources is being enforced now by the Government, and it does seem the irony of fate that the children of this generation are as wise if not wiser than the children of light, wiser because they have to be.

PRODUCER AND CONSUMER

One of the great questions of to-day included in the study of economics, is the question of getting the producer and consumer together. Have you noticed to-day what the Government is going to do in regard to this matter? When you read the daily papers you will find how the Government is going to do this, Mr. Hoover saying to the producer—you Saints who are producers listen, and if this is right from the Government standpoint as a means for carrying on war against a physical enemy, it surely is necessary and just as essential to carry on war with a great spiritual enemy—he says he is going to see that the producer gets a fair profit out of his products. I hope he will see that they do, and you producers who are supplying your fellow men be sure that the price you ask is not exorbitant—that your price does not exhibit the "spirit of greed" and "speculation."

Now brethren and sisters, this thing is a practical thing, hence Mr. Hoover says he is going to see that the American producer doesn't rob the consumer by asking an exorbitant price. That is speculating. I hope he will see to it that speculating ceases.

Do you know by actual test what it costs to raise a bushel of corn? It costs about sixty-eight cents a bushel, yet they are asking two dollars and twenty-five cents for a bushel. Is or is not this speculating on people's needs?

You producers may think I am hard on you. Very well, I expect as your stake bishop to see the time when the producers of this church are as consecrated

as they ought to be, so thoroughly consecrated to God's way of doing business that they will not ask an exorbitant price for the things they raise, but they will go to work carefully, intelligently, and efficiently so as to minimize the cost of production, and then ask a fair profit. Remember the land is not yours, it is God's, and you have no right to take God's heritage and use it as a club to oppress your brethren.

Mr. Hoover says the first thing he is going to do is to see that the great variance between the cost of producing a thing and the cost to the final consumer is cut down, to see that the producer makes a fair profit. That is the first step. That is right, that is the thing to do. As a people set apart to serve our fellow men, what right have we to exploit the laborer because we happen to have the temporary possession of the soil? It is *owned* by God and he will *possess* it in the end. Notice how Mr. Hoover's statements agree with the statements made here the other morning by your president, when he said some of these principles had to be worked out in Zion, the time was here to do so, and that we must be awake to these realities. Mr. Hoover says he is going to try to see that the people of Illinois eat Illinois wheat, the people of Illinois eat Illinois corn, eat Illinois meat, and he is not going to have unnecessary transportation of one thing from one community to the other, and make a large expense of extra freight.

In other words there is to be cooperation. Cooperation among the Saints in adjoining counties. One county will determine just what to have to sell, another determine what they will have to trade for it, and by motor trucks and such means they will put an end to commerce embargo. We will have to do that also in our stakes.

The time is coming and is now when our young men will come from the agricultural universities and teach our farmers how to raise crops efficiently.

What Shall We Give This Year?

To be sure we should not quit giving for that is a fundamental of this latter-day work—whole-hearted giving to God through man.

But it must be done wisely. No need of shutting our eyes and buying the first thing offered, regardless of its appropriateness.

Select gifts with the same intelligence that characterizes your other activities and let them be the helpful kind.

In this issue are a few of the many books and publications described that are sure to be acceptable and worth while. They are not all here, but we will be glad to send a price list of the rest.

The people down at Far West, our adjoining stake, will cooperate with us and there will be commerce between the two. And then to crown it all, your State of Iowa, through Ames, states that they are going to have a county agent in every county to instruct in all lines of agriculture. Thank God for Ames, thank God for Hoover, thank God for these men that are showing us the real, practical conservation of our forces, and that luxury is a curse to the nation. This is *practical religion*.

NEEDS AND JUST WANTS

What right have we to take that which God has given us as a special gift and use it for our own luxury when we see humanity all about us in dire need? Every man should have his needs and just wants. If you need anything, then get it. If you *need* a threshing machine get it; if you *need* an automobile get it, but do not get anything you don't need. That is the statement, every man shall have according to his needs and just wants. All your needs are just, but your wants may not be just. A man's needs are just, but his wants are just or unjust. What is Ames, the State of Iowa, going to do? They are going to send down a county agent, and he is going to show us just where we are extravagant, he is going to teach us home economics, if you please. We ought to understand how to take care of what we have, not to waste it.

When we presented the idea of an inventory and budget two months ago to the employees of the publishing concerns of the church some of them almost threw up their hands in horror. The idea of your asking us to make out a budget of what we are approximately going to spend in a year in clothing, in shelter, and in food!

ORDER OF ENOCH

The Saints asked the Lord for directions for cooperative and constructive work, several years ago. They fasted and prayed and asked what they must do. The Lord told them. A man came to us with tears in his eyes this evening and said, "What are you going to teach this people to do?" The Lord at that conference (1909) told this people *what* to do. We do not know, but we have our doubts whether the man that asked us that question ever joined the Order of Enoch. He may have, we do not know. The Lord told this people what to do. Here it is: "It is necessary that my people organize." And how many of you people belong to that order that the Lord said was essential that there might be progress made in his work, in your stake? The Lord said this eight years ago, and that little order here in Lamoni is struggling along because it has not the means to do its work, and yet people will shrug their shoulders and say, "How is the Order of Enoch? I *hope*

you will be a success." Hope is cheap at this price. They say, "I do hope you fellows will succeed." So do we hope it. Come up and see the treasurer of the order to-morrow, and make your hope a practical thing by putting in his hands means to aid the needy. The Order of Enoch is trying to do these things that are absolutely essential that we might make progress in this church.

What are some of the things we want to do? Why, as we said in the first place, we must each one of us, to make progress along this work, comply with the financial law of the church, and that law is to come and lay your inventory before the bishop, and be ready to enter into your stewardship formally. "Oh," you say, "I cannot do that." Do you think the Lord asks an impossibility of you? He asks you to do it. The Lord has spoken to us, and it is up to us whether we move out or not. How many of you farmers are ready to take your stewardship? If not, why not? We cannot make a success of this work until you are willing to comply with the law. We are getting down to what we call the fundamentals, every man should be a steward over what he *possesses*. And do you know what a stewardship means? It means for you to put yourself on the same basis as any other man that is in a stewardship. You may talk to us all you want to, but you know that one of the curses of the world to-day is the twofold interpretation of the law.

TWOFOLD INTERPRETATION

You know if you go into our legislative halls you find a class of legislators there who are trying to make class legislation, and you know that is the curse of all democracy. Again, you know the curse of the world to-day is that men have a double standard in the moral law, one for the man, and one for the woman. You know that is the chief curse of humanity to-day. Put the two under the same interpretation of the law morally and you will see society change with wonderful rapidity in a short while, and that for the better. And when it comes to a financial question, do you want to put the poor brother on one platform of interpretation, and the business man on another? You will never succeed in the wide world. All any brother ought to get out of his stewardship is his needs and just wants. All a farmer ought to get out of his farm is his needs and just wants, and all anyone ought to get is his needs and just wants. This applies to every man in the church.

WHAT TO DO

What does that mean? It simply means this, that we want you farmers of this stake to come before the bishopric and make your statement to us in regard to your financial standing, and then retain

your stewardship, and out of that farm which is your stewardship—recognized formally as a stewardship of God—you should take your needs and just wants, amply supplied. There are three things in this world that make a man want to save; he wants to save because he is afraid of old age, fear is one of them; fear of poverty; secondly, he wants to save because he loves his family, the love for his family prompts him to save; and thirdly, he wants to save because of the love of money, which brings power, or selfishness. We will never make a success of this work until selfishness is eliminated. The true motive is that stated in the Book of Mormon as follows:

After ye have obtained a hope in Christ ye shall obtain riches, if ye seek for them; and ye will seek for them, for the intent to do good, to clothe the naked, and to feed the hungry, and to liberate the captive and administer relief to the sick and the afflicted.—Job 2: 24.

We should have our needs and just wants and all above that should go towards helping our fellow men. That is the doctrine of Jesus Christ, that is what we are trying to teach, and this stake will never progress until we get the producers on that basis. Are you ready? Are the producers of this stake ready for that? The United States Government is working along that line. The income tax and excess profit tax are means employed toward that end, that a man should give of his surplus. The whole world is recognizing that economic proposition, that men are but stewards over what they have, and that men could not accomplish or save what they do only through the protecting arm of society, and society has its right to part of the gains. Now that is true of the producer, that is the ideal condition.

"Tell us something to do," you say. We will tell you something to do. We repeat, you producers in the fear of God comply with the financial law of this church, come before the proper authorities and ask for your stewardship and you will get it. You already have gotten it, you are stewards now whether you will have it so or not, but come and get it formally recognized. Receive your stewardship, and then progress as God wishes you to. As stated before, if you need an automobile in your business, get it, but if you do not need don't get it. Confine your expenditures to your needs. That is drawing the line pretty tight, but it must be done. Is that a comprehensive program for the producer as well as the consumer? Is it a constructive one? As you know what to do it is your duty to do it.

Keep an account of your yearly receipts and expenditures. Under your receipts put everything obtained from sales off your farm, or salary of any kind, or any property received with value of same.

Under your expenditures put what it takes to keep up your needs and just wants, which includes proper clothing, food, shelter, fuel, etc. Not forgetting to keep up your farm or whatever your business is to a hundred per cent efficiency, allowing also for proper expansion or growth of your business or stewardship. Better consult with the financial authorities of the church when contemplating an expansion of your business.

Take out of your yearly increase on the farm your needs and just wants.

What are your needs and just wants? In brief, the Lord expects you to keep your farm up to a hundred per cent efficiency. He does not expect because you are going to pay your surplus into the church that some other fellow may get a start in life, that you do not need to keep it up to a hundred per cent efficiency.

A man came to us last week and said, "Brother Carmichael, I am ready to start on the stewardship plan," and we expect to start him. Is that progressive enough? Is that something definite to do? Do you want something definite along spiritual lines? Then go to your stake president and he will tell you what to do, you ought to listen to what he says; if you want something definite along temporal lines the bishopric should be able to give it to you.

You producers get to work under the stewardship

New Stock of Preaching Notices

In this issue we are printing a duplicate of the new form of general preaching notices we have just stocked. They are a good thing for places where it is not thought advisable to get out personal notices.

Of course it is not possible to incorporate all the best features of result-getting announcements in one form like this, but we believe it has a number of good features. Any suggestions as to improvement of future editions will be gladly received and filed.

We urge care in filling in the blanks, for upon this part depends considerable of the success you will have in attracting favorable notice.

These sell at 50 cents a hundred, postpaid, and will be available for quick delivery. Order No. E545, this office.

Advertising Department

Herald Publishing House, Lamoni, Iowa

plan, every one of you, for your line of work is the basis of all wealth. You men that are in the manufacturing business, you in the commercial lines, you who are professional men, every one of you, get under the stewardship plan. Is that progressive enough, definite enough? What more definite thing do you want? That is the ideal as your stake bishopric understands it. That is the ideal that we have for this stake, that every man must recognize that he is a steward, and sometime, somewhere, you will have to answer for it. Why not recognize this fact now and move out in the fear of God, and he will bless you when you do this. That is true if this people expects to be upheld by God, and it will come, when every man instead of having his own private account in the bank—we do not mean that we should not have any private account in the bank, there should be—but we haven't time to dwell fully on that. We do not mean to say that you farmers or men in business should not have any working capital, *you must have your working capital as part of your needs*. Carry as much working capital on hand as is necessary. To have proper credit to pay as we ought to pay, we have to carry three or four thousand dollars in the bank as a working capital for the Herald Office. I would not put that into the surplus because we need that as a working capital. It should be understood that a working capital is not a part of a man's surplus. So don't get the idea you should have nothing to run your business on.

If that is true of the producer, then let us go a little further. Is it true of the home?

HOME ECONOMICS

The Lord has spoken to us in regard to clothing, that the ornamentation be of our own hands. How many of our sisters are doing that? How many are willing? The women in this church ought to know how to make their own dresses, and that is what the State of Iowa is going to do, send instructors around in this country to teach the women to make their own dresses. Home economics will be taught these girls and women.

In this budget we spoke of we asked the employees of the publishing department if they were willing to take a course in home economics, how to make dresses, how to make hats, how to cook, etc. We would save a lot of money if our wives knew how to make their own dresses, hats, and would conserve in our food. I do not mean by that they need to wear dowdy hats or outlandish clothing. We believe that this unnecessary expense is wrong. Don't you? You must know that it is wrong. Then why do you do it? All around us is suffering humanity. Men and women in need, dire distress. We must learn how to economize. Dress becomingly, not conspicuously.

We do not say that it is always the most economical for our sisters to do their own sewing, etc. Wisdom should govern. Circumstances may be such that it would be better to hire it done, but we do believe that every girl should be taught how to do these things if necessary. We must learn to eliminate our expensive living. We must cut out these luxuries. We must live just as God wants us to live, with our needs and wants amply supplied.

What does it mean? that Zion is going to be independent. We must begin to work like, say, Marshall Field & Company of Chicago. If we are informed correctly they own their own land in the South where they raise cotton, have their own mills, their own manufacturing plant. They control the cotton from the time it is planted to the time it is a finished product sold over the counter. *Marshall Field & Company know how to cut out unnecessary middlemen*. This church has got to do that if they expect to be independent. We are going to have men of intelligence come to us. Zion can only be redeemed by intelligence. By the aid of men who know the proper use of materials at our hands. By a cooperation of all our energies. By team work, if you please. Some of our people will raise the sheep. Others manufacture the cloth out of the wool, and the finished product be distributed over the counter of our storehouse. Zion shall be independent of everything under the celestial heaven. Of course we cannot do it at once, but that is the comprehensive program that lies before us. We must be self-contained. That is the object, the primary object of the constructive work as outlined by the law of temporalities as we understand it.

THE STOREHOUSE

Up to date we have started a couple of storehouses, one here at Lamoni, and one at Independence, Missouri. Bishop McGuire is also preparing a large building for a general storehouse.

We expect in due time to be able to purchase the majority if not all of our necessities of manufactured articles from manufactories owned by our own people. These people engaged in this business of manufacturing will be on the stewardship plan, and will not try to obtain an unfair profit, consequently the storehouse can distribute the finished product at a just and fair profit.

By means of the storehouse all unnecessary middlemen will be eliminated. In place of being a parasite on the consumer the unnecessary middleman will finally adjust himself to the new order of things and become a producer.

At the present time we have to pay double and triple tribute to selfishness incarnate. This should not be.

We have been warned against speculating. Let us heed the warning.

The establishing of storehouses is part of our constructive program.

What else can we do? We ask this people to move in and occupy just as God intended them to occupy and organize as our Lord and Master told us to organize. The farmers have their land, we all have the means to do with, the only thing is to move out and do it. As we said before, it seems to us that as a people we ought to see the handwriting on the wall; we ought to see that the plan that God has outlined is now being enforced approximately by this Government, and that from the time an article is raised until it is finally used this Government is going to see that men and women are not undersupplied, nor overcharged, a necessity arising out of our war condition. Such a movement under ordinary circumstances is fraught with danger, but it now becomes a real necessity—a war necessity. The German Government is an example of this danger. America, including Latter Day Saints, have had such an exaggerated idea of democracy that they have swerved too far toward individual rights. The powerful German nation moves like a clock because so many of its people are engaged by the Government. So much of its activities, commercially and spiritually, are centralized by the Government. Her people look to their Government to such an extent that they are controlled as one great solid machine, a dangerous condition in which to find fallible humanity—too much paternalism. The United States has swerved too much the other way. We do not want that in the kingdom of God, we do not want men to do these things because the Government says to do them, but we want them to do it because they know them to be right. First of all, says Paul, have a willing mind. This work can be accomplished only along the lines of freedom, volition, if you please. The program is before us. As the Lord has told us, we can move in and occupy or we can reject.

We are here to state to-night that we hope and expect this stake to organize more fully. We expect it to be in the condition God wishes it; in the condition that the people who are looking towards this stake expect to see it, who are asking, "What are you doing down there, what progress are you making?" who are watching and waiting and praying that they may be able to gather here. The hope of the church for years has been to have a place of refuge for this people, and to accomplish this we have to organize along the lines God has given. That the kingdom of heaven may be built up there must be close cooperation between those not only on the farm, but also in our manufactories. In fact, team work by the whole church.

OUR LAUNDRY

As an example of what we expect to do as soon as we are able we cite you to our expected laundry.

We have found two *qualified* members who are willing to enter this business on the stewardship plan. We emphasize the word *qualified*. You remember the Lord told us to send up *qualified* men to Zion. It is going to take something else besides prayers to redeem Zion. Let us never forget that *with prayers must go intelligent workers, active workers, qualified workers*.

These brethren expect to demonstrate that the laundry business can be run in harmony with the law of stewardships—that out of the proceeds of the business they will get their needs and just wants and the balance will be turned into the common treasurer as tithing and surplus. It will not go into any bank and pile up to their credit.

This surplus will be used to help other worthy members.

These brethren will be so working not because they have to but because they love to—with them

Drafted Men

What department of Uncle Sam's Army will *you* enter? Have you prepared yourself for some special line of service, or will you be a private in the ranks? Will your salary as private satisfy you; will it support you and the dear ones at home? Will your ambitions for advancement be satisfied? Would you not prefer to enter a department of the service which not only needs you most, but also offers all the opportunities you desire? Then

Learn Wireless

The Man Behind the Key is equally as important as the man behind the gun, as well as the man in the trench. His work is far more pleasant and instructive. His salary is much greater. His surroundings are much more conducive to his finer nature. He has better chances for advancement. Graceland—your college—has opened this new department at the request of the Government, and to serve you. The Government and Merchant Marine need thousands of trained radio operators right now; the demand far exceeds the supply. Salaries are high. Opportunities for advancement are unlimited. The work is most fascinating and instructive. Decide now, and send for booklet describing courses. Tuition and expenses low. Course can be completed in four and one half months. Write to-day *addressing*

Radio-telegraph Department

Graceland College

Lamoni, Iowa

right is might. It will not be as the world puts it—

“The good old rule, the simple plan:
Keep all you get—get all you can,”

but “in all things what ye would that men should do to you do ye even so unto them” will be the governing thought.

The title to this laundry will eventually be in the name of these two brethren as stewards if they continue to operate it. The church has no idea of trying to run all the different business enterprises. This will be left to individual effort or in some cases to the cooperative efforts of two or more individuals. This will insure the proper development of our individuality, this individuality being properly governed and controlled by the fact that all such efforts will be made under the dynamic of “service to our fellow man.”

The success of these enterprises will largely depend on the Saints' attitude towards them, whether they patronize them or not. Is this constructive or not? “Judge ye this day.”

I hope I have said something to cause you to think, and hope it will help some of you.

THE CHOIR, FROM THE CHOIR LOFT

(Paper read at the choir institute session, at the General Conference of 1916, at Independence, Missouri.)

“Should the consecration of the individual choir member equal that of the choir leader?”

As I understand it, I am to deal with this topic from the standpoint of the “choir loft” and not from the director's standpoint nor from the standpoint of the congregation. “Should the consecration of the individual choir member equal that of the choir leader?” This is the question at real issue.

What is the choir? It is a necessary adjunct to the work of the church, which is the instrument of the Lord by which he is to make the best out of men and women. Logically, therefore, the question arises in the minds of those who are interested in the work of the church, should choir members be as wholly consecrated to the choir work as the director?

Our answer would be that not only the director but all the choir members should be wholly consecrated to the work of the church. The choir being part of the church, should give consecrated service through its members the same as men give consecrated service in any other line of church work. Choir members should be as interested in making their part of the service a success as should any other participants. It should be remembered that choir service is a *part* of the service; *not all*. Choir members should see to it that their part is performed

in such a way that the balance of the service is not detracted from but made better. They should be consecrated to the whole service and not to the singing only.

This raises another question: Should choir members be required to make their interest in that part of the church service first? Shall we require members to attend choir practices and choir renderings to the exclusion of other work in the church? or shall we admit persons to membership knowing that they have other obligations, who when there is a conflict of dates, will give preference to their other work?

To some of us this latter question should be answered in the affirmative; for, though some have other duties which they consider the work of their calling, they may *assist* in the choir work. But this in no sense is a license for a lack of consecration to the musical line when they are in attendance, and it is not an excuse, behind which too many apparently hide, and fail to make the best of their opportunities for better choir service. Everyone should be so thoroughly interested in and consecrated to the work of the church that he will be willing to make every sacrifice necessary to give the best possible to the church.

Choir members who expect to make useful servants to the church should not expect to become such without being “blue penciled.” The best friend any choir member has is the director who is fearless enough to call attention to errors made. The hope of the church, so far as relates to choir work, lies in those who are willing to be taught and who are willing to try to learn by being corrected by their leaders or directors. If members are so efficient that they are beyond the reach of the blue pencil of the director, the choir is fortunate; such are few. And the choir is unfortunate in having for members (if such they have, and they usually have them) those who are so constituted that when their errors and extravagances are brought to their notice they either sit back on their dignity (?) and half-heartedly sing their parts or leave the choir for the balance of the practice, or become conspicuous by their absence for innumerable times, because they “don't like the director's methods.”

Attendance is no more compulsory than baptism. If you do not want to comply with that ordinance you do not have to. But you have to take the consequences of trifling with your duty if once you have understood it, and no one can afford that. No philosopher would be insane enough to hope for the reward in his ideal, if he did not consecrate himself to the working out of his purposes. And choir members cannot hope to see the church equipped with excellent choirs unless they are consecrated to

the work of their calling, any more than we can hope to have efficient leaders in the church from those people who have trifled with their consciences all the days of their youths, by doing everything but their plain, unvarnished duties. Many able and talented members are outdone by others less gifted, because the latter ones apply themselves conscientiously to their work.

There is one observation which is all too easily made. It concerns the common practice of quite a number who desert the leader during the long, hard grind during the periods when there is nothing *special* to prepare for; and when the regular work of the church needs the choir as much or more than at the *specials*. But they drop in at the first sign of something special and practice until it is over and are gone again. This is not consecrated, devoted service—the kind that makes for permanent growth.

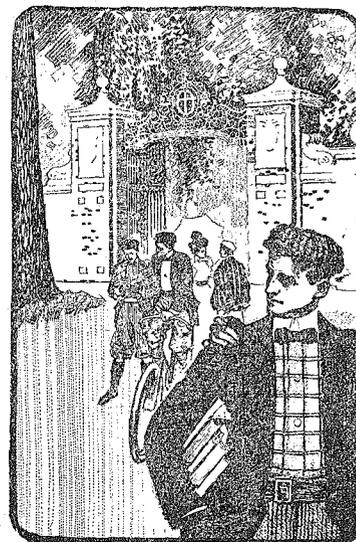
Another class may be found who drop into this work believing there is some short cut to musical prominence. They attend well for a few weeks or months, and then, seeing there is something more to the statement, "Let those who have the gift to sing take upon them the burden and care," than the mere passive attention, they drop off by degrees and finally are heard saying, "there is nothing to it." And there isn't for that kind of people. "Take upon themselves the *burden*," and "*cultivate* the gifts of music and of song." Assume the burden and cultivate the gift: that means something. The future church choir success is with those who are willing to work for it.

Choir members, how would you like a leader who comes late, trifles when present, and withal is very irregular in attendance? Too often that is what *you* put up to your director.

Is it true that the more talented the members, the more trouble they give? Some not especially gifted realize that if they are to accomplish anything it must be by making the most of everything there is in them and working with all their forces to learn the meaning of art; but those really gifted by nature sit back in the easy confidence that all things will be added to them without struggle or effort on their part. Inspiration does not come made to order, and cannot be forced into members by the director any more than the man who baptizes you can give you the spirit of this great cause in which we are working. *We* must get it; and to get it and hold it requires real, live, active, earnest, consecrated effort.

Choir members, have you answered these questions: Have I a purpose in giving so much time to the choir? have I an ideal? what do I attend choir services for? is it to show myself or is it to make some one else feel the spirit and power that wells up in *me* through this artful charm—singing? Am I

Don't
Expect
the
School
To Do
It
All



*What is your child learning at home?
Does he have the proper opportunity to
gain a knowledge of the latter-day work?
Are you doing all you can to provide the
necessary literature for his spiritual educa-
tion?*

See that your children have the things that not only entertain, but build character and character-forming habits.

Do it, even if it means the sacrifice of something else.

Children may not appreciate the same things you do, therefore get something suitable for his age. Picked at random, here are some they will like:

Autumn Leaves—A bright and interesting monthly magazine for the youth of the church. Twelve teeming full numbers for only a dollar.

Stepping Stones—Are there any boys and girls in the church who do not have this indispensable weekly, edited especially for them? Fifty cents brings it 52 times.

Zion's Hope—Comes weekly for the small children who will read and reread it, gaining early from it the essential love for God and his children. 30 cents a year.

The Indian Maiden—A throbbingly interesting temperance story which will fortify the young mind with a knowledge of the evils of drink he will never forget. No. 363, cloth binding, postpaid\$.60

Sadie and Her Pets—All children like pets and they will get much inspiration from this little book written especially for them. No. 367, cloth, postpaid\$.60

Joan of Arc—A great story simply told by Marietta Walker. No. 370, cloth, postpaid\$.60

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artificial or am I in it heart and soul? You can answer these questions in a way that may fool the whole world including yourself, but you cannot fool God.

Any so-called secret of success which ignores the moral foundation is either superficial or unsafe, or both. Cleverness without morality deceives most the ones who practice it. This involves our conduct in the choir loft during services; and it requires that we give ourselves to the entire services—the body of the work of which the choir is but an arm. To have the letter without the spirit makes machines of men, and to have any spirit but the best is to miss something in the measure of success. Craftiness is not wisdom; but very generally an ignorant substitute for sound morals. Nothing can ever take the place of honesty, sincerity, a pure mind and a true heart. The moral standard of the choir should be high—on a plain with that of the preacher. Without it there is insufficient coordination. The real secret of success is to think right, to do right, to live right; and then we can sing right and with the Spirit.

MARK H. SIEGFRIED.

OF GENERAL INTEREST

THE GREAT DAY FOR ISRAEL

It has come to pass—the day long wished for in all its momentous and farthest-reaching consequences to Israel and the world. Zionism was. Zion is about to be. The declaration of the Right Honorable Arthur James Balfour on behalf of the British Government has transferred Zionism from the field of national aspirations to the realm of political fact. Not in centuries has any word been spoken of equally vital consequence to the well-being of Israel. The British Government, true to a policy of two hundred years of sympathy with and friendship for the Jew, leads the way in indicating to its allies and to the world that the day has come for the establishment in Palestine of a national home for the Jewish people and that it will use its best endeavors to facilitate the achievement of this object.

ITS LARGE SIGNIFICANCE

Two things may be assumed on the basis of the historic utterance of the British Minister of Foreign Affairs, the one that Britain is not acting alone. It is not for us to predicate that England has spoken and acted in concert with her allies, but we are justified in believing that England, ever working in closest cooperation with her allies in the war, will in the day of peace find herself not only supported by France and Italy but above all by the American Government and people, which, under the leadership

of President Wilson, must needs insist that the destruction of the Prussian ideal must be followed by the establishment and maintenance of the integrity of the lesser nations.

The other fact that is bound up inevitably with the declaration of the British Cabinet as made by Mr. Balfour is that it is to be taken for granted that opposition to Zionism is ended. Whatever some Jews may heretofore have thought and said about the Zionist hope, they face a fact which cannot be controverted nor annulled. I for my part believe that not only the great masses of Jewry throughout the world look upon these days as the beginning of a new, and perhaps the happiest, epoch in Jewish history, but that even those who could not up to this time be persuaded of the practicability of Zionist plans will be ready as Jews and Americans, alike, to assent to the unanswerable argument of a fact.

The doors of the Zionist organization have never been shut even to those who kept themselves outside of the Zionist organization. If anything, the doors are to be wider open than ever before. It is our business to forget who was or was not a Zionist or an anti-Zionist before this time. The time is come to put away the memory of difference and division in the past and to welcome the service and helpfulness of every Jew who recognizes that this is the hour of Jewish destiny.

TIME FOR REAL SERVICE

One word of warning to the Jewish people needs to be spoken. However important may be Mr. Balfour's declaration on behalf of Great Britain, nothing more than the first step has been taken. We have done no more than pass out of the realm of hope into the field of possibility. This is the hour that will test the soul of the Jew. They who have shared the dream of their people must now serve as they have never served before, and they who up to this time have held aloof will find fullest opportunity for high and devoted service. The immediate task is greatly to augment the number of members of the Zionist organization of America. Every American Jew ought to become an enrolled and shekel-paying Zionist. This is the prime duty of the hour.

May not we who have borne the burden of the day in expressing our joy and gratitude call to mind the wisdom and statesmanship of our leaders, who, alike in England and America, have made possible the coming of the great day—Justice Brandeis, loved and honored leader of Zionists in our own land, and Dr. Chaim Weitzmann, of England, who has carried the infinitely difficult and delicate negotiations with the British Government to the point of glorious triumph. The privilege it has been of my associates and myself of the Provisional Committee and allied

Zionist organizations to hold up the hands of our leaders.

The greatest and heaviest of tasks yet lies before us. We summon every Jew in America to the post of service and of honor—under the Zionist flag.—Doctor Stephen S. Wise, in *The American Hebrew*, November 27, 1917.

JEWISH PEOPLE WILL RESPOND

The British declaration will be received by all the Jews, and not only by Zionists, as an historic event fraught with great significance for the future of the Jewish people. Our destiny is involved in how we react to the declaration. The Zionist movement aims not only at national recognition and opportunity, but also to lift up the Jewish people to the height of national idealism. The British declaration gives us the national recognition we were striving for. Clearly and unmistakably it implies that the British Government appreciates the national capacities of the Jewish people and therefore recognizes the right of that nationality to a place among the nations of the world.

But no power on earth can give to the Jewish people anything which it is incapable of taking advantage of. No power on earth can give a people strength of character and willingness to sacrifice. That must be supplied by the living generation of Jews. Will the Jews of to-day be worthy of the generation in which they are living? Will they rise to the occasion?

We have no fears for the Zionists. They may be, at the beginning, a little bewildered by the grave responsibility which devolves upon them, but we have faith in their courage and their loyalty. We know that the word of liberation will find them prepared. They have labored so long, without reward, for Zionist ideals, in spite of obstacles and with only small things to show for their work, that they may be trusted now to be equal to the occasion, and to be prepared to make larger sacrifices, in order that all of their idealist strivings may be fully realized.

But the Zionists themselves, that is, the Zionists who are now enrolled in the Zionist organization—are not, numerically or economically, strong enough to carry the burden. They will be compelled to call upon all Jews to join the ranks and to cooperate in the work. It is the whole body of the Jewish people outside of the Zionist ranks at present who awake doubts. For a generation the Zionist organization has been pounding the Jewish people with theories, with sentiments, and with achievements. It has been unable to goad them or persuade them into becoming partners in the work of redemption. They have even struggled against us. Only grudg-

During the Long Winter Evenings

Resolve that your time shall be spent in reading and studying some of the church books you have long hoped to read.

You'll be surprised at how much you have been missing if you haven't read the following books:

Young People's History—By Vida E. Smith. While it is written primarily for young folks, none of us are too old to enjoy reading it again and again. No. 126, cloth, postpaid\$1.00

Beatrice Witherspoon—By Emma Burton. A story of the life of an active missionary's wife, who traveled much with her husband not only on this continent, but in the islands of the sea and to Australia. Inspires faith and gives courage. No. 360, cloth, postpaid\$1.30

The Mormon Girl—By Pauline Dykes. A story of romance and intrigue among the Mormons in Salt Lake City, showing some of the perniciousness of plural marriage and the dominance of true love. No. 371, cloth, postpaid\$1.00

Peter Bosten—By John Preston. In it a young man strives to comprehend the spirit of this work yet would resist it. Is finally converted. Has church characters you will know. No. 374, cloth, postpaid\$1.00

Memoirs of W. W. Blair—One of the most influential men of the Reorganization and the story of his life is largely the story of the early days of the Reorganization. Valuable for its historical data as well as its spiritual concept. No. 236, cloth, postpaid\$.75

With the Church in an Early Day—By Marietta Walker. The development of the church in story form. Sister Walker has put her life into the book but you forget that in the spiritual concept of the work. No. 375, cloth\$1.00

Book of Mormon Talks. By "Orion" (H. O. Smith) who understands the minds of boys and girls. The Book of Mormon story briefly and simply told in conversational form. You and the children, will enjoy the simplicity of the story, and remember the teachings thereof. No. 365, cloth\$.60

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ingly have they given approval of achievements, and have sturdily refrained from lending a helping hand. The question is, will they now throw away their prejudices, and with a generous spirit join with us in the tremendous work that now looms before us?

Those who have faith in the Jewish people believe that the Jewish people will respond; the Zionist organization has always had faith in the power of the Zionist ideal ultimately to bring the Jewish people to appreciate the value of its program. Now that the door of opportunity has been opened, and all the world may see what there is before us, we, for ourselves, have no doubt that the Jewish people will be found equal to the historic task. It is the duty of the Zionists, however, relentlessly to pursue the members of the Jewish people who still hold aloof. Day in and day out the work of conversion must go on. That is our present huge task—to bring the Jewish people into the Zionist organization, and to make of them enthusiastic co-workers in the redemption of Israel.—Louis Lipsky, in *The American Hebrew*, for November 23, 1917.

AN OFFICIAL CALL FOR RESPONSE TO WAR RISK INSURANCE

To the Officers and Enlisted Men and Women of the Army and Navy of the United States and their Relatives:

The Secretary of the Treasury, through the Bureau of War Risk Insurance, has been charged with the administration of the War Insurance Law enacted by the Congress as a measure of justice to the men and women who have been called to give their lives, if need be, in the service of their country.

I wish to acquaint you with the benefits and privileges which your Government has placed at your disposal. It is essential that you and your families at home should know of your and their rights under this law in order that full advantage may be taken of them.

To care for the wife and children of the enlisted man during his service, the War Insurance Law compels him to contribute up to one-half of his pay for their support. The Government, on application, will generously add to this an allowance of from \$5 to \$50 a month, according to the size of the family. Moreover, if the enlisted man will make some further provision himself for a dependent parent, brother, sister, or grandchild, they may be included in the Government allowance.

If, as a result of injuries incurred or disease contracted in the line of duty, an officer or enlisted man or an Army or Navy nurse should be disabled, pro-

vision is made for compensation of from \$30 to \$100 a month to him and, should he die, compensation of from \$20 to \$75 a month will be paid to his wife, his child, or his widowed mother.

In order, however, fully to protect each person and family, Congress has made it possible for every soldier, sailor, and nurse to obtain life and total-disability insurance. This insurance applies to injuries received while he or she is in the service or after he or she shall have left it.

Exposure to the extra dangers of war makes the cost of life insurance in private life insurance companies prohibitive. It was, therefore, a plain duty and obligation for the Government to assume the risk of insuring hundreds of thousands of our soldiers and sailors who are making the supreme sacrifice. Under this law, every soldier and sailor and nurse, commissioned and enlisted, and of any age, has the right, between now and February 12, 1918, to take out life and total-disability insurance up to \$10,000 at very low cost, with the Government without medical examination. This right is purely optional. The soldiers and sailors are not compelled to take insurance, but if they desire to exercise the right, they must do so before the 12th of February, 1918. The cost ranges from 65 cents monthly, at the age of 21, to \$1.20 monthly, at the age of 51, for each \$1,000 of insurance. This is a small charge on a man's pay—small in proportion to the benefits it may bring. The premiums will be deducted from his pay, if he desires, thus eliminating trouble on his part.

To provide adequate protection until February 12, 1918, during the period when the soldiers and sailors are learning the details of this law, the Government automatically insures each man and woman, commissioned or enlisted in the military service of the United States. It pays the man \$25 a month during total permanent disability; if he dies within 20 years, it pays the rest of 240 monthly installments of \$25 each to his wife, child, or widowed mother.

I desire to call the provisions of this just and generous law to the attention of our officers and enlisted men and women so that they may not be deprived of their rights through lack of knowledge. Full information may be obtained from the Bureau of War Risk Insurance of the Treasury Department, Washington, D. C. I earnestly urge that the officers of the Army and Navy give to the men under their command all possible aid in helping them to understand fully the benefits that this insurance may bring to their families and the small cost at which it may be obtained.

This is the greatest measure of protection ever offered to its fighting forces by any nation in the

history of the world. It is not charity; it is simply justice to the enlisted men and women and to their loved ones at home, and each and every one of them should promptly take the benefits of this great-law.

W. G. McADOO,
Secretary of the Treasury.

HYMNS AND POEMS

Selected and Original

Gog and Magog to the Fray

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth is Creation's
Groaning for its latter day.

Will ye play or will ye dally
With your music, with your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.
Hark, the onset! will ye fold your
Faithless arms in lazy lock?
Up, oh up, thou drowsy soldier!
Worlds are charging to the shock.

Worlds are charging—heaven beholding;
Thou hast but an hour to fight;
Now the blazon'd cross unfolding,
On, right onward, for the right!
What! still hug thy dreamy slumbers?
'Tis not time for idling play;
Wreaths, and dance, and poet numbers,
Flout them; we must work to-day!

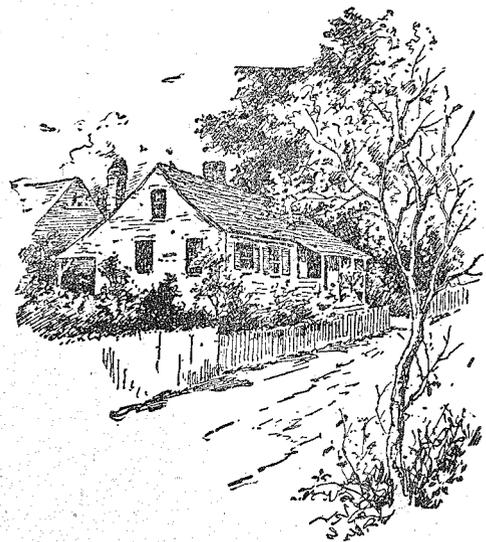
Fear not! spurn the worldling's laughter;
Thine ambition—trample thou!
Thou shalt find a long Hereafter,
To be more than tempts thee now.
Oh! let all the soul within you,
For the truth's sake, go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God.

—Council Bluffs Nonpariel, from an unknown author.

The Battle Cry Has Sounded

"Yes," the battle cry has sounded,
In the Nation of the free
Calling for our gallant manhood
To respond across the sea,
And there defend the Stars and Stripes
And our rights to "liberty."

We are proud of our young soldiers
As we cheer them on their way,
Who is that so gently weeping?
It is a mother old and gray.
Oh, so many dear old mothers
Left alone at home to-day.



"In the Shelter of the Little Brown Cottage"

By Estella Wight

Author of "A Vineyard Story,"
"His First Venture," etc.

Those who are reading "A vineyard story," now running in the *Autumn Leaves* should be sure to read the book that precedes it—*In the Shelter of the Little Brown Cottage*.

One can hardly appreciate the one without the other, the present story being a sequel of this book.

In addition to being straightforwardly interesting, the story brings out in the lives of the characters all the gospel principles in such a way that a member's faith is strengthened, and those who are not members will gain a comprehensive insight into our teachings.

A logical present for any member of the family. In decorated binding—an ornament to any bookshelf and nicely illustrated.

No. 373, price postpaid\$1.25

BY THE SAME AUTHOR:

His First Venture and the Sequel. A fine book for the boys and girls. No. 369, cloth\$.60

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She has given to her country
 Just the greatest gift in life,
 We doff our hats unto our "women,"
 Be they mother, sister, wife.
 And we don't forget the sweetheart,
 That has pledged to him her life.

May God protect the soldier boy,
 In trenches far away;
 It is a mother's brief request
 As she kneels each day to pray.
 So her heart is always with him
 In this quiet, faithful way.

And if a silent, salty tear
 Down his furrowed cheek should trace
 It's in honor of the folks at home,
 It is surely no disgrace;
 When the order, "charge," is sounded
 He will occupy his place.

Many hearts at home will shudder
 Many heads be bowed in grief,
 Many rosy cheeks change color
 Like a faded "autumn leaf,"
 But their prayers will ever be,
 Honor, health, and "victory."

When this world-wide war is over,
 When the cannons cease their roar,
 When our boys come streaming homeward,
 We will welcome them galore.
 Weak and weary, worn or wounded,
 We will part with them no more.

Our dear old flag must be respected,
 We protect it with our life,
 And for those who are now sleeping,
 In those mounds across the sea,
 We can only ask for blessing
 As we humbly bend the knee.

GLASGOW, MONTANA.

HARRY E. SYKES.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

From Our Auxiliary President

Home again! What comfort we get from the word! After four weeks of traveling through Iowa, Illinois, Michigan and Northern Indiana we are back at our desk trying to catch up on the mail. If we were to try to tell you of the kindness of the Saints to us as we worked among them those four weeks it would take all of our space, so dare not undertake it; but instead will say, "God bless all the kind-hearted ones who cared for our comfort; we shall not forget it."

The Woman's Auxiliary work as advanced was well received everywhere. We found the women eager for the new plans and policies laid down by the general officers, and anxious to conform with the plans advanced along educational lines. We found them willing, too, to cooperate and coordinate their work under the district and local church officers—the men in charge of the work—which is well.

The Relief and Service work as advanced seemed to meet the approval of all and there is growing among our women a great desire to be of help in caring for our own poor. This

is quite commendable. Many locals were ready after hearing the general plans to unite all of the Woman's Auxiliary work on one day of the week, and make of it a great school—a training for Service with a capital S!

One more thing there was that pleased us very much; the men all over the church are eager to learn our plans, and generous in their praise of our work as advanced. They are heartily indorsing the work and fostering it as has never been done before. We must have their support and fostering care, if we are to make a solid growth at this time. Everywhere they came out to hear the work explained, and gave way where other meetings had been planned; and when they had heard it explained they gave it their heartiest indorsement. Many new organizations were formed, we found our girls all over are ready for the Oriole work, and happy when we formed their circles and united them by organization. We came to love every one of them, and hope that the work that has been started will develop our girls while they are young, and make them true servants of the Master.

We have never understood the need and value of a personal touch with our women, as we understand it now, for we found that our work is but little understood away from the central places. We found too that our people need the Educational, and Home and Child Welfare work that the Woman's Auxiliary offers, in order to be ready to help in the redeeming of Zion.

On this trip we made seventeen stops, attending one conference, organized one district and many locals.

We found as we journeyed along from place to place, the need of the Holy Spirit in the work; as we entered each new church door we asked for help that we might be able to meet the need of that particular place. There came to us, as a result, an insight into things as they were and a growing desire to help each woman find her place in our work. Some of our natural bluntness and harshness fell away like a soiled garment and there was left only a desire to render service and be a humble worker among our women.

Perhaps this is the first time in the history of the church that a woman has gone out to introduce the work from place to place dependent entirely on the Saints for railroad fare and care such as was given us on this trip. Again we wish to thank all who contributed to our wants; and we pray that the work that was started or strengthened in the places visited, may grow and develop as never before and be of great benefit to all. What shall the harvest be?

LULA M. SANDY.

The Vital Influence of Child Training

(Read before the Northern California District Sunday School convention August 23, 1917.)

Solomon, the most renowned sage of all times, says in one of his famous proverbs, "Train up a child in the way he should go; and when he is old he will not depart from it." (Proverbs 22: 6.)

No profound student of the subject of child training but what recognizes the truth of this ancient proverb: knows that every experience of childhood puts its mark indelibly upon the brain and mind of the individual. A child regards as true whatever his teachers choose to inculcate, and whatever he discovers to be believed by those around him; and he will continue in after life to believe the same things, provided his knowledge and experience do not happen to infringe upon their falsehood. The opinions of the majority of mankind are thus insensibly formed: mere installation being sufficient to make them believe almost any proposition; especially in

reference to the boundless regions that lie beyond the reach of the natural sense activities.

There are certain interesting facts about the human mind in all its wonderful faculties which explain why a great portion of the opinions of mankind are thus propagated by transmission from one generation to another, without any option on the part of those into whose minds they are instilled: and these facts are referable to the science of psychology, which is to-day one of the most important as well as one of the most popular branches of knowledge. Briefly stated, it is the science which undertakes to describe and explain the phenomena of our inner life.

THE POWER OF IMAGINATION

The Duke of Argyll, in his work *Primeval Man*, says: "What faculty of the human mind lies nearer to the very center of its highest life than the faculty of imagination? Without it we could not interpret nature, or form any conception of its laws, or feel their harmony, or understand their use. Without it we should be without motive to resist impulse, or to maintain conviction, or to rise to duty. We could form no idea whatever of religion. It would not be possible to desire the unknown or to hope for the unseen."

Truly, the least reflective mind must realize what an important factor in all our diversified experiences and activities the wonderful faculty of imagination really is. Every chiseled statue, every radiant picture, every cunning invention, in short, every human achievement, must be first outlined in the airy and impalpable elements of imagination.

Thus we see the incalculable value of idealism in the vital work of child training, where the artist, instead of working in stone or iron or pigment, is occupied with the delicate fabric of flesh and blood imbued with that mysterious thing called life.

THE MEANING OF IDEALISM

Professor Dresser in discussing the meaning of idealism, says, "Sometimes idealism has been understood to be the rearing of a man's own mental world from within; hence the new precept has been: Build any world you like. Now one may indeed construct any mental world he chooses. One of the greatest services of idealism is the revelation it makes in regard to the mental worlds which people project into nature."

There is nothing in the fact itself that prevents a man from continuing in this course. The questions, What is ideal? What ought I to do? are quite different from the mere matter of fact. Hence the great issue is this: What sort of a world ought I to build from within? What is real? What is worth while?

CHARACTER

In answer to the question, What is ideal? the most natural response is "Character." This is the end and aim of all discipline, education and culture, in the home, in the school and in the church. And by character we mean, of course, *true* character. But inasmuch as the ideal is apt to differ with every individual it becomes absolutely necessary that the practical builder of character has a tangible, usable definition of what he is to build, or an idea of it that is clear enough to shape principles and methods of procedure. For genuine results to come we must have a higher regard for truth than to ascribe supreme authority to an idea, merely because it happens to be *my* idea. To insist upon my way is to intrude the self and carries with it the tendency to set aside every fact by which the idea is opposed in order that it may have free course to run and be glorified.

Now when we turn to Christianity we find that this principle of self-contemplation is conspicuous by its absence.

"Study to Show Thyself Approved Unto God"

XXXXX

Aside from the three books, which every family should have and study, have you the four volumes of Church History? It makes a splendid Christmas gift, even if all the family have to "chip in" to get one volume. Why not get one volume this year, another next and keep it up till you have the entire set?

Or better yet, let the family buy the full set for the "family" by sending for one volume for each of four members. There are four volumes in a new edition just printed this fall. The price differs according to binding, \$2, \$2.50, \$3.50, and \$4 for a book.

Or for the children there is a "Young People's History" in cloth for \$1.

Have you really considered how many excellent gifts of practical books can be secured from your own Herald Publishing House? Some of these books are not published here, but most of them are. Yet you help the church by buying here, such as Cruden's Complete Concordance for \$1.50 or Young's Analytical Concordance for \$6.50, and Smith-Peloubet's Bible Dictionary \$1.60.

The Doctrine and Covenants can still be secured for 65c, \$1, \$2.05 and \$3.25, according to binding.

The Archæological Committee's Report in cloth is 75c and the Divinity of the Book of Mormon Proven by Archæology is 60c. Objections to the Book of Mormon, etc., Answered, cloth, 50c.

Then we have Doctrinal References from the three books in cloth for 20c; the Compendium of Faith for \$1, \$1.25 and \$2, or the Instructor in similar bindings at like prices, \$1, \$1.25 and \$2. And for the priesthood, The Interpreter, for 50c

For the financial law we have, The Law of Christ and its Fulfillment, for 45c and 60c.

And there are others for those who know or want to know.

Herald Publishing House
LAMONI, IOWA

We are confronted by a religion whose very basis and starting point is the idea of self-forgetfulness.

It has taught mankind that to make self the aim of life is to prevent the development of the individual; and that if men would really attain to the full stature of personal being, they must do so by the banishment of self from their thoughts.

The men who come to the front, not only in the history of Christianity, but in the world's annals, are the men, who, almost invariably, have their own interest in the background.

The great Master of life conquered by stooping, became rich by self-improvement, and reached the summit of dominion by ministration to the wants of the humblest human soul; and he alone has put into our hands the talisman by which our life mission shall ever be crowned and perfected.

To further quote the views of Professor Dresser on this point: "No conclusion could be more false than the supposition that the world is what I make it by my thought, therefore I can make it what I will. To assert, to affirm the self, to make claims and demands as if the universe could be shaped by one's will, is to create illusion upon illusion, to be in a worse plight than the materialist. It is precisely because of these self-assertions that reality has been hidden from us. The true conclusion, the moral of the idealistic tale, is entirely different.

"If you would know what the world really is, you must obey Christ's injunction and rise above your mere self. . . .

"Hence the importance of a sound theory of first principles is clear: The same principle that guides us in the pursuit of truth is the starting point in the world of conduct."

The importance of repressing inordinate egoism has been emphasized for the reason that its perennial exhibition does not mark any great degree of mental stability in an individual; and stability of character can only be associated with stability of mind.

The sacred duty of training up a child in the way he should go involves a tremendous responsibility, and cannot be successfully accomplished without due regard to the fact that the old familiar saying about the bent twig epitomizes a fundamental truth. It is essential that we should understand very clearly that the future of the child will be very largely determined for good or ill by the treatment to which it is subjected during its infancy and childhood.

Three great institutions must contribute to the proper training of the child. They are: the home, the school and the church.

Of primary importance undoubtedly, is the training that the child is to receive in its natural environment, the home; and on this matter we have authoritative revelation as follows:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants 68: 4.

And in another place the Lord has said, "I have commanded you to bring up your children in light and truth."—Doctrine and Covenants 90: 6.

Home has been eulogized, both in philosophy and song, as the most blessed place on earth, and its influence is of a paramount importance. The laws of instruction, however,

require that both young and old must meet together in companies larger than and different from the family circle. Hence the great educational institutions of school and church. But the most perfect systems of school and church training bring their respective influences directly to bear on the child for only a few hours each day, whereas the home influence is perennial. Right home training during this period, therefore, will give the child a start that will render it in a considerable measure immune from distinctly adverse conditions in after life; thus affording demonstrative proof of the truthfulness of the wise man's proverb; "When he is old, he will not depart from it."

Men, even the wisest, are slow in discovering the deepest and best meaning of their systems of thought and action; and in finding the elements of power and durability which must be combined to make the perfect and enduring institution. The secret lies in proper education. If this vital essential is ignored or its importance minimized the institution will not long withstand the test of time.

Only those things survive which have their basis in intellectual activity. According to Lester F. Ward nothing less than the sum total of human achievement constitutes the subject matter of sociology, and the structure of sociology is reared upon the foundation of psychology.

At least one of the foremost religious organizations of the day has appreciated the immense advantage of impressing upon the child mind, during the years of its tenderness, the ritualism and religious dogmas peculiar to that institution, with the result that the devotion of its millions of votaries is at once the wonder and admiration of Christendom.

It is an object lesson that should not be lost sight of by us. Zion's hope is in her young people. Upon their proper moral and spiritual training the future weal of our church will very largely depend.

Perhaps one of the most reassuring signs that betoken the dawning of a brighter day upon our planet is the remarkable new interest in childhood, which is no doubt attributable in a great measure to the tremendous influence of sociology upon our modern thought. President G. Stanley Hall, of Clark University, in an address before the American Sociological Society refers to "the remarkable new interest in childhood, which in many respects in this country had grown colder, more formal and oblivious than in any land or period in the world, but which has lately resulted in the formation of over a hundred organizations for child welfare and benefit, and in a renaissance of interest in work for children so great that some enthusiasts have even wanted to call this the century of the child.

What does this recent awakening to the nature and needs of children that is now pervading all civilized countries and has resulted in the institution of many academic chairs, laboratories, clinics, journals and a vast and rapidly-growing body of literature, really mean?

It certainly marks an extension of our social consciousness, an enlargement of our interests, and a new awakening to our duties to the young.

These duties cannot find their full expression without due regard to the imperative need of establishing in the child mind right habits of thinking and acting. Heredity may determine something as to this. We know, for example, that habits that are easy to acquire for one person are hard for another.

But environment and practice will determine much more. We do not inherit knowledge; we inherit the capacity to learn, and it is highly important for the individual that the teachings instilled into the mind at the earliest period of its re-

ceptivity should be those that result in right rather than in wrong action.

Error is so much more easily propagated than truth that some one has remarked that a lie can travel around the world while truth is getting its boots on. The indisputable facts of history prove that man, even in his most civilized condition, is capable of degradation, that his knowledge may decay, and that his religion may be lost. It was Solomon who said that "God hath made man upright but they have sought out many inventions."

Observation and experience prove that it is the most difficult of all things to maintain the pristine purity of any spiritual faith.

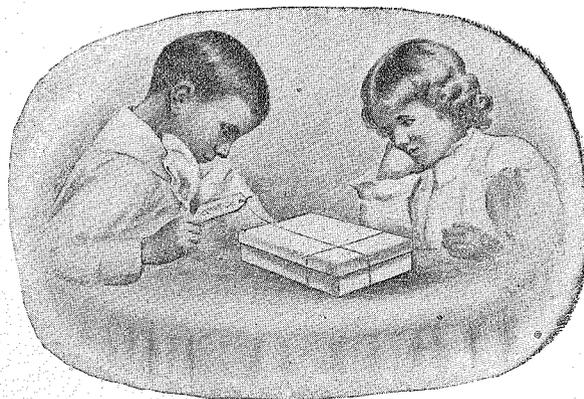
Professor Max Muller says: "If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. . . . Whenever we can trace back a religion to its beginnings, we find it free from many blemishes that affected it in its later stages."

Viewing, therefore, as we may, the history of religion retrospectively, it is not difficult to appreciate the necessity of the Lord's command to Moses in Horeb: "Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." (Deuteronomy 4:10.) And Moses enjoined them regarding the statutes and judgments delivered to them by God, that they should "teach them thy sons, and thy sons' sons." Unless the elements of imagination are properly directed and controlled it is one of the most deceitful powers and has always been the chief agency in the degeneration of the religious faiths of the world.

Let us not flatter ourselves that because we live in this enlightened age of the world we are immune from the danger of lapsing into the degrading superstitions of older times. There may be some defect in the moral education of the young, or some excess in our love of material things, that will in a comparatively short space of time cause our cherished civilization and enlightenment to vanish like mist before the morning sun.

In his epistle to Timothy, the Apostle Paul indicated that the perilous times of the last days would be characterized, among other things by disobedience to parents, and the lack of natural affection. Take just these two conditions, without reference to the rest of the catalogue of evils enumerated by the apostle, and apply them universally to the homes of Christendom and no other result could possibly ensue than the dissolution of everything that society holds sacred and the utter chaos of religion. And as the apostle visualized the social upheavals and moral earthquakes of our times it was only natural that he should adjure the young man Timothy to "continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3:14, 15.)

The Prophet Samuel, dedicated by his mother to the service of the Lord, was brought by her just as soon as he was weaned and delivered into the custody of Eli in the house of the Lord at Shiloh. While but a young child he ministered before the Lord and grew up in favor with God and man. After a long and honorable career he died lamented by all Israel. The history of his noble life presents a marked contrast with the recorded doings of Hophni and Phinehas, the corrupt sons of Eli, whose vileness their father failed to restrain, with the



One of the Big Events of a Child's Life

Christmas means much to the child—and it is not always the quantity of our gifts that counts.

The simple gifts that we offer to prove that it is our love that prompts them are what really count.

See that some books are among the presents this year, right under the toe of the stocking.

If necessary, take the personal interest in them to explain the good that comes from reading clean and wholesome books.

If you are not sure, select from this list, which is not complete, but will help:

The Happiest Christmas and The Silver Thimble—A child's book that should be in every collection.
No. 364, cloth\$1.40

Easy Steps in Sewing for Big and Little Girls—Wonderfully illustrated in two colors, with many patterns for doll dresses, etc.
No. 403, postpaid\$1.70

The Mary Frances Cook Book—Makes cooking a delight with its recipes just the right size for the little miss. Scores of pictures and decorations.
No. 402, postpaid\$1.40

The Gospel Story and Footsteps of Jesus—Inspires noble thoughts and incites noble deeds.
No. 366, cloth\$1.60

Herald Publishing House

Lamoni, Iowa

result that the Lord made a summary end of his house in Israel.

There is a basal principle of nervous action which it would be well to keep in mind: doing a thing once—good thing or bad thing—makes it easier to do that thing again.

Start a grooved channel of nervous impulses and the tendency is to repeat. It is easier for future impulses to travel the old track than to break into new channels. From early infancy, vibrations of various kinds are being sent into the brain centers along the various nerve paths, and channels of action are being worn, so that particular types of action in response to these specific impulses become more and more easy and natural. In this way our habits of thought and action are established, and by and by we are able to perform numerous acts without giving them a thought, though they may have been extremely difficult when first performed.

The learned apostle recognized the immense advantages to be derived from training the brain cells to right lines of action, particularly if this habit is continued throughout life, and enjoined it upon the Saints in his Philippian letter, as follows:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "This is right thinking; then comes right acting:

"Those things, which ye have both learned, and received, and heard, and seen in me, *do*: and the God of peace shall be with you."

When the mind is brought into perfect symmetry and poise our actions will come into perfect harmony, for the body follows the mind. It is a reflector of habitual thought. The proverb, "As a man thinketh, so is he," is literally true; for no one can escape the molding hand of his habitual thought, and he who follows faithfully any calling must wear at last a soul of that calling's shape. EDWARD INGHAM,

Sunday School Superintendent of District One.

LETTER DEPARTMENT

A Vision Seen by Elder Joseph Burton

(The following is a letter written by Elder Joseph Burton to his wife, and dated at Brighton, California, Sunday morning, May 26, 1878.)

This morning I felt very happy, being in the enjoyment of the Spirit of God in my heart. I desired to be alone, where I could commune with God, and went out for a walk in the fields. They are now very green and beautiful, and while there the following passed before my views:

From the western side of Asia there arose a great cloud of smoke which rolled westward until it enveloped all Europe, and extended even to America. I heard a great noise accompanying this smoke, as of heavy artillery, and the charging and clashing of cavalry and arms; and the dark cloud was pierced from time to time with shafts of light and fire, the sight and sound of which caused an intense feeling of horror to rest upon me, inasmuch that I felt to be sinking to the earth.

I then saw near the center of this (the American Continent) a large temple facing the west, which was surrounded by an evergreen wall at an equal distance from the temple on either side. At the northwest corner of the wall was a nar-

row gate at which stood a man, tall of stature and pleasing to look upon.

A man came out from the temple and walked down the steps, and to the gate. He was called a "servant" though I knew him not. He who stood at the gate guarding the entrance put into the servant's right hand a large leaf, shaped like a palm leaf fan and which was composed of a great many small leaves of the same shape; and he bound on his left arm in bright golden letters the words, "Bind up the testimony. Seal up the law."

The "servant" then went on his mission, traveling rapidly and crying his message with a loud voice unto the people of the earth; and as he neared a town, I saw a crowd of men with dark, threatening countenances, armed with guns, knives, clubs, and stones, seemingly determined to take his life.

The "servant" saw and apparently knew of their evil designs but heeded them not. I trembled for his safety; but as he neared the angry mob, a way was made for him through their midst, and it was as though he was encircled by a great chain about waist high and at a little distance from him on either side, over which the angry mob had no power to harm him, though they made desperate efforts to reach and stab him, but as quickly fell backward, powerless, and as he passed through their midst, calm as a child, only shouting his message of "Bind up the testimony. Seal up the law." They fairly gnashed their teeth, and their countenances became distorted and hideous in their disappointed rage. But the "servant" went on his way over the country, through cities, towns and villages, fearless and unharmed.

I saw a little form continually at his side, ever looking up into his face—and very happy! Occasionally he would stop to give a leaf to the children, who always seemed pleased to see him, and received the leaf with gladness. I then saw and heard that after he had thus gone shouting his message, war, famine, pestilence, and all manner of evils that ever have been spoken of followed in quick succession. There were fearful plagues such as caused sudden death. Men who at one moment appeared to be in the enjoyment of health, the next moment fell to the earth dead, and others were eaten with worms. There were also terrible thunder and fierce lightnings; mountains were rolled and tossed, and cities destroyed by earthquakes. The dagger of the assassin and pistol of the communist deluged the earth with blood, and I heard the roar of a great fire rushing and crackling through towns, cities and over the earth.

I then heard in a clear, full voice from one "mighty and and one on the shore of the Atlantic and the Pacific coasts, each having a long rod in his hand with which he smote these coasts simultaneously saying, "Thy bands are broken" immediately after which there were many towns and cities destroyed by tidal waves, such as were never known before, and much land was covered with water.

I then heard in a clear, full voice from one "mighty and strong" the words "Come home; come home," the sound of which filled the whole earth and reverberated from the vault of heaven. But none of all the inhabitants of the earth heard it except the "children," those to whom the servants had given a leaf.

I saw the servant return from whence he had started, weary and travel worn, bearing in his right hand the skeleton stalk of the palm. I then noticed many "servants" returning also, and I understood that the mission of each had been to stay out until he had given all the leaves from his palm—one to each person who was worthy—which leaf was a passport to enter through the gate into the temple; and as this "servant" returned the leafless stalk to him who sent him

forth, his eyes beamed with joy, and his countenance became radiant as he heard from him the words, "You have done well and have been faithful. Enter; no power can hinder." As he passed through the gate a bright crown of glittering gold ascended and rested upon his head; and as he who bound the golden letters upon his arm adjusted the crown to his head, he again spoke, saying: "Now is fulfilled the promise made to you by my Father that if you would be faithful you should receive a crown when his Son visited the earth again."

At these words I realized who the servant was. Oh, what joy flooded my soul! I seemed to be entranced and beheld a beautiful city above the earth which was exceedingly bright, and heard in midair, music, oh, so sweet as from thousands of angels.

The atmosphere opened and we ascended, you and I, and I heard a voice saying, "Those who are faithful and remain shall not die, but shall be changed with power and glory! This is the end."

When I became conscious I was lying on the ground powerless to move; but gradually my strength returned.

Language utterly fails to describe the feeling of perfect joy and peace that now fills my soul after viewing the earth in all her beauty, and feel the quiet of a holy Sabbath morn.

* From the Manager of the Religio Lecture Board

We feel sure you are all interested in knowing that the Religio lecture board is getting under way very nicely. Many calls are coming in and some circuits have already been covered. Others are being arranged for as far ahead as February, and we are confident that the demand will grow as the benefits to be derived are more fully understood.

One of the first to go out in this capacity was Brother E. D. Moore, who lectured on some of the larger phases of auxiliary work, setting many goals for districts and locals to reach. He reported excellent treatment and good liberty in presenting his message, feeling that there is a need for work along this line throughout the church. We are fully convinced of this and trust the work will continue to grow.

Perhaps the most gratifying results that come to any speaker are the ones based on personal effort. He tells us that in a number of instances workers in various lines expressed conversion to the fact that they could do some things they had not thought possible. For instance, one brother said: "When I saw you on the platform going down to my imaginary street and distributing real tracts, I said to myself that I could do that—and I'm going to do it."

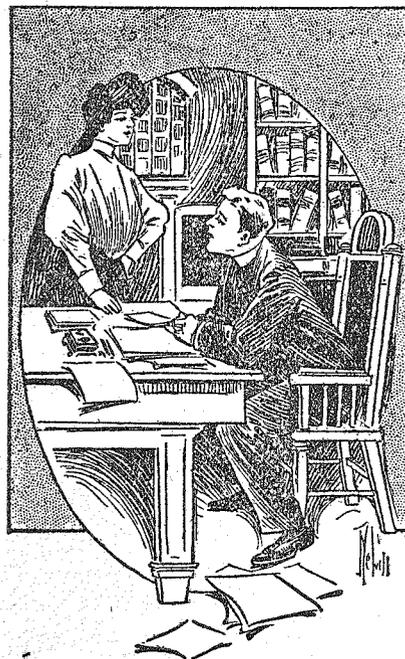
That's the spirit of this work, and when it is more general, the results will be wonderful.

Letters to us from the officers in Nauvoo and Eastern Iowa districts are most commendatory. Brother E. R. Davis, missionary and field worker in the latter district, declares himself well pleased and heartily in favor of the lecture board's efforts.

If we weren't afraid of the blue pencil—or the red-ink pen—we might quote freely from these letters, but we must be permitted to say that the reports received may be characterized by a statement from the superintendent of the Eastern Iowa District—Brother C. G. Dykes: "We are still enthused with what we got at the conventions."

As we write this, Brother Heman C. Smith is out on a circuit in Missouri and Kansas, giving his illustrated historical lectures to packed houses, and we know good will result.

Let us awake to the good that may be accomplished in this lecture course. If the district officers will only consult with the locals I am sure it will be found quite possible to arrange



ARE YOU PROUD OF YOUR LIBRARY?

(A Little Catechism)

Did you ever go into the home of a Latter Day Saint who had none of the church books, possibly one or less of the church periodicals, and some of them unopened?

Did you count him among your progressive members?

Sad, wasn't it?

Yet how many are in your own library? Do you want us to judge you by your supply of books?

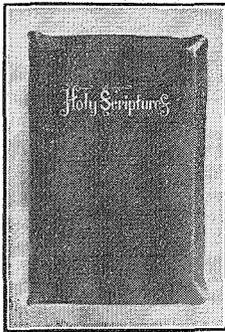
They aren't too expensive, are they? Doesn't real education pay for itself, whether religious or secular?

How many newspapers and magazines do you receive? Do you know the family of Saints that we do that takes four newspapers but not a church paper? Are all that you receive really essential? Do they crowd out the things of vital interest in the church papers? Can you afford to be ignorant about spiritual matters?

If times are close for you, is it fair to save it all on dispensing with the church publications?

Will you answer these questions and abide by the decision?

Let Him Select His Bible---You Buy It

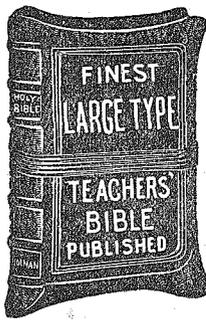


Inspired Translation of the Bible. Corrected by inspiration through Joseph Smith. We are expected to be conversant with this version of the Scriptures and profit by what it gives us.

INSPIRED TRANSLATION

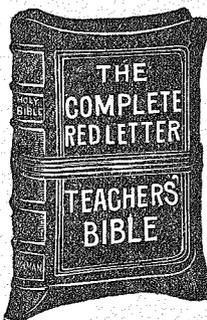
- No. 1. Cloth\$1.50
 - No. 2. Full leather 1.85
 - No. 3. Morocco, gilt edge 3.60
 - No. 4. Flexible binding, gilt edges 4.40
- Name in gold, 15 cents extra.

4775 Fine grain genuine morocco, divinity circuit, grained leather lining to edges, silk sewed, silk headbands and marker, round corners, red under gold, self-pronouncing Teacher's Bible. Printed on fine white paper from sharpest and clearest bourgeois type. Easier to read than any other large type Teachers' Bible. Contains all the new copyright helps to the study of the Bible, such as a teachers' new ready reference handbook, a new, practical, comparative concordance, a new illustrated, self-pronouncing Bible dictionary. Four thousand questions and answers, fifteen new maps printed in colors. Price\$6.75



Add 35 cents for thumb index.

812 R. L. The Ideal Self-pronouncing Red Letter Teachers' Bible. Printed on fine white paper from the sharpest and clearest bourgeois type plates made. Easier to read than any other large type, red letter Teachers' Bible. Size 5½ by 7¾ inches. Containing all new helps, etc. French seal, divinity circuit, grained lining and fly leaves, headbands and marker, round corners, red under gold edges.



..... \$3.40
Add 35 cents for thumb index.

Herald Publishing House
Lamoni, Iowa

for a lecture in almost every local, and by so doing the expense to any one local will be very small indeed, compared to the good that will result. These people donate their time, and all the expense there is will be those incident to traveling. If you have lost your list of speakers and subjects, let us know.

Often we need some new thoughts injected into our meetings; we need to be stirred up a little; we need the encouragement that these good brethren and sisters can give who have made a special study along certain lines.

We are grateful for the support already given and pray that the good work may continue to prosper.

Most sincerely yours,

ARTHUR W. SMITH,
Manager Lecture Board.

SAINT LOUIS, MISSOURI, Federal Reserve Bank Building.

Lamoni Notes

The work in the Lamoni Branch moves along steadily, developing nothing spectacular nor unusual. The meetings are well attended in spite of the innumerable activities in which all engage, or should. The community has done its part well in the purchase of Liberty Bonds, supporting the Y. M. C. A. and carrying its local chapter activities of the Red Cross work. The local membership is over five hundred and the full assignment and more of knitting was sent in.

Graceland College is getting more and more on the map each year, especially in athletic lines. While not all of us may be enthusiastic over football and basket ball, none of us can deny that it does wonders for a college when its young people can go to a distant community and play so clean a game and so well that the big newspapers herald the fact far and wide. Those who play a good game usually work in the same way. Debating material is already lining up, and later on we will hear of some big contests in the forensic arena.

The work of filling outlying preaching appointments is being done well, and good results are apparent already. It serves to unite the interests of the community and extend its influence. Some good preaching talent is being developed as well as excellent use made of that which has already been developed in general church work. The expression we sometimes hear: "If some of those preachers who are at Lamoni doing nothing would only come out and preach for us, it would be more profitable," doesn't apply any more—if it ever did. Every man who is able and willing to work is busy, and the call is for more. The church is as short of qualified men as is the world.

The conference at Hiteman this fall was an excellent one, counted as one of the best of many good ones which have made history. We note that just so soon as the Saints are in a responsive condition the Lord is willing to meet them more than half way, spiritually as well as temporally.

The laundry building is nearing completion and should be a nice addition to the local industries and supply a long-felt need.

The Christmas offering bids fair to reach the two-dollar mark, though it is hard to get it lined up in seventy-five classes sufficiently to count it. Bazaars and sales are well patronized and some classes of boys want to have a huskin' bee to earn theirs. The late season handicaps this ambition some.

The publishing house takes on a holiday-rush attitude as the orders for Christmas goods come in faster and faster. We hope for their sake and the people's sake that the orders will not be postponed too late and cause disappointment. In spite of shortage in help, in common with other institutions,

they hope to keep up with the work. We note lights in the various departments late at night, indicating a strong effort to keep up with things.

It looks though as if most of us would have to burn a little more midnight electric light if we are going to keep up with the demands of the times. Let's keep sweet-tempered over it.

DELBERT.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WESTERN MONTANA.—At Deer Lodge, November 3 and 4, 1917. An excellent prayer meeting was held at 10 a. m. Business meeting at 2 p. m., A. J. Moore district president in charge, assisted by vice-president, Thomas Reese. Branches reported: Warm Springs, Bozeman, Gallatin, and Deer Lodge. Officers elected: H. E. Winegar, president; A. J. Moore, vice president; E. E. Eliason, secretary; Thomas Reese, treasurer. At 7.30 p. m. a very enjoyable program was rendered. E. E. Eliason, secretary.

FLORIDA.—At Alafloza, 10 a. m., October 27, 1917. J. W. McKnight, president, E. N. McCall, secretary. Statistical reports: Santa Rosa 83; Alafloza 191; Cold Water 102; Fairview 60; Flomaton 71; Local 60. Eight of priesthood reported. Bishop's agent reported on hand last report \$1, received, \$760.10; paid out \$601.60. Election of officers: J. W. McKnight, president; D. M. Rudd, assistant president; E. N. McCall, secretary; A. D. McCall, librarian; Bessie Clark, chorister; Ruby McCall, treasurer. A communication from Alafloza Branch recommending for ordination, A. D. McCall to the office of elder, George W. Hall, priest, C. J. Dixon, teacher, approved and provision made for same. Next conference to be held at Santa Rosa Church, Saturday, 10 a. m., before the first full moon in February, 1918. E. N. McCall, secretary.

Convention Minutes

EASTERN IOWA.—Religio at Fulton, Iowa, October 25, 1917. C. G. Dykes, district president, and E. D. Moore, presided. Election of officers postponed until February convention. Voted that the general plan hereafter be that the February conventions be business conventions; all others reserved for educational work. By invitation Brother Moore assisted during the business session, and lectured in the evenings of the 25th and 26th. His work was both entertaining and educational, showing some of the features that have to be met in other places and opening to our view many avenues for service. Sister Lula M. Sandy of Independence was present to organize the Woman's Relief and Service work. In all it was the best Religio convention Eastern Iowa has held. Clarence Heide, secretary.

The Presidency

NOTICE OF APPOINTMENT

Elder Thomas W. Williams has been appointed by the Presidency and J. W. Rushton, with the concurrence of the Presiding Bishopric, to labor for the balance of the conference year in the city of Los Angeles, California.

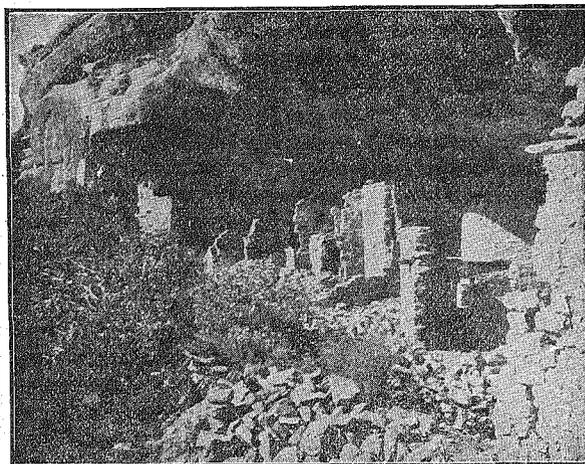
FREDERICK M. SMITH,
President.

The Bishopric

WHEELING, WEST VIRGINIA, DISTRICT

Brother William Richard of 216 Edgar Avenue, Steubenville, Ohio, has been recommended to us by the Wheeling District conference as bishop's agent for that district. In addition to the recommendation coming from the conference, several of the brethren who are well acquainted with Brother Richard have given us their personal indorsement of him, and we take pleasure therefore, in appointing him as the bishop's agent for the Wheeling District, and I trust that the Saints will give him the support and confidence necessary to make his work a success.

This appointment will take effect January 1, 1918; until



American Archaeology Is An Absorbing Study

The Book of Mormon gives us an advantage had by no other people. The true origin of the ancient inhabitants of this continent ceases to be a mystery and becomes a constant source of interest.

Archæology, the study of ancient buildings, monuments, etc., confirms our beliefs and proves a revelation to investigators.

The following books are especially valuable, and the "Autumn Leaves" during the coming year will have some especially good illustrated articles on this subject.

Archæological Committee's Report.

No. 142, cloth\$.75

Issued by authority of the General Conference, being a report of the church committee on this subject. Contains findings on which we base our Book of Mormon geography to-day. Covers the ground extensively.

Divinity of the Book of Mormon Proven by Archæology.

No. 176, cloth\$.60

The title is self-explanatory. A standard and easily read text for all Religio students. Written by Louise Palfrey Sheldon, one time editor of the Religio "Quarterly."

Book of Mormon Lectures.

No. 51, cloth\$.75

A series of important lectures given by H. A. Stebbins at Independence, Missouri. A strong presentation of the subject, with abundant proofs from some of the most valuable books on the subject to be had.

Book of Mormon Vindicated.

No. E48. Paper, 25 cents; 5 for\$1.00

No. E49, cloth\$.50

By I. M. Smith. A fine little book for students, containing a logical presentation of the supporting proofs of the Book of Mormon.

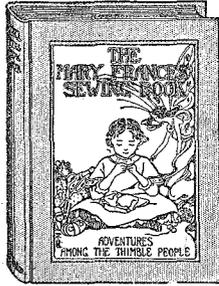
Herald Publishing House
Lamoni, Iowa

THE MARY FRANCES SEWING BOOK

or Mary Frances' Adventures Among the Thimble People.

Easy Steps in Sewing for Big and Little Girls—
By Jane Eayre Fryer.

The cleverest and most fascinating book for imparting instruction in an entertaining way. This enchanting story tells how the fairy "Thimble



People" teach "Mary Frances" to sew. It teaches first the various "stitches" and their use. Every turn of the needle is accurately described. Then it teaches how to use patterns—how to fold and cut material—how to piece it together—and how to bring into play all the progressive elements of sewing. And

all the while, with the fascination of the story, the little reader is drinking in the instructions, putting them into practice, and learning to do all that "Mary Frances" learned. It is all so absolutely plain, all so interesting, that no girl who reads the story can help but understand. The book includes a complete set of patterns for doll clothes—one set permanently bound in, with a duplicate set on thin paper to be detached for use. Illustrated with 300 colored drawings that for interest and instruction are absolutely inimitable. 280 pages, 7¼ x 9½ inches. Bound in genuine cloth, with inlay in colors on front cover. Price, \$1.50. Postage extra, 20 cents.

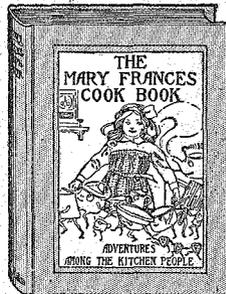
THE MARY FRANCES COOK BOOK.

or Mary Frances' Adventures Among the Kitchen People.

Easy Steps in Cooking for Big and Little Girls—
By Jane Eayre Fryer.

Nothing could be more fascinating to any girl than this story of Mary Frances who wanted to learn to help her mother.

Only it is more than a story, for it gives recipes in the simplest, plainest words, describes every operation of preparing these dishes so clearly that even very small girls can understand them and follow them. The recipes are printed in the order of their simplicity; the easiest comes first, and by gradual



steps, as experience gives confidence, the young reader is led to the preparation of the more difficult dishes. The complete work contains nearly 200 pages, including seven full-page illustrations, and original illustrations on every page. It is printed in red and black inks throughout. The book measures 7¼ x 9½ inches. Bound in genuine cloth, with inlay in colors on front cover. Price, \$1.20. Postage extra, 20 cents.

such time the Saints of this district will continue to send their tithes and offerings to Bishop J. A. Becker, R. F. D. 2, Willoughby, Ohio.

Yours sincerely,

B. R. MCGUIRE,
Presiding Bishop.

Conference Notices

Holden Stake at Knobnoster, Missouri, December 8 and 9, 1917. Opening business session at 10 a. m., December 8. Mrs. A. M. Fender, secretary.

Southern Nebraska, at Lincoln, January 5, 1918, at 10 a. m. The matter of abolishing the delegate system in the district will come before the body. Please instruct your delegates on this question. Blanche I. Andrews, secretary, 2045 Euclid, Lincoln, Nebraska.

Convention Notices

Holden Stake Sunday School, Religio and Woman's Auxiliary, at Knobnoster, Missouri, December 7 and 8, 1917. Mrs. A. M. Fender, secretary.

A Valuable Publication

The Public, a weekly journal of fundamental democracy founded twenty years ago by Louis F. Post, now assistant secretary of labor at Washington, announces that beginning January 1 its size will be increased one third and the subscription price increased from \$1 to \$2 a year. *The Public* has been one of the few strong journals that have wholeheartedly supported the Government in its war policy without compromising in the slightest degree with those "enemies within" represented by social and economic injustice. It is steadily growing in influence, and its editorial and special articles furnish an excellent lead for liberal-thinking in these critical times.

District Sunday School Secretaries

In common with others, we have trouble in keeping track of all changes in the names of district Sunday school officers. All too often the former secretary does not report the changes to us, nor instruct the new one about it. If there are any who read this who know of such a situation, please let us know right away, that the blanks soon to be mailed may be properly addressed. E. D. Moore, General Secretary, Lamoni, Iowa.

HERE AND THERE DEPARTMENT

Any of our elders who happen to be near McAllen, Texas, in Hidalgo County, should call on Miss Florence Mitchell. She has recently moved there from Iowa and is friendly to the work. If meetings are held, she will be a great help in the musical line.

MEETINGS AT MONTROSE

"Just concluded a series of meetings at Montrose with good interest and attendance. Although we did not baptizing at this time, we left some who will be poor Methodist's and Presbyterians in the future. We left with an urgent invitation from both members and nonmembers to return and present some more of the teachings. Dropped in at Burlington over Sunday and found them in a very prosperous condition and an example worthy of imitation.—C. J. Smith."

Brother C. A. Blood, of Fullerton, Nebraska, has some back numbers of the HERALD for anyone who would like to have them. The first one that asks for them will receive the papers.

BIG CHETEK LIST

Sister Leroy Colbert of Chetek, Wisconsin, has a habit of sending in ten-dollar orders for church publications, reserv-

GOSPEL SERMONS

Representing the Reorganized Church of Jesus Christ of Latter Day Saints

With Headquarters at Lamoni, Iowa, and Independence, Mo.

Subjects of Vital Interest

The teachings of an organization which upholds and promulgates the gospel of Christ so fully that it aids in the solution of every human problem. Those who accept our beliefs retain all the truth formerly possessed and accept additional light.

WE URGE YOUR ATTENDANCE AND AN INTELLIGENT INVESTIGATION

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

In all situations wherein a living man has stood or can stand, there is actually a prize of quite infinite value placed within his reach—namely, a Duty for him to do.—Carlyle.

ing ten per cent on all new ones. This gives her a dollar on each, and no doubt every subscriber thanks her sincerely for having thus introduced the church publications to them.

ANOTHER EDITION OF DECEMBER LEAVES

In spite of the fact that we added a full thousand to the edition in one month, there were just enough of the December number to go around. Before December 1 we were several hundred behind and decided to put the forms on the press

EDITORIAL:

A Time of Thanksgiving	- - - -	1161
Blue Pencil Notes	- - - -	1162
Shall We Know Each Other Beyond the Grave	- - - -	1163
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Christmas Gift Certificates	- - - -	1164
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ORIGINAL ARTICLES:

What Is the Bishopric Doing? by Bishop A. Carmichael	- - - -	1167
The Choir, from the Choir Loft, by Mark H. Siegfried	- - - -	1174

OF GENERAL INTEREST:

The Great Day for Israel	- - - -	1176
Jewish People Will Respond	- - - -	1177
An Official Call for Response to War Risk Insurance	- - - -	1178

HYMNS AND POEMS

Harry E. Sykes.	- - - -	1179
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WOMAN'S AUXILIARY

Lula M. Sandy—Edward Ingham.	- - - -	1180
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LETTER DEPARTMENT

Joseph Burton (now deceased)—A. W. Smith— From Here and There.	- - - -	1184
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MISCELLANEOUS DEPARTMENT

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again for another edition—something seldom done in the business, but done this time to make everybody feel good. So those who have their names in now will receive the December number of the *Leaves* in a short time, just as soon as we can get them ready with the other work we have.

ANOTHER NICE ORDER

Brother Matthew W. Liston, again sends in a big periodical and book order from Flint, Michigan, retaining the nice

A new book that glows with human interest.

JOE PINE

By Elbert A. Smith

The first part is an interesting study of child life on the western prairies, filled with the keenest of humor and naturally seasoned with the pathos that comes in the fight with adversity.

Illustrated

By Paul N. Craig

It includes the sequel to "Joe Pine" entitled, "Called to be an apostle," which portrays the experiences of the young man and his lifelong girl friend both of whom you will feel you have grown up with.

A strong story, well written.

A most popular book. Nicely printed in large type, on good paper, and handsomely bound in cloth; \$1.25 postpaid. Order now.

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Lamoni, Iowa

Save Money and See the Most When You Go to California

For many years the Burlington Route's "Personally Conducted" Tourist Excursions to California have been a popular way of crossing the continent.

The cost is moderate, and the trip has been carefully planned so that the most interesting places are passed in daylight.

Furthermore, each one of these "Personally Conducted" Parties is accompanied by a specially-trained guide, who goes all the way with you on the trip, taking care of the little details of the journey, relieving you of many little anxieties and explaining to you all of the interesting features on the way—Denver, Colorado Springs (with Pike's Peak and the Garden of the Gods near by), the Royal Gorge, scenic Colorado, Salt Lake City (the home of the Mormons), and the ride through the Sierra Nevada Mountains.

The trip is made in through Pullman tourist sleeping cars, which are comfortably appointed but much less expensive than the regular type of Pullman.

Come in and talk with me—or drop me a postal and I will send you an illustrated descriptive folder containing maps and everything that you should know about the trip—worth reading if you don't go.

L. F. SILTZ

Ticket Agent—The Pleasant Way to Travel



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The articles illustrated and described on this and another page are carefully made of good materials and guaranteed to give satisfaction in every particular.

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The mails are sure to be heavy later on, and we urge early orders to save disappointment. We are prepared to give prompt attention to all orders, which will be mailed from here.

Order of the Herald Publishing House, sending cash with order.

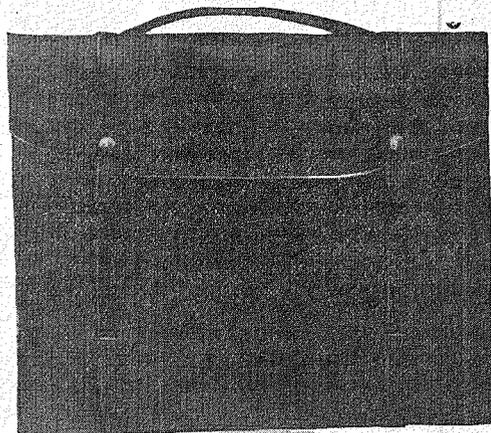
011—Music Satchel. Seal Grain cow hide, Black, 2-inch gusseted bottom and sides, full leather lined, reinforced handle. Size 15x12\$4.50

015—Combination Folding Music Bag. Black Seal grain leather. Music can be carried folded once or full size. Folded as bag, 6¼x15, as satchel 13x15.....\$3.50

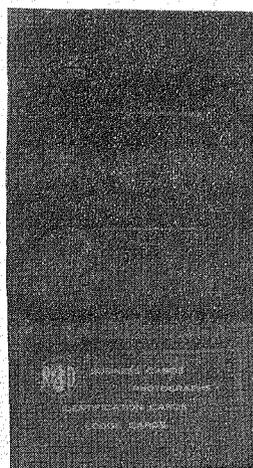
017—One Fold Music Bag. Black crepe grain leather, poplin lined, reinforced handles, snap fasteners. Size folded 15x6¼\$2.00
Morocco leather, otherwise same as above\$3.25

1517—Men's combination Bill and Card case. Folded size 4½x2¾ in. Black genuine Morocco. Fully leather lined. Contains full length receptacle for U. S. currency, 3 regular card size pockets and pocket for silver coin with button fastener, also space covered with isinglass for business cards, photographs, identifications, or lodge cards.\$1.25

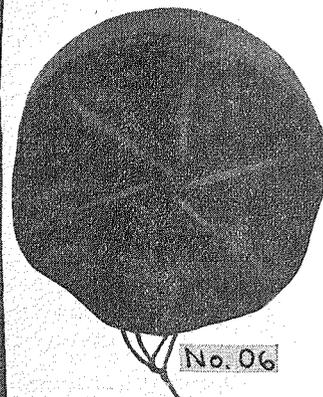
06—Collar Bag. Diameter 6½ in. Metal eyelets, Sateen lined, Silk draw cord; can be had in either Straight grain Tan Leather, Autumn Leaf or Brown or Gray Ooze Leather.\$1.25



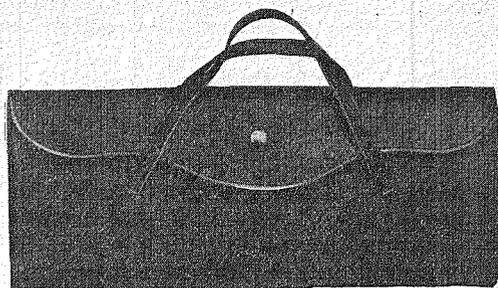
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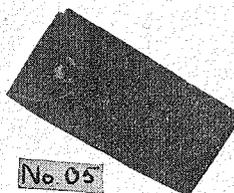
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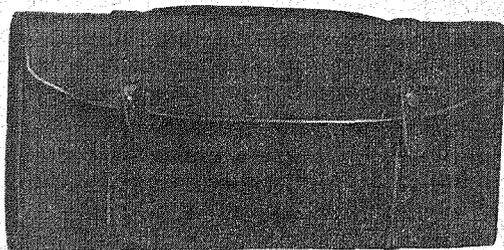
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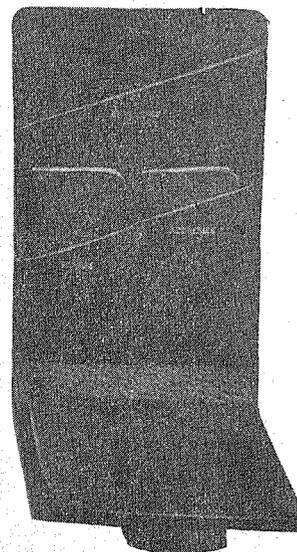


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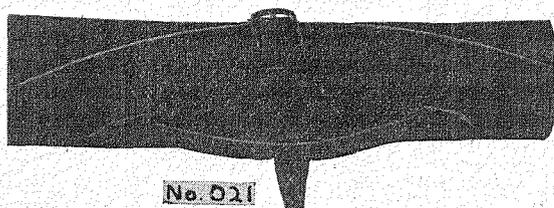


No. 015

05—Bill Fold. Good grade of leather, with snap fastener. Folds bill twice, very compact. Size 4x1¼ in.\$.20



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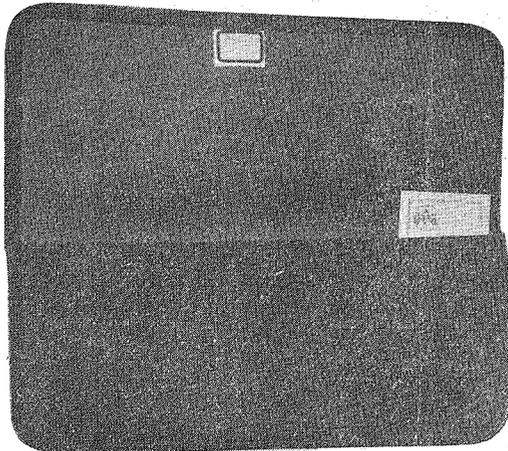


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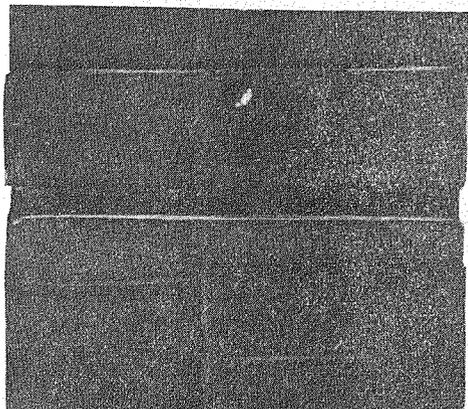
021—Music Roll. Black crepe grain leather. Size 15x14, cloth lined with strap and binders, reinforced handle and strap with buckle\$1.70

02—Writing Folio. Black seal grain leather. Size closed 9¼x5¼, contains Stamp book, Address book, Envelope pocket, pen loop, protected by a lappet with blotter\$2.35

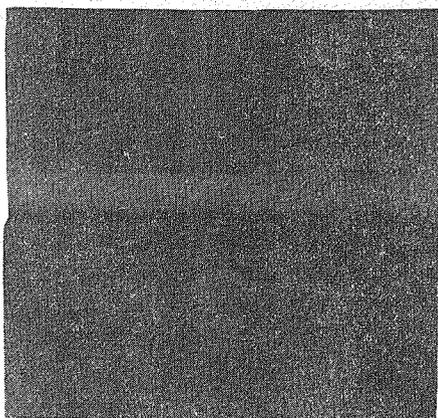
Some More Useful Articles



No. 470



No. 09



No. 1753

- 470—Size $8\frac{3}{4}$ in. x $3\frac{3}{4}$ in. Black seal grain leather. Contains 3 regular and two smaller pockets, fully leather lined. All stitched. \$1.05
- 09—Bill Book. Black morocco, leather lined, 5 pockets, 2 with snap fasteners, size $8\frac{3}{4}$ x $3\frac{1}{2}$ \$2.00
- Bill Book. Black seal grain leather, Keratol lining, otherwise same as above, \$1.60
- 1753—Folded size 8 in x 4 in. Black seal grain Bill Book. Contains 2 regular full length pockets and pocket for bills covered with flap and tuck. \$0.95

little sum of \$5.23 for his Christmas offering. That ten per cent on new subscriptions counts up fast when one really gets busy.

DES MOINES MEETINGS RESULTFUL

The series of meetings in Des Moines, Iowa, with Elder J. J. Cornish as speaker, closed Sunday evening, the 25th, with four baptized and a number of others interested. He goes to Boone to hold a similar series.

Mrs. T. D. Collins, Mapleton, Iowa, asks the prayers of the Saints in her behalf. She has been ailing for some time, is a little better now, and has faith that the prayers of the Saints will be effectual in her complete restoration.

"MOST INVALUABLE MAGAZINE PUBLISHED"

"To-day I received the *Autumn Leaves* for November and at once became interested in 'Timbers for the temple,' and though being very busy, I simply took the time to read 'One of the fittest,' and 'Where spiritual vision and consecration counts.' I felt so moved upon by the 'fittest' and 'timber' for a 'consecration' of a dollar to send this November *Leaves* as a starter toward a fitness and spiritual vision to prepare the timber for a new subscriber to the most invaluable magazine published, so far as I know, throughout the Christian world. Long may it live to enjoy one of the foremost places in the hearts of God's people." With the above letter, Brother I. N. White sent a dollar.

Reverend R. H. Stone, a minister of the Methodist Episcopal Church recently delivered a lecture against our church at Glasgow, Montana, to which Brother J. A. Bronson replied, with great success. Hundreds were turned away because of lack of room. The Saints were highly pleased with the results. Reverend Stone has stated that he would give another lecture pointed directly at the Reorganization and the Saints have promised Brother Bronson the use of the opera house for the next reply. A challenge to debate church propositions have not been accepted by Mr. Stone. Brother James C. Page is located at Glasgow and doing a good work.

BOOK OF MORMON NAMES IN SOUTH AMERICA

A sister calls our attention to the fact that in a book entitled, *South America and Her People*, published by Silver, Burdette and Co., Chicago, there is reference to a river in Dutch Guiana by the name of Corentyn and another by the name of Maroni. The citation is on page 330.

Sister Zulia B. Clawson, of Hillsboro, Iowa, sends in three dollars to apply on the church debt. She tells of most comforting spiritual manifestations being given her, of seeing in vision many wonderful things. She desires to do all she can to further the cause of Christ and not only hopes but helps that the church debt may be paid.

We note in a current number of the *Chariton Leader* (Lucas County, Iowa,) rather extensive reproductions of Brother Elbert's "Blue pencil notes," of course with due credit given.

WRONG ADDRESSES

Wrong addresses are easily made up when one has to deal with thousands of them, and our readers should not be surprised if some of them come that way. One brother is surprised that an announcement reached him which had been addressed to his father, the latter dying about a year ago. Of course it does seem strange to him, but to those who do not know all the people on the list—and who does—it is easily accounted for. We appreciate any corrections in matters of this kind. Address them to the advertising department, this office.

THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, December 12, 1917

Number 50

E D I T O R I A L

LIFT UP YOUR HEADS

(A Thanksgiving address delivered by Elbert A. Smith at Graceland College, November 28, 1917.)

ONE INEVITABLE THEME

There is one inevitable theme. No speaker of to-day or to-morrow can avoid it. 'Tis the theme of war.

This is different from any Thanksgiving Day that has ever dawned upon this Nation and radically different from any Thanksgiving Day in the memory of this generation. We have been accustomed on Thanksgiving Day to subscribe to the sentiment of Browning:

God's in his heaven,
All's well with the world.

But to-day it is quite evident that all is not well with the world, and many have come to think that God is not in his heaven.

About a year before this war began, David Lloyd-George in addressing a federation of churches in Wales during the holiday season, said that if the veil could be lifted so that the rich and the well-to-do could look into the homes of the poor and needy, the spirit of frivolity and revelry would vanish. The veil has been lifted. The war has lifted it.

WHAT SHALL WE BE THANKFUL FOR?

We might ask ourselves, What is there to be thankful for to-day? Shall we thank God for health and life and strength? Certainly we do, and none more than your speaker. But immediately our thoughts turn to more painful subjects. A friend recently returned from Canada, told about seeing a Canadian soldier who had just come from France. He returned to his home minus both legs, minus both arms, and minus both eyes. Friends were carrying him about in a basket. He said he would gladly take poison, but no one would administer it, and he could not get it for himself. This of course is an extreme case,

but we know that there are thousands, and possibly millions of men shattered in body and limb and possibly blinded as a result of the ravages of war. And we do not know how many others may have suffered in like manner.

Shall we thank God for our peaceful and comfortable homes? Certainly we do, and we should. But immediately we think of the many homes of Belgium and France that have been destroyed by shell fire and the inhabitants scattered to the four winds of heaven. We think of the homes in London where women and children are slaughtered while they sleep by the assassins that fly by night.

I hope that the allies, and particularly the United States, will not be led very far in the doctrine of these reprisals in kind. Because that would mean a complete recession from the philosophy of Christ and a complete reversion to the old Mosaic law, "an eye for an eye, and a tooth for a tooth." When the so-called Christian nations revert from the philosophy of Christ to the Mosaic law then we may well conclude that the times of the Gentiles have come to an end.

OURSELVES AND OTHERS

Shall we thank God for our abundant food? Certainly we should, but immediately we think about the Belgians, the Jews, the Servians, the Poles, the Armenians, and the Germans, who are suffering from hunger. We can only properly thank God for an abundance of food, when we have it in our hearts to use our superabundance in feeding those who are in need. Of course we meet an occasional man who does not think at all of others. He is willing to gorge himself as he has always done. He must have his wheat bread at every meal, and his meat as often as he desires it.

Ruskin says that the difference between the modern Pharisee and the Pharisee of old is this: "The Pharisee whom Christ saw said, 'I thank God that I am not as other men. I fast daily, while others feast,'

while the modern Pharisee says, 'I thank God that I am not as other men, because I feast every day, while others fast.'

In view of these things, and many others we might mention, we cannot think of ourselves and our blessings to-day, without thinking of others, and that perhaps is one thing to be thankful for.

THE WORDS OF JESUS

I wish now to call your attention to the words of Jesus. You will remember that he predicted this war. He said that nation would arise against nation, and kingdom against kingdom, and there should be wars and rumors of wars, and famine and pestilence. In this connection also he said:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—Luke 21: 25-28.

You will note that he said that when we saw these things coming upon the earth we should lift up our heads. We are to rejoice because the redemption of man draweth nigh. It may be, of course, that there are still worse things to follow than those which we have experienced, if such be possible. I recently saw a cartoon in which the Kaiser was represented as pleading with his Satanic Majesty. He feels that God has deserted him, and asks for aid, but the Devil replies: "I would gladly help you, but I cannot think of anything that you have not already done." But I do not think that human ingenuity and diabolical malice are by any means exhausted, and this war and possibly succeeding wars may be worse than anything that we have witnessed, provided man is able to develop other more terrible machines with which to destroy his fellow man.

But we are assured that after the storm will come a calm. That right will triumph over might completely and absolutely. Many things tend to show that the words of the prophets are being fulfilled. At this very hour the British are closing in about Jerusalem, and we hope that in due time that city will pass from the dominion of the unspeakable Turk and come under a government that will permit the Jews to have their freedom and to return and till their land. Among our own people we feel that Zion is going forward.

OUR FAITH STRENGTHENED

About three years ago, I was talking with a leading minister in the city of Council Bluffs. He said that this war was the greatest shock his faith had ever received. I wondered why he should feel thus. In view of the fact that the prophets, with Jesus as

their chief or leader, predicted these things, our faith should be strengthened when we see them come to pass. As Latter Day Saints, of course, we have been looking for them for at least seventy or seventy-five years.

As long ago as 1843 the Saints in the city of Nauvoo sang a hymn that was entitled "Israel is free." It seemed almost prophetic in its nature, and I wish to quote the second verse of that hymn.

Tremble ye nations of Gentiles, for yonder
The hosts of the despot in battle array,
With engines of war shake the earth with their thunder—
The bright sword is drawn and the sheath thrown away!
Sound the alarm of war,
Through nations near and far,
Let its dread tones be heard o'er land and sea;
Zion shall dwell in peace,
Israel will still increase,
Liberty ne'er shall cease,
Israel is free!

To-day we see the fulfillment of that hymn. The earth is shaken by the engines of war. The sword is drawn and the sheath is cast aside. The alarm of war is sounded through all nations and over sea and land.

You will remember also that Joseph Smith in the revelation given in 1832 in predicting the Civil War, said that beginning with that great struggle, war should be poured out upon all nations.

In view of the fact that these dire predictions are being literally fulfilled, our faith is strengthened in the belief that the glorious promises connected with them will be as literally fulfilled.

THE BEATITUDES

We are looking for a fulfillment of the Beatitudes, because it occurs to me that the Sermon on the Mount in itself was prophecy. I will read:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek; for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.

We look forward to the day when those who mourn shall be comforted, when the meek shall inherit the earth, and those who hunger after righteousness shall be filled, when the merciful shall obtain mercy, the pure in heart see God, and when at last humanity will see that the peacemakers are the sons of God.

SHARERS IN GOD'S SECRETS

We are told that God reveals his secrets to his

servants the prophets. We are the recipients or sharers of God's secrets. Only as we understand these matters can we comprehend or understand the outcome of that which is taking place about us in the world.

In conclusion now, I exhort you, do not on this occasion give all your attention to the material blessings for which we have rendered thanks in years gone by. Let us pass on to higher themes. Let there be more of soberness in our prayers. Men's hearts are indeed failing them while looking upon the things that are coming upon the earth, but let us heed the admonition of Jesus Christ, and lift up our heads. In the words that we sing so often:

Lift up your heads, ye heirs of glory,
Cast aside your doubts and fears,
He who called you to his kingdom,
Soon will reign a thousand years.

PROFITABLE COUNCIL MEETINGS

To the Church; Greeting: Following the recent councils of the First Presidency and Twelve between themselves and with other bodies of church officers, under instructions from the Presidency, the members of the Twelve have taken up various lines of activity. Apostle Gillen remains in Independence to assist in office work and attend to matters in near-by fields. Apostles Greene and Aylor are traveling into the Northwest to visit various places needing attention and to gather information of conditions which will facilitate joint council work in the spring. Apostles Hanson and Curtis will travel south and west touching points in Texas, Oklahoma, and Arizona, which need setting in order and where churches are to be dedicated. Apostle Griffiths will attend to needed work in Central Illinois and Eastern Iowa, where he will be accompanied by Apostles Gillen and Anderson, one or both. Later Apostle Griffiths will go to Ohio and other points to set in order places needing such work. Apostle Russell will for the present remain in Independence, attending to such matters as may be referred to him. Apostle Rushton will continue his activities on the Western coast where he will be joined later by the brethren traveling westward.

The brethren of the Twelve are traveling directly under the instructions of the Presidency, and are therefore representing the Presidency. The Saints will heed their advice and counsel, and give them such deference as their office, official prerogatives and the church law demand. The brethren of the Twelve are fully expected by us and the church to discharge their duties with all due dignity and priestly propriety, and should receive the like courtesy in return. May we all indeed be workers together for the Master and his cause.

Bishop McGuire in full understanding with the Presidency and on advice thereof is traveling through Texas to California on business connected with his office.

The work is onward, the call for greater service sounds, let us unitedly be at our great work!

Respectfully submitted,

FREDERICK M. SMITH,

President.

THE RED CROSS

The editors are just in receipt of copies of the report of the Red Cross War Council to November 1. It will be remembered that they undertook a drive for \$100,000,000 last June and that this amount was oversubscribed. It appears that \$40,000,000 of this amount has now been spent, \$7,649,000 of it having been advanced for the purchase of materials, which will later be repaid by the chapters. This reduces the actual expenditures to about \$32,000,000, but of this \$4,500,000 has been advanced for supplies. In fact most of it has been for advanced work preparing for the time that our Army will be in France, and for the boys who are already there, for work in Armenia and Syria, Serbia, each of the allied countries including England, Italy, Russia, Belgium and Rumania.

We are interested to note \$2,500,000 has been spent for civilian relief, restoration of villages, and the like, and \$600,000 has been expended for canteens, at the front, at railroad stations, and other important points, where hot soup and hot drinks are served to soldiers of the allied armies. It may be a source of surprise to our readers to learn how widespread is their work of helpfulness and healing. They are evidently caring not only for the wounded, but also for the destitute and for some of the physical needs of our soldiers. This includes not only knitted goods, but also canteen service.

CHRISTMAS GIFTS AND CHRISTMAS OFFERINGS

We should like again to call the attention of our readers to the suggestion made by Bishop McGuire in last week's *HERALD*, providing for a gift certificate for the Christmas Offering, instead of some of our useless gifts. It is indeed an excellent idea and one that has already been adopted by many commercial houses. They provide for a gift certificate and so simplify Christmas buying. A gift certificate suitably engraved is given and may be used on future purchases. Brother McGuire extends this now so that we may make our gifts to the church.

After all, could there be a more fair proposition?

On birthdays we are inclined to buy a present for our loved ones and especially for children. When one has a birthday we scarcely expect our friends to go off and buy themselves or one another presents, for it is his birthday which is to be celebrated. In this case we are celebrating the anniversary of our Lord and Savior. Should not at least part of our gifts be made to him, and for the sake of his little ones. Some of us may do this directly by helping those in need. All can do so through this method of a special Christmas Offering.

FREEWILL OFFERINGS AND CONSECRATION

It is a voluntary matter, a gift of love on our part, and should be so. It is true that many extend their gifts through the year, or take and make them at the time that they make their business inventory, or at a time more convenient. This is well, but for those who have failed to do so the past year, now is the time to make a self-examination, to give as the Lord has prospered us, directly to his representative.

The special Christmas offering drive naturally ends with the year, December 31, so far as the general officers are concerned. In many places a little more time is allowed for the collection to be made, for the secretary to prepare the list of names, or to put matters in shape to submit to the Presiding Bishop. But we do not want to delay till the last minute, but get our offering to his office early in January, so as to be in time for the Blue *Stepping Stones*.

NOTES AND COMMENTS

Church Offices to Have New Location

The residence property in Independence occupied the last twelve years by Bishop E. L. Kelley has recently been transferred to the church and is being remodeled to accommodate some of the general church offices at that place. Fireproof vaults are being installed now and other alterations will be made.

Rushton in San Bernardino

Through the kindness of Elder George A. Wixom we learn of the visit of Elder John W. Rushton to San Bernardino. He spoke twice in the church there on November 25. He also spoke in the Baptist church and was well received with a packed house. He also addressed the high school and was exceedingly well received. Several clippings from the newspapers there have been forwarded to us, each one different, including a summary of a sermon which was printed in the Sunday morning *Index* of November 25.

British Hold Home of Abraham

General E. H. H. Allenby reports that he has occupied the town of Hebron, in Palestine, the British

war office announces to-night. Ancient Hebron, today called by the Arabian name of El Khulil, is situated about twenty miles southwest of Jerusalem with approximately 15,000 inhabitants. The taking of Hebron is of interest because tradition identifies it as the site of the tombs of Abraham and other patriarchs. King David resided there the first seven years of his reign. A magnificent mosque, accessible only to Mohammedans, stands upon the traditional site of the patriarch's burial place.—*Des Moines Register*, December 7, 1917.

How to Be Well-Informed

We have a number of inquiries as to the best method of keeping in touch with the important world events without having to spend too much time in getting that which does not matter. One of our best recommendations is to include in the reading list *Current Opinion*, one of the best monthly reviews of the larger phases of history in the making. "A Review of the World" is broad in its scope and pertinent in its treatment. Out of the chaos of happenings which few of us are able to interpret as they pass, the kernel of the situation is presented from official sources, and with apt and impressive press comment. Recently it has ceased to be strictly eclectic, and is now featuring a strong article each month from some national or international writer. The subscription price is three dollars per year.

The state of the real knowledge of and feeling for Christianity on the part of the world of modern culture, and the complacency of the church in antiquated conceptions constitute to-day the one great blemish and the one great danger of our civilization. The church is a cult and no longer stands for the highest culture. It has become an idolator of its symbols, and lost the holy passion to penetrate ever deeper into their significance. It has lost control of, and often all vital touch with the leaders of mankind, and makes only a falsetto, sporadic appeal to educated youth. Its mission is to save souls but its very seminaries teach or care little about what the soul of man really is. It should take the psychology that deals with the deeper things of humanity to its very heart of hearts, instead of maintaining its attitude of suspicion and exclusion, and help to show forth the new sense in which our Scriptures are being revealed as the world's chief text-book in psychology.—G. Stanley Hall, *Jesus, the Christ, in the Light of Psychology*.

When I found I was black, I resolved to live as if I were white, and so force men to look below my skin.—Alexandre Dumas.

ORIGINAL ARTICLES

THE RESURRECTION OF THE DEAD

(Sermon by Frederick A. Smith, at Lamoni, Iowa, Sunday evening, October 8, 1916. Reported by Winsome Smith McDonald.)

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just.—John 5: 21-30.

AN IMPORTANT SUBJECT

In this number of the series of lectures or sermons that are being delivered here on Sunday evenings we have reached one of the important, and I don't know but what I may say one of the best of the subjects of the gospel. As I look at it, it is fraught with much of comfort, of consolation, and of hope to humanity, and especially to the household of faith.

When we take up the question of the resurrection of the dead we have before us one of the peculiar subjects of the gospel of Christ that carries with it possibly one of the most wonderful features of the gospel, and is the culmination of the great effort of Christ in bringing about the redemption of mankind.

If you will study carefully the work of the Christ, and look thoughtfully into those things that have been given as to the purpose of his coming, you will be made quite conscious before you get through, that there came into the existence of mankind a condition in which this thing that we call "death" had obtained control, and man, brought under its subjection, must remain in that condition with no hope of release, and must ever after lose the status that God gave to him and remain incomplete, imperfect, and without redemption in the fullest sense of the term. But through the economy of God there was instituted this feature of the work, and the Christ

came to earth, took upon himself the nature of man, suffered the conditions of this life, passed through the portals of death itself that he might have power over it, and bring to mankind a restoration from his lost condition.

Now I shall not have time to go into all of it as I would like to do to-night, nor present all the evidence we would like to present. We will have to confine ourselves to a few of the most important evidences that present themselves and let them be sufficient. But we must not lose sight of the thought that to some this is a mystery, to some it is incredible, and they doubt it. It was so in the day of Christ himself; it was so away back in the ancient times; it is so in our day. There is also an indefinite conception of just what it purports and what it purposes to bring.

In the first place, Why should it be incredible? Why should it be a mystery? If you will take the time to think seriously along the line a little, I think every one of you can find sufficient in your everyday life around you that is of as great a mystery as this, if you will only stop and examine it. It will be just as hard possibly for you to gather a full understanding of it, and to see just where it leads you as this does.

I do not see why it should be accounted impossible or extremely miraculous, for when I look back and look carefully into it, God created this being, brought it into existence, gave to it its several peculiar elements and parts, and having created it and brought it into existence, given the law that perpetuates it, regulates and governs it, why should it be looked upon as a strange thing that we should take the stand that he has the power to raise it up again when it passes through what we call death?

When you look for a definition of the word "resurrection" you will discover that the basic principle of that definition rests upon the statement "raised upon again." So when we get right down to that thought it had not ought to be accounted strange, we need not look at it with that incredible feeling. We go back to the beginning of mankind and we discover that there we are given to understand that he was created first spiritually, a spiritual entity. Afterwards, we discover, there was created this body from the elements of this earth, that we are earthly, and to that body the spirit was brought and placed in it, and it became the habitation of the spirit of the individual.

Now if God brought it into existence once from

the elements that exist around us, why it seems to me that we ought to readily concede that an individual with the characteristics of God, as we give him credit for having, could easily bring it into existence again without very much difficulty.

And it requires the spirit and the body to complete man, and if you go back and read carefully, you discover the statement made after he had created him, and breathed into him the breath of life, he became a living soul.

There, my friends, is the complete feature, the body and the spirit united together became the living soul. If it was necessary to have that organism and that spirit united in the first place to make it a living soul, answer, Would it not be reasonable that if man by reason of transgression loses that condition, and the separation of that spirit and body comes, if there ever comes the principle of redemption that shall make man a perfect living soul again he must have a spirit and a body.

Looking at it from that standpoint we readily accept the thought that under those conditions the resurrection of the dead becomes absolutely necessary that the Redeemer of mankind may perfect his work and redeem men.

NATURAL PHENOMENA

Let us look around us a little bit and see. As you go out into the fields in a thoughtful mood and examine carefully the situation as you find it there, especially in the spring of the year, but you can see it in any season, what do you find? If you use your head you can find some of the most marvelous things that we ever ran across. For instance, we go out there and look at one field, and they have plowed it and harrowed it, and put it in nice shape, and sowed seed in it. "Oats," you say. Yes, oats. Another one they have drilled in wheat. Another one right alongside they have put in corn. Just beyond that lies the meadow with its grass, and on the hillside down by the creek you will find the timber. And in the midst of these, the flowers.

Now stop a moment. From the same soil, from the same sunlight, the same water, the same atmosphere, these different grains, and different evidences of life all of them spring up and gather together their own peculiar kind of element necessary to produce wheat, oats, corn, grass, flowers, and trees. The wheat and the oats come up with a little stem and bring their seed upon the top. The corn grows to a high stalk with its ears of corn in the center. The grass grows alongside with a very narrow, slender stem, and narrow blade, and never reaches great heights. Each of them different, each of them growing from the same elements, and using the peculiar feature that is essentially necessary for itself. Pray tell me, by what law do these things gather from

these elements that which is necessary to give to them the component parts that are required? Did you ever stop and think of it? Can you tell us? Can you unfold it? By what rule are they governed, that shall accomplish this peculiar purpose? And in the midst of these we see the towering oak from the same elements exactly, which are gathered to produce the hard wood of the tree.

And we have before us one of nature's laws, you say, made manifest. And right in the midst of all these you will see the little flowers shooting up their stems, and one is red, and one is yellow, and one is blue, but the stems are all green.

Tell me, friends, where did they find the pigment, where the different colored materials that give these bright hues, and how did they separate them and gather the part that was essential for themselves? Some one says, "That is a law of nature."

* NATURAL FOR GOD TO RESTORE OUR BODIES

Ah, what is nature? If that is only a law of nature, then we might just as well accept the thought that when God created man and put him into this life, and gave to him a body, it would be perfectly natural for him, if a man lost that body to restore it, and he purposes to redeem the human body, to give him a body again. It would be a law of nature, that is all, just as natural as anything can be.

My friends, so far as this body of ours is concerned it is practically indestructible. You watch carefully the thought and see. Look at it as you will, go through the records that are made, and you will discover that you can reduce this being of ours back until you get it almost completely into the gases, elements if you please, around us.

Now what are gathered from these elements that made this body? Again, did you stop and think that when we begin to get right down to it and examine carefully, there is that same peculiar natural law regulating and governing and making this body of ours continue in existence, that governs the tree, and the oats, and the wheat and all that, for when we get right down to it we discover that this body is sustained and maintained by that which comes from the earth, and the air and the sunlight. I do not care whether you eat meat or whether you eat vegetables. It matters not to me. If vegetables, then from the elements you have gathered from the vegetable that which is necessary for the sustenance of your life. If you eat meat, you discover that the meat has been sustained, the animal got its life from the vegetable that came from the earth around it, and you came from there. You are of the earth, are earthy. That is the expression, and it is correct, so far as this body is concerned, in this mortal condition especially.

DEMONSTRATION OF THE RESURRECTION

Now, my friends, we were unfortunate enough to come under the condemnation that rested upon mankind, and death claimed us and separated us and brought about the dissolution of the body that we call death. Men could not be perfect in that condition. There must come something that would relieve. When we take up this work and look at it, there is nothing in all the gospel economy that Jesus Christ demonstrated to the human family more perfectly and completely than he did the fact of the resurrection of the dead. I want you to give that thought, for when he was here on earth in this life, not only did he bear witness to and demonstrate his power over sickness and disease, and the possibility of exercising power over the very laws of nature, as we call it, but we discover that in his life work here he demonstrated to the human family that the power over death was resident within him. He gave us evidence upon evidence of that thing, and we are struck forcibly with the thought that when we get into it we discover it bears the evidence of God's divine favor as strikingly as anything that we can possibly bring to you.

Take, for instance, the first circumstance we have of Lazarus, who died and lay in the tomb four days; yet at the command of that man Jesus that made the statement that there was life resident within himself, and that as God had power to raise the dead, so he had power at his command, Lazarus came forth from the grave.

We see him again when we stand by the bier of the widow's son, and as he looked into the cold features of that individual, and sensed the sorrow of the mother, and made that wonderful declaration, "Arise," the young man received life again and moved out in the performance of his duty.

We have but to go to the ruler that came to him and begged him to come because his daughter was dying, and what do we find there? When we reach the place they are mourning and weeping for the little girl. She is dead, they said; but when he stepped up to that bedside and took that little maid by the hand and said, "Arise," she obeyed, and life once more was made manifest through the power of that individual's command.

And then as a climax to all that, he brought to us that wonderful evidence of his power, that he had life within himself, when he submitted himself to death, and went down into the tomb, suffered the pangs and the agonies of death, and came under its power so far as the human being was concerned, only to break the bands, and the third day arise and witness unto mankind that he did have that power.

We have before us other evidences that we might bring, is that enough? Does that not demonstrate

it? Does it not witness that thing unto us? But when we look into it our books are full of it. All the way through we find it, and the worst difficulty we have is finding some place to stop.

Turn to John 11 and read from the eleventh to the forty-fourth verses, and you have the story of Lazarus. You can read that and discover what he says, in the twenty-fifth verse he makes the declaration, "I am the resurrection and the life."

We discover him making his own declaration over in Luke 24, in which he is talking to those individuals, and he argues with them and shows them clearly that it was necessary that he should come and die, that the resurrection of the dead should be established. He himself explains that thought.

Now let us look into some of those other statements and see.

DESTRUCTION OF THE BODY

Turn back, away back yonder in Job, and we have a little declaration made by that man, in the nineteenth chapter, reading from the nineteenth to the twenty-sixth verses, in which he says:

Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!

He wanted it to be so that it would remain and bear testimony to what he was about to say, for he says:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.

He emphasizes that thought for us nicely, indicating clearly that though the destruction might come, though the flesh might fall away, that there would be that peculiar separation, that dissolution and destruction of this body, yet, my friends, he presents the thought that in his flesh he would see God. Away back there he holds up that thought.

I cannot take up all of them, but I want you to think over it. In speaking of this thought, I want you to gather another idea, in connection with this condition of the destruction of the body.

I used to look upon the principle of cremation with a good deal of horror. At the thought of it a feeling of considerable horror would come over me. And while I would prefer an ordinary burial in the ground, yet there are worse things than cremation. My experiences have taken away some of the awful feelings that I had previously had.

When I was in San Francisco some years ago, I went into one of the big crematories there, and took pains to investigate it. They not only have that crematory nicely arranged in a cemetery, but they have a memorial hall, or building, a very large and beautiful building, built with galleries all around it, and niches in the wall. These niches are fitted

with copper or other metal fronts with glass in them—copper frames, and glass. Inside they have the ashes that remain of their loved ones, and these are generally incased in a small jar. That is set in a vase, or something of the kind, upon which is inscribed the name and the dates, if they wish it, unless they wish to inclose the whole thing, and then the inscription is on a plate outside.

There I saw the peculiar performances that they carried out, and the destruction of the body in the crematory is not so terrible as you might think. It is not a thing that would bring horror, because you cannot see anything, only the outside act of putting them in. Nothing more. And when it is all done, and everything gathered up that remains, there are just about four pounds and a half of a man of one hundred and eighty pounds, or somewhere about that size. Never more than that unless it is an extremely large-boned person. These are the ashes of the bone. So far as the tissue of the body, the muscle and flesh, is concerned, that is absolutely consumed, and goes off in vapors and gases, and there is nothing left; not a thing.

Now these bodies are not placed in the fire, but they are placed in what we might term an oven, built purposely. The fire is on the outside of it, but it is heated so hot that it consumes them immediately after they have gone in, or practically so, but it takes some little time before they can gather the ashes, because the oven must be allowed to cool down before they can go in after them. You can put the ashes of a man that would weigh two hundred pounds into a quart jar. You have an idea now as near as I can tell you about what is left.

Has it been entirely destroyed? Is it not just as reasonable to think that God can call together the elements that constituted that body the second time as he could the first? Is it not just as true that if you put them in the soil, that they eventually come to the same position until you have nothing left but a little handful of bone that you may scrape up there? What has become of that body? It has gone into those elements just the same. So when you get that feature, friends, remember that there are some peculiar elements of our being as a body that are absolutely indestructible. You can change their form, you can put it back into the elementary condition, but destroy it you cannot. It is not in our power to accomplish that.

Under these circumstances we can readily see how the law that was put into operation in the first place could bring about and make this creation that we call man, can exercise its function in the second place as well as the first, and bring into existence this body again; and God giving it the spirit can quicken it and make it alive.

“THY DEAD MEN SHALL LIVE”

Now I want to present some more evidences here, and I want you to look carefully along, and if you wish to do so, make notes and read them. Isaiah 26: 19 is a positive declaration to Israel, “Thy dead men shall live again.” A clear, positive declaration of the prophet under the inspiration of the Almighty God to that nation, that these individuals shall live, and they shall come out of their graves and shall inherit the land he has promised to give them.

Turn to Ezekiel 37: 13, and you will find another passage that will set you to thinking. You may read on further than that, but in that one verse there comes that positive statement that they will come forth.

Again, turn to 1 Corinthians 15. You will know that; everyone is acquainted with the statement in the fifteenth chapter. If I were going to quote from that I would have to quote the whole chapter, for it all dwells upon that, and especially the latter part, in which he presents clearly the resurrection of the dead, and in its presentation he uses the idea of a grain of wheat that falls in the ground, and he says it will not spring up into life except it decay and fall away. He presents to you the very thought there that when that grain has grown we get a new grain as we sometimes call it, but the same elements are contained in it that constituted the other. We have the same thing existing there over and over again. We see this thing enacted under our eyes, and if it can be done along lines of that kind, is it not reasonable to believe that as that germ of life in the wheat springs up and brings about those conditions, there should be a germ of life in you that should remain and bring about the perfection of the great work of God, the redemption of man and the saving of him?

This you can read, for it offers some splendid things; it gives us to distinctly understand that Jesus Christ was the first fruit of this resurrection, and as in Adam all die, so in Christ shall all be made alive. There is the great mission work of Jesus Christ. There is the great principle that shall come, and the life that we must lead here, in the following out of the principles of the Christ, shall find its reward in that peculiar benefit that God has said should come to those that are his, for the apostle says emphatically, in this chapter that he shall recognize all those that are his at his coming, and they shall come up first, every man in his own order.

Now you can go home and read those things. He tells us in that same chapter another thought that I want to emphasize, that in this resurrection of the dead. He says, “It is sown in corruption, it is raised in incorruption.” It is sown as a mortal, it shall be raised immortal. There is meaning in that lan-

guage. It is one of the things we must look at in the thought that it is going to accomplish God's purpose.

DEATH AND HELL GIVE UP DEAD

I turn to the twentieth chapter of Revelation, and there is it emphasized in the fourth and sixth verses, and you have the promise made to those that are with Christ, they shall reign with him a thousand years. They are the ones that have been obedient to him and have kept his commandments. They shall come up and reign with him a thousand years. Then comes the statement farther down, when the great judgment shall sit, and all men come forth, both great and small, every one must come up to this judgment, and death and hell give up the dead that were in them. They must come forth and the power of the resurrection shall have something to do with them, and manifest to them that peculiar promise of Jesus Christ that shall come unto all flesh.

What does that mean? Let us read another statement or two (and we will have to hurry along here a little bit).

BOOK OF MORMON TEACHINGS

Turn to the Book of Mormon, we have something on the subject in it and we are going to read it. We were told this morning it was plain, and it is plain, and we are going to see what it has for us.

Turn to Mosiah 8: 53-66. I want to read a portion, although we ought to read nearly all of it to get the necessary part of it.

For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. But behold, and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord

hath redeemed none such; yea, neither can the Lord redeem such: for he cannot deny himself; for he cannot deny justice when it has its claim.

Also the eightieth and eighty-fourth verses:

And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ. He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil. If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation.

You will discover they do not disagree with the Scriptures. He gives us a plain statement touching that, and we want to notice one more in this same work.

The ninth chapter of Mosiah, just a portion of verse 40:

Yea, and comfort those that stand in need of comfort, and to stand as witness of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life.

I shall not take the time to read the balance, but ask you to read it, and you will find it exceedingly interesting.

Alma has something to say in this connection, and I am going to look at one or two statements of his. I told you I could not read all; I will not try to, but there are a few I want to call your attention to.

I turn back to the eighth chapter of Alma and notice a little statement made in verses 97 to 107:

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time, and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body;

that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

We have another little statement that we might read, touching this same thought. I do not know that I shall take the time, it is more lengthy than I wish to read, but it is in the nineteenth chapter of Alma, verses 24 to 45. Read it, it will do you good.

Then turn to the revelations that have come to us in our day, and I will just quote two or three of them. It will show you to what extent they agree with others given at different periods, to different people, at different places, and you will understand the harmony that exists there, and see to what extent at least there has been agreement in these things.

DOCTRINE AND COVENANTS

Turning to section 85 of the Doctrine and Covenants, beginning with the fourth verse I will read:

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it.

Now the sixth and seventh verses read:

And again, verily I say unto you, The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoiced in him who is the giver of the gift.

Here you have a little outline of the conditions at the resurrection. Turn to the fifteenth chapter of 1 Corinthians and you have the same thing practically, giving the various glories that are outlined there. Turn over a little in the same section and we have another one, but I am going to let you read that, the twenty-seventh, twenty-eighth, and twenty-ninth verses of the same section.

In section 28:3 you will find another positive declaration as to this resurrection of the dead.

I think I had better read to you section 63:13.

It is quite clear, and we want to get it before you. I will read only a portion:

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come: yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man, wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

Go where you will in these records and you will see the power of God, the great tendency of his work toward man, the wonderful event that must eventually bring about the culmination of the purposes of this great gospel of Jesus Christ in the redemption of man, and the Spirit and the body reunited shall give to them a living soul again.

When we go back we discover in the start they were in the presence of God, they were in the garden wherein was the tree of life, and had access to eternal life, but by reason of transgression they lost that condition, and now to redeem them and accomplish the purpose of redemption in the fullest sense of the term, there must be an exercising of power that shall reach out and take hold, and not only bring the spiritual being in the redemption, but the body back and uniting them together, making them as they were in the beginning, a complete redemption, worthy, fit, and qualified to come back into the presence of their God, and partake of eternal life.

DEATH NOT END

Now when we get into the scientific world, they are moving along peculiar lines, and every little while there crops out a realization of the fact that they are picking up something of truth. I want to call your attention to the statement made by quite a prominent doctor at one of their conventions in New York several years ago. The main speaker was F. B. Wilson, LL. D, who remarked that new things might be intuitionally recognized as truths before being practically demonstrated. Then he declared:

Scientifically it has been proven that death does not end life and individual consciousness. I claim that it has been proven to the complete satisfaction of the most exacting of scientific men that those who have passed through what we call death have spoken and identified themselves to mortals here.

I claim that if the published records of investigators are carefully examined there is only one of two conclusions to be arrived at; that either these investigators, working sometimes in groups and sometimes alone, in almost every civilized nation in the world, are to be put down as liars, or that

life has been proven to be continuous, and that those who have passed through the change called death live and preserve their individual entity.

This man had the courage to stand up before that assembly and say that. You stop and think for a moment. If the scientific world has been aroused and is awakening to the thought that there is more to man than this little span of life here, and that death that comes at the dissolution of this body from the spirit is not the end of the individual, it is not a hard matter or a long step from that to a recognition of the truths that Jesus Christ has ruled, and demonstrated to the world by his own power, that there will be an exhibition of power upon the part of God that shall bring man back to his natural condition, is reasonable and right, and God will give to him his body and his spirit that he may become a living soul in fact as well as in spirit.

So I think we can safely say that we are justified in accepting the evidences that present themselves that the resurrection of the dead is a truth, and we can afford to believe it and take the comfort and consolation of the great hope of the gospel of Jesus Christ that comes to us through its administration; that should give to the world the assurance that this power is a reality.

May God help us and bless us in our endeavor to see the beauties of the work of God as outlined in his gospel, is my prayer.

OF GENERAL INTEREST

THE MEEK SHALL INHERIT THE EARTH

When most people, even professed Christians, hear the saying of Jesus, that "the meek shall inherit the earth," they consider it one of those extreme, Utopian, and idealistic sayings that sound well but are utterly impracticable.

Some time ago a magazine made merry over the idea that the meek would ever get anything in this world, and even offered a prize for any record of a meek person achieving success.

But Jesus had more sense than these worldly-wise men who worship him on Sunday and condemn his wisdom on week days.

The meek do and will inherit the earth.

For instance, Europe to-day is a wrangle of violence. Wrath, force, arms, ships, ultimatums, and all sorts of nonmeekness are rampant.

Kaiser and czar, king and emperor, will stand no temporizing. They will draw the sword. The whole European system is based upon the rejection of any sort of meekness. The people are war dancing. The women are singing, "Go, my hero, and get the daylight shot out of you because our emperor is

peevied." Millions of armed men march. A devil's Sabbath is brewing.

Over on this side of the Atlantic folks are rather meek, comparatively speaking. The jingoes couldn't arouse a war furor against Mexico. No two of the United States would think of getting into a fight. There will be no war here, because the people are not getting ready for war, don't want war, and don't consider it among the possibilities.

The United States, the dominant American Nation, is permanently committed to peace.

What's the result?

The meek are inheriting the earth!

Europe is whetting its ax to destroy billions of dollars worth of property; we are going ahead creating things.

Europe is murdering ignorant workers who are fools enough to march out and be shot by platoons; we are redeeming deserts, founding new states.

The best blood of Europe—its working blood—comes in a constant stream to the New World.

Every day America grows stronger. Every day Europe grows weaker.

The program of military arrogance devastates fields, transforms the wheat land into "the melon patch," where the melons are bleached, vulture-plucked skulls. The program of meekness is raising a bumper crop of corn and cattle.

There is more gold in New York to-day than in any capital of Europe. Europe is borrowing gold of us by shiploads.

At the present rate the United States will be richer than combined Europe before long.

So perhaps after all Jesus was not such a visionary dreamer.

Above the thunder of artillery, the roar of war drums, the cry of battle-mad hordes, comes the word from the calm lips of destiny:

"Blessed are the meek, for they shall inherit the earth."—Doctor Frank Crane, in *Omaha World-Herald*.

If we cannot show that the soul of man is essentially Christian to its very depths, when both it and Christianity are understood; if science and faith cannot be made henceforth one and inseparable, indispensable each to the other; and in fine if the gospels, epistles and the church cannot have a new vital, radical, re-evolution and reconstruction in the world, and that soon, our faith must soon resign itself to the slow fate that overwhelmed the great religions of the past and some new one will arise upon its ruins. Never in all its varied history has the Church of Christ faced so great a crisis as that which confronts it to-day.—G. Stanley Hall.

HYMNS AND POEMS

Selected and Original

How Sweet the Hour

(The following lines were composed by Elder George A. Kelley, on the occasion of a baptismal service at Tulsa, Oklahoma, some time since. The words may be sung to the tune of "Sweet hour of prayer.")

How sweet the hour, how bright the day,
When earthly sin is washed away,
And from the waters, pure and white
Come children of the heavenly light!
With newborn hopes and new desires,
And in each heart rekindled fires,
Oh! Joy bounds up and overflows,
For Jesus all His children knows!

How sweet to sense his presence here,
Each soul to bless, each heart to cheer,
And each weak child to safely guide
'Till all stand worthy at his side.
Though storms of earth may fiercely rage,
Though oft the tempter's power engage,
With eyes turned e'er to Zion's land,
We'll cling to our Redeemer's hand!

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

Should the Choir Be Organized?

Last summer, in the interest of choir work, we were present at five reunions, and this fall we likewise visited quite a number of individual choirs throughout several districts of the church. Everywhere we have gone, and from a number of directions in correspondence, the above question has been asked repeatedly. Sometimes it would be presented in one form, sometimes in another; but invariably the "gist" of the question would be the same.

Experience has taught us that this question, contrary to its apparently immaterial nature, is of real importance and we have always endeavored to give it due and careful consideration. And now that we are addressing a much larger audience we shall endeavor to answer it as carefully and as fully as we can.

Webster, to whose justly celebrated dictionary we all go when we want to know the exact meaning of a word, says *organize* means, "To arrange or constitute in interdependent parts, each having a special function. . . or relation with respect to the whole; to systematize; to get into working order."

Taking this definition as a correct one and a true guide we can heartily say, Yes, every choir should be organized.

Organization, to be effective, must be a matter of careful and wise direction. Organization may be fittingly compared to machinery. If the organization is good, it is like the machine that is well built, each part proportioned to every other part, and all working in harmonious balance and adjustment. If the organization is poor, the machine is of faulty mechanical construction, running with friction and "lost motion." Our politicians have learned the value of well-planned organization, and their systems have generally run

so admirably that society has given them the peculiarly fitting title of "machines."

In order that we may understand organization as related to our choir work let us take two examples of choirs we have been in touch with and consider them analytically.

Choir number one will probably be found in a good many of the branches of the church and is typical of branches where little appreciation has been had for choir work and consequently little thought or effort bestowed upon it. The branch where this choir was found had the regular institutions of chorister and organist and upon the chorister devolved the burden of *providing* the choir as well as directing it. Thus the choir was started out with two officers already "found" for it. But there all attempt at organization in its greater sense ceased; the machine contained no further parts. A general call for singers to assume the burden of the song service was issued; a general invitation extended for those who "felt like it" to come forward and assist. What was the result? Everyone felt that he had an invitation to "come up and sing," but no one felt any sense of obligation to do so; everyone felt that he had the privilege of "singing in the choir" whenever his inclinations prompted him to do so, but no one felt the call of duty to serve. With everyone in the congregation possessed of "rights" in the choir, no one felt the burden of the service resting upon him.

It was but another verification of the old adage, "That which is everybody's business is nobody's business." (Isaiah Walton). One Sunday the choir would be filled to overflowing with singers who desired to enjoy their "privileges"; the next Sunday the despairing chorister would look down from a sparsely filled choir loft into the congregation where many of these same singers would be following the lead of their "inclinations." It was ever a "feast or a famine" so far as choir attendance and service at that branch was concerned. It is needless to say that that choir never got anywhere, so far as the quality and range of its service is concerned, so long as it remained in that condition.

What was the matter? Simply a lack of organization; no arrangement of the work in hand; no systematizing the material available; no getting into "running order." Instead of a well-adjusted machine, running smoothly and efficiently, many of the important parts were missing.

Choir number two, because of its size, could not be found in many branches of the church. This choir had been a creature of continuous growth for a number of years, and the pillars of its strength were consistently devoted to its service. Desiring to labor for its further development they had, at some time in the past, formulated and put into operation an elaborate plan for its greater construction, and had "organized" upon a most extensive scale. The chief executive power in this choir was vested in the chorister, elected by the branch, with the privilege of choosing his assistant. The selection of the remaining officers, together with its own government, was left to the choir itself. The complete roster of officials in this choir is as follows: 1. Chorister; 2. Assistant chorister; 3. President; 4. Vice president; 5. Secretary; 6. Treasurer; 7. Organist; 8. Assistant organist; 9. Librarian. Then there were some committees that were deemed necessary for the proper conduct of the work; first, a membership committee, to recruit new members in the scheme of expansion; second, a music committee, delegated to select the music to be rendered by the choir; third, a social committee, whose task it was to minister to the social needs of the organization. On top of this extensive "layout" there was a most beautiful and wonderfully constructed "Constitution and by-laws," elaborated and intricate, prescribing what should and what should not be done, and which,

on account of their complicated nature, were destined to be "honored more in the breach than in the observance."

What was the matter with the choir? Simply a case of *over-organization*. A scheme of government had been instituted for a limited body of singers extensive enough to have served for a whole musical community. It was like a business concern whose assets were limited and whose prospects for business could be estimated at a few thousand dollars annually, putting in an office system and equipment sufficient to handle millions. Its organization could be likened to a machine that was overly complicated in construction; where parts were needlessly multiplied and improperly proportioned to each other and lacking proper adjustment, thereby entailing undue friction and lost motion. Needless to say the salvation of the choir lay in ridding itself of its cumbersome machinery, and organizing on a plan that was simple and direct; which it did, and is now flourishing and accomplishing the service desired of it.

We have given two instances; one in which the choir lacked organization altogether, the other wherein it had too much. Between these two extremes there lies a golden mean which should be sought for by every choir. But let us analyze the work and purpose of the choir.

In *this* church no choir can or should exist for any other purpose than to do the service of the church and thereby build up the cause of Christ. The choir is a duly constituted servant of the church, set apart for a certain line of service, as is the apostle, or the deacon, or the presiding elder. Consequently when the choir fails to be mindful of its true mission or allows its energies to be "sidetracked" by issues that are outside of its purpose, it fails to render the *acceptable* service that it should. What is true of the choir as a body is necessarily true of each individual composing the choir. Any choir member who does not keep before himself the real object of his service in the choir, striving to serve so that that object will be attained, is not rendering acceptable service. The individual choir member must render services that are *consecrated*, and when the members are unitedly doing that the service of the choir as a body will be efficacious, holy, and acceptable to God.

But what has the above to do with organization, you say. Simply this: when choir members give their services from consecrated hearts, aglow with the knowledge that such service is for God and his work, then intricate forms of organization and elaborate "Constitutions," "By-Laws," and "Rules" will not be necessary. Consecrated choir members will not need these things to tell them *how*, or *when*, or *why* they serve; the *love* of the service will effectually direct them. It goes without saying, therefore, that organization and legislation can never take the place of consecration.

We believe that a wise, careful organization will result in good to any choir, simply because it brings the work to be done into a definitely arranged system. "Order is heaven's first law," (Pope) and a disorderly choir accomplishes but a portion of what it might. But let us continually bear in mind that organization should always be had with the greatest of care, first making sure that the spirit of consecrated service is the real, animating force. A carefully planned system should always be arranged, designed to care for the *real* necessities of the work, and it should always be made as *simple as possible*.

We have been asked a number of times to give some suggestions as to how a choir may be organized, and what would constitute a well-organized choir. In our work heretofore we have always tried to wisely aid, and give carefully considered advice. We have now decided to publish our con-

clusions on this subject, and in the next issue of The Staff will do so in the second half of this article.

ARTHUR H. MILLS.

Two Papers

(Read before the Far West Stake Musical Institute, Saint Joseph, Missouri, November 11, 1917.)

I. MUSIC AND THE CONGREGATION—NOTES FROM THE CONGREGATION

By Sister Ruby Jackson Hitch

When our chorister asked us to write a short paper for the institute on the above subject it seemed almost an impossibility (as it still does) to convey to you our conception of the influence of music upon the congregation.

That music has been used in the church from its very foundation is perfectly clear from references in the sacred record: "And when they had sung an hymn they went out into the Mount of Olives" (Matthew 26: 30). "And at midnight Paul and Silas prayed and sang praises unto God and the prisoners heard them" (Acts 16: 25).

Apostle Paul in his letter to the Colossians (3: 16) exhorted them: "Let the work of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Prior to the time of Christ, we find vocal music occupying an important place in Old Testament history in religious worship, public rejoicings and social festivities. The Israelite men led by Moses sang in chorus, and Miriam led the women in the refrain at each interval. (Exodus 15: 21.) We read that the age of Samuel, David, and Solomon was the golden one alike of poetry and of music.

The Hebrew use of music was inspirational, whether festive or mournful. David's skill on the harp in his youth brought him under Saul's notice, and he played away Saul's melancholy under the evil spirit (1 Samuel 16: 23).

As David elevated music to the praise and service of God, so the degenerate Israelites of Amos's time degraded it to the service of their own sensuality.

We simply mention these things to show that the power of music to reach and impress our inner consciousness has been recognized as far back as our history of Christianity permits us to go.

The mission of the song is twofold. First, there is the influence of the music; but there is in addition to this the message of love, of hope, of courage or of praise expressed in the words of the song. Often in the attempt of singers to produce perfect tones the pronunciation of words is neglected and words not plainly spoken are not understood; and thus half the value of the song is lost. What would we think of a preacher who spoke in such a way that not half of his words could be understood? It is just as important that God's message to us, or our praise to him, in song, be spoken clearly and distinctly.

Billy Sunday, the popular evangelist, has said, "When you get to heaven you will find that not all have been preached there; many have been sung there." Much of the success of his meetings is due to the influence of his music. The singing is as essentially a part of the service as the sermon. The tabernacle music in itself is enough to draw the great throngs which nightly crowd his meetings, and to the writer the music led by Mr. Rodeheaver was three fourths of the attraction in attending the meetings. When Billy Sunday was ready to preach the congregation had been worked up into a fervor and a glow through the singing that made it receptive to his

message, and it would be just as receptive to one who had a bigger message to bring.

The message that is brought to us from the choir is well expressed in the following extract from a paper on this subject, written by Brother Arthur E. McKim, read by him at a "musical institute" during the General Conference at Independence, Sunday afternoon, April 9, 1916, and printed in The Staff for August 8, 1917:

"The service is a ritual in itself. First the organ, with its deep, full tones—powerful, impressive, dignified, calling all to quit their thoughts of self, and join in worship of their Maker. Then the hymn in which the congregation enters with sober thoughts. It is as a confessional in which they sing to God their faults and their sorrows. It is truly a pouring forth of the heart, an expression of the pent-up emotions of a week of stress and too often of sin.

"With the hush of the last words, in the subdued quiet, comes the prayer, as of a high priest who meditates for his people. It is the translating of their emotions into words, words that ascend to God as from one soul intensified one thousand times over! The prayer is heard, the answer is distilled like dew from heaven into every heart.

"The hymn that swells forth now is a hymn of praise, of joyfulness, of thanksgiving to a God who is so gracious to receive and so gentle to forgive. It is sung with hearts full to the overflowing, and with thoughts subdued by the sacred Presence.

"As the congregation settles back to its place, the choir or soloist, it matters not so much, takes up the service. It is the answer to the prayer and to the praise. Whether it be a gloria to the Father sung with intense emotion or a quiet song of promise and of hope, it comes to the waiting people as a gift and a seal to their blessing.

"We have no ritual we say; but this is ritual enough. It is the world-old ritual of penitence, of acceptance, and of praise before the Father. Our music can mean this and more. We can sing into it whatever our hearts are capable of feeling."

II. THE ORGANIST'S RESPONSIBILITY IN CONGREGATIONAL SINGING AND THE ORGANIST'S CONTRIBUTION TO THE CHOIR SUCCESS

By Sister Edna Christiansen, Organist of First Saint Joseph Branch

Music, the harmony of sweet sounds, stands foremost as a means of drawing us heavenward. The power of song is as deep as it is universal. It inspires, elevates and exalts religious feeling. No art, I believe, affords such strong evidence of the spiritual in man as music, so we should develop the desire for song and music.

Nothing helps a church service more than good congregational singing, therefore it should be encouraged. Some congregations like to sit back and hear the choir do all the work, but I think that each one in the congregation would enjoy the service to a greater extent if he had a part in it. Hymns that are familiar to all will meet with a greater response by the congregation than those that are not so well known.

The organist can be a great help in this cause. First, by clean phrasing and positive pulsation; second, by playing in strict time without dragging or going too fast; in other words, playing so that the assembled people will be led instead of diverted.

The organist is generally the leader of the congregational singing and should play the hymns well. It is almost impossible to give any safe directions with reference to speed at which hymns should be sung. It depends mainly upon the character and style of the hymns. Slow singing is favored by many because they consider it more "congregational."

The tendency, though, of congregations or large bodies of singers not perfectly disciplined is to drag. Rapid singing is condemned as un-congregational, and rightly so if too fast; but I think that a bright, cheerful service, not unduly hurried, is more successful than one inclined to be dragging. The organist should try to realize the sense and character of the words of the hymn which would surely suggest the proper tempo of any particular melody.

In playing the church service, the organist is only a cog in the wheel. Hardly anyone notices him or pays the slightest attention to what he does until the choir begins to sing. Necessary he certainly is to the success of most choirs. How few choirs can sing acceptably without an accompaniment! In church it is necessary nine times out of ten to keep the choir up to pitch. It is necessary nine times out of ten to keep the choir alert and up to time. The accompaniment must not be too loud, but should be used as a background for the voices.

Some organists feel that they have a hard and thankless task and get thoroughly discouraged, for they say that there is no interest taken in their part of the service and feel that the congregation looks on them as something to keep the choir from getting "off key." This is too often true.

The organist is taken for granted, being almost a part of the church. His services range with those of the pulpit and pew, always there, fulfilling their parts. We must strive to create interest in our service—by putting ourselves heart and soul into what we do. Of course there are many mistakes made by the best of us, but if we work with all our skill, knowledge and taste, we will reap our reward in time.

Independence Stake Choirs To Sing "Messiah"

The combined choirs of the Independence Stake will render Handel's immortal masterpiece, "The Messiah," during the Christmas holiday season, Thursday night, December 27, at the Stone Church. There is a strong sentiment demanding that the rendition of this oratorio be made a regular annual event of the stake during the holiday season of each year.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Sex Hygiene

It was the hope of those interested in this subject to have a definite program detailed from a selected text early in the fall, so that all auxiliaries might consult it in planning their year's work. In all three particulars I am disappointing, but I trust, not failing you. The lapse of time has served to give a broader view of the field before us; we believe the use of several books will bring richer results than the original plan and if the organized classes have elastic minds and programs there is still time to make a beginning on this work, in the year that is before us.

Our first need is to understand the importance of our subject. I am selecting for your first lessons, books that emphasize the need of intelligent study on the part of the parents and teachers and of wise and definite training of our young people. The old methods of silence and ignorance have failed. Silence does not pervert the course of nature; ignorance does not prevent curiosity and neither satisfies nor fortifies against the time of need.

Instead of grasping the big harmonious truths of life and using them as forces to bind parents and children in a closer

companionship, we are letting them act as wedges of separation. Our failure to understand has amounted to criminal neglect which is fostering such evils as white slavery, illegitimacy and many forms of sex evil.

Maurice Bigelow of Columbia University, in his *Sex Education*, says that the problems with which we must concern ourselves are: 1. Personal sex-hygiene; 2. Social disease. 3. Social evil. 4. Illegitimacy. 5. Sexual morality. 6. Sexual vulgarity. 7. Marriage. 8. Eugenics.

I quote these here to show you the magnitude of our possible knowledge and influence as women of the true church, as mothers in our homes, as friends and protectors to all young or fortunate, as powers in our social and civil communities.

We need not touch some of the topics this year. My hope is that we shall, first, overcome prejudice and indifference, realize our need; then make a beginning on a definite course of instruction for our children and early adolescents. Some of the books I shall refer you to will help with the more advanced topics and you who have the time and need for more advanced study can easily do individual work. I shall be glad to answer inquiries as to reference books, or can refer you to some one who will help you with your problems.

One sex hygiene writer says, "There are so many aspects of the subject, and so many books, each adapted to special needs and purposes that one who knows the field can best advise the thing that will fit your need."

I hope the auxiliaries all over the land are collecting good references which are recommended in the Year Book, into helpful libraries. I do not consider it necessary for each member in a class to own a text book. One book read together and discussed will often prove satisfactory. By using texts in this way members can buy different books for the use of all where there is no public fund. The books that can be of the most service to you are the ones you should individually buy and keep.

Some study clubs may already have Galloway's *Biology of Sex*. That was recommended last year and can be purchased at the Herald Publishing House for seventy-five cents. It is the best thing I have found for general use in what we need to study this year. While you are ordering it get also a copy of "Guide to Sex Instruction" by T. W. Shannon, sold at the same place for fifty cents.

COURSE OF STUDY

1. Read the first two chapters of *Biology of Sex* and the first chapter of *Guide to Sex Instruction* in your classes. Discuss them until there are no more doubts of the need of a course of sex instruction for mothers.

2. Now the scope of our work with children and some very excellent suggestions will be found in Galloway, chapters 3 and 8, and the appendix; also Shannon, chapters 7 and 14. You will have to use your own discretion as to the time needed for this division. As it includes the suggestions for daily watchfulness, proper dressing, exercises and games, the wholesome living by which our children can grow up in right thinking and with good habits it should not be hurried.

3. All sex educators agree that the method of definite instruction for children under twelve, boys and girls alike, is to teach biology; that is, give them plant and animal stories in such a way as to bring out the laws of reproduction. Children accept the great truths as natural and right. It is so easy in these early years to lay solid foundations for future building and to forestall unwholesome curiosity or misunderstanding.

Shannon's *Guide to Sex Instruction* gives the stories commonly used through plant and animal life to man in a simple way which mothers can give with little adapting. Those who have access to good libraries and would like to read more,

see: *Plant and Animal Life*, by Torelle; *How Shall I Tell My Child*, by Chapman; *Removal of Life*, by Morley; *The Way Life Begins*, by Cady.

4. Bigelow divides child periods into—
 - (a) Preadolescent: to about 11 years.
 - (b) Early adolescent:
 - girls 12 to 16 years.
 - boys 13 to 17 years.
 - (c) Late adolescent:
 - girls 16 to 21 years.
 - boys 18 to 25 years.

At the beginning of the second period the work with boys and girls should be separate. What we want to know is how much and in what way to give information that will prepare for the changes that are coming. There are a number of good books but I will refer you to the two I had opportunity to read which I found very good. For girls, *For Girls and the Mothers of Girls*, by Mary Hood, price, one dollar; for boys, *From Youth into Manhood*, by Winfred Hall. Read with the children and lead them along the way, then they will not feel timid about coming to you with their problems. If father can and will take charge of the boy's education at this point it is well, but I see no reason why a mother cannot keep in close touch with her boy's heart and confidences and feel free to read this book with him if there is need for her to do so.

Two good little books by Winfred Hall at ten cents each are *Chums*, for boys, and *Life's Problems*, for girls.

Now I hope we realize the importance of this work and will take it up with zeal. If you have any questions that I might help to answer do not hesitate to write to me.

GERTRUDE SESSIONS.

FRESNO, CALIFORNIA, Route A, Box 539.

Young Women of Lamoni

Sunday, November 4, saw the gathering of a group of earnest girls in the lower auditorium of the brick church. This meeting had been announced in the pastor's notice of services in the local weekly, had been verbally announced in high school and college, and notice of it had been impressively and favorably read by the pastor at the sacrament service that morning. It was called a "Mass meeting of girls over fifteen."

The first half hour after the opening prayer was consumed by speeches on the needs of organization and consecration by Ruth Allen and Mrs. Jessie Morant. The last half hour was devoted to explaining the new movement, its ideals, purposes, and its usefulness to the girls. A general discussion followed. The young women were very enthusiastic over the prospects of broadening their circle of friendship and of overcoming the apparent snobbishness of cliques and sets among them.

The study idea also appealed to them very much. There was no time left for organization, so a committee was appointed to arrange a meeting where the definite details of organization could be settled. This meeting was held on the Tuesday of the following week, and resulted in a complete organization of a chapter of about fifty members, who composed girls from the college, high school and from the teaching staff of Lamoni. To the necessary corps of officers were added two counselors to assist the leader with executive problems.

These young women are all extremely busy with school work, so have decided to meet regularly only once a month, when they will have a study hour with lectures, followed by a social hour. They voted to take up two lines of special

study, personal hygiene, and vocational reading. Under the latter head we hope to have professional women from all vocations tell us about their advantages and disadvantages.

Besides these two lines of work we hope to have a few minutes of devotional services each time: Miss Sear's sermon, or a talk and a prayer. We are also sending to the Iowa Circulating Library for a number of volumes of the best fiction which will be circulated among the members during the month. This reading they will discuss during the social hour.

Altogether the new movement is getting a fine start in Lamoni, and the girls are promising themselves many good times and much profit. Since half of our girls live at the college dormitory we hope to meet every other month at the college. You who have ever lived in Lamoni will appreciate the importance of uniting in this way the college and the town young people.

ALICE MAE BURGESS.

A Word of Sympathy

Sister Dora Glines, supervisor of our educational bureau, has recently been called to part with a beloved sister, Sister Margaret Fordham, of Lovell, Wyoming.

We extend to Sister Glines and family our deep sympathy knowing well what such a loss means to a loving heart. We feel sure, however, that our sister, like most Saints, has experienced the sustaining power of a tender Father, and has felt the sweet peace which comes to the trusting soul which rests confidently in the bosom of the Savior. This peace passing understanding, is the rightful heritage of the child of God and comes as a blessing to tired and sore hearts that trust in him.

Whole Wheat Flour Uses

The recipes promised for use of whole wheat flour in a recent issue were crowded out by other matter, but are included herewith. The bulletin including the recipes may be had of the Nebraska State University Extension Bureau, Lincoln, Nebraska. Many valuable aids and suggestions are always available too, by addressing the United States Department of Agriculture, Washington, District of Columbia, mentioning along what line help is desired.

Whole wheat flour may be used alone or mixed as desired. When used alone, more moisture is required by the home-ground flour, and the product is slightly heavier and darker but altogether wholesome. The addition of one fourth white flour both in quick and yeast breads brings the best results.

The following recipes are made with home-ground whole wheat flour:

MUFFINS

1½ cups whole wheat flour.	1 teaspoon salt
½ cup white flour.	2 tablespoons fat
2 teaspoons baking powder	1 cup milk
2 tablespoons sugar or molasses.	1 whole egg

Mix and sift the dry ingredients. Cut in the fat, add milk and finally the well-beaten whole egg.

Whole wheat flour may be used alone if desired.

WHOLE WHEAT BREAD NO. 1—COMPRESSED YEAST—1 LOAF

1 yeast cake plus 1 table- spoon water	1 tablespoon fat
½ cup skim milk	1 teaspoon salt
½ cup water	2½ cups home-ground whole wheat
1 tablespoon sugar or molasses	

Make a sponge of dissolved yeast cake liquid and 1 cup flour. Let stand until light. Add the remainder of the flour. Let rise until double its bulk, mold into pan, let rise again, and bake in a moderately hot oven.

Compressed yeast is used in this recipe and less may be used (¼ cake to each loaf) if desired. The time required for rising will be longer with less yeast.

WHOLE WHEAT BREAD NO. 2—COMPRESSED YEAST—1 LOAF

1 yeast cake plus 1 table- spoon water	1 tablespoon fat
½ cup skim milk	1 teaspoon salt
½ cup water	1 cup white flour
1 tablespoon brown sugar	2 cups whole wheat flour

Prepare as above or mix ingredients at beginning. Knead well. Let rise, and mold. Let rise again, and bake in a moderately hot oven.

WHOLE WHEAT BREAD NO. 3—YEAST FOAM—4 LOAVES

PART 1	PART 2
1 yeast cake	2 cups skim milk
¼ cup luke warm water	1 tablespoon salt
2 cups water	3 tablespoons fat
2 cups white flour	3 tablespoons brown sugar
1 cup whole wheat flour	8 cups plus wholewheat flour

Dissolve yeast cake and set sponge, mixing part 1 thoroughly. Let rise over night. In the morning, scald milk in double boiler; add fat, sugar, and salt; cool; add to sponge; and stir in the remainder of the flour. Knead well, and let rise to double its bulk. Mold into loaves. Let rise again, and bake in a moderately hot oven.

BREAKFAST FOODS

The amount of moisture the wheat will absorb depends upon the condition of the grain, but a general proportion is one part of wheat to four parts of water, using three-fourths to a teaspoon of salt to one pint of liquid.

The time of cooking required to give the best results is at least one hour to make the starch soluble. A longer time for the cracked and whole grain improves the flavor greatly. The method of preparing cereal is important in the making of a good product. Stir the wheat into boiling salted water in the upper part of the double boiler. Stir constantly until smooth and creamy. Cover, place over hot water, and finish cooking.

BRAN

When a finer quality of flour is desired, the bran may be sifted out. These siftings may be utilized by adding them to a starchy breakfast food. In this case, it supplies additional flavor and bulk.

Bran gems, a wholesome addition to the diet, may be made from these siftings as follows:

BRAN GEMS

1 cup bran	1 tablespoon sugar
1 cup graham flour	1 teaspoon fat
3 teaspoons baking powder	1 cup milk
½ tablespoon salt	

Mix the dry ingredients and add the fat and milk. Mix thoroughly. Bake in a moderately hot oven.

If a lighter product is desired, part white flour may be used.

Tuberculosis is an insidious and uncompromising foe. We must not permit the entrance of this enemy by neglecting to study the methods by which tuberculosis thrives. Let everyone now become interested in the problem and strive to control the dread white plague.

LETTER DEPARTMENT

The Christmas Offering---Roll of Honor

Boise, Idaho, got busy early and appointed a committee which set \$100 as an aim. They must have had much courage in face of the fact that last year they only raised \$5. Now they have the hundred and have raised their sights so they point toward the \$150 mark. They have an enrollment of about 30.

From Windsor, Ontario, they report an aim of \$180, with \$130 reached. They liked the illustration of the wheel very much.

Marseilles, Illinois, address of the school at Mission, report an aim of \$110. The reading of the letter from this office brought a total offering of \$20.

Bently, Michigan, 65 members, \$11.60 last year, now: \$45. Vancouver, Washington, 27 members, \$9.34 last year, now: \$62.73.

Logan, Iowa, have the real school spirit. On Girls' Day it was learned that they had raised \$101.50. The fathers had a day' and they turned in \$143.90. We have heard they had a Boy's Day and wonder if they made up the balance, the latest total being \$446.20. A fine showing all around.

Fresno, California, in common with other schools, reports quite a large percentage who are not able to pay anything. Their total membership is 56. They paid in \$5.20 last year and have raised \$35 already.

Bourbon, Missouri, have raised \$30.

Oelwein, Iowa, report 20 members, \$6 last year, \$14.50 to date.

Sharpville, Pennsylvania, have passed their aim of \$100, reaching \$108.50. They feature a roll of honor on which a star is placed opposite the names of all who pay two dollars or more. It has 29 stars out of an enrollment of 67, but only 42 of these are of our church.

"We are doing *fairly* well," reports the school at National Stock yards post office, Saint Clair County, Illinois. They have to date \$201 and have set aside a week for self-denial. They have a membership of 75—almost \$3 apiece. You certainly are doing *fairly* well.

Saint Thomas, Ontario, have about their full quota.

Moss Point, Mississippi, report \$27, and expect to make \$10 more.

Denver, Colorado, First Branch, report \$77, with a gathering together on Christmas Eve which will bring the amount up considerably.

Knox, Indiana, report their spoke placed in the great wheel, having raised \$49.41. They have a membership of 19.

Corinth, Ontario, have \$30.09, with a membership of 15.

Wilber, Nebraska, have \$66.98, which is \$2 per member.

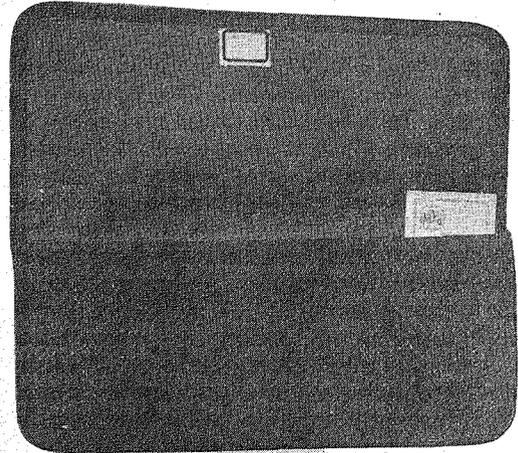
Fort Madison, Iowa, have adopted the best day's wage plan. They have on hand \$67, pledges for \$23.30 and think they will more than reach \$100.

Sperry, Oklahoma, with average attendance of 50, one third nonmembers, have \$108.40, with enough promised to make \$125. Last year's offering was \$45.

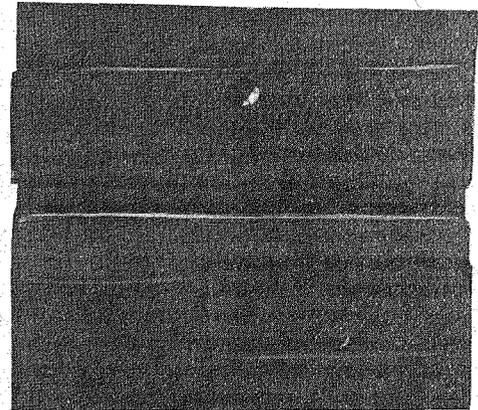
Burlington, Iowa, made a large cardboard wheel with a missing spoke for them to fill. It took \$278 to do it, but they soon had \$310.07 and expect to make it \$350. Last year they sent in \$47.30.

One of the Chicago schools (wish we know how to tell them apart—anyway the one Brother J. J. Oliver is superintendent of) divided into sides, the boys on one side, and the girls on the other. They went to work, and the whole school

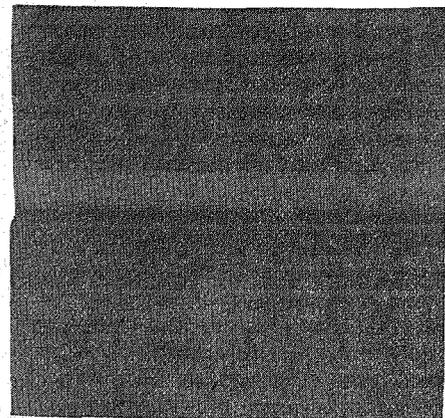
Some More Useful Articles



No. 470



No. 09



No. 1753

- 470—Size 8¼ in. x 3¾ in. Black seal grain leather. Contains 3 regular and two smaller pockets, fully leather lined. All stitched. \$1.05
- 09—Bill Book. Black morocco, leather lined, 5 pockets, 2 with snap fasteners, size 8¼ x 3½ \$2.00
- Bill Book. Black seal grain leather, Keratol lining, otherwise same as above. \$1.60
- 1753—Folded size 8 in x 4 in. Black seal grain Bill Book. Contains 2 regular full length pockets and pocket for bills covered with flap and tuck. \$.95

decided they could qualify in one of the sides. After an enthusiastic time, they reported: Boys, \$100; girls, \$96.30. They had \$98 when they began the contest, thus making \$294.30 instead of the \$175 they started out for. They have a new goal—\$325.

The Sweet Home school at Ravenwood, Missouri, had \$20.25 last year and \$61 now, with good prospects for \$75.

"The tiniest school in the tiniest city of New York State," is the way Sherill school reports, having an average attendance of 18. Last year they gave \$8.50, but now have \$46.

Woodbine, Iowa, had \$147 on November 1 but a chicken pie supper raised \$60 since. They expect to have \$250. In just the past few weeks they have sent in \$23 on subscriptions to the church publications.

Lamoni Sunday school has something like \$1,000 raised now, and it may run to as much as \$1,400. Several classes have more than one dollar each, while the beginners and primaries will take a silver offering at the Christmas entertainment which they will give. All those who have been members of the school but who have moved elsewhere are being invited to contribute through this school, and considerable money is coming back.

Pike Lake, Saskatchewan, are to give all their offerings from now till Christmas to the fund.

South Rawdon, Nova Scotia, just a home class, have \$22 and promise of more.

Williamsdale, Nova Scotia, generally give about \$3, but so far they have \$100 and giving yet.

Alexander, Kansas, has 50 members and have \$63.99, expecting to make it \$100.

Second Detroit school reports over two dollars a member, having an enrollment of 70, average of 58 and total raised of \$154.86. Last year's offering was \$52.56.

Mondamin, Iowa, has 25 members and to date have raised \$100. Doesn't take long to say it, but note the average.

In 1916 The Plains, Ohio, sent in \$19.25. Now they have over \$120, expect more, are poor in this world's goods, and are only 50 strong.

Thurman, Iowa, have raised \$96.09 and will have over \$2 per member when they open their Christmas bank. Their membership is about 50. Last year they gave \$8.12.

From Bates City, Missouri, we have a short letter, which we will quote: "On last Sunday our Sunday school pledged itself to give our apportionment of \$8 per member for the Christmas offering. The amount is over half paid in now and the balance is accounted for." A. W. SMITH.

"The Mormon Maid" in Minneapolis

I have enjoyed the lines penned by those from other parts. In the city my work for this year, or the past six months, has been somewhat different than it has been heretofore.

The local work has had ample support from the brethren in charge of that work, which has left me free to devote my time to activities among those not of our faith.

My efforts have been from house to house, in which I have distributed about twelve dollars worth of church literature. My experiences have been peculiar, meeting those that are bigoted as well as those that are very antagonistic.

I have also met many that have been very reasonable, and have expressed themselves as interested in the work. This work has greatly improved my efficiency as a minister, as I have had to meet the views of many different religious beliefs. The Lord has wonderfully blessed me in mind, as I have successfully met some that are unusually hard to talk with. I have become better acquainted with the points of doctrine used in support of the restored gospel.

Some twenty people are interested in the work here in the city, and at Anoka, which is eighteen miles from here; several are interested, and pay my expenses to and from when I go to speak each Sunday. Of late our experience has differed from that which we have been engaged in during the summer and fall. At one of our leading theaters of the city, a picture has been running. Its title, "A Mormon maid," aroused the curiosity of many, especially the church people. We took advantage of the opportunity, telegraphed the Herald Office, and enough literature was obtained to keep two of us at the doors of the theater, giving same to those who came out of the show, the entire week.

The heading of our tract was "Polygamy," which stated that it was not a doctrine of the true Latter Day Saint Church, also gave quotations from Book of Mormon, and Doctrine and Covenants on the question and the court decisions.

The pictures shown were of the early days in Utah, showing the council chambers of the church officials, in which their secret wife system was solemnized. The picture was the usual love affair, seasoned with romance, and heroism, showing how a young girl had been spirited away to Utah, and there had been compelled to become one of the wives of a leading member of the Utah Church.

The revelation (?) sanctioning polygamy, which Brigham Young palmed off on his followers was shown on the screen, not stating which book it was from.

The young maiden, however, used her wits to satisfaction, took advantage of the wording of the so-called revelation, and declined to become one of his wives on the grounds that she was not a virgin, and was liberated. There was nothing to the play, although it showed the Utah people up badly.

We almost had an opportunity to speak each evening from the stage, stating some of the facts concerning the origin of the church and Book of Mormon, and of course we would not have forgotten to tell Brigham Young's little part in the assumption of leadership after Joseph's death in 1884.

With the business affairs of every day life pressing hard, and up late every night made it difficult to arrange a talk that would be brief enough, and the manager, although favorable towards it, thought that it would be too long a story. But the opportunity will come again, I am sure, and we shall try to be prepared for it.

Almost all took our literature, folded it up carefully and put it either in their pockets or pocketbooks, some tore them up and looked back at us with contempt, others when they saw the large heading "Polygamy," dropped the tract like they would have dropped a red-hot coal. We had a chance to talk to many and explain the church work and answered some of their many questions. An invitation was extended to lecture on the Book of Mormon before a young men's Bible class here, which we expect to arrange for at some future date.

Some of the Utah elders thought they would try to give out some of their literature, but they were only there for two hours one evening. They were two in number, and acted rather backward, not making any attempt at first to give out their tracts. I finally said to the young man on my side of the house, "Have you some literature to give out?" He said he had, but did not want to butt in. I then said, "If you have literature to distribute, then get busy, and if you and I cannot act as Christians, we had better both go home." So we both gave out our literature and talked together in the meantime. They have a small branch here, which I attend occasionally, and give out quite a lot of tracts. I am on friendly terms with all of them and hope to remain so.

The prospects are bright here, although I anticipate that it will develop slowly. City people are skeptical, and the graft-

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The articles illustrated and described on this and another page are carefully made of good materials and guaranteed to give satisfaction in every particular.

We pay postage and insurance at the prices quoted, which we believe are very low when quality is taken into consideration. A poorly made leather article is always a disappointment.

The mails are sure to be heavy later on, and we urge early orders to save disappointment. We are prepared to give prompt attention to all orders, which will be mailed from here.

Order of the Herald Publishing House, sending cash with order.

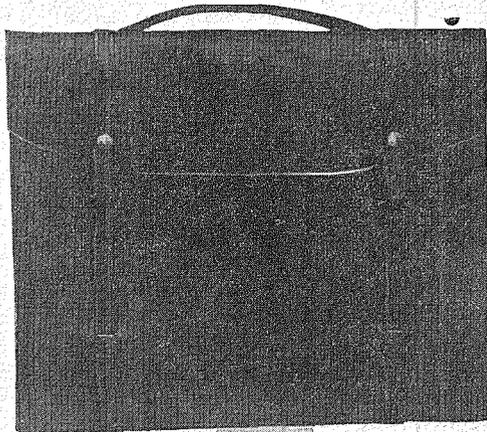
011—Music Satchel. Seal Grain cow hide, Black, 2-inch gusseted bottom and sides, full leather lined, reinforced handle. Size 15x12\$4.50

015—Combination Folding Music Bag. Black Seal grain leather. Music can be carried folded once or full size. Folded as bag, 6½x15, as satchel 13x15.....\$3.50

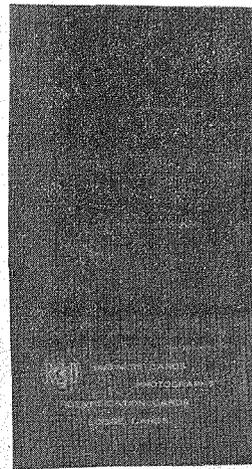
017—One Fold Music Bag. Black crepe grain leather, poplin lined, reinforced handles, snap fasteners. Size folded 15x6½\$2.00
Morocco leather, otherwise same as above\$3.25

1517—Men's combination Bill and Card case. Folded size 4½x2½ in. Black genuine Morocco. Fully leather lined. Contains full length receptacle for U. S. currency, 3 regular card size pockets and pocket for silver coin with button fastener, also space covered with isinglass for business cards, photographs, identifications, or lodge cards.\$1.25

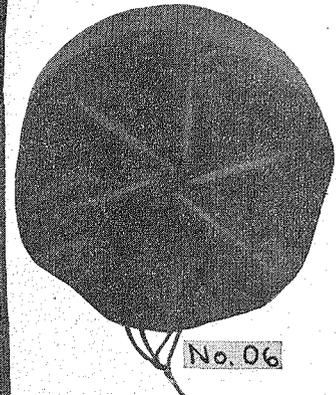
06—Collar Bag. Diameter 6½ in. Metal eyelets, Sateen lined, Silk draw cord; can be had in either Straight grain Tan Leather, Autumn Leaf or Brown or Gray Ooze Leather.\$1.25



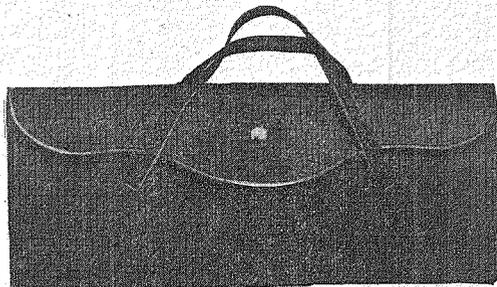
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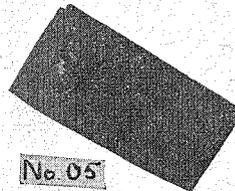
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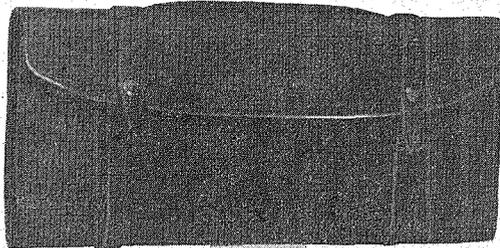
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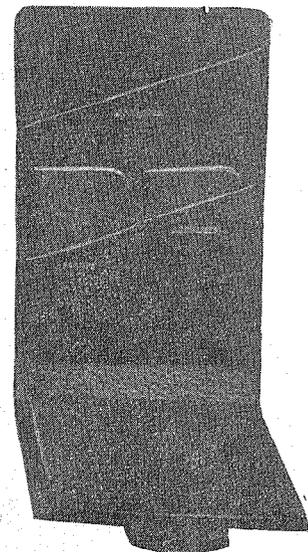


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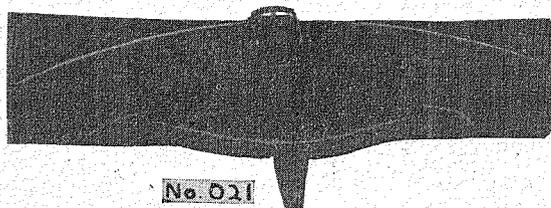


No. 015

05—Bill Fold. Good grade of leather, with snap fastener. Folds bill twice, very compact. Size 4x1¾ in.\$.20



No. 02



No. 021

021—Music Roll. Black crepe grain leather. Size 15x14, cloth lined with strap and binders, reinforced handle and strap with buckle\$1.70

02—Writing Folio. Black seal grain leather. Size closed 9¼x5¾, contains Stamp book, Address book, Envelope pocket, pen loop, protected by a lappet with blotter\$2.35

ers and sparks make their daily rounds and in a way you cannot blame people for their attitude towards men calling at their doors.

Two small openings have been made here this past six months, and prospects look bright for another soon. The local brethren have assisted me, and the branch has donated liberal sums for literature. I have enjoyed good liberty in speaking, and God has recognized my many needs, so I do not hesitate to ascribe the honor and thanks to him.

Yours for success,

E. H. BENNETT.

DIXONVILLE, ALABAMA, November 17, 1917.

Editors Herald: This finds me as happy as a clam, holding meetings nightly and twice on Sunday. I find a bunch of warm-hearted Saints in this region. Have two places in view after leaving here, by invitation of those in charge. Have in view to go farther south later on.

Was impressed while in Canada, this last summer, that I ought to exercise as good judgment as a goose, at least as good as a gosling, which is hatched out in northern Canada in summer and comes south for the winter.

Had an excellent reunion here two weeks ago. All enjoyed themselves under the influence of the good Spirit.

J. C. CRABB.

SAN JOSE, CALIFORNIA, November 21, 1917.

Editors Herald: When the church papers came this week, and seeing the communication from our pastor, Brother C. W. Hawkins, in the *Ensign*, the same being in the *HERALD* the previous week, this thought was impressed on my mind: Shall we continue to receive from week to week the precious truths and helpful suggestions which their columns contain, and not express our appreciation to those whom the Lord has called and placed upon the editorial and contributing staffs of our publications?

When we read some of the "Blue pencil notes" in the *HERALD*; admonitions in the communications given by the Spirit, and other splendid articles, they tend to create a stronger desire for holier living and more fully consecrated lives for the Master's service.

Many times there comes to my mind the "Vision of the swords," as described by our beloved and departed president, Joseph Smith, and I wonder if they will cross and prevent my entrance into that higher life?

We as a little band of Saints here in San Jose are striving hard to uphold the banner of our King, and to heed the admonition to "Come higher."

Last Sunday morning our pastor used for the foundation of his sermon, the text from Romans 12:1 and discoursed from President F. M. Smith's dedicatory sermon, all of which was timely and we trust will have the desired results. Our little church here is not paid for yet, but which we hope will be ere long. This is truly a day of sacrifice and when we as Saints are willing to deny ourselves more for the Lord's work, then can we hope to see Zion arise as the Lord intends.

Sunday evening the Religio program was under the auspices of the local library board, and the "suggestive program" sent out by Vernon A. Reese of the General Library Commission, was carried out. Trust we may have more such programs in the future and thus prove an impetus to that line of the Lord's work. Having had charge of the library work for several years, I realize the importance of a good library in connection with the church work. Sunday evening, November 4, a pretty little wedding was held at our church which united Brother Cyrus Williams and Sister Eva C.

Fletcher in bonds of matrimony. Brother Charles J. Cady officiated.

Have some sick among us, most of whom are improving, for which we are thankful. Quite a number of our local members were away for a time, one and all were glad to get home again. Might it truly be so everywhere, that the Saints upon returning to their home branch, feel that they were truly getting home again.

We feel to thank our heavenly Father for the man we have for our pastor, the Lord knew our needs and so directed.

May we all strive to so live that when our Savior comes we shall be arrayed like him.

In gospel bonds,

MARY E. LAWN.

SCRANTON, KANSAS, November 20, 1917.

Editors Herald: The *HERALD* comes to me loaded down and running over with food for thought, and to my hungering soul it is surely food in due season. My soul had been perplexed for a few weeks. I had written to our district president to come and help me out. But before he came, that article from the pen of our inspired brother, Elder Gomer T. Griffiths, in the *HERALD* for October 10, page 963, was worth a mountain of gold. Yes, worth more than that to me.

Brothers, the Spirit of the loving Father never made a mistake. Where we find we have some slothful in the service of the Lord, the Spirit saith woe be unto such. There you find it is the will of our Father that we hold up the hands of the First Presidency and the Quorum of Twelve Apostles. Are we doing it? Why, no, and that is why the Lord speaks and Brother Griffiths tells us we should fast and pray for them because of the great responsibility and heavy burdens they have to bear, as the leading officers of the church. Surely if all could have the spirit of this letter we would bury forever the spirit of discord.

Again on November 4 the Spirit of God makes it known through our dear Brother Elbert A. Smith: "Yea, saith the Lord, I desire many evangelists of love to preach the gospel of love, not only in word but also in deed. If there is any man who has not been baptized with the Spirit of love, he has not been baptized of me saith the Lord. . . . I have many forces at work in the world saith the Lord. I have many spiritual forces at work that you know not of." Just think of that, brethren. Consider it now.

Yes, brothers, we have just been having with us one of God's evangelists of love in the person of Elder Samuel Twombly, and his love seems to grow and because of that the congregation grew larger until the last meeting and the interest increased accordingly, and we heard many say, "We hope he will soon come back again." This is just as it should be. But oh, how seldom this has happened for a long time. But I am glad the Lord has said he wants many evangelists of love. Will we help to fill the gap?

Yes, brethren, for the work's sake, let your light shine brighter until the perfect day. We cannot serve God except we abide in his love.

May we all grow in grace is my prayer,

JAMES BAILLIE.

PORT DALHOUSIE, ONTARIO, November 22, 1917.

Editors Herald: We are a few isolated Saints in this part of the Lord's vineyard, and truly know the meaning of the word *isolation* as the majority of us came from the large branches. For two years four of us struggled together holding our Sunday school and Religio meetings in an unorganized form, and holding two prayer meetings a week, which services proved of great blessing to us, as we proved the statement that where two or three are gathered together in

His name there would He be in our midst. During that time we had Elder Place of Niagara Falls, Ontario, preach several times in our home when the good seed was planted.

At the time of writing we have nine grownups and six children here. Recently we had two baptized at Niagara Falls (one being Sister Jessie Jarvis), where on sacrament Sunday we attend, inviting friends to accompany us. The last time we had twenty-five in party and all very anxious to go again. All were thrilled by the Spirit.

On November 18, Brother Charles Gerrard, district president of Religio and Brother W. Mather, vice president of Toronto, formally organized our Religio and Sunday school. There were over fifty present, as the Saints of Niagara Falls, Welland and surrounding districts were also here. We had the town hall rented for services and Brother Roy Jarvis's basement converted into a dining hall, which was gayly lighted and decorated, where we all enjoyed the provided bounties. In the evening Brother Place preached on "False prophets, who are they?" to a very interested audience, three of whom are going to attend our classes.

Our boys are canvassing this place with tracts and we ask the Saints to remember that we may be the instruments in God's hands for the gathering out his elect, and that we may live in love and unity.

In gospel bonds,
SISTER M. HILL.

TERLTON, OKLAHOMA, November 22, 1917.

Editors Herald: The church at Terlton was dedicated Sunday, November 18, 1917, by Apostle W. M. Aylor, assisted by Brother Joseph Arber of the seventy, and Brother Earl Bailey for the Bishopric. The services were Sunday school at ten a. m., dedicatory services at eleven a. m., basket dinner at noon, social service at two-thirty p. m. and preaching at night by Brother Aylor.

Although the day was a rainy one, the house was comfortably full. The meetings were spiritual throughout.

Visiting Saints were Brethren Aylor and Arber from Independence, Missouri, Brother Bailey from Sperry, Oklahoma, Brother Kelley from Tulsa, Oklahoma, Brother and Sister Vansickle, Sister Fannie Coiner, and Sister Mae Coiner Troth from Yale. Brother and Sister Will Culver and family from Glencoe, Sister Linden and Sister Liggett from Morrison, Sister Mae Burgess from Sapulpa, Sister Rothwell and daughter from Manford and Sister Bernice Hart and family from Enid. All expressed themselves as feeling repaid for the effort in coming.

A. MCGEORGE.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTHERN WISCONSIN.—At Porcupine, November 24, 1917, S. E. Livingston, president, in charge. Branches reporting: Chetek, Frankfort, Rock Elm. Of the ministry, 16 reported. Bishop's agent reported total receipts \$1,283.44; total paid out \$897.92; on hand, \$386.12. Indebtedness on district tent to be apportioned among the branches according to membership. Reunion committee reported total receipts, \$476.88; total paid out \$473.73; on hand \$3.15. Paid on property \$412. Still due on property, \$820. Officers elected: President, S. E. Livingston; vice president, Leroy Colbert; secretary, Ivy Fisher; member library board, Bell Banks; member of good literature board, George Lafferty; chorister, Marshal Shedd. Delegates to General Conference: Leda Colbert, Marshal Shedd, Leonard Houghton, Leroy Colbert, A. L. Whiteaker, S. E. Livingston. Adjourned to meet with Black River Falls Saints, at call of presidency. Ivy Fisher, secretary.

FREMONT.—Convened at Henderson, Iowa, September 29, T. A. Hougas presiding, George Omans secretary pro tem. George E. Omans and Martin M. Case were appointed to audit the district tent fund. Branch reports: Bartless 46; Thurman 196; Shenandoah 108; Henderson 78; Riverton 52; Hamburg 61; Glenwood 71. Next conference with Tabor Branch, time left to presidency. Report of tent fund committee was read and committee discharged. Motion that deficit in tent fund be equally divided among the branches of the district prevailed. George E. Omans reelected as member of standing auditing committee to audit bishop's agent's books. Retiring member of tent committee elected to succeed himself. John T. Ettleman and Roy Barber ordained to office of priest, John W. Dunagan elder. C. W. Forney, secretary.

Convention Minutes

Southern Nebraska Religio and Sunday school January 3, at 7.30 p. m. at the Stone Church at 26th and H Streets, Lincoln, Nebraska. Secretaries mail Sunday school reports to Grace Dowker, 644, South Twenty-sixth Street, Lincoln, Nebraska, and Religio reports to Elva McWilliams, College View, Nebraska. Grace Dowker, secretary.

NORTHERN WISCONSIN.—At Porcupine, November 23, 1917, Leroy Colbert, superintendent, in charge. Number schools reporting, 7. Library work appropriation, \$5. Good literature superintendent authorized to draw on treasury for sum not to exceed \$5. Officers elected: superintendent, Leroy Colbert; assistant superintendent, J. A. McGinnis; secretary, Ivy Fisher; treasurer, Irving Bowen; home department superintendent, Rillie Moore; cradle roll superintendent, Lily Girard; member library board, Mrs. G. E. Hemstock; member good literature board, Elsie Ganoe; normal superintendent, Leda Colbert. Delegates to General Convention: Leda Colbert, Marshal Shedd, Leonard Houghton, Leroy Colbert, A. L. Whiteaker, S. E. Livingston, Fred Atwood, Nora Livingston, Mabel Dennis, William Dennis, Frank Betterly, Mrs. Frank Betterly, George Lafferty, Louise Atwood, William Livingston, Maggie Metcalf. Friday evening stereopticon views and lecture by Leroy Colbert. Sunday session in charge of district officers. Adjourned to meet at call of district officers. Ivy Fisher, secretary.

The Presidency

The Presidency has for some time been in correspondence with Brother Floyd M. McDowell, now at Iowa City, with the view to having him take the leadership of the Boy Movement of the church, with a view to coordinating the efforts of the local movements in this direction. We are pleased to say that after some urging Brother McDowell has consented to accept the responsibility, and we therefore request that all local leaders of boys' movements, or those who are interested therein, get in touch with Brother Floyd McDowell at once, lay their plans before him, give him such information as he might desire, and give such assistance as they can to help him to get the movement coordinated throughout the church. Brother McDowell can be reached at 331 North Gilbert Street, Iowa City, Iowa.

FREDERICK M. SMITH, *President*.

INDEPENDENCE, MISSOURI, December 4, 1917.

CHANGE IN APPOINTMENT

By action of the Joint Council of Presidency and Twelve, recently in session, Elder Francis J. Ebeling was transferred from his appointment to the Lamoni Stake to the Southern Ohio District. Those concerned please take note.

FREDERICK M. SMITH, *President*.

INDEPENDENCE, MISSOURI, December 6, 1917.

The Bishopric

To the Saints of Southern Idaho District and Eastern Oregon: "Let those give now who never gave before, and those who've given often, give some more."

To many Saints scattered in Southern Idaho and Eastern Oregon, I am appealing direct to you. A goodly number, I am pleased to say, have heeded the Lord's call: "Bring in your tithes and offerings," but there are many yet, indeed, to hear from.

Realizing that another year has almost winged itself into eternity, let each one ask of themselves, Have I done my whole duty? Do not view the scene with the same complacent eye as I have heard expressed by foreigners to the faith, "Jesus paid it all." He never did. I believe the Saints of the above-mentioned districts have been blessed as never before, and

while the call for money has never been greater, remember the call of God is paramount to all other calls.

More names appear on the tithing list than ever before, but many more, I know, wish to do their part, but keep delaying. Remember procrastination is still standing at the cross roads. Dear Saints, "Honor the Lord with thy substance, and with the first fruits of thy increase."

This day the church has many missionaries in the front lines in the trenches, as it were, and what we are doing to keep them there? We of the second line, reserves, must remember the injunction, "Freely give and freely it shall be given."

Your offerings are needed for the upbuilding of Zion. The poor must be taken care of, children's and old folk's homes, Sanitarium and Graceland. The Sunday school is struggling to lift the church debt by raising two dollars per member. Are we doing our part? The up and doing ones shall receive their reward. What of the idler? Read Doctrine and Covenants 56:4. In line with the quotation at the beginning, let this be our thought and do it now.

J. L. BENSON, *Bishop's Agent.*

MINIDOKA, IDAHO.

To the Saints of the Youngstown-Sharon District: You will recall with pleasure the day you emerged from the waters of baptism to walk in newness of life; how light and happy you felt and with what determination you started to follow in the footsteps of your Savior. In the years that have passed your experience has, no doubt, been similar to ours, the road has not always been easy, trials and temptations have been numerous, and sometimes we have felt like giving up the struggle. Whatever our experience has been, we are still forced to confess that the angel's message is the greatest boon that has come into our lives. What have we done to merit so high a calling?

In reviewing the experiences of this year can we say that we have made satisfactory progress? If we are still subject to the same weakness, and have acquired no additional Christ-like traits we are no farther advanced than we were at the beginning of the year.

We are living in the hastening time. The redemption of Zion is nearer, perhaps, than we realize. Whoever abides in Zion must obey the celestial law. The celestial law deals with temporalities. If we are overcoming selfishness and imparting of our substance as becometh Saints we are well on the road toward Zion.

Can we say that we have done all within our power to advance the cause of Christ? If not, why not? If we have not paid our tithing have we any reasonable excuse to offer for our failure? Shall we continue to call "Lord, Lord," and yet fail to keep his commandments? This is the day of our prosperity and the best opportunity we will have to remember the Lord with our substance.

Many are making earnest efforts to live up to all their privileges as is evidenced by the monthly reports of tithes and offerings. If your name is not among these, we appeal to you, for your own good; become a regular tithe payer and partake of the blessings that follow. Let us combine work with faith and be Saints worthy of him who made such great sacrifice for us.

We depend on your cooperation to place the names of all the members of this district on the tithing records. If convenient pay your tithes and offerings to the solicitor in your branch, otherwise remit direct to the undersigned.

Faithfully,
M. AHLSTROM, *Bishop's Agent.*

SHARPSVILLE, PENNSYLVANIA, R. R. 56.

Quorum Notices

Northern Michigan Quorum of Elders annual meeting at Cadillac, January 5 and 6. We wish all members to attend if possible. Visitors welcome also. C. N. Burtch, secretary.

Our Departed Ones

ALLEN.—John Scott Allen was born June 11, 1852, on the bark *Clio* in the Gulf of Saint Lawrence. Was named after and baptized by John Scott, captain of the boat. He came to Melancthon, Ontario, in 1869, and settled on the place where he died, November 19, 1917. Married Elizabeth Fraser, April 15, 1876. To this union 8 children were born. His wife and all his children survive him. Services at the house by W. D. Ellis. Interment in the Badjenos Cemetery. Mr. Allen did

not belong to the church, but was a believer in the doctrine. He was one of the honorable men of the earth, a man of good influence.

EVANS.—William Francis Evans, son of W. J. Evans, born December 15, 1886, at West Nissouri Township, Middlesex County, Ontario. Baptized June, 1894, Ottawa County, Kansas, by Elder Resch. Died November 18, 1917, of Bright's disease, at London, Canada. Leaves invalid wife and 3 daughters. Interment at Woodland Cemetery, November 20, from London church, sermon by John Shields.

UNDERWOOD.—Minnie Esther Underwood was born January 21, 1867, at Winterset, Iowa. Baptized November 1, 1892, by Joshua Carlile. Died November 20, 1917, at Saint John's Hospital, Cheyenne, Wyoming. She leaves husband, 3 brothers, 4 sisters, and other relatives to mourn. Funeral in the Methodist Episcopal Church, at Neola, Iowa, sermon by H. N. Hansen. Interment in Neola Cemetery.

SPANSWICK.—Ruth Genevieve Spanswick of Council Bluffs, Iowa, died October 7, after an illness of five months, with leakage of the heart; aged 15 years and 7 months. Six of the boys from her Religio class acted as pallbearers, and the girls of her Sunday school class were flower girls. There were numerous floral offerings. B. S. Lambkin offered words of consolation to relatives and friends at a private funeral, in compliance of the wishes of the deceased. The patience and faith exercised by this child was an example worthy of imitation.

HERE AND THERE DEPARTMENT

AUTUMN LEAVES OFFERS "SPECIAL DOZEN"

[The editors of the *Autumn Leaves* have the following announcement made up for the January number of that monthly. It was so interesting that we decided to reproduce it entire for those who might possibly miss it otherwise.—EDITORS.]

From the many people we know who sometimes write, we picked out a dozen and asked them to write us a story each for the coming months of the year.

They all responded, some with the stories and some with promises. It was certainly gratifying the way they took hold of the proposition.

Of course we don't intend to limit our stories to just these twelve, for there will be a goodly number of others, written especially for the *Autumn Leaves* and possessing an air that stories from other pens could not have.

We added a few unusual features to this "Special Dozen" which will prove of much added interest. For instance, we asked each of the twelve to let us have his picture, and include with it a very brief sketch of his life. The big *Leaves* family ought to be better acquainted, and this will help. Look over the list, and see how many of them you know.

Of course they demurred over this latter—they didn't want their pictures in, but we threatened to take a snapshot when they weren't looking and write the sketch ourselves, so you'll likely get something to identify them by.

Here's the list. It may not run exactly in this order, but likely will:

Holmes J. Davison. Author of "A test of mettle" and other stories. Read his story about "Sandy" in this number, illustrated by himself, with his illuminating life sketch.

Fred W. Smith. Author of "One of the fittest," "The rise of the underdog," and other stories. In the February number we will present "Morgan's rifles," a story of Washington's time.

Miss Jessie Ward. Author of "A call at evening" the big serial to begin later in the year. A school-teacher out west whom you will be glad to meet.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

One of the dearest thoughts to me is this—a real friend will never get away from me, or try to, or want to. Love does not have to be tethered.—Anna R. Brown.

Vida E. Smith. Author of Young People's History, and many other contributions to the church publications, including some of the songs we love to sing. She sends us a delightful little Easter story, "awfully true in places and in the main," and the title is: "By the grace o' Eleanor's laugh."

Richard J. Lambert. Author of a number of things you may have read in the general publications and one who has story talent, as you'll recognize later.

Miss Florence Burgess. Author of "The other cheek," and correspondent from her home branch in Saint Louis. The christening of her story has not been attended to, but it has much of heart interest in it.

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Ralph P. Mulwane. Author of "From sea to snow in four hours," "The call at twelve," etc. City editor of a big newspaper out West, the *Tacoma Ledger*. He "will be among these present."

George A. Kelley. Author of a number of good poems you have read and "The tight wad," which we will print in an early number, and who sends us a good story with a city plot—"The test."

May Needham. Author of "Daisy of the dream garden," and other stories and poems. She will give us a story on "Only an armor bearer."

Estella Wight. Author of The Little Brown Cottage, "A

It Would Surprise You

to know how many Northern folks are planning—and wisely too—to go South this winter.

The irresistible charm of the balmy sunshiny shores of Florida and the Gulf Coast annually draws hundreds of good people from the winter ridden north.

The coming of the frosty nights and dreary days are unmistakable signs that it's none too early to begin plans so as to get the most out of your trip. Why not let me help you. Get your copy of our new, compact, pocket-size "Southland" folder. It's filled with valuable information, gathered from years of experience in carrying northern folks south. In it you will find answers to many questions you would ask and a lot of other handy-to-have information. You'll be surprised at the wide choice of interesting tours and what a comparatively small amount of money it takes to purchase a ticket covering a perfectly grand and glorious trip. Come in!—



L. F. SILTZ
Ticket Agent—The Pleasant Way to Travel

¶ Your name and address should be on all your stationery.

¶ Your stationery should be carefully selected.

¶ We make the selection easy, do the work with care, and make but a reasonable charge.

Herald Publishing House, Lamoni, Iowa.

vineyard story," editor of *Stepping Stones* and *Zion's Hope* and whose numerous writings are read and sought after by thousands. She will give us a story for a fall number.

"*Delbert.*" Author of the "effusions" that appear in *The Periscope* each month and some other things you may have read. He believes he would like to try a story for next fall. After writing up all the rest of us, he ought to find some material for a story. We haven't his promise of a picture yet, but that doesn't matter. We'll try to get it.

Marcella Schenck. Author of "Unto each of us" and other contributions for the young, under the signature of "Marcella." Her story will be about "The Christmas of 1861."

FINE CHANCE FOR DRAFTED MEN

Anyone with an eighth grade education—though of course the better educated the better—can enroll at Graceland and in four and a half months learn radio-telegraphy. (Most of us would say "wireless telegraphy.") Those who are in line for the second or third call should by all means have this work, for it will fit them for much better service in one of the most important branches of service. The course is comprehensive and even includes French for those who want it. Write a card for particulars, to Graceland College, Lamoni, Iowa.

ADDITIONS TO ROLL OF HONOR

We have a few late arrivals which we will mention here in connection with the Roll of Honor elsewhere in this issue. Phoenix, Arizona, has an enrollment of 27 and have more than \$54 required for the spoke. From Bevier, Missouri, we learn of one school organized October 1, with 6 members which now has \$51.50 raised. Central Kansas City has enrollment of 242 and \$562.81 raised to date.

Mrs. L. H. Hayes, a sister who has moved to Washington, Pennsylvania, from Barberton, Ohio, would like to hear from any missionary who will visit that place. Let her know when you can come, and she will be glad to provide accommodations. Anyone interested in Religio home department work in that region should also correspond with her. The address is 322 Green Street. She will be there till after the holidays.

The membership of the Independence Stake, which includes these within the city of Independence, Missouri, numbers 3,153, according to the latest report. The membership of the Lamoni Branch at last accounts was 1,779.

SHOULD HAVE A WIDER READING

Reporting the recent ministerial conference of the Massachusetts District, Brother W. A. Sinclair says this, writing to Brother Elbert A. Smith: "Brother Burgess sent us the little booklet, *Duties of Branch Officers*, (No. 189, 5c each,) containing a digest on priesthood. I think this booklet should be more universally known. The material is good and we were more than pleased to have it to present to the ministry."

ASSISTANT NORMAL SUPERINTENDENT CHANGES ADDRESS

Brother Edward F. Yerrington has changed his address to 315 Pearl Street, Hartford, Connecticut. All teacher training enrollments should be sent to him at that place, as he is the assistant superintendent of the normal department.

Brother F. J. Ebeling has changed his address to Wiloughby, Ohio.

Elder Hubert Case returned to his home in Lamoni from Omaha recently on a short visit, and when he went back to

his field, he took along twelve Dollar Libraries. They are a popular seller and everybody is well pleased who gets one—so much so that we usually sell more to the same person, who has found it convenient to give them away.

CORNER STONE LAID AT WALNUT PARK

The Walnut Park Branch in Independence are to have a new church building, 40 by 70 feet. The corner stone was laid, with imposing ceremonies on November 25, by Bishop B. R. McGuire. It is the intention to provide a temporary roof for the basement so services may be held till the building can be completed. The three church books and other similar articles were placed in the corner stone.

GRACELAND LECTURES

From the *Lamoni Chronicle* we quote the following:

"Graceland College is very glad to be able to announce the following course of lectures to be given at the college and Latter Day Saint church.

"Mr. S. A. Burgess, on Philosophy, the week of December 10-14.

"Bishop Benj. R. McGuire, on the Law of Property, February 25 to March 1.

"Mr. Augustine Dwyer, on Travel and Literature, March 25-29.

"President F. M. Smith, on Relation of Church to Society May 6-10.

"The first of this series will be given next week, a lecture being delivered every morning at the college chapel at 9.10, and on Tuesday and Friday evenings in the church at 7.30. The lecturer will be S. A. Burgess on the subject of philosophy. The general public is invited and is especially urged to take advantage of the Tuesday and Friday evening lectures at the church."

A WELL-SPENT THANKSGIVING

The Pleasant Hill Branch, (at McKenzie, Alabama) held a community fair on Thanksgiving, prizes being offered for the best exhibits of agricultural products. The proceeds went to payment on church debt—we suppose through the Christmas fund. A fine dinner was served to one hundred and twenty, and the receipts were \$72.40. One stalk of okra measured twelve and a half feet in height.

Bishop A. Carmichael is out on a trip under the auspices of the Religio Lecture Board. He visits Bevier, Missouri, on the 9th, and goes on to Kansas City Central Branch.

There is a campaign being conducted in Decatur County, Iowa, to establish a war emergency farm bureau. The Saints everywhere should support such movements, for they are wonderfully efficacious in their operation. The seed corn proposition alone, is of sufficient importance this year to pay an agent's yearly salary.

"Sunday night I had a congregation of six hundred people," writes Brother John F. Sheehy, from Jonesport, Maine, where they recently held a record-breaking conference for attendance. Two thirds of this big audience was made up of non-members.

SCRIPTURE TEXT CALENDARS

The Ensign Publishing House is selling a Scripture Text Calendar, in colors, size 9¼ by 16 inches, for 25 cents each. It is based on the International Sunday school lessons, with a scripture text for each day.

The Saints at Bourbon, Missouri, are working on their new church building, which they expect to complete and dedicate by spring.

THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, December 19, 1917

Number 51

E D I T O R I A L

ONE CLEAR CALL

THE DOUBT

Some have become doubtful and skeptical about the divinity of that which we term "the Latter Day message." They have thought that it is indeed a beautiful philosophy but entirely of human origin. They have concluded that Joseph Smith was not in fact a prophet of God sent to restore the gospel and reestablish the church. They have subscribed to the thought that one church is about as good as another, and that *all* churches may be included under the generic term, "The church."

THE REFUTATION

Tragic events in their unfolding tell us that these men were absolutely wrong in their conclusions. God did verily raise up the prophet Joseph Smith, even in his boyhood days, and unfold to his vision the mysteries of eternity. Through him he brought to light again the principles of the gospel of Christ. And God did verily establish the church again in the year 1830, and did say of it that it was the only church under heaven with which he was well pleased, speaking of it *collectively* and not of individual members.

THE AFFIRMATION

The Lord did personally send the first elders forth to preach the principles of faith in God, repentance from evil deeds, baptism for the remission of sins, and the bestowal of the Holy Ghost through the laying on of hands of the elders. With these were associated other doctrines which have been termed "the principles of the gospel," and the Christian graces which Peter so clearly enumerates—including virtue, temperance, and charity.

And the Lord did further bring to the knowledge of his people, and urge upon their attention, the gathering, consecration, equality, and the Lord's storehouse.

Let no one now speak slightly of these doc-

trines, not even of the old and much preached principles of baptism and repentance, for they all have to do with the regeneration and salvation of man. God did not send the first elders out to preach non-essentials.

ETERNAL TRUTHS

These things are eternal, in the sense that they continue and never change until they have accomplished their work. The phenomenal success of the first elders continued so long as they hewed to the line and preached to the word.

Repentance is the same to-day as when Nathan said to David: "Thou art the man." Baptism is the same as when Jesus came down the banks of Jordan and compelled the unwilling John. The laying on of hands is the same as when Ananias was sent of Jesus to lay hands on Paul that he might receive his sight and be filled with the Holy Ghost.

And we have been expressly assured that the gathering, and the Lord's storehouse, and equality are the same to-day as when God taught them to the first elders.

PROPHECY NOW HISTORY

The Lord did in due time reveal to Joseph Smith the secrets of the then future, as he is said to reveal his secrets to "his servants the prophets." He foretold to him the great Civil War to come upon this land; and told him also that the time would speedily come when peace should be "taken from the earth," and that war should be poured out "upon all nations."

It is true that prophets of old had predicted these, but after "the fathers fell asleep" scoffers came, saying, "Where is the sign of his coming, for all things continue as they were." But here came a prophet, after the world had enjoined the further coming of prophets, and declared that the time had come for these things to be fulfilled. Here was a man with the authority and power of an Elias, declaring set times and making straight the way of the Lord for his second advent.

OTHER FORCES AT WORK

These things are now to an extent history—history that is being written every day in crimson. But we have been assured of late also that God's work is not confined to this visible church alone, but that he has many spiritual forces at work in the world that we know not of. Evidences accumulate that he is working through devout individuals in many churches.

A group of Protestant clergymen of Great Britain has recently issued a most remarkable manifesto. The group includes Baptists, Presbyterians, Methodists, Congregationalists, and Episcopalians. The manifesto is signed by ministers of world renown, including G. Campbell Morgan, until recently pastor of Westminster Chapel, A. C. Dixon, formerly pastor of the Moody Church of Chicago, and F. B. Meyer, secretary of the Free Church Council of England.

A REMARKABLE MANIFESTO

Their manifesto, entitled, "The Significance of the Present Hour," appeared in the *London Christian World*, and is quoted in American papers. We make the following extracts from the document as it appeared in the *Chicago Herald* for December 6:

First—That the present crisis points toward the close of the times of the Gentiles.

Second—That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to his disciples on the evening of his resurrection.

Third—That the completed church will be translated, to be "forever with the Lord."

Fourth—That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

Fifth—That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

Sixth—That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

Seventh—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

THEIR MESSAGE ANTICIPATED

Perhaps no group of Protestant clergymen ever drafted a document more remarkable and epoch marking. They are devout men. No doubt God has opened their vision to the signs of the times. They do not pose as prophets. Yet their manifesto is prophetic in character. But if their utterances seem remarkable, when coming from such learned men, how much more remarkable that an unlearned youth should have anticipated every point that they make, by at least eighty years, and warned his followers to be prepared for all these things.

Nearly every great principle that we preached to the world in 1830 that was by the world then spurned and rejected has since that time so commended itself

to the judgment of thinking men that it has been incorporated into their belief. We need but to enumerate divine healing, the gift of tongues, the return of the Jews, the close of the times of the Gentiles, the second personal advent of Jesus, the end of the world, the Millennial reign.

TO TEACH, NOT TO BE TAUGHT

In view of these facts, how true was the statement made to the first elders, a statement then seemingly so incredible, considering their "ignorance" and the "wisdom of men:"

Ye are *not* sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit.

We are commanded to study all good books. We do well to educate ourselves to the limit of our inherent capacity and power of development; but we must remember that the doctrines and truths revealed to us of God are our groundwork, not to be set aside, but to be built upon.

What cause have we to droop our heads or apologize for our message or for the "old fashioned" doctrinal teachings of the first elders. Time vindicates them. They went out to teach and *not to be taught*, as concerning "the things revealed by the power of the Spirit."

HOLY PLACES DESIGNATED

But there remains yet another work to be done along this line. Because of the things coming upon the earth, the Lord commanded his children to stand in "holy places." He has indicated such a place, as the central place of gathering—with other points of support, known as "stakes of Zion."

There remains yet a work of warning, of preaching the gospel for the last time, of gathering the honest in heart together to meet the Savior. It is a stupendous work. It is a work of gathering together the ravelled cords and binding them into a cable.

THE LAST CLEAR CALL

We may well shrink at the thought of our task. But remember how gloriously God's promises have been fulfilled thus far. Remember how tragic the fulfillment of his warnings. That which remains is as absolutely sure of fulfillment.

It remains then for us to prepare ourselves that we may with power and assurance send forth a last clear call to the children of men, to repent, make themselves clean, and come to Zion that they may assist in the consummation of God's work and enjoy the fulfillment of all the things spoken of by all the holy prophets.

ELBERT A. SMITH.

In every sincere and earnest man's heart God has placed a little niche where the poetic, the spectacular, and the legendary hold full sway.—Willis George Emerson.

THE DAY OF HIS BIRTH

Once more the Christmas season is with us, when we celebrate the coming of the Lord of life to earth. To all of this generation it is a strange Christmas. If newspaper accounts or reports are to be believed, the appropriation for this one year is two thirds of that for all the earlier history of the Government up to this year including its several wars. (\$26,300,000,000 expended prior to this year; \$19,000,000,000 appropriated this year.)

The result is, a higher cost of living than ever before, and arbitrary restrictions as to the quantity which may be secured by any one family at one time. The issue is grave throughout the world.

For the church, many of those on whom is laid the responsibility for leadership feel that a crisis or time of proving is upon us.

Yet despite this crisis we meet the season with joy and deep thankfulness. This is not alone because man's extremity is God's opportunity, but because we can sense the tremendous power ready to help us, for the sake of righteousness. Our heavenly Father is able to protect us and accomplish his work. It is our privilege to work with him, if we will. In doing so we may find peace to our souls and safety.

So in the midst of turmoil, we lift up our eyes and thank God that in the meridian of time he saw fit to send unto us his Son.

We do not feel to urge greatly a "Merry Christmas," in the sense of hearty pleasure, or bluff merry-making. Rather the time means a deep joy and a peace beyond that, not to be expressed in a feast of good things alone, nor in our gifts one to another. But rather it finds expression in "God so loved the world that he gave his Son," and in "Glory to God in the highest; and on earth, peace; good will to men."

As we pause to consider that cradle of long ago, we think it must have been of this that Tertullian wrote:

Stand forth, O heart and soul of childhood. Reveal thyself to us more fully. We want thee stark naked, unclothed of all disguises, false tastes, bad habits, partial theories, with the purity of that divinity in thee unshadowed just as thou camest forth into the world, fresh from the hand of the heavenly Father. The norm of thy development is our only sure guide, our pillar of cloud by day and fire by night.

In the presence of the purity of childhood, we desire to put aside the trapping of time and place and be ourself. Pretense has no real place.

We feel that we stand in the presence of the divine, even though it be in no such great sense as the wise men of two millenniums ago, who came and gave him gifts, and paid tribute at his feet.

In that great tragedy and glory of life called motherhood, man finds humility and prayer, if not

the primitive and eternal verities. In fatherhood he finds copartnership with God.

It is doubtless something of this causes Doctor G. Stanley Hall to intimate that every true mother feels that which is beneath her heart is akin to the divine, and herself in league with heavenly forces.

That which is true of all mothers was doubtless so in a fuller sense of her who was honored on this great birthday. As Hall expresses it concerning her,

Motherhood beams with a very different light. The bud has blossomed and borne fruit. The tree of knowledge of good and evil, and also the tree of life, have been tasted. The intuitions are larger, the quality of innocence loftier. These two sides of womanhood here blended have evoked love and adoration in the world second only to that which Jesus himself has called forth. Religious sentiment here idealizes woman as she is conceived to have come from the hand of God, and many a Protestant envies his Catholic friends their attitude toward the Blessed Virgin. No one has ever asked whether she knew Egyptian, Chaldean, or even could read or write her own tongue. She cannot be conceived as bemoaning fancied limitations of her sex or wishing to make sex a sect, but she triumphs and glories in her womanhood and has been adored all these ages as its supreme type, more generic, nearer to the race, richer in love, unselfish devotion, and intuition than man, so that the Madonna idea which teaches that it is more holy to be woman than to have achieved eminence in any kind of superiority, should teach our own sex a corresponding lesson. The worship of Mary has been of potent influence in safe-guarding womanhood from the growing danger that it will decline from its orbit, lose just confidence and due pride in its sex as such, till in lapsing toward mannish ways its original divinity becomes clouded.

Sometimes in the painted representations of that period of his life, the mother is made too dominant, the child subordinate. We should never forget that the great fact has been and is that *He* was born into the world.

If we consider it historically, he was indeed and is the light of the world. The one for whom all those who came before him longed with earnest prayer, the one to whom those who have come since him look back for salvation. There may have been other types handed down by traditions, but he was the great reality in the highest philosophic sense—the archetype and Son of God.

Other mortals galore had thought themselves divine, but with no such witness and with no such plenary assurance. Thus the great affirmation was made and sealed. Jesus knew himself for what he was, and accepted himself as veritable man-God. God did not merely come to consciousness in him, but was his own ipsissimal noumenal self, and what a postulate!—G. Stanley Hall.

Consider that simple picture, the babe in the manger, the adoring wise men, the angels with their "Peace on earth, good will to all men," and the shepherds in silent adoration. He was born in a stable, yet of the royal line of David, and the very Son of God. He was at once man, yet also very God of very God.

With his mission complete, he returned to the

Father and asked only "the glory I had with thee before the world was." Too often mankind takes it all for granted and fails to consider the great reality. Few indeed have ever sensed how much more this is than the birth of a man-child. The soul of man demands and requires such a demonstration of the possible union of man with God. So great was humanity's need that some students have intimated, that had not Jesus come when he did, man would have had to create such a personality or have gone down to ruin.

But the only Begotten of the Father seeing man's dire need, laid aside his great glory and came to save. In order to do so to the uttermost he came as a babe in arms and grew as a man. No wonder men who were wise came and worshiped and angel hosts sang forth,

"Glory to God in the highest; and on earth, peace; good will to men."
S. A. B.

TO THE STUDENTS OF THE RADIO TRANSMISSION

December 15, 1917.

I have received from the Radio Inspector at Chicago the following letter:

"DEPARTMENT OF COMMERCE (Navigation Service.)
"Office of Radio Inspector, No. 629 Federal Building.

"CHICAGO, ILLINOIS, December 5, 1917.

"Mr. Frederick M. Smith, President, Church of Jesus Christ of Latter Day Saints, Independence, Missouri.

"Dear Sir: I am informed that a radio course is offered to the young men of your church and inasmuch as an examination for commercial radio operator's license will probably be held at Kansas City sometime early in the year, there may be some who would desire to participate in the same, in which case I would appreciate your calling their attention to this examination.

"Applicants should forward their names to this office as soon as possible in order that they can be notified of the exact date and place.

"Thanking you for your courtesy in this matter, I am

"Respectfully, (Signed)
"ROBERT E. EARLE, *Radio Inspector.*"

President Briggs had previously brought this matter to our attention, and we present it to our young men of military age for consideration. The second draft is close, and many of our young men are sure to be called to the colors. Graceland is offering a course in wireless which will in one semester put an ordinarily bright young man in condition to accept position as wireless operator. These positions are of great service to the country, and thousands of

wireless operators are needed. Our young men should consider the advisability of taking this course as a preparation for serving our country in an important line of work.

FREDERICK M. SMITH, *President.*

The radio course takes four and a half months. By enrolling now for work beginning January 2, the course can be completed before summer.

NOTES AND COMMENTS

The Funeral of Queen Liliuokalani

We have received a copy of *The Pacific Commercial Advertiser* from Elder Ed Miller, containing a full description of the funeral rites of Hawaii's late queen. She was deposed in 1898 by the United States Government and only at the opening of this war would she run up the American Stars and Stripes over her residence. We note the many pages of description, that full royal honor was paid her, the same as if she had died while reigning queen. President Wilson sent a wreath and condolences and the Government of the United States paid her full and fair recognition. Still in the place of honor there was left the American Eagle, where once had been the crown in the throne room.

British Take Jerusalem

After the Mohammedans have held the city of Jerusalem for over twelve hundred years, for the first time within that period the Christian nations have accomplished the work of the Crusades, and have taken Jerusalem. December 10, 1917, will no doubt for this reason take its place in sentimental history. We are informed that the city has no value at present from a military standpoint. It has, however, a tremendous advantage from a religious point of view. For nearly seven hundred years the Ottoman Turks have held undisputed control. For fifteen years, the emperor of the Holy Roman Empire, Frederick II, held it for a short time. But outside of that for over twelve hundred years it has been held by the Turks. From the days of Joshua, Jerusalem has been a prize city of half the nations of the world. It has been held by the Assyrians, the Babylonians, the Greeks, Romans, Persians, Arabs, and Turks. Now at last it is held by the descendants of Richard, the lion-hearted. That which is of most interest is the declaration made in England, their intention to turn it over for the establishment of a Jewish State.

It makes considerable difference whether a man talks bigger than he is, or is bigger than he talks.
—Patrick Flynn.

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES—Part 10

BY J. F. MINTUN

THE QUAKERS OR FRIENDS

This society of worshipers had its formal rise in England some time in the seventeenth century, through the personal influence of George Fox with others, who became dissatisfied with the forms of religious worship then known to them, and because of this dissatisfaction withdrew from communion with every visible church, and sought in a quiet and secret way to come into communion with God through the Holy Spirit.

It is believed by them that Christianity had become corrupted and spiritual darkness abounded from the seventh to the sixteenth centuries, when there was no church of Christ on the earth. About the latter date some degree of spiritual light came to a few devout men and women who led the reformation, which was but the foreshadowing of a revival of primitive Christianity, now represented by this people.

Because of their peculiar views, so different from the prevailing religions existing at the time of their rise, and the zeal and integrity with which they maintained these views, they met with considerable persecution. The name "Quakers," is but an appellation attached to this society through ridicule, but now acknowledged by them as not an ignoble title, but the name by which they desire to be known is that of "Friends."

They refuse to acknowledge the saving efficacy of any outward ordinances, and deny that even baptism or the Lord's supper were instituted by Christ to be used in the church as sacraments. With them the baptism of the Holy Ghost is Christ's baptism, and the only Christian baptism. Repentance toward God and faith in his supreme directing care is requisite to salvation.

The Scriptures are considered only secondary in authority in directing in the way of duty, and the Spirit is primary in authority, but it will not direct contrary to the word of God contained in the Bible. The Bible is considered somewhat imperfect through errors that have crept in through translators and transcribers, but the Spirit is errorless in its directing, hence the members of Christ should wholly depend upon its direction.

The ministry must have a direct call, but there needs to be no ordination or setting apart with the laying on of hands to qualify and fully authorize

one for the work of God in an official way. Both males and females are called, and each are to occupy with equal distinction, according as God shall by his Spirit qualify them to minister. The receiving of hire for preaching is strictly forbidden, but the minister is to be supplied out of funds voluntarily contributed, and they deny that tithing is a gospel requirement.

The use of the organ is not looked upon with favor as a part of divine worship and no visible ordinances or set forms of worship are favored, not even a set time to sing, pray or preach, but all are to be led in what is done by the Spirit.

Members of the church are forbidden to retain membership in any oath bound society, to go to war, either in offensive or defensive warfare, to take any form of oath, and only to obey civil magistrates so far as it will not require them to conform to that forbidden by their society.

Marriage is considered a sacred covenant, and all cases of separation are dealt with as transgression, each individual case being considered upon its merits.

With these prefatory statements relative to their belief and history I submit extracts from their own works upon separate topics, believing this will be the more satisfactory to all.

GOD

We believe in one only wise, omnipotent, and eternal God, the Creator and upholder of all things visible and invisible, as revealed unto us in Holy Scripture, in the manifestations of Father, Son and Holy Ghost; and that he directs and governs the universe with unlimited power and infinite wisdom, and that he is the only legitimate object of worship.—The Discipline of Iowa, of 1883, p. 17.

JESUS CHRIST

We do accept and believe, with the inspired prophetic, evangelic, and apostolic record which God has given of his well-beloved Son, the Lord Jesus Christ. He was conceived by the power of the Highest, and born of the Virgin Mary, in Bethlehem of Judea (Luke 1: 35; 2: 7). We believe on him as the Son of God, true God and perfect man, one and inseparable, a union of the Godhead and manhood, ordained by the Almighty Father, and consummated in the person of Jesus Christ.—The Discipline, pp. 17, 18.

He purchased the church with his blood (Acts 20: 28). Christians are justified through faith in his blood, (Romans 5: 9). We have redemption and forgiveness of sins through his blood.—Ibid., p. 19.

For the infinite and most wise God, who is the foundation, root, and spring of all operations, hath wrought all things by his eternal word and Son. This is that Word that was in the beginning with God, and was God, by whom all things were made. . . . This is that Jesus Christ, by whom God created all things, by whom and for whom all things were created. . . .

Hence he is fitly called, "The Mediator betwixt God and man"; for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.—Barclay's Apology, p. 41.

ATONEMENT

We firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and not otherwise.—Barclay's Apology, p. 155.

For it is the blood that maketh atonement for the soul.—The Discipline, p. 19.

HOLY GHOST

We believe that the Holy Spirit calls, convicts, reproveth, warns and condemns the sinner; and that he leads, teaches, comforts and encourages the Christian; and those, who with full purpose of heart consecrate themselves to God, and obey the teachings of the Lord Jesus, and follow the leadings of the Holy Spirit, he will sanctify by virtue of the atoning sacrifice of the Son of God; while the Holy Spirit convicts and lighteth the sinner, he dwells only in the righteous.—The Discipline, p. 22.

Christians now are to be led inwardly and immediately by the Spirit of God, even in the same manner, though it befall not many to be led in the same measure, as the saints were of o'd. . . .

If the Comforter, the Holy Ghost, and Spirit of truth, be all one with the Scriptures, then it will follow that the scriptures are of God, seeing it is true that the Holy Ghost is of God. . . .

That this Spirit is inward, in my opinion needs no interpretation or commentary,—“He dwelleth with you, and shall be in you.” This indwelling of the Spirit in the saints, as it is a most needful thing to be known and believed, so it is as positively asserted in the Scriptures, as anything else can be. . . .

For but take away the Spirit, and Christianity remains no more Christianity than the dead carcass of a man when the soul and spirit are departed, remains man. . . .

It is by this Spirit that both wisdom and knowledge, and faith and miracles, and tongues and prophecies are obtained. (1 Corinthians 12: 8-10.) It is by this Spirit that we are all baptized into one body, verse 13. In short, what thing relating to the salvation of the soul, and to the life of the Christian, is rightly performed, or effectually obtained without it?—Barclay's Apology, pp. 54-59.

REVELATION

Seeing no man knoweth the Father but the Son, and he to whom the Son reveals him (Matthew 11: 22), and seeing the revelation of the Son is in and by the Spirit; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be revealed; . . . so by the revelation of the same Spirit, he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles, which revelations of God, by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since the object of the saints' faith is the small in all ages, though set forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right

and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone.—Barclay's Apology, pp. 17, 18.

We distinguish betwixt the revelation of the new gospel, and new doctrines, and a new revelation of the good old gospel and doctrines; the last we plead for but the first we utterly deny.—Ibid., p. 105.

As to these words (Revelation 22: 8), That “if any man shall add unto these things, God shall add unto him the plagues that are written in this book”; I desire they will show me how it relates to anything else than to that particular prophecy. It saith no. *Now the canon of Scripture* is filled up, no more is to write more from the Spirit; yea, do not all confess that there have been prophecies and true prophets since? The Papists deny it not. And do not the Protestants affirm that John Huss prophesied of the Reformation? . . . So that, though we would extend that of the revelation beyond the particular prophecy of that book, it cannot be understood but of a new gospel, or new doctrines, or of restraining man's spirit that he mix not his human words with the divine; and not of a new revelation of the old, as we have said before.—Ibid., pp. 107, 108.

BIBLE OR SCRIPTURES

From these revelations of the Spirit of God to the saints, have proceeded the scriptures of truth. . . . Because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. . . . They are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty.—Barclay's Apology, pp. 18, 19.

That which is given to Christians for a rule and guide, must needs be so full, that it may clearly and distinctly guide and order them in all things and occurrences that may fall out.

But in that there are numberless things with regard to their circumstances, which particular Christians may be concerned in, for which there can be no particular rule had in the scriptures; therefore, the scriptures cannot be a rule to them.—Ibid., p. 88.

If it should please God to bring to us any of those books, which by the injury of time are lost, which are mentioned in the Scriptures, as the Prophecy of Enoch; the Book of Nathan; etc., or the Third Epistle of Paul to the Corinthians; I see no reason why we ought not to receive them, and place them with the rest.—Ibid., p. 106.

It has ever been, and still is the belief of the Society of Friends that the Holy Scriptures of the Old and New Testaments were given by the inspiration of God; that, therefore, the declarations contained in them rest on the authority of God himself, and there can be no appeal from them to any authority whatsoever; that they are able to make us wise unto salvation through faith which is in Christ Jesus, being the appointed means of making known to us the blessed truths of Christianity.—The Discipline, pp. 25, 26.

OFFICERS AND AUTHORITY

As by this gift, or light of God, all true knowledge in things spiritual is received and revealed; so by the same, as it is manifested and received in the heart by the strength and power thereof, every true Christian minister of the gospel is ordained, prepared and supplied in the work of the ministry. . . .

Moreover, those who have this authority may and ought to preach the gospel, though without human commission or

literature; as on the other hand those who want the authority of this divine gift, however learned or authorized by the commissions of men and churches, are to be esteemed but as deceivers, and not true ministers of the gospel. Also, who have received this holy and unspotted gift, as they have freely received, so are they freely to give, without hire or bargaining, far less to use it as a trade to get money with.—Barclay's Apology, p. 24.

And when they wait upon God, and to worship and adore him, then such as the Spirit sets apart for the ministry, by his divine power and influence opening their mouths, and giving them to exhort, reprove and instruct with virtue and power, these are thus ordained of God, and admitted into the ministry, and their brethren cannot but hear them, and receive them, and also honor them for their work's sake.—Ibid., p. 224.

To such ministers we think the outward ceremony of ordination or laying on of hands not necessary.—Ibid., p. 312.

So that we conclude that ministers, pastors, or teachers, do comprehend all, and that the office is but one, and, therefore, in that respect we judge there ought to be no precedency among them.—Ibid., p. 338.

Seeing male and female are one in Christ Jesus, and that he gives his Spirit no less to one than the other, when God moveth by his Spirit in a woman we judge it no ways unlawful for her to preach in the assemblies of God's people.—Ibid., p. 342.

No one should be acknowledged or retained in the position of minister or elder among us who continues to participate in, or advocate the necessity of the outward rite of baptism or the Lord's supper.—Discipline, p. 48.

When any one of our members has frequently spoken as a minister, and the Preparative Meeting of Ministry or Oversight is united in the belief that a gift in the ministry has been conferred, and that it is sufficiently developed to be acknowledged by the church it should, with the approbation of the quarterly meeting of ministry and oversight, make such a proposition to the monthly meeting which will, if it unites therewith, record such a Friend a minister of the gospel.—Ibid., p. 44.

CHURCH

The true name and title of a Christian, by which he hath right to the heavenly inheritance, and is member of Jesus Christ, is inward righteousness and holiness, and the mind redeemed from the vanities, lusts, and iniquities of this world; and a gathering or company made up of such members, makes a church.—Barclay's Apology, p. 303.

The church is defined to be the kingdom of the dear Son of God, into which the Saints are translated, being delivered from the power of darkness. It is called the body of Christ.—Ibid., p. 305.

Christ saith, that the kingdom of God was in the very Pharisees (Luke 17: 20, 21), who did oppose and resist him, and were justly accounted as serpents, and a generation of vipers.—Ibid., p. 190.

SALVATION

It is by this light, seed or grace, that God works the salvation of all men, and many come to partake of the benefits of Christ's death, and salvation purchased by him. By the inward and effectual operation of which, as many heathens have come to be partakers of the promises, who were not of the seed of Abraham after the flesh, so may some now, to whom God hath rendered the knowledge of the history impossible, come to be saved by Christ.—Barclay's Apology, p. 188.

DOCTRINE OR GOSPEL

We do firmly believe that there is no other gospel or doc-

trine to be preached, but that which was delivered by the gospel.—Barclay's Apology, p. 105.

Though the outward declaration of the gospel be taken sometimes for the gospel; yet it is but figuratively, and by a metonymy. For to speak properly, the gospel is this inward power and life which preacheth *glad tidings* in the hearts of all men.—Ibid., p. 182.

BAPTISM

This "one baptism" which is the baptism of Christ, is not a washing with, or dipping in water, but a being baptized by the Spirit.—Barclay's Apology, p. 427.

The new covenant or gospel dispensation is spiritual, standing not in meat and drink, but in righteous peace and joy in the Holy Ghost, and confirmed us in believing that baptism with water, and the communion of bread and wine were not commanded by our Lord as ordinances in the church.—Discipline, p. 28.

COMMUNION AND ANOINTING THE SICK

The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, . . . of which things the breaking of bread by Christ with his disciples was a figure, which they even used in the church for a time, who had received the substance for the cause of the weak; even as . . . "washing one another's feet," and the anointing of the sick with oil; . . . seeing they are all but the shadow of better things, they cease in such as have obtained the substance.—Barclay's Apology, p. 26.

RESURRECTION

And believing that the spirits of all men are immortal, and cannot die except in the sense of separation and alienation from God, we believe that when the resurrection of the dead is spoken of in the Bible, it means the resurrection of the body, changed from natural to spiritual.—Discipline, p. 21.

JUDGMENT

And we believe that, in the all-wise counsel of the Almighty Father in heaven, we receive the remission of sins that are judgment, over which the blessed and holy Jesus will preside.—Discipline, p. 22.

REMISSION OF SINS

We believe that through the goodness and mercy of our Father in heaven, we receive the remission of sins that are past by repentance toward God, and faith toward our Lord Jesus Christ.—Discipline, p. 19.

APOSTASY

For the particular church of Christ, gathered in the apostles' days, soon after beginning to decay as to the inward life, came to be overgrown with several errors, and the hearts of the professors of Christianity to be leavened with the old spirit and conversation of the world. . . .

There was none so vile, none so wicked, none so profane, who became not a member of the church. And the teachers and pastors thereof becoming the companion of princes, and so being enriched by their benevolence and getting vast treasures and estates, became puffed up, and; as it were drunken with the pomp and glory of this world: and so marshaled themselves in manifold orders and degrees, not without innumerable contests, and altercations who should have the presidency. So the virtue, life, substance and kernel of the Christian religion came to be lost, and nothing remained but a shadow and image; . . . so that thus was no more to be accounted the Christian religion, and Christian religion, and Christian Church, notwithstanding the outward profession, than the dead body of a man, is to be

accounted a living man; which however cunningly embalmed and adorned with ever so much gold or silver, or most precious stones, or sweet ointments, is but a dead body still, without sense, life, or motion.—Barclay's Apology, p. 291.

RESTORATION

The Lord God, who as he seeth meet doth communicate and make known to man the more full, evident, and perfect knowledge of his everlasting truth, hath been pleased to reserve the more full discovery of this glorious and evangelical dispensation to this our age.—Barclay's Apology, p. 145.

In our day, God hath raised up witnesses for himself, as he did fishermen of old.—Ibid., p. 330.

Wherefore, the time of God being come, wherein by Jesus Christ he hath been pleased to restore the true spiritual worship, . . . be come to an end, we find that Jesus Christ, the author of the Christian religion, prescribes no set form of worship to his children, under the more pure administration of the new covenant, save that he only tells them, that the worship now to be performed is spiritual, and in the Spirit.—Ibid., pp. 378-9.

We accuse, and are ready from the scriptures to prove the Protestants guilty of gross errors, and needing reformation, as well as did and do the Paptists.—Ibid., p. 309.

MIRACLES

We need not miracles, because we preach no new gospel, but that which is already confirmed by all the miracles of Christ and the apostles.—Barclay's Apology, p. 310.

FALSE PROPHETS

Certainly, if a man make a bargain to preach to people for so much a year, so as to refuse unless he have it, . . . it cannot be denied that such a one preacheth for hire, and so looks for his gain from his quarter, yea, and prepares war against such as put not into his mouth; but this is the particular special mark of a false prophet and an hireling, and therefore can in no ways belong to a true minister of Christ.—Barclay's Apology, p. 347.

DEVIL

We believe in the existence of an evil agent distinct from man, known as the Devil, or Satan, by whom our first parents were turned away from their uprightness, whom our Savior met and successfully resisted in the wilderness of Judea.—Discipline, p. 25.

MARRIAGE

The holy covenant of marriage was ordained by our All-wise and Beneficent Creator, and is, therefore, honorable, in all.

Notwithstanding genuine conjugal union is of the Lord, yet it is reasonable and right that all marriages should be legally consummated before witnesses in a solemn manner, recognizing it as a divine ordinance.—Discipline, pp. 71, 73.

The Friends also advise all to live within their income, and pay all their debts on penalty of being dealt with as transgressors. They believe it possible to attain to perfection, but that progress is yet to continue, and a possibility of falling at any time.

One thing we must never forget, namely: that the infinitely most important work for us is the humane education of the millions who are soon to come on the stage of action.—George T. Angell.

REVELATION FROM GOD

[Elder James E. Yates is alive to the work in Phoenix, Arizona, and secures the publication of many interesting church notices and summaries of his sermons. The following sermon synopsis was published in the *Arizona Republican*, November 5.]

Before there can possibly be any revelation of any kind, two conditions must exist.

First, a conscious intelligence capable of comprehending and of acquiring knowledge; and second, a field of undiscovered truth open for revelation or discovery.

Where these two are, a third must be, God. For a conscious intelligent creature such as man is could not be as the result of chance or of accident; but evidently must exist as the result of a master design.

The designer is called God.

So, in a study of the principle of revelation we have these factors to reckon with, man possessing limited learning, God having superior knowledge, and a vast field of truth undiscovered to man.

The principle of revelation is so closely related to that of discovery that it is scarcely possible to draw a dividing line and to say this knowledge comes by discovery, and this comes by revelation.

Every truth, be it great or small, which is unfolded to the mind comes by the laborious process of discovery and is revelation.

By means of many bumps and some pain a child discovers that to fall upon rocks or to bump his nose upon the corner of the door jam is unpleasant, and that fire is dangerous. This is a revelation to him.

The mere announcement of a certain truth or a statement of the same by one who knows, may persuade to belief, but it is neither a discovery nor a revelation to the believer.

A personage having every appearance of a heavenly messenger might stand before me and announce that the moon is inhabited, and I might have some reason to believe his words, but that would not be a revelation to me until by some more compelling means I were made conscious that such was the fact.

If God himself should proclaim some of the greatest mysteries of the universe with a trumpet in the ears of all living it would not be a revelation to the thinking machinery of a pig; neither would such a proclamation of the deepest mysteries of God be a revelation to any man if his qualities of mind were not better fitted to comprehend such things by being far superior to the brute creation.

The mother tells her child that a burn will be painful, but that fact is not revealed to him until he feels it. The feeling is obtained by discovery and constitutes a revelation.

Personal effort is a prerequisite to every discovery, and revelation from God himself is not possible to the mind, making no effort to discover and to know the truth; therefore discovery and revelation are almost identical.

A school-teacher cannot cause a primary class to know the great things pertaining to the higher branches of learning by stating those facts to them, even though they should be stated ever so clearly. Why? Because it is impossible for the learned to impart their learning to others contrary to the natural God-given laws governing in those things.

Moreover, when a student pursuing any branch of science or learning delves into the mysteries of the unknown to him, and returns with knowledge, I shall affirm that his schoolroom is as holy a sanctuary as any shrine of worship ever erected by human hands, and that the things there discovered to his mind are revelations from God.

They are of God because man is of God, truth is of God and is discoverable only by the laws of God.

That some learned men fail to honor him as God, is no evidence that they have not received revelation from him, but rather that as yet, what they have received is lamentably limited in some very important branches.

But this should not detract from our appreciation of the kind and quality of knowledge which such men have discovered, and which they do promote in the world.

Let it be remembered by everyone, who would seek a fuller revelation of the divine, that such cannot come to the mind unfitted to receive.

God is represented to us as desiring that all mankind shall be perfected in knowledge and thus be saved.

Note the language of the text: This is life eternal, that they know thee the only true God and Jesus Christ whom thou hast sent.

But to give us more of the revelation of the almighty than our capacity to receive, would be to crush us.

The purpose of God's requirement that man be obedient to the primary principles of the doctrine of Christ is that by this tutelage our capacity for the higher learning and for the greater revelation may be enlarged. And there is no other way to do it.

Let our studies be to know God in his majesty and to understand more of the grandeur of his works and power. Let no man be discouraged in his search for God merely because some revelation claimed to be of him appears faulty and defective, for man is still far from perfect and the perfection of God cannot in the very nature of things, be reflected through an imperfect instrument.

Divine revelation to man increases with his every approach to God-likeness. Ignorance and misery increases with every departure therefrom.

Obedience to gospel law connects man with the divine dynamo of power unto eternal salvation.

OF GENERAL INTEREST

SURVIVAL AFTER DEATH

The Most Striking Evidence Yet Produced

[The following from the *Current Opinion* for October is characterized as set forth in the above heading, though it may be less striking to many of our readers than some of their personal experiences.—EDITORS.]

A remarkable "cross-correspondence," alleged by the members of the Society for Psychical Research to be the most convincing testimony yet advanced from any quarter of the continuation of conscious personality after death, is given in the proceedings of this famed organization. The alleged communicators (the late Doctor Verrall and the late Professor Butcher) were in this life, says the London *Westminster Gazette*, learned and brilliant scholars, and though, it adds, on the hypothesis accepted by Mr. Gerald Balfour, a distinguished authority, the method chosen by the departed is the one best calculated to establish their identity, it is difficult to follow and still more difficult to explain clearly to those who are not acquainted with the recent developments of psychical research. Our London contemporary therefore gives a brief explanation for the benefit of those who are not familiar with the method of cross-correspondence.

The theory is that the communicators are trying to construct a kind of literary jigsaw puzzle by giving one portion to one automatist and another to a second automatist, each being unintelligible by itself but becoming ultimately intelligible when combined with the other. The method is designed to exclude telepathy from the living—since, presumably, no living intelligence could be in possession of the completed design—and also to prevent either the conscious or subconscious mind of the automatist from evolving a complete alleged communication and palming it off as a communication from the dead.

If the test conditions are observed, which means especially if neither of the automatists knows until the end what communications have been made to the other, neither can separately complete the design. The automatists write both in the trance state and in the normal state, and in the trance state they dictate. In both states they are alleged not to know consciously what they are writing or dictating. The

completed design should be of such a character as to bear strong evidence of the identity of the communicators.

With this preliminary explanation, observes the well-informed writer in *The Westminster Gazette*, we can get to the facts:

"The automatists in the present case are 'Mrs. Willett' (a lady now living who for this purpose bears that name) and the late Mrs. Verrall. The puzzle is spread out over six years. On August 26, 1910, Mrs. Willett gets the first fragment: 'Dionysius's Ear—the lobe.' That is easily interpreted by Mr. Gerald Balfour as a reference to the grotto in one of the stone quarries at Syracuse where the Athenian prisoners were set to work after the failure of the Syracusan expedition. It is actually called 'L'Orecchio di Dionisio' because it has the qualities of a whispering gallery, and the elder Dionysius, who also used it as a prison, was supposed to listen in it to what his prisoners were saying. The allusion seemed to lead nowhere, and it dropped for four years. Then on January 10, 1914, it was revived in another alleged communication to Mrs. Willett, and there were added perplexing references to Euripides and Philemon, and an 'ear-ly' pipe, which looked like and apparently was an abominable pun. The clew to Philemon and Euripides was discovered without much difficulty in 'Aristophanes's Apology,' and is clearly an allusion to the story which Balauston tells Philemon that she sent the original tablets of Euripides's Hercules Furens to Dionysius, who, more appreciative than the Athenians, hung them up in the Temple of Apollo. The object of this is apparently to identify the Dionysius referred to and to prepare the way for what followed."

The next communication was to Mrs. Willett on February 28. In this there are all manner of allusions, which to those who knew them seem to identify the alleged communicators as the late Professor Butcher and the late Dr. Verrall. This script is closely packed with roundabout literary allusions, but the previous fragments are repeated, and there is added to them references to the stories of Polyphemus and Ulysses and Acis and Galatea.

In the next script (March 2) the material is added to by references to Aristotle, a zither, satires, jealousy. It is surmised that jealousy is the motive of some story or piece of literature which is in the mind of the communicators. So far the principal pieces in the puzzle may be summarized:

"The Ear of Dionysius,

"The stone quarries of Syracuse in which prisoners were confined.

"The story of Polyphemus and Ulysses.

"The story of Acis and Galatea.

"Jealousy.

"Music and the sound of a musical instrument.

"Something to be found in Aristotle's *Poetics*.

"Satire."

For a year and a half that was all, and the investigators tried in vain to piece the fragments together. Then on August 2, 1915, the clew came in a communication to Mrs. Verrall, who, we are assured, knew nothing about the communications to Mrs. Willett. In her script occurred these words:

"'Cythera.' 'Philox.' He labored in the stone quarries and drew upon the earlier writer for material for his satire. Jealousy."

Even an accomplished scholar might, as Mr. Balfour says, have been pardoned for not understanding the reference. Who, indeed, has ever heard of Philoxenus of Cythera? A very little research discovered him. He was a writer of dithyrambs, a species of poetry combining music (the zither) with verse, a native of Cythera, who spent some time at the Court of Dionysius, the Tyrant of Syracuse. He ultimately quarreled with his patron, who sent him to prison in the stone quarries (The "Ear of Dionysius"). The story is that his patron, who also thought himself a poet, was jealous of him, because he not only refused to praise the tyrant's poems, but, when asked to revise one of them, bluntly refused, and said that the best way to correct it would be to draw a black line through the whole of it.

But why are Homer and Galatea dragged in? The answer is found in the "Encyclopædia Britannica":

"The masterpiece of Philoxenus was the Cyclops, a pastoral burlesque on the love of the Cyclops for the fair Galatea, written to avenge himself upon Dionysius, who was wholly or partially blind of one eye."

Why, again, is Aristotle dragged in? The answer is that in the second chapter of the *Poetics* (upon which Professor Butcher wrote a standard book) the Cyclops of Philoxenus is mentioned as an example of the poetry which aims at making men worse than they are, i. e., satirical poetry. It only remains to add that there was subsequently found among Dr. Verrall's books a presentation copy of a learned work by an American scholar on the Greek Melic Poets, which deals, among others, with Philoxenus. This Dr. Verrall is known to have used in his lectures.

Here, says *The Westminster Gazette*, we should be tempted to stop, and leave our readers to form their own judgment, or, still better, to get Mr. Balfour's paper and study in extenso the complete story of which this is a bald summary.

"Let us say boldly, that if all the links are made good, we see no escape from Mr. Balfour's conclusion that 'the communications have their source in some intelligence or intelligences not in the body.' The next step—that the communications are from the

disembodied spirits of those known in life as A. W. Verrall and S. H. Butcher—depends on cumulative evidence about which our judgment is of little value, and we can only record Mr. Balfour's opinion that 'those who have got so far as to ascribe the communications to intelligences not in the body are not likely to find any difficulty in the personal identity claimed for the communicators. To do so would be to strain at a gnat after swallowing a camel.'

"Everything, then, depends on the essential links having been made good under test conditions. Here the all-important point is the final communication to Mrs. Verrall. The rest is merely the setting of the conundrum to which Mrs. Verrall's script supplies the solution. We may think it improbable that Mrs. Willett, not being a classical scholar, could have planned the riddle and evolved this strange classical lore from either her conscious or subconscious self, but the negative is hard to prove. If, however, Mrs. Verrall, without knowing the conundrum, produced the solution, the most incredulous could not ascribe it to coincidence. If, on the other hand, some knowledge reached her of Mrs. Willett's communications during the year and a half between the last of these and her own script of August 2, 1915, the mystery would be explained. Mr. Balfour is positive that Mrs. Verrall knew nothing of the previous communications until she had received her own, and he tells us explicitly that they were known only to the six members of the 'group' engaged in the investigation. He tells us, further, that Mrs. Verrall knew nothing of Philoxenus until the mention of 'Philox' in her script led her to look him up in the Dictionary of Biography and Mythology—which excludes the last remaining hypothesis, viz., that she dredged the previous communications telepathically from Mrs. Willett's mind and then found the solution. The only weak link in the chain is unhappily that Mrs. Verrall is no longer present to give evidence on her behalf, but, assuming that Mr. Balfour has made no mistake in reciting the facts, we cannot challenge his conclusion that 'the communications have their source in some intelligence or intelligences not in the body.'"

PALESTINE FOR THE JEWS

[The following is from *The American Hebrew* for October 5, 1917. It is an interview with Commander Josiah Wedgwood, M. P., the distinguished English statesman, written by M. J. Woddis, the London correspondent of *The American Hebrew*.—EDITORS.]

Day by day the question of creating a Jewish State in Palestine is becoming more a matter of "practical politics" than some people would imagine. And the surprising thing of all this growing interest is that Gentiles even more so than Jews are

frankly and freely discussing this topic on the platform and in the press, in the parks and the open spaces, in the trade unions and in the churches.

And now that the British Army is threatening the very gates of Gaza, it seems more than likely that Palestine will pass away forever from the dominion of the Turk. With this wonderful possibility rising in my mind of the Jew taking the rightful station once again among the nations of the world, I betake myself to the House of Commons to procure the views of Commander Josiah Wedgwood, on this burning topic. He recently issued his single minority report on the Mesopotamia Commission to which, owing to his special knowledge, he was selected by a special committee of the whole House.

It was not long after I had handed in my card to the constable-usher that I saw the beaming and breezy commander approaching towards me down the long, decorated passage of the Commons. Without any fuss the gallant commander led me, arm-in-arm, towards the M. P.'s Club Room, and there, in soft, damask, leather cushioned arm-chairs we chatted on . . . the far-flung Jewish problem and the means of its probable solution.

Sitting near us were the Right Honorable Neil Primrose, M. P., Mr. John Burnes, M. P. (ex-cabinet minister), Mr. Ramsey Macdonald, M. P., the famous labor leader, Mr. Henderson (the ex-minister of the war cabinet), and Mr. Philip Snowden, M. P., the pacifist.

"So you want me to give my views to the Jews in America on a Jewish Palestine?" Commander Wedgwood began. . . . "Well, I must confess I feel somewhat embarrassed. Fancy asking an Englishman to speak on a topic to Jews, on a topic which vitally concerns themselves. The position ought rather to be reversed. You Jews ought to come to us and state your views and prospects of a settlement of the Jewish problem, so that we might help you to carry out your schemes.

"In speaking to Jews I cannot help feeling somewhat like a little schoolboy who is addressing the headmasters of the world for the Jews are the oldest, the most civilized and the most intellectual people that I know. And if I am to speak to you about Palestine there can be no other connection in the mind of Gentile or—even Jew, that Palestine, which has been Jewish before, will become Jewish once again.

"This reminds me. The other day I had a curious reception in the club room. Opposite this table several Jewish M. P.'s sat. And when I made my appearance, I noticed that the Jewish M. P.'s immediately got up, looked me askance, and beat a hasty retreat. I must say that for the moment I felt sur-

prised and annoyed. But after a moment's reflection, I began to understand the reason for the strange behavior of these Jewish M. P.'s. As you know, owing to the correspondence which I recently initiated in the *Manchester Guardian*, appealing for a settlement of the Jewish question by the establishment of a Jewish State in Palestine, I was persuaded to address several big, influential Zionist meetings, both in London and in New Castle (the constituency I represent in Parliament). Well, at these meetings I spoke my mind on what I thought of the attitude of the Jewish M. P.'s toward Jewish politics. I complained of their lack of racial sympathy and loyalty and of their utter moral cowardice to people. Have Jews lost their self-respect? Or is it timidity or humility? Or is their silence to be taken as a sign of diplomatic caution? Now, the Jews have gained nothing by the game of silence and secrecy for the Jews, so I think it is about time they tried a change.

POTENTIALITIES OF AMERICAN JEW

"These and similar views I expressed at the meetings, and because I advised the 'combing out' of the Jewish M. P.'s to give place to 'real' Jewish M. P.'s in Parliament, they are now giving me the 'cold shoulder.' What are they angry about? Are they afraid of being packed off to Jerusalem? Now I hope that in America the 'Junker' class of Jew is absent, for he is not only a traitor to his own race, but he is also a positive danger to the State. And here let me add that it was my late master and friend, Joseph Fels of America, who, by his prophetic advocacy of the Single Tax System as applied to Land Reform, converted me to the belief that the American Jew has in him potentialities of a higher order than mere money-getting.

"And therefore, I am glad in a way, for asking me to give you this interview for *The American Hebrew*, as I think that the question of the creation of a Jewish nation and city in Palestine will be well handled by American Jewry, since they are organizing a Pan-Jewish Congress at which, I understand, this will be one of the topics to be debated."

"But may I ask whether the psychological moment has yet arrived for pressing this question?" I interposed.

"Certainly," the gallant Commander replied. "It is now or never. Yes, never before in the history of the Jews has such a glorious opportunity of acquiring Palestine as Jewish Settlement 'risen at the flood,' as at the present. It remains for the Jews 'to take' it, and so lead themselves on to national good fortune.

BRITISH ARMY IN PALESTINE

"The British Army is now standing outside the

gates of Gaza, and soon, like Samson of old, it will carry off the gates on their backs. Once this important outpost, the key to Jaffa and Jerusalem, is in our hands, Palestine can be freed for the Jews forever. For a British victory in Palestine would mean not merely a Turkish defeat, but the utter collapse of Prussianism.

"It is curious how history repeats itself. It was Sir Sidney Smith who gave Napoleon his *coup de grace* at Acre, which defeat saw the decline of Napoleon's military power. So, to-day, the defeat of Prussian militarism, the greatest menace that ever threatened human liberty, lies in Palestine.

"The aim of Germany, you know, has been the driving of a wedge between Great Britain and her Far Eastern possessions by striking at the link, the Suez Canal. Fortunately, up till now, all their diabolical plans have failed in this direction. And this is where the Jews come in. As an Englishman I cannot regard Palestine entirely from the Jewish point of view, i. e., merely from the idealistic point of view, but with the usual characteristics of my race, who invariably make their own interest coincide with some ideal, I think that it would be a good bargain for England, if Jews were allowed to re-create a Jewish State in Palestine.

A GOOD BARGAIN FOR ENGLAND

"Let me give you my reasons for thinking so. In the past, Egypt, which was a British Protectorate, merely required from 5,000 to 6,000 soldiers to guard it. Whereas, if Palestine were to remain in future in Turkish hands, i. e., in German hands, we should have to keep some 50,000 or 60,000 soldiers, i. e., nearly two Army Corps permanently stationed in Egypt, against an inevitable attack and probable invasion from the Northeast.

"The Germans would make of Palestine a base for a *coup de main* on our African possessions on the immediate vicinity. And by holding the Gulf of Akaba, which washes the Sinai Peninsula, the Germans could point the pistol at the Red Sea route, and the London Akab itself would in all probability become a second Heligoland, and so Zeppelins and submarines and aeroplanes would constantly threaten us from that quarter.

"The Suez Canal would never be safe, as we know that the Germans have designs upon it. Once the Canal is cut they contemplate (and very foolishly, too!), that India with its 200,000,000 Mussulmen would 'cut the painter' and that Australia and New Zealand would throw over the Mother Country and declare their independence. But the valiant doings of our brave and heroic Colonials should have dispelled all their idle fancies and vain ambitions. It

is enough to say that our Colonies are loyal to the core.

"You see, then, that it is vital and necessary that a Jewish Buffer State should be created out of Palestine, not only for the safety and security of the Jews, but also for the safety and security of our own Empire."

VIEWS OF JUSTICE BRANDEIS

"And who is to be the guardian Protector of the proposed Jewish State?"

"Personally, I do not mind whether England or America becomes the guaranteeing protector of the Jewish State. As an Englishman, all that I am concerned about is that Germany should not become predominant in Syria. When I was over in America last, I tried to sound Justice Brandeis, who, as you doubtless know, carries great weight with President Wilson, on the creation of a Jewish Nation State in Palestine. He listened very attentively to what I had to say, and expressed himself in full accord with the Basle Program, as the best means of solving the world-wide Jewish problem. He quite appreciated the fact that American Jewry has the advantage over all the other Jewries, in that it has had so many Jewish ambassadors at Constantinople, and consequently they have been able to study the question and the surrounding difficulties, on the spot, as it were. Their knowledge and experience, he readily admitted, ought to be of great value to the Jewish people.

"Then again the Jewish financiers in America, men who until recently were open opponents to a scheme for a Jewish State in Palestine, men like the Strauses and Jacob Schiff, and the Rothschilds here in England might take the Jewish Colonial Trust, the financial weapon of the Zionist movement in hand and invite the Jewish financiers of other countries in Russia and Italy to join them. He fully concurred with all these suggestions, and with a silent look, which spoke volumes, he believed that much would be done, when the real opportunity arose.

"As regards diplomatic actions, however, Justice Brandeis was very cautious and reticent. He expressed no decided view as to whether England or America or both of them jointly, together with France and Italy should act as the Guarantors of a Jewish Palestine. He did not seem to wish to commit himself, but thought that, under the present conditions, the Zionist leaders were fully alive to the issues involved. Should the occasion demand it, a public announcement would certainly be made.

"Personally, he said, he was quite hopeful of a better future for the Jews after the war, and should they need any assistance in the matter of a Jewish

Palestine he would be only too ready to be of service to the Jewish cause."

"Would the British Government and the American favor Zionist schemes in Palestine?" I then queried.

ENGLISH STATESMEN FAVOR PLAN

"I believe it is common knowledge," the member for Newcastle-under-Lyne put in reply, "that the Prime Minister, Mr. Lloyd-George, Mr. Balfour, Mr. Asquith and Lord Bryce are sympathetic to the idea. And has not President Wilson in clear and unequivocal language expressed himself in favor of the free development of the small nationalities, among whom, I suppose, he would include the Jews, and the right of the small nations to dispose of themselves under which rule they would care to exist?"

"But how can you expect the governments to do anything, unless they are approached continually and continuously? Their practical support is bound to come when all the details have been worked out satisfactorily to all parties concerned, such as, the internationalization of the Holy Places, the form of government in the future Palestine, the rights and privileges of the contracting parties; the question of military protection, the ownership and use of the railways, canals and harbors (in time of peace and in time of war), the financing of irrigation works, the sanitation of unhealthy districts and the country generally, the question of drainage, both natural and artificial, and last, but most important of all, the question of 'local autonomy' or an independent Jewish State for Palestine. Well, my view is if Palestine is to be restored to the Jews, they should get complete independence. And now that a Jewish Regiment is to be sent to fight on the Palestinian front, it may be that the great sacrifice they are about to make will seal forever the sufferings they have had to endure in the past."

"But the Jewish Assimilators are secretly intriguing by placing obstacles in the way of the Jews, realizing their national aims, as was revealed by the issuing of the famous Manifesto of the Conjoint Committee," I could not help mentioning.

GERMAN PLANS AGAINST PALESTINE

"Do these Jews desire that Germany should solve the Jewish problem?" Commander Wedgwood angrily replied. "For every vote given against a Jewish Palestine is a vote cast for Germany. Has not Professor Delbrück pointed out, and so have dozens of dozens of other influential Germans, that Germany must forestall England in setting up a Jewish State in Palestine, in order to safeguard her Berlin to Bagdad line which runs through Damascus? I have lately been reading of all sorts of German fan-

tastic schemes for the Germanization of the Orient, and one is, that the Tigris should be linked up with the Levant by means of a canal to run just south of Damascus. This proposed route would cut off some 600 miles' journey in rounding the Arabian Peninsula to get to the Persian Gulf. The Suez Canal would thus have a serious competitor.

"Now I do not know much about the character of the country towards the interior. My first-hand knowledge of the Coast of Syria comes through my being shipwrecked there, and where I nearly lost my life. But I have been making inquiries of the competent authorities, travelers, geographers, engineers and irrigation experts, and they assure me that the Tigris-Levant Canal is not such a hair-brained scheme, as I originally thought. You see, then, that it must be the task of England to forestall Germany.

"I wonder whether the Jews are alive to the fact," Commander Wedgwood with some emotion concluded, "that they are living at a great, important moment in their history. A slight turn of the wheel, a great British military success in Palestine, and the Jews may become a nation once again, and thus win back that dignity and self-respect, without which no people can hope to achieve great ends. Will they be ready?"

At that moment the division bell rang, and the whips hurried round to get their members to pair in the lobbies. I then rose to go. And as the good commander rushed off into the division boxes, I could hear the cries of the tellers in the corridors. "Vide! Vide!" . . . "Vide! Vide!" and I wondered if the Jews too would ever reach to that glorious position of having a free, parliamentary institution of their own.

Yet with steadfast courage that rather would die than turn back.—Nathan Haskell Dole.

To meditate in solitude upon the stupendous problem thus sprung upon him, Jesus felt impelled to retire to the desert, whence John had come, to brood and think it out. Meditation and introversion of soul favored by solitude, as the lives of hermits and anchorites show, has always been a great resource of great men, not recluses, on supreme occasions when they needed to orient themselves, to find poise after shock, or seek direction from within. When this exercise and discipline are combined with fasting, they tend to give a very peculiar and specific exaltation of mind. When alone, man abstracts from all the constraints of the outer world, and frees spontaneity and inner impulsion from inhibitions.—G. Stanley Hall, *Jesus, the Christ, in the Light of Psychology*.

HYMNS AND POEMS

Selected and Original

The Meaning of Christmas

What does Christmas to us mean?
 Observ'd in every Christian land,
 By old and young a pleasing scene?
 Would you the myst'ry understand?
 If so, then list to my simple verse
 While I, the pleasing truth rehearse
 Of man's redemption from the fall
 Through love divine for one and all.

Awake my muse! awake and sing
 The praise of Christ our newborn King
 In Bethlehem's manger as foretold
 By prophets in the days of old.
 Who were inspir'd by light divine
 To cause His wondrous love to shine.
 Who left his royal throne above—
 Took on our nature thus to prove

This matchless, condescending love,
 And raise our souls to realms above;
 Redeem the world from Satan's power
 That we might live forevermore
 In that eternal world of light
 Where no more sorrow, no more night
 Shall dim our sight or mar our joy,
 Or sin no more our peace destroy.

O, boundless love, mercy divine
 In this incarnate birth doth shine!
 Too deep for man to comprehend
 Unless God doth his Spirit lend,
 Our eyes to open and inspire
 And our hearts fill with holy fire.
 Hence, the decree to fallen man—
 "Ye surely must be born again!"

Become his children, freed from sin
 And thus his kingdom enter in—
 Heirs of God, joint heirs with Christ
 Whose precious blood has paid the price—
 For you, for me, for all mankind
 Who will obey his law divine.
 He came to die that we might live
 The life eternal and receive
 Those endless joys which angels sang
 When at his birth sweet anthems rang

Of peace and joy, good will to man,
 As set forth in the gospel plan.
 This is what Christmas to us means—
 Far more than all earth's brightest dreams—
 Then let us sing with one accord
 The praise of our Redeemer Lord
 By works of righteousness and truth,
 As it becomes both age and youth,
 That our gratitude may shine
 In all our lives with love divine.

CHARLES DERRY.

To have what we want is riches, but to be able to do without is power.—George MacDonald.

Christmas Night in the Trenches

It was dark and the night appalling;
The snow and sleet fell fast.
Two soldiers stood crouching with numbness,
Brought on by the wintry blast.
Yet o'er them the shrapnel was flying
The heavens were red with its glow,
Unconscious of what was about them,
These soldiers stood still in the snow.

Their thoughts were of home and of loved ones;
Their minds wandered back to the time,
When out from the old church belfry
They heard the bells merrily chime.
Still again comes the fire-like billows
From out the huge cannon's throat;
As these men stood there near speechless,
With snow and ice for a coat.

Said one, "Jack, I'd like to be home now
With loved ones I left long ago.
Yet, somehow, again I feel happy
While crouching right here in the snow."
And as the heavens were lighted
By powder igniting o'erhead,
Poor Jack heard no sigh, neither murmur,
As his comrade fell backward—dead.

The angels had come from the heavens
And wafted his spirit above,
As his comrade stood doing his duty,
Giving all for the cause which we love.
And then in his lonely position
He lifts his sad heart, through despair;
And breathes to the Father in heaven
A humble, but heartfelt prayer.

"Oh God, why this struggle and carnage?
May peace soon come to the earth!
The peace that the angels sang of,
The night of the Savior's birth."
Once more from the mouth of the cannon
Belched forth a volley of lead;
And peace came to this weary soldier,
As, without struggle, he too, fell—dead.

That night from those cold, damp trenches
Two spirits wended their way.
To a happier, fairer glory.
T'ward the realms of endless day,
And, as Jesus came down from heaven
To champion the cause of right,
So these two men gave their lives
In the trench, on Christmas night.

B. H. DOTY.

No man is without fault, nor any institution composed of men, but we cannot afford to judge either by its faults alone. Nothing would stand under such a judgment. Yet men drift, perhaps unconsciously, into that practice, and the Government raised by the hand of God, and its officers chosen by the voice of the people are dishonored by unjust criticism and wholesale condemnation by some. Surely here is a point wherein Saints need to be careful to avoid partaking of the spirit of the world, and not to let the practice find place in the church, to the injury of any.—*The Unity* for November.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Practical Hints for Home Nursing

[In response to a request from us, Sister Ralph W. Farrell, of Providence, Rhode Island, has written some papers on some of the most common and dangerous diseases known to childhood, together with practical hints for nursing those who have contracted such. These will be found very dependable, for Sister Farrell, herself a graduate nurse, had years of training and experience before her marriage, and since then, in caring for her own little family, she has had opportunity to test out, weigh, and properly estimate, the practical workings in the home, of all theories and instructions technically received. This little series of articles will, it is hoped, prove of assistance to the young or inexperienced mothers in caring for their children. The one on scarlet fever in this issue, will be followed by others on measles and diphtheria.]

SCARLET FEVER

The symptoms of scarlet fever are sore throat, (which is red and swollen) chill or chilliness, active fever and the "strawberry tongue." Vomiting is frequently an early symptom. The attack usually begins suddenly, very often at night. There is headache and uneasy sleep. The bright red rash appears about the end of the first or during the course of the second day. At first the rash consists of numerous little red points appearing upon the chest, neck and shoulders and soon diffusing into a general redness of the entire surface, excepting around the mouth where pallor is pronounced. Upon light pressure of the finger the rash momentarily fades.

The period of incubation (the time between the implantation of the germ and the appearance of the disease) is from two to seven days. When the rash fades the desquamation, or peeling begins. This is a critical period of transmitting the disease as each particle of skin is filled with scarlet fever germs. Extreme care should be taken during all stages of the disease for it is spread also by the discharges from the nose, mouth, etc.

Regarding the care of scarlet fever, it is very important to keep the patient quiet; even a patient with a mild case should be kept in bed and no one allowed in the room but the one who is caring for him. The diet at first should be principally milk. After the temperature, or fever, has gone down, cereals, egg-nogs, milk toast, water toasts, custards and the like, may be given. Rich foods must not be allowed. Give plenty of water to drink. No red meats, such as beef, lamb, etc., should be given until two or three weeks after the disappearance of the rash, and not then if there is any tendency to kidney trouble, which is a common complication. Bright's Disease often has its foundation laid in scarlet fever; hence the diet plays an important part in the care of this disease. Baths are important treatment in allaying the fever but they should be given with care, for harm would result if the patient were exposed to drafts and chills. Olive oil is excellent for bathing. The throat should frequently be sprayed with some mild antiseptic, such as Dobell's Solution, Listerine, hydrogen peroxide or ordinary salt and water.

After the peeling process has begun, the body should be rubbed twice daily with some greasy substance such as fresh lard, vaseline, etc., to prevent the little particles of skin from flying about.

As complications, there may be inflammation of the middle ear and glands of the necks, pneumonia, inflammation of the

kidneys. For this reason we readily see why great care should be taken to keep the patient out of drafts, off the cold floors, quiet and free from the effects of unwise feeding. Soft rags must be used instead of handkerchiefs for the discharges from the nose and mouth; these rags should be wrapped in paper and burned as soon as soiled. A pail of water to which has been added a disinfectant should be kept ready to receive all clothing from the sick room, and these clothes should be boiled before being washed and never washed with the family washing.

Keep the patient in his room until the peeling is over which will probably be four or five weeks. Before being allowed to mingle with the family he should have an alcohol shampoo and have his body bathed in warm water to which has been added not only lots of soap but a disinfectant. Dress the patient throughout with clean, well-aired clothing which has not been in the sick room.

Much more could be said, but space will not allow for more than the following: Scarlet fever and scarletina are two names for the same disease. The notion, very widespread, that scarletina is a different or less serious disease than scarlet fever is wrong. Scarletina is scarlet fever just as a light case of pneumonia is pneumonia. Doctor J. C. Wilson, physician-in-chief of the German Hospital of Philadelphia, says: "The sense of security that so often arises from the use of the term scarletina instead of scarlet fever is wholly false, nay more, is exceedingly dangerous when it leaves those concerned to underrate the danger of the sickness or the risks of contagion."

LILLIAN SAWLER FARRELL.

A Wide-Awake Supervisor

Sister Burgess, supervisor of the Young Women's Bureau of our Auxiliary, is sending out the following message to all the women in the church she can reach who have charge of our girls' organizations. Does it not breathe an alertness, an enthusiasm, which promises much for her success in the peculiar work intrusted to her? She, as editor of our department in the *Autumn Leaves*, is putting much spirit into that also, and the last two or three numbers are teeming with helpful things. Does the *Leaves* come regularly into your home? You cannot afford to be without its influence upon your children.

LAMONI, IOWA, October 25, 1917.

Dear Sister: The importance of the work of the Young Women's Bureau cannot be overestimated. We are living in the hastening time and our girls of to-day will be the women of to-morrow who will have many of the problems of Zion-building to work out. Will your "women of to-morrow" be united and consecrated and prepared for these responsibilities?

When the Oriole movement was launched in 1915, Sister Gardner intended to plan more advanced work to meet the needs of older girls. She was overburdened, however, by her general secretarial duties and her home and the task was finally passed on to the present supervisor. No doubt you have read the plans sketched for the new movement in the October *Autumn Leaves* and will soon have read the first draft of lessons in the November issue. We are eager that every girl in the church shall belong to the Woman's Auxiliary and it is to this end that we are asking your cooperation.

The new organization should not in any sense take the place of or encroach upon the Orioles. Girls who are contentedly working as Orioles should complete the highest rank there before taking up the new organization. Those girls, however, who have not felt that the Oriole work has met

their needs may be organized under the advanced movement. This of course applies only to girls over fifteen.

Will you help us to a more accurate vision of the general condition of our work by answering the following questions? If you find any suggestions or difficulties in the course of organization we shall be glad to hear from you. With earnest wishes and prayers for the young women of your district, I am,

Your sister in Christ,

MRS. ALICE M. BURGESS,
Supervisor of Young Women.

1. How many active Oriole circles are there in your district?
2. Will you please give the names and addresses of their monitors?
3. How many chapters of the new organization have been established?
4. Will you please give names and addresses of their leaders?
5. Is there prospect of other chapters being formed, how many, where?
6. Will you discuss briefly the spiritual, moral and intellectual status of the young women of your district? Are they interested or indifferent towards the church?
7. Will you procure a list of young women of your district not now taking the *Autumn Leaves*, especially those who might be prospective subscribers? We wish to send to each of these a sample copy of the *Autumn Leaves* for November which will contain the first installment of Brother Elbert Smith's new serial and the first lessons for the Young Women's new movement.

Organizers in Various Districts and Stakes

STAKES

Iowa. Lamoni: Mrs. Susie Hayer, Lamoni, Iowa.
Missouri. Far West: Mrs. Christiana Salyards, Lamoni, Iowa. Holden: Mrs. D. J. Krahl, Holden, Missouri. Independence: Mrs. Mollie Davis, West Hayward Street, Independence, Missouri. Kansas City: Mrs. Lula M. Sandy, 3431 East Sixtieth Street, Kansas City, Missouri.

DISTRICTS

Alabama: Mrs. J. L. Harper, McKenzie, Alabama.
California. Central: Mrs. Eva Bedford, Tulare, California. Northern: Mrs. Cleda Simpson, 1873 Eighth Street, San Francisco, California. Southern: Mrs. Lola Mitchell, 1250 West Third Street, Santa Ana, California.
Iowa. Eastern: Mrs. Irvy Quitmeyer, Aurora, Iowa. Little Sioux: Mrs. Esther Kennedy, Logan, Iowa.
Kansas. Northeastern: Mrs. Emma Hedrick, Fanning, Kansas.
Massachusetts: Mrs. Susie Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.
Michigan. Eastern: Mrs. L. Plato, Capac, Michigan. Southern Michigan and Northern Indiana: Miss Louise Evans, 519 North Ottawa Street, Grand Rapids, Michigan. Western: Mrs. F. S. Brackenbury, South Boardman, Michigan.
Missouri. Northeastern: Mrs. A. M. Chase, Macon, Missouri. Saint Louis: Mrs. S. R. Burgess, 5920 Etzel Avenue, Saint Louis, Missouri. Spring River: Mrs. J. A. Graves, Corner Twenty-third and Empire Streets, Joplin, Missouri.
New York and Philadelphia: Mrs. J. R. Lentell, 1256 Saint Ann's Street, Scranton, Pennsylvania.
North Dakota: Mrs. C. M. Brown, 1313 First Avenue North, Fargo, North Dakota.
Oklahoma. Central: Mrs. Alice McGeorge, Terlton, Oklahoma. Western: Mrs. Anna Sanders, Calumet, Oklahoma.

Ontario. Chatham: Mrs. Rosa Glasier, Chatham, Ontario.
 London: Mrs. Rose Tier, 427 Ridout Street, London, Ontario.
 Washington, Seattle and British Columbia: Mrs. Hattie
 Belknap. 1268 Third Street, Chehalis, Washington.
 Society Islands: Mrs. Clyde F. Ellis, Papeete, Tahiti,

MRS. J. A. GARDNER,
 Secretary Executive Board.

Human Conservation

The Children's Bureau of the Department of Labor is sending out bulletins with the object of informing the public concerning the value of retaining all the protection which has been thrown about women and children who must work in factories, mills, and other places which require long hours and arduous effort. These bulletins are intended to influence popular opinion, the greatest factor in human interests to-day, against the move which is being made by certain manufacturers who are attempting to change this protective legislation so as to allow them to employ women and children at longer hours per day, or at more tender years. This has been claimed to be a "war measure," but the experience of the other nations which have been in this war turmoil for a longer period than we, have proven the folly and the detrimental effect of thus removing the protective laws which have tended to strengthen the working women and children physically and mentally. The next generation depends upon the healthiness of the parents of to-day, and the sturdy parents of to-morrow depend upon the right conservation of the child health of to-day. What we can do to help in the interests of mercy, right and justice in these matters, is to individually or as societies or other groups, appeal to our representatives in the legislature protesting against any lowering of our past standards, or the introduction of anything, even under the guise of "war measures," which will tend to lessen the physical, mental, or moral efficiency of our women and children.

The bulletin which follows is of recent date. A. A.

SAVING HUMAN CAPITAL

The struggle of nine of the warring countries to strengthen their human resources by making labor conditions tolerable for children who must work, and by providing schools to teach them how to do better work, are recounted in Child Labor in Warring Countries, a brief review of foreign reports just issued by the National Child's Bureau.

The prospect for better industrial education for England has lately been strengthened by the bill introduced in the British Parliament by Mr. Herbert Fisher, President of the Board of Education. The bill fixes the compulsory school attendance age at 14 without the present exemptions and requires that all working children under 18 spend at least 320 hours a year in continuation schools.

In Italy, as well as in France and England, standards of labor protection were relaxed at the beginning of the war only to be restored and strengthened as experience showed that long hours, night and Sunday work, with their evil effects on health and efficiency, did not pay.

And Russia, according to information received since the bulletin went to press, has found it necessary to withdraw the power given her ministers of labor and industry early in the war to grant exemptions to concerns doing war work from the laws regulating hours and the employment of women, and children under 17.

Canada, New Zealand and Australia have maintained practically unchanged through three years of war strain their high standards of protection for working children.—United States Department of Labor, Children's Bureau.

LETTER DEPARTMENT

Charity

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

These verses are found in the thirteenth chapter of 1 Corinthians, and have long been favorites of mine. Charity rightly defined means love, and without love for our fellow men we are nothing. It was this love for the world that caused our Lord and Redeemer to come to earth, suffer and die, that man might be saved. We, too, must suffer that follow in his steps, but do we always bear our sorrows as Jesus did? Do we love them that despitefully use us or do we love just the ones that use us well? If we do we are not followers of Christ.

We are now living in the hastening time when men's hearts are failing them for fear. Are we helping keep the banner of King Immanuel afloat, or are we dragging it in the mire? Saints, the world is watching us and we little know how our words and actions affect the lives of others. Then let us be on our guard and do nothing to cause the name of Latter Day Saint to be dishonored. Thought is parent to the action and as a man thinketh, so is he. We must eradicate all impure thoughts from our minds.

Do we always look for the good in others? Are we praising their victories and overlooking their faults? Do we always want to be first to tell some idle tale, something that will injure another. Perhaps it has been exaggerated and we have heard it in the wrong light. Should we repeat it? I remember a little maxim we learned at school years ago:

"First somebody told it, then the room wouldn't hold it,
 So the busy tongues rolled it till they got it outside.
 Then the crowd came across it, they onward did toss it,
 Till it grew high and wide.
 From a very small lie, sir, it grew wide and high, sir,
 Till it reached to the sky, sir, and frightened the moon,
 For she hid her sweet face, sir, at the dreadful disgrace, sir,
 That had happened at noon,
 From mud and vice, its courses flew higher,
 Till it hit the sad liar and killed his good name."

That is always the way when we do wrong. It falls back on our own heads.

"Think of the beautiful, think of the true,
 Though like an avalanche sweep over you,
 Keep not the multitude, sort them with care,
 Testing by purity, purging by prayer,
 Think of the beautiful, think of the fair."

If we allow beautiful thoughts to enter our minds and dwell there, we have no room for impure ones. We will be led to talk of the beautiful.

"Talk of the beautiful, talk of the true;
Tongues full of poison are whispering to you,
Answer them not with a tale-bearing word,
Only in blessing, the voice should be heard.
Talk of the beautiful, talk of thy Lord."

We must not retaliate when we hear that some one has been talking about us, for if we are living the best we can, we have nothing to fear. Even should all earthly friends be against us, Christ knows our innermost thoughts, and he will be with us. I remember a few lines of a hymn my mother used to sing.

"There was never a form so degraded,
But that eye shining only in love,
Might find it something worth loving,
'Tis the gift of our Father above."

If we have love in our hearts we will see some good in all. Saints, it is this class of people that will help redeem Zion. Are we to be one of them, or are we to be among the foolish virgins? Let us commence right now to find some good in our neighbors and friends and tell them the good some one has said of them, but keep the evil to ourselves. Satan uses the evil to help carry on his work and every time we repeat an evil tale, every time we listen to one and allow it to find room in our hearts, we are helping him. I once heard a brother say, that the Devil was more of a gentleman than we gave him credit for. For he simply would not stay where he was not wanted.

Let us all learn to be pure in heart and have the charity that thinketh no evil.

EFFIE J. DENTON.

Mammoth Corn in Ancient Mounds

Below is a copy of an article that appeared in the *New York Herald* for November 25, and is a reprint from the *Milwaukee Sentinel*. This may have come to your notice. However, I am sending a copy, also a copy of a letter addressed to Mrs. Christy from Mr. William A. Akin in answer to one she wrote asking if the story of the wonderful "Corn and Stalk" were true, or a well-garnished newspaper report. There are some things in the article that may be of interest to the students of the church, and you can use or not use as your judgment would indicate the matter contained.

"CORN TEN FEET HIGH FROM SEED 1,800 YEARS OLD

"Milwaukee Man Raises Gigantic Stalk from Grain Found in Prehistoric Mound.

"This is going to be the most interesting, the most extraordinary and, mayhap, the truest story concerning a corn-stalk that any reader of the *Sentinel* or for that matter, any other reader has ever read. For this cornstalk antedates American history. It even would rear its yellow head to prove that America, that the United States, is as old as the Pyramids of Egypt themselves. And, best of all, this plant is supposed to have been produced from a seed 1,800 years old, and, mind you, is growing in Milwaukee, up on the east side, where it rightfully belongs by dint of its aristocratic heritage. It stands there, or rather, towers above everything else in the flower garden of William A. Akin, of 793 Summit Avenue. . . . It measures more than ten feet high and has maturing upon its stalk seven ears of princely corn. . . . Mr. Akin is convinced that through the cornstalk in his yard the world will know more about America and the first people who inhabited it than is recorded in history. He believes it will set aside all theory as to the life of a seed of corn and will open fields of research undreamed of.

"Mr. Akin traces the life of the cornstalk growing in his

yard to a seed 1,800 years old. He has data to verify his attestation, in fact he says he has the proof to show that the plant is the direct product of a seed that was buried by people who lived at the time of Christ. I came into possession of the seed from a friend of mine. . . . Let me begin at the beginning and tell you what I know about the history of the seed planted in my flower garden. It will sound like a dream, but I believe what I tell you is true and I also believe that if the proper persons take time to investigate, the story of the world will be enriched with new knowledge."

Doctor E. S. Curry, the noted archæologist, who for twenty-five years was a missionary to the Chippewa and Ojibway tribes of Lake Superior Indians, discovered on one of his explorations a strange mound formation on which a tree was growing. This was near the little town of Marked Tree, in Arkansas. He cut down the tree and dug into the mound. He easily found that the tree was six hundred years old. The mound he opened proved to be a prehistoric grave. The roots of the tree had wound themselves around the mound, and from the character of the other vegetation around he stated that it was his firm conviction that the mound was as placed there 1,800 years ago. In this mound he found ossified bones, stone weapons and implements of one kind and another, the most extraordinary of which was some tempered copper from which Doctor Curry had a razor made. Doctor Curry shaved with that razor of tempered copper. This is no hallucination. It is a fact, for he was seen shaving with it.

"Among other things in the mound was a hermetically sealed stone jar containing eleven ears of corn of the prehistoric red dent variety. The age of this corn was further verified by the cement that was used to seal the lid of the receptacle. This cement was of the flint character, relating and associating it with the kind used in sealing the mummy cases in the Pyramids of Egypt.

"I got one of these seeds of corn, and, more out of curiosity than anything else, the seed was planted in the yard. I wanted to see if the story could possibly be true. I didn't know how, where or when to plant the seed. That's why you see it growing out there next to some bushes. The seed was planted after the middle of June. Ordinarily you know, corn should be planted sometime in May. And even though it wasn't planted properly, even though it doesn't get the sunlight all day, that seed has grown into that ten-foot plant. It was awesome to see it grow. Some days it just seemed to jump out of the ground. As it kept on growing the story that was told me of the seed became more and more plausible. Then I decided to investigate. I found that an experiment was conducted in North Dakota and that the yield from the seed of the prehistoric corn was at the rate of 184 bushels to an acre. The largest stalk was one hundred and eighty-one and a half feet tall, and four inches in diameter. The largest leaf was ten inches wide, and ten feet long. The stalk produced eight ears of corn, the largest of which was nineteen inches long, four inches in diameter, and held eight hundred and sixty grains. There were sixty-eight ears on nine stalks."

"As these immense stalks grew out of the ground there came with them what was known as a bracer or storm roots, which grew as high as four feet, and in that way they acted as a support for the giant stem."

"To show the reports that the stalk growing in the yard was of the same character he was taken and shown the plant. There on the base of the stem were the storm roots, only they were stunted. Mr. Akin explained that he did not know anything about planting corn and therefore did not 'hill' the ground. Therefore, he said the storm roots could not grow and simply bled to death. But the stalk had grown to maturity. It stands there majestically like some power

from an unknown world. Who knows but that its ancestors heard the voices of strange people and listened to the romantic whisperings of other winds?"

November 25, Mrs. Christy wrote the following letter to Mr. Akin:

MR. WILLIAM A. AKIN,
"793 Summit Avenue,
"Milwaukee, Wisconsin.

"I have just read in the Sunday New York *Herald* for November 25, an interesting account of a cornstalk in your garden, said to have grown from a seed found in a hermetically sealed stone jar in a prehistoric mound in Arkansas along with stone weapons, implements, tempered copper, etc. As I am especially interested in the prehistoric people of our land I beg the privilege of asking if this is an authoritative account or just a newspaper write-up?"

Mr. Akin's reply:

MILWAUKEE, WISCONSIN, November 30, 1917.

"Mrs. L. Lenor Christy,
"Brooklyn, New York.

"My Dear Mrs. Christy:

"Your letter of the 25th inst. reached me in due season and in reply to your inquiry as to the truth of the article in the New York *Herald*, relative to some corn grown from prehistoric seed, I will say, I have not seen this article, but if it is a copy of one published some time ago in our Milwaukee *Sentinel* on this subject it is true so far as pertains to the origin of the seed and the history or story of its finding. Of course all such articles are more or less embellished with flowery rhetoric in telling the story but the main points are true.

"Very sincerely,

WILLIAM A. AKIN."

I have a dim recollection of having read something about a similiar experience or incident preceding this, and so this may be old. If not, there are some things of interest to the Saints. If I were not too busy I would like to make some observations, but time says "no."

I am hastily and truly yours,

WARD L. CHRISTY.

Lecture Board Notes

The lecture board is still active and doing all that can be done to advance this department of our good work.

Recently Brother Heman C. Smith responded to calls from several of the branches for illustrated lectures. His trip was highly satisfactory and productive of good. There is a growing demand for this work and we trust that the districts and branches will take advantage of the splendid opportunities that are offered them in these lectures.

Brother Frank G. Hedrick, Fanning, Kansas, writes: "Brother Heman C. Smith gave us his illustrated lectures last Monday night. The house was crowded and the people were well pleased. I think these lectures will prove a great success, and the Saints will receive much good from them. We had in attendance a large number of nonmembers that are not in the habit of attending our services. I feel enthusiastic in regard to the lecture course and the good that may be accomplished by it."

Brother Thomas Fiddick, Cameron, Missouri, writes: "Brother Heman C. Smith's lecture was well attended, we having a full house, and the audience was well pleased."

Brother John W. Agenstine, Stewartville, Missouri, writes: "I am very glad that we had the opportunity of having Brother Smith come to our town. We had a very large attendance and the pictures seemed to interest the people to

a great extent. I never heard one single complaint. I think this movement will be a success and many good results may be accomplished."

L. A. Woodside, Saint Joseph, Missouri, has this to say of the lecture: "Have heard many good things said of the lecture and we hope to have another visit by Brother Smith."

It is gratifying to have these good reports come in and we sincerely hope that much good will be accomplished by our lecturers.

Those who desire these lectures, or lectures by any other of the lecturers, should address letter to A. W. Smith, Federal Reserve Bank Building, Saint Louis, Missouri. If you do not understand just how we handle the lectures we desire that you should so state at the time you write.

Brother A. Carmichael has just returned from Bevier, Missouri, where he lectured on the evening of the 9th. On the 10th he lectured at Mount Washington. We have not had time to receive reports.

Brother E. D. Moore, will soon leave for a lecture trip through Iowa towns. Brother Moore will be kept busy several days on this trip as he will have some seven places in which to lecture. He will be in Perry December 17, Boone the 18th, Nevada the 19th, Rhodes the 20th, Runnells the 21st, Knoxville the 22d, and Des Moines the 23d.

We trust that a good spirit will prevail throughout these lectures and that much good will result. We urge all who can to arrange to be in attendance.

Sincerely yours,

LECTURE BOARD.

SHELLBROOK, SASNATCHEWAN, November 20, 1917.

Editors Herald: I was very glad to read the article in the *HERALD* for November 14 from E. R. Davis. "Are we justified in participating in war at any time?" And I heartily agree with Brother Davis.

I do not think Saints should show a bloodthirsty desire to participate in war, but when duty calls they must obey.

The war was forced upon us and especially upon the United States for they waited until every other means were exhausted before they would engage in war, and only when the call came that France was in need and she sent delegates to the States to urge their help did she go into war.

Then she went to the aid of a sister nation, one who had stood by her in time of trouble, and aided her.

America has ever stood for liberty, and right. The land of the free and the home of the brave. This is the land that people from every nation are to come to; a choice land above all other lands. Can the Saints sit with hands idly folded and await for others to fight their battles then step in and say we have a place prepared to go to for protection in time of war?

None of us want to see our loved ones go to war but if duty calls we must obey. There are many, many ways we can help and stay home. Not all have to go to the trenches to help in the war. We women can help the Red Cross work. We can send boxes to the soldiers, and cheer their darkened lives. We can write letters of cheer. In many, many ways we can help.

May the Lord hasten the day when there will be no more war.

Sincerely,

EFFIE J. DENTON.

TAYLOR, NORTH DAKOTA, November 22, 1917.

Editors Herald: While I send in my subscribers' names I will also write a few words. I was at Seaside, Oregon, a year ago, five miles down in the valley on the river. There was one of your missionaries passing by, giving tracts. I saw him, but did not know who he was and did not get a

chance to speak to him, else I should have asked him to hold services in the big schoolhouse there. There are many people there who have not been to any church or services for years. I should think that it would be a good place in which to teach. I do not know how kindly they would be, but they are sorely in need of hearing the gospel, so if any pass that way, I pray stop and see what can be accomplished for God's sake.

MRS. C. H. ENGEN.

BURLINGTON, IOWA, November 26, 1917.

Editors Herald: The ladies aid societies worked together again this fall in giving a bazaar November 21 to 23, and a chicken dinner the 24th, both of which are reported as having met with success, adding a neat sum to the building fund. Opportunity was also afforded for some good literature work.

Elder C. J. Smith of Sioux City, missionary in the district, has been in Burlington for two or three days, and was the speaker Sunday morning and evening at regular services. His theme for the morning was in keeping with the Thanksgiving season, and appropriate to the day, which had been set apart by the Sunday school superintendency as a special offering day to swell the Christmas offering. This was the second special offering day set apart this year, and the result was thoroughly gratifying—the total reported for the day coming to approximately \$87, and bringing the pro rata for the school well over the \$2.00 mark.

Baptism is announced for Wednesday evening, the 28th, and a special effort is urged to make the service genuinely one of Thanksgiving.

CORRESPONDENT.

HOUGHTON LAKE, MICHIGAN, November 25, 1917.

Editors Herald: Readers, after many years I come again to call on you to state that the Saints of this branch are alive and that we receive many wonderful evidences that God the Father owns us as his children. We are acknowledged by him through prophecies, revelations, and through the healing of the sick.

We have a fully-established branch, having an elder, priest, teacher, and two deacons. Our little church which stands on the bank of the lake in this village was dedicated October 21, and we are glad to have other Saints of other branches visit us. We have a Sunday school and Religio, and although our members are scattered, many of them having gone away to work in the cities, there are enough to keep the camp fire blazing.

I have been requested to state that Mrs. Mina Norton, who has been afflicted with paralysis for some years has gone to her sister's near Charlotte, Michigan. She wishes if there are any Saints in or near Charlotte that they will call on her or write her. She wishes to hear, from or see some elder. So do not disappoint her. You will find her at the home of Mrs. B. D. Cooper, Route 8. If you cannot call her write to her and cheer her up.

Also two of our sisters near Harlem, Montana. They are new in this work, having been baptized at Beaverton, Michigan, October 12, 1917, and went to their home in Montana. Mrs. David Lighthall has a sheep ranch about twelve miles from Harlem, and her mother, Sister McIntosh, is living with her. They request that Saints in that part will call or write, and if any missionaries could come that way, Sister Lighthall will meet them at Harlem and find them a place to preach. Send them reading also.

Your sister,

Box 35.

MRS. A. B. HAWLEY.

DENVER, COLORADO, November 29, 1917.

Editors Herald: God has been very good to us in the second Denver Branch. Two of his chosen servants have been

with us, Brethren F. G. Pitt and O. E. Sade. We have had some very enjoyable services and the Spirit has been present in power. We are praying for the recovery of Brother Sade, who has been afflicted for some time.

Brother Pitt has given us some excellent talks on the present conditions in Palestine. When we stop to think of the sacredness of the place, with its future possibilities we have a greater degree of thankfulness than the world can know.

Thanksgiving Day was one to be remembered by us in this place. We all met in the church for dinner. In the evening we had our midweek prayer meeting, in which we enjoyed the peaceful presence of God's Spirit. We have many among us who are eligible to the country's service and it behooves us to so live that they may have our support and that our prayers for them may be effectual.

We are laboring very zealously for the Christmas offering. We have been organized as a Sunday school about two years and our membership has increased about fifty per cent. Many meet with us who are not members of the church and they seem to be as enthusiastic over it as we.

God has recognized the prayers of the Saints in behalf of Sister H. D. Bartlett, who has been operated on at the hospital. Her recovery astonished those in charge.

In gospel bonds,

OLIVE L. BULLARD.

GREENVILLE, SOUTH CAROLINA, November 30, 1917.

Editors Herald: I have been laboring in this State a year. It has been a slow proposition to get the work before this people, but we are going to keep at it till we get some of the honest in heart to come out from the autocracy in religion and do their own thinking, not being content to be tossed about by every wind of doctrine.

This is a new field of work for the grand angel message, and Satanic influences seem hard at work to prevent a foothold being gained. I like the fight, even though it is rough sometimes.

There are about forty-five thousand soldiers here, and I am doing all I can among them. The city has been quarantined against the camps for a while because of an epidemic. As a whole, the boys there are the best-behaved, cleanest and most mannerly of any I ever saw. Of course some will be careless in the use of God's name, but by and by they may learn the better way and cease this habit.

I am tracting the city with Angel Message tracts. I leave No. 1 this week and take it up next week, leaving No. 2. This is continued till I have left all nine of them. It is a good way to let the people know we have what they need. Wish all of our branches would do this work in their near-by cities and towns.

It is surprising to hear the questions that will be asked. Why cannot our sisters or brethren get out one day of each week and devote a little time to this important work? Are we soldiers of the cross? If so, the Commander has called for us to charge. Are we afraid or ashamed to own his cross? If so, God is ashamed of us. Let us take hold of this work with our whole souls, our whole purse, and do something. God has asked us time and again to do, do, do. Why don't we? Do we love him? If so, we will do his will.

If any of the Saints have relatives or friends in the Army in any of the camps of North or South Carolina, please let me know their addresses and I will try to be of some help to them. I know of a number of our boys who are in the Army here whose names I have not seen in the church papers. Why is this? We ought to have them in print.

Brother C. Edward Miller has given his address in the

HERALD, he being at Honolulu, in the Hawaiian Islands. I hear the Mississippi soldiers are going there. We have a good many among them.

I attended two services to-day. It has been a gloomy day, but I am thankful that we are all alive and blessed with the grand blessings of the gospel. Though we are involved in the greatest struggle in the history of nations, in which we must use all our great resources and manhood of the present, yet there is light ahead. The brightest day is to come, when autocracy and anarchy will be wiped out and true freedom and love for God and humanity prevail. God speed the right and crush the wrong is my prayer.

Yours for the truth,

A. G. MILLER.

MISCELLANEOUS DEPARTMENT

Conference Minutes

SOUTHERN WISCONSIN.—Met at Evansville, December 1 and 2. B. C. Flint, president, and E. A. Townsend, vice president, presided. All branches of the district reported. Missionaries reporting 20. Recommendation of William G. Pyne to be ordained to office of elder, accepted. Bishop's agent, C. C. Hoague, reported: receipts, \$677.96; disbursements, \$555; on hand, \$122.96. District officers reelected. Delegates to General Conference, W. A. McDowell, J. O. Dutton, B. C. Flint, C. C. Hoague, jr., E. A. Townsend. Alternates, E. J. Lenox, Lloyd Hadley, J. N. Dutton, W. D. Dennis, L. O. Wildermuth. June conference appointed to meet at Readstown. Audrey B. Dutton, secretary, 315 South First Street, Evansville, Wisconsin.

NORTHEASTERN ILLINOIS.—With First Chicago Branch, J. O. Dutton, John L. Cooper, and R. N. Burwell presiding. Statistical reports were, First Chicago 230, West Pullman 61, Piper City 37, Belvidere 43, Mission 120, Dekalb 55, Sandwich 71, Deselm 79, Plano 175, Rockford 13, and Central Chicago Branches 235. Ministerial reports from 34 of the ministry. Recommendations were read requesting ordination of A. A. Williams and J. J. Oliver to the office of elder, provision made to care for these ordinations. Bishop's agent's report was: Receipts \$2,247.13; disbursements \$2,191.59. District treasurer's report: Receipts, \$30; paid out \$22.25. C. B. Harts-horn was elected to fill vacancy in committee on Graceland student loan fund, due to F. F. Wipper moving to Independence. Conference delegates elected were Earl D. Rogers, Beatrice Rogers, J. O. Dutton, W. A. McDowell, David E. Dowker, Jennie Dowker, Will Trowbridge, Blanch Trowbridge, Grace Johnson, R. N. Burwell, and Ella Burwell. Alternates were; Fred H. Johnson, Mary Grace Johnson, Maggie Warlick, Daisy Faulkner, Rachel A. Fairbanks, LaJune Howard, Harry Thorne, Sadie Seale, Arthur M. Colburn, Edgar O. Byrn, and Ethel Williamson. Moved to adjourn to meet with Mission Branch at the call of the district president. The united choirs sang the "Holy City," by Gaul, Margaret Wickes, conductor and Ruby Sumption, pianist. Frederick E. Bone, secretary.

LONDON, ONTARIO.—Met at London, Ontario, new church, September 22 and 23. District Presidency, John L. Burger, William I. Fligg, with J. F. Curtis presiding. Frank Gray and Louise Evans acted as secretaries. Bishop's agent reported: \$3,822.31 collected in tithes and offerings in eleven months; auditors reported accounts correct. Request of Brethren G. H. Henley, Charles Raison, George Tier, John Vasbinder, and John L. Burger to assume responsibility of financing and caring for a reunion to be held in 1918, was unanimously adopted. The reunion is to be known as the London District Reunion, and the committee to select time and place. London Branch had provided a tent for literature and distribution of tracts at the Western Fair, held in London this year, and upon the request of the branch officers of district, decided to take over the responsibility of continuing the tent for another year. Election of officers resulted as follows: John L. Burger, president; William I. Fligg and Percy Yerks, vice presidents; Frank Gray, secretary; John L. Burger, bishop's agent; B. H. Doty, chorister; Clarence

Duesling, member library board; Silas Ridley, member gospel literature board. Next conference in Saint Thomas, date to be selected by district president. David Withrow of Stratford, and Ralph Moore of Rostock, were ordained to the offices of elder and priest, respectively. Woman's Auxiliary met Friday evening prior to conference and organized into a district association. Ontario Quorum of Elders and Ontario Quorum of Priests held sessions during the conference, and a general priesthood meeting was held Sunday afternoon. This conference was one of the largest and certainly the best that the new London District has ever held. Frank Gray, secretary.

The Presidency

To General Conference Appointees and All Who Are Devoting Their Time and Energies to Church Work: The Presidency desires from you a complete statistical report of your work for the year, so far as statistics are available and can show your work. Add to this such general observations as you think we should read. Besides these we should like to have you tell us briefly of what signs you have observed of progress towards Zionie conditions; and what are the prospects for more and better work the coming conference year. Tell of the best work accomplished under your observation, and express your opinion of what is the most urgent work before the church.

This request for report applies to the following:

General church officers, Stake presidents and bishops, appointees doing missionary work, appointees doing local work, bishops of district or bishops without localized fields, evangelists or patriarchs, all quorum presidents, any who in any line are devoting all their time to church work, all heads of institutions controlled by the church, and heads of departments of church work or auxiliaries.

Respectfully,

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, December 15, 1917.

The Bishopric

To the Elders and General Church Officers: We are to-day mailing blanks upon which to make your annual financial report to the Presiding Bishop. If these blanks do not reach you within a reasonable time, please notify us so that we can send you others.

BENJAMIN R. MCGUIRE.

JAMES F. KEIR.

INDEPENDENCE, MISSOURI, December 15, 1917.

Conference Notices

Clinton at Eldorado Springs, Missouri, February 16 and 17, 1918, commencing at 10 a. m. on the 16th. Those coming may notify S. C. Williams, Eldorado Springs, Missouri. H. E. Moler, president.

Convention Notices

Clinton Sunday school and Religio at Eldorado Springs, Missouri, February 15, 1918. Those coming notify S. C. Williams, Eldorado Springs, Missouri. H. E. Moler, president.

Religio at Fargo, North Dakota, December 1, 1917, Mrs. Bertha Graham in charge. Delegates elected to General Convention: J. E. Wildermuth, Hannah Moffit, Sister William Sparling, Thomas Leitch, William Shakespeare, and Bertha Graham. Resolutions in favor of national prohibition were adopted. Hattie Kennicutt, secretary, Lansford, North Dakota.

Notice of Appointment

Brother R. E. Davey of Deer Lodge, Montana, has been appointed to labor in the Western Montana District for the rest of the conference year. The appointment was made by the Presidency and Twelve in joint session. Let those concerned take notice. FREDERICK M. SMITH, *President.*

A Good Book for Children

MOUFFLOU AND OTHER SHORT STORIES.—J. B. Lippincott Company, Philadelphia, 50 cents net. By Ouida (Louise de la Ramee). Cloth, 3 illustrations in color. One of The Children's Classics. How fate separated a dog and his young master with the events that brought about a happy reunion. The other stories are strong in underlying lessons. "Lamp-black" is a tale of a wretched being made happy in rendering of service.

Do You Read "Zion's Ensign?"

THE MISSIONARY AND CHURCH NEWSPAPER

Possibly there are some readers of the *HERALD* who do not know about *Zion's Ensign*, the sixteen-page weekly published at Independence, Missouri. Then there may be others who have not been in touch with it of late. For these, we would commend the following briefly stated statement of its character.

The editors are Walter W. Smith, J. A. Koehler and I. A. Smith. The contributors are numerous and of the best writers in the church.

Each week the first page carries a brief but timely editorial on some subject of vital religious appeal.

The second page is made up of editorial comment on current developments in the church.

Under the heading "Sermons and Articles" will be found able sermons by some of the best speakers we have, on topics of paramount interest to members and nonmembers alike. Then there are articles dealing with gospel principles and phases which strengthen the faith of members and reliably inform those who should be.

It is the aim of the *Ensign* to present an affirmative gospel.

Each week several pages are devoted to detailed news from widely separated branches, stakes and districts, showing what the members are doing in their local activities.

The correspondence department carries letters from church people you may know.

A conference and convention calendar shows at a glance the date and place of meeting of district and stake gatherings, while announcements of various general church officials are to be read here each week.

The balance of the publication is devoted to short, spicy selections and announcements of interest, making a well-balanced whole.

A favorite slogan of the publication is "Every *Ensign* as good as a tract. Pass it along."

During December it may be sent to nonmembers for only fifty cents a year. The regular price to others is a dollar a year in advance.

Subscriptions may be sent to this office and will be forwarded.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Lots of people boast that they spend as they go who seldom go anywhere.

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THE GOSPEL MESSENGER.—A plainly told series of sermons by J. S. Roth, followed by a synopsis of his life as a "gospel messenger." This book is very popular; doubtless because of its simple, affirmative manner. It is not a book alone for the "wayfaring man or the fool" but for the earnest seeker after truth. No. 208, cloth\$1.00

MEMOIRS OF W. W. BLAIR.—Every Latter Day Saint has heard about W. W. Blair. The "Old Guard" speaks reverently of him. He was universally loved. The key to the life of such a man is a

possession worth having. These memoirs by his son, F. B. Blair, are such a key. No. 236, cloth\$.75

VISIONS OF JOSEPH SMITH THE SEER.—A businesslike little work, scientifically written, showing forth the truth of the Book of Mormon and establishing the divinity of Joseph Smith's mission. Contains pointed and significant statements of Doctor Lederer, converted Jew, and others bearing upon the question. No. 311, paper\$.15

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JESUS. By Frances. Charming child stories, of the birth-offering series. Adapted to the baby mind. Tales of truth that will register and remain. No. 366, cloth60c

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ARCHAEOLOGICAL COMMITTEE REPORT.—By the joint efforts of leading minds in the church this work was compiled. It gets down to rock bottom in archaeological investigation bearing upon the claims made by the Book of Mormon. Data that will fortify Book of Mormon students against arguments of "science." Interesting reading in itself. No. 142, cloth\$.75

THE INSTRUCTOR.—A compilation of scriptural and other citations by the veteran apostle, G. T. Griffiths, gleaned from the Word and his own wide experience as a thinker and preacher; not only handy but necessary. Ammunition every defender of Latter Day Saintism needs. No. 216, cloth, \$1; No. 217, leather, \$1.25; No. 218, flexible\$2.00

MANUAL OF THE PRIESTHOOD.—A book of instruction to the priesthood, based on the law and upon church usage, prepared by Charles Derry, one of the veteran ministers of the Reorganization. The first fruits of an extraordinarily fecund mind, noted for its wisdom and judgment. No. 232, cloth\$.35

THE INDIAN MAIDEN. (Object lessons on Temperance.) By Frances. Unique as a story and as a temperance propaganda. Indian life, the old story, and the evils of civilization, furnish the author with material of which she takes full advantage. Quaintly appealing; anti-barbaric and anti-alcoholic. No. 363, cloth60c

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Do you dislike the task of arranging and mapping out your trip to California? It IS bothersome for one not familiar with it. But it is no bother for me. I have planned many such trips and know just how to go about it. Come in and let me help you with yours.

Let me tell you all about the Burlington "Personally Conducted" Tourist Parties (additional comforts without additional expense) through the marvelous West to California—through Denver, Colorado Springs, the Pike's Peak region, the Royal Gorge, the Colorado Rockies, Salt Lake City, the Sierra Nevadas, and all of the wonder spots of that great Western country—in daylight.

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Interesting History

TALES OF WASHINGTON IRVING'S ALHAMBRA.—J. B. Lippincott Company, Philadelphia, 50 cents net. Simplified by Lelia H. Cheney. Four illustrations in color, making it a valuable acquisition to The Children's Classics. Charming style and atmosphere, in which a few historic as well as imaginary characters give a touch of realism. In the process of simplification there is retained that indescribable element of interest which appeals to all ages of readers. Will bring to the little ones a world of delight.

Our Departed Ones

NEWTON.—Emily Margaret Newton, daughter of Mr. and Mrs. Walter Newton, was born October 17, 1908, at Kansas City, Kansas. Died December 9. Survived by father, mother, and 5 brothers. Funeral service from the home, 61 South Fourteenth Street, Kansas City, Kansas.

LINDBURG.—Mary Buckler Lindburg was born January 6, 1884, in Germany. Died November 28, 1817, leaving 5 children and her husband to mourn, also numerous relatives. She united with the church July 4, 1917. Services at the house, in charge of E. A. Curtis, assisted by George Sackfield. Interment in Viola Cemetery, Viola, Illinois.

CAHILL.—Frank Cahill, son of Mrs. Maggie Miester, was born in Saint Joseph, Missouri, October 4, 1889. Died December 6, at Kansas City, Missouri. Leaves to mourn wife, 2 small children, mother, and 2 brothers. He was a loving, devoted son, husband, and father. Funeral services from Cline's and McClure's undertaking parlors.

BALDWIN.—Susan A. Baldwin was born December 29, 1850. She married D. R. Baldwin on May 15, 1870, who with 6 sons and 1 daughter survive her. She was baptized on February 13, 1871, by Henry C. Smith. Died at her home in Roberts, Montana, November 26, 1917. She was a congenial companion, a loving indulgent mother; of sterling Christian character. Services conducted at the home by Reverend Bartlet.

McMICKEN.—James McMicken was born at Luther, Wellington County, Ontario, February 28, 1917. Married Miss Elizabeth Ann Jordan, February 4, 1880. Baptized and confirmed by W. J. Smith. Ordained teacher September 5, 1886. Died at his home near Opheim, Montana. There is left to mourn, in the immediate family, his loving wife and eight children. Sermon preached by J. A. Bronson, assisted by J. C. Page.

DREYER.—Joseph Dreyer was born December 19, 1838, at Macklenburg, Germany. Baptized at Black Creek, Wisconsin, September 15, 1872, by Matthias Lampert. Died November 25, 1917, at Appleton, Wisconsin. Leaves to mourn, wife, 2 sons, 3 daughters, other relatives, and many friends. He was faithful in the latter-day work. Died strong in the faith. Had been a resident on State Street, in Appleton for 46 years. Funeral sermon by W. A. McDowell.

MOTTASHED.—Mary Mattashed was born in Brooklyn, New York, December 8, 1881. Was baptized by John H. Lake at Kirtland, August 17, 1890. Married J. Charles Mottashed at Brooklyn, New York, December 24, 1904, by A. E. Stone. Died November 25, 1917. She is survived by husband, 3 sons, and infant daughter, father, mother, 2 brothers and 2 sisters. Remains were brought to Kirtland for burial. Funeral service at the home of her parents. Funeral in charge of J. A. Becker, sermon by L. W. Powell.

PAPP.—Joseph Papp was born September 11, 1867, in Austria-Hungary. Came to the United States May 28, 1900. Was baptized November 28, 1908, by James McConaughy. He was of the Cornelius type. The gospel was a glad message to him and his household. He was killed November 18, 1917. He had attached a motor to his bicycle and tried to ride it for the first time. About two blocks from home he was thrown on the curb and his skull was fractured in front and back of the ear. Died in seven hours.

MOTTASHED.—Marie Mottashed, nee Squire, was born at Brooklyn, New York, December 8, 1881. Baptized at Kirtland, by John H. Lake, in 1890. Married J. Charles Mottashed at Brooklyn, December 24, 1904. Died at London, Ontario, November 25, 1917. Leaves to mourn, husband, 3 sons, one daughter, father and mother, 2 sisters, 2 brothers, and a host of friends. Services at London in charge of Joseph Yeager. Interment services at Kirtland, Ohio, in charge of Lorenzo Powell.

HERE AND THERE DEPARTMENT

THE RED CROSS NEEDS MEMBERS

A big campaign is being made to secure 10,000,000 more members for the American Red Cross before Christmas. Though there are now over 5,000,000 members, there are not enough to meet the needs of this organization. There has been an overwhelming appeal for knitted goods of all kinds for our own men and for our allies.

A GOOD PLAN ALL AROUND

The secretary of the General Religio Society, James W. Stobaugh, says he is asking the officers who report to that society to number their paragraphs and letter any secondary items in the paragraphs. Those who have noted the difficulty in referring to these reports at convention time without this aid, will appreciate the situation. It would be fine if it were also done in extensive district or local reports.

COULD YOU DO IT?

"I was called into a store last week to put up our side to three Catholics, two Methodists, two Baptists, one traveling man, and three strangers, all at once," writes a correspondent.

ONE WAY TO SAVE PAPER

Those who do not have sale for waste paper may be interested in this suggestion from Brother A. G. Miller: "For saving of wood and coal, save all of your paper, put it in water and leave to soak for twenty-four hours. Take it out and roll into bundles the size of a snowball or larger. Put to dry in the sun, after which they may be used in place of wood or coal."

Brother Arthur W. Smith has not forgotten the home department in the effort to have all help in the Christmas offering. A letter is being sent to all district superintendents, urging that they also help.

WANTS CHURCH LITERATURE

Mrs. Florence Thompson, 136 North Second Street, Manistique, Michigan, has an outlet for considerable church literature at the county house. Some have been sent there and the demand is for more. Drop her a card before you send, and await her reply so she will not be deluged. Yet don't put it off, thinking everyone else will attend to it.

"WHAT EVERY L. D. S. FAMILY NEEDS"

Wellston, Ohio: "Read the sample copy of the November *Autumn Leaves* and am well pleased with it. I had never taken it as I thought the HERALD was enough for any Latter Day Saint family to take at a time, but I will have to confess that I was wrong in my belief. I have come to the conclusion that the *Autumn Leaves* is just what every family of Saints needs. It appeals to our young members and older ones as well. It should be a companion with the HERALD and *Ensign* in every family. I am sending a dollar for a year's subscription.—Sam Ely."

CHURCH LITERATURE AT SOLDIERS' CAMPS

We wish the local Saints in touch with the situation at the Y. M. C. A. buildings at the various camps would see to the supplying of our church literature there. If there is not enough available, let us know, and we are sure more can be had. It is an important matter and should not be overlooked.

THE SAINTS' HERALD

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

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

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

Volume 64

Lamoni, Iowa, December 26, 1917

Number 52

EDITORIAL

BLUE PENCIL NOTES

O beautiful star, that guided afar over valley and height, where are your rays to-night? They are blotted out in the dust and route and smoke of the fight. They shine not to-night. O beautiful song, full-toned and strong with angels' delight, where are your strains to-night? They are drowned by the crash of guns and the flash of shells as they break. The sad hearts that ache in this dark night of pain forbid that glad strain. The angels sit dumb in their heavenly home.

Some years ago President Joseph Smith said that the hastening time was at hand. Only about a year ago President Frederick M. Smith said that the hastening time was upon us. We are in the midst of it. Can anyone who observes current events doubt that these men told the truth?

We occupy a position different from that of any other people. We look at current history from a view-point different from that of any other people. Until three years ago the world was drifting in a haze of self-righteousness.

It was the general belief that the so-called Christian nations had accepted the gospel. We denied that assertion. It was held that man was becoming more civilized, more kind, more moral. We denied that contention. It was affirmed that we were entering upon an era of universal and lasting peace. Again we entered a denial.

Our position has been verified in such an astonishing manner that even we are almost stunned by the revelation of world conditions. One writer sums it up thus: "A veneer so thin separated us from barbarism that it cracked at the touch of a war lord."

That which has taken place is exactly what we have looked for ever since the organization of the church. The prophets are vindicated. But seen objectively it is so much more terrible than we had realized when contemplating it subjectively that we are filled with horror. Yet we have not reason to believe that we have yet seen the worst.

Having been forewarned we should have been forearmed. But if we have not made our preparation individually we cannot too speedily make it. We are assured that even the righteous shall hardly escape. Nor has the church entirely escaped thus far. But we may say with Jesus that if such things are done to the green tree what shall be the fate of the dead trees.

We may be assured that if events are hastening in the world, God will also hasten them in the church, as an organization. But each *individual* must make his *own* preparation in righteousness. The church cannot do that for him. Let us not move in panic, goaded by fear, but soberly, as men who stand in the presence of eternity and understand God's purposes. We must be more humble, more intelligent, more nearly absolutely pure in heart, that we may see God. Then can God use us for the accomplishment of his peculiar work and the consummation of his holy purposes.

A young soldier home on furlough recently walked into the office of his bishop and made out a check for seven thousand dollars tithing. A man wants to get square before he goes into the trenches. But is the soldier an exception? As Lyman Abbott says, "The soldier may be going to his death, but are we not all going to our death?" It is a good time for all of the Saints to "get square."

ELBERT A. SMITH,

GOOD WILL TO ALL MEN

We have been greatly amazed at the numerous attacks made upon the Germans in this country. Of course it is possible, and even probable that some are unpatriotic, but those whom we know are not such. They are Americans. The fact that the United States is at war with the hopes of putting an end to extreme militarism, and in defense of democracy against autocracy would seem to offer practically no reason for the exclusion of German from the public school curriculum.

To those who can read the German literature, it presents a sad commentary, amusing if it were not worse, to see this attempted exclusion of the German language, German literature and German music.

We should also recognize that while the Puritan fathers and the settlers of Jamestown came to this country in order to secure greater political freedom, and since other families have come from the British Isles and from France, so have many also come from Germany because they desire to escape that very thing against which we are fighting. They are not to blame for it. They left their fatherland in order to get away from it. They are willing to assist most of them to the extent of their ability, on the firing line, Red Cross, or bond issue while they have long practiced food conservation.

It makes our hearts sad indeed to note in some places a disposition to persecute them. Without tangible evidence a grievous error will be made if we suppose that a German community is necessarily anti-American. If we persist in attacking them, the injury is ours.

As pointed out by President Elbert A. Smith a month ago, it will be remembered that they have natural affection for the homeland, where probably dwell some near relatives. On the other hand they will be found generally loyal.

There evidently is something of a spirit of hysteria, in connection with this question. We hope nothing of it will be permitted to come into the church, but as members of the body of Christ, we shall exercise his charity, love and sympathy.

Recently we heard the suggestion made that the basis of these attacks upon the German language, German music, German poetry, was made on behalf of the central powers in order to stir up division in the United States, and especially to force a division in which those of Teutonic origin would be placed on one side. These people have not risen in behalf of Germany. If they could be forced to do so by any action however vindictive, it might be so much gain for the central powers. True Americans ought not to be engaged in such work.

But our real objection is that no Christian should

assume such an attitude. We should love our enemies, how much more than the brother by our side! They should be given splendid credit for the help they are giving the Government in this hour of trial and the splendid support they have given the church.

The church stands for the broad brotherhood of man, the fatherhood of God, sympathy and help for those who suffer. The gospel is indeed good-will to all men.

S. A. B.

WAR SAVING STAMPS

We have been sent some interesting information concerning war-saving stamps and certificates. No one can hold more than a thousand dollars worth, nor can anyone purchase more than twenty stamps or a hundred dollars worth at any one time. This month and January, twenty stamps would cost \$82.40 as no interest is paid semi-annually, but only when the stamps mature, January 1, 1923.

Thrift stamps which are twenty-five cents each to help one in saving, can be exchanged when one has sixteen of them on a card for a war savings stamp by paying the additional few cents at the time of the date of exchange. Twelve cents for each sixteen up to January 31, and one cent more each month. They must be exchanged prior to December 31, 1918. These stamps cannot be turned in for cash. The only way they can have any cash value is for one to secure sixteen of them before December 31, 1918, then turn them in for a war-saving stamp.

Each war-saving stamp increases in value one cent a month up to December 31, 1922, and can be exchanged on ten days notice at any post office for this valuation. This means that December 31, 1922, each stamp will be worth four dollars and seventy-one cents, but January 1, 1923, it will be worth five dollars.

There is no advantage in holding thrift stamps except with the purpose of exchange, as they cannot be cashed in, and apparently have no value except for purposes of exchange for war-saving stamps.

The question should I take money out of the Savings Bank to buy war-saving stamps is answered, "No, you should save as much as you can every day and buy thrift stamps, and war-saving stamps with these savings." War-saving certificates are not transferable. War-saving stamps should be placed upon a certificate with one's name on it and then when it is registered it cannot be cashed by anyone else. If it is lost the Government will replace it. If a thrift stamp is lost, it is of value to the one who finds it. But if a thrift card is lost, it should

have one's name and address upon it, and can then be dropped into any mailbox, and will be returned without postage or expense. An unattached saving stamp is of full value to anyone who finds it, unless one writes one's name across it.

We give the above information as it may prove of interest to some of our readers.

THE "MORMON BIBLE"

Numerous statements concerning the issue of a Mormon edition of the Bible has been sent to our desk with request for publication. The following from the *Lutheran Witness* is one of the more fair statements:

A new edition of the Bible has been issued in 1917, with a section inserted between the Old and New Testaments containing 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James version. The cover reads, "Holy Bible, Cyclopaedia Concordance, Ready Reference, Oxford S. S. Teachers' Edition." The only indication of the evil hand of the Mormon Church is on the title page of the Mormon section, which states that it is "copyrighted, 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints." It is "Designed for the use of missionaries and other students of the Scriptures."

The *Deseret Evening News*, the official organ of the Mormon Church, prints an editorial entitled, "Important Help to Bible Study," in its issue of June 23, 1917, which reads as follows:

"A significant proof of the growing interest taken in the teachings of the Church of Jesus Christ of Latter-day Saints and of the increasing public demand for its literature, is seen in the fact that not long since the publishers of both the Cambridge and Oxford Bible applied to the presiding authorities for a revised and authenticated copy of the 'Ready References,' which we desired for incorporation with the respective Bibles. It consists of quotations from the Bible, classified under appropriate headings in support of the fundamental doctrines of the church, these scriptural passages being supplemented by explanatory notes and citations from historical and theological writings of recognized importance."

When the first clipping was sent in we wrote to the Oxford University Press and learned from them that such a Bible was made for the Utah people for years past, by Mr. James Pott and Company, agents for the Cambridge Bible. Their answer was as follows:

The King James Bible has been made for the Mormon people for years, first by Messrs. James Pott & Co., agents of the Cambridge Bible, and for several years by us, with the Mormon "Ready References" inserted. We find in it no reference to polygamy, blood atonement, or politics.

It was made for them and sold only to them, and has on title page of the insertion the imprint: "Published by the Church of Jesus Christ of Latter-day Saints," and on the opposite page "Copyright by Joseph F. Smith," and on the outside of the book is stamped "Ready References."

A half truth is far worse than a lie, and some slanderers are in danger of serious trouble in the near future.

There was no deception, either intended or perpetrated.

We have for years sold them large quantities of the Bible, with no helps, and we were honestly glad of this opportunity to still further spread the word among them.

They will hereafter make their own books.

We have not the *Deseret News* for June 23 before us, but if such an editorial were printed it is evidently misleading. On the other hand many Bibles are printed with extra notes, pictures, various concordances, and the like, by request. Some have contained long articles upon other topics. There would seem no reason why such a Bible could not be printed for any people desiring it, with such extra notes or concordances as they desired. For the use they make of it the Oxford University Press could hardly be responsible. As to what use is made of it after its publication we are not sufficiently advised to answer, though we notice that the sectarian churches rather uniformly accuse them of misrepresentation.

S. A. B.

NOTES AND COMMENTS

Christmas Gifts

There is still time to send to the Bishop's office, and have him send a Christmas certificate of a donation made by you for the sake of some loved one. Do it now, so that the return will be sure by Christmas morning.

Christmas Offering Honor List

It is very evident that we are going to have a successful Christmas offering. Up to the 10th of December, two hundred and fifty schools have reported success. We know there are many more who will make it, who have not as yet reported. Some may not be able to do it, but if you have done your best, your reward is sure. We are glad to see that those who are able to do better, are doing so, and are not stopping at two, three, and a few are not even stopping at ten dollars per member, but are continuing the good work.

The Second Assistant Superintendent, A.W. Smith, has sent out letters and report blanks for final report. As soon as possible after December 31, you should send him your statement. We plan in the first issue of February, 1918, to give a list, an honor list, including just the names of those schools which have made more than two dollars per member. In order to have your name on this list, your letter must reach Superintendent Smith not later than the twenty-fifth of January, which means that it should be mailed not later than the twentieth. It takes two weeks' time to prepare the lists, and have them set up. We have to allow over a week in the Herald Office, so please be prompt.

But do not rest content with this. Gather your moneys, send them in to Bishop B. R. McGuire, Box 125, Independence, Missouri, at once. All the money should be sent to Bishop McGuire. Your report may be sent to Superintendent Smith.

This is the last chance for the 1917 Christmas offering, and we are going to make it a big success.—EDITORS.

According to the *San Francisco Argonaut*, it has been estimated that there are 40,000 Jews in the British Army, including 8,000 colonials. About 30,000 are in foreign service.

ORIGINAL ARTICLES

THE WORK OF A BISHOP

Having been requested by the Editor of the *HERALD* to write a brief account of the work of the Bishopric, over the districts which I have been appointed to preside, I submit the following:

In May of 1900, I was ordained a Bishop, at Independence, Missouri, and at once was placed in charge of what is now the Eastern Oklahoma District which embraced Eastern Oklahoma and a part of Western Arkansas.

Soon after my ordination, Brethren Earl D. Bailey and A. L. Newton were selected as counselors and both have served with faithfulness and courage, Brother Bailey continuing his service to the present time and Brother Newton until called to his reward in 1907. At the time of taking active oversight of the work, the membership was scattered, but little known by them in regard to tithes and offerings for the greater number had been connected with the church only a short time; hence the work of education was necessary and the mode of procedure was sought through diligent work and fervent prayer.

From the first, I attended reunions and conferences, where I placed before the Saints, the temporal arm of our work.

Much good came through the round table and as a result of teaching, many are now willingly doing their duty; for the hearts of the Saints were open to the reception of the truth, to a willingness to perform duty; hence have paid their tithing gladly and as circumstances permitted.

It was in the spring of 1903 that the Spring River District, one of the oldest districts in the church, was placed under my charge. At that time it had a membership of about one thousand but now numbers about one thousand eight hundred. Many of our valiant and efficient men, who have now entered into their reward, lived in this district and did valuable service, viz: John T. Davis, D. S. Crawley, W. S. Taylor, Washington Short, M. T. Short, D. H. Bays, William Pendar and T. W. Chatburn. The last named had charge of the district for about four years and it was there he did his last splendid missionary work.

Other residents of the districts, belonging to the missionary force, who labored with godly zeal and courage, are Evan A. Davis, Warren E. Peak, John Arthur Davies, Ed. Wheeler and Brother Roy Budd, one of the live young men who has charge of the

newly organized branch of Nowata, and is doing excellent work.

The Saints of the district have been highly favored, not only by the traveling ministry but by many valuable local men, among whom were Henry Smart, O. P. Sutherland, James Graves, Lesley English, Brother Thorp and others, also many valuable priests and teachers. The Saints have been forward in the honoring of God with their substances and for the last ten years, have been more than self-sustaining.

Brethren Heman C. Smith, Fred A. Smith, John W. Rushton, F. M. Sheehy and Frank Curtis of the Twelve, have presided at different times, rendering valuable service and receiving the hearty support of the membership. This district is now presided over by High Priest Charles Fry and under his careful and efficient management has made unusual growth. The recent district conference held at Weir City was a rather unusual one; the attendance large, meetings highly spiritual and a large volume of business was transacted. During it all, there was not one dissenting voice or vote. The names of eighteen or twenty were presented for ordination and same provided for, as also was the organization of two branches.

In the spring of 1911, the entire State of Oklahoma was placed in my charge, also the unorganized territory in Southern Kansas. In April, 1915, Brother Hubert Case was ordained as second counselor and rendered valuable service until his field of labor was changed from Oklahoma to Nebraska. His place was filled in the spring of 1917 by Albert Karlstrum, of Joplin, Missouri, a capable and worthy man.

Oklahoma has been a fruitful field. Some of the Saints have highly prospered and in turn have been liberal in the paying of their tithes and offerings and the past year has been one of gain to the church, both in number and spiritual uplift. Brethren laboring under appointment have had a busy year. The western part of the State was affected by severe drouth but the work under local brethren and Brethren Vanderwood and Christensen, has had no serious discouragements. The central district was favored by having High Priest Edward Rannie to preside and his educational work was very helpful.

Tulsa, the largest city in the State, is in this district and the branch there is a live one. It is presided over by Brother George Arl Kelley. Brother Orville and Sister Belle James, who are in charge of

Hotel Tulsa, give excellent Sunday school and branch assistance as well as caring for the elders who pass that way. There are others who willingly assist in Sunday school and branch work, such as Brethren Peter Adamson, senior and junior, Brethren Brown, Rudd and Lucas, Brother Carl and Sister Cara Brand and many others. This branch has a comfortable house of worship, all paid for and dedicated. Brother Joseph Arber has been laboring long and faithfully in this district and is highly appreciated by the Saints. When he comes into their midst, they at once begin checking up their tithing accounts and getting their check books.

The Sperry Branch, ten miles north of Tulsa, is the home of Brother E. D. Bailey, first counselor. This branch is in excellent working order, and the Skiatook Branch, which is about fifteen miles north of Tulsa, is noted for its unity and loyalty to the church, for every member there is a tithing payer.

The Saints in these fields, almost universally, now have a well-defined understanding of the law of God, pertaining to the temporalities and this largely the result of careful and diligent effort, not only upon the part of the Bishop and his counselors, but of the priesthood, many of whom have labored faithfully to teach the people and to help them to arrive at a proper understanding of what the Lord required of them. One essential part of our work was to establish within the minds of the Saints, confidence in the men whom God had selected as his legal and authorized representatives and to urge that the superiority of our work was vested in an authoritative form of divine Government; hence if it is a success, as God ordained it should be, then undeviating faith in God and in men of his selection, must be observed. It is well to know that the Saints are standing shoulder to shoulder with the church representatives and I am thankful such harmony prevails.

As bishop, I have endeavored to be well and faithfully represented among the people, either by myself or agents and have endeavored to select men who were acceptable to the Saints. I desire to say in behalf of these appointees that they have, without exception, rendered excellent service and labored with commendable zeal and been faithful to the trust and confidence bestowed upon them.

The traveling ministry have proven very efficient collectors, especially in sparsely scattered districts, among scattered and isolated Saints, and their work is greatly appreciated. I am a believer in cooperation and one can readily see that I have applied it to this part of our work and I can say, without reservation, that success has attended.

Some have suggested that with so many handling money, loss was liable to occur, but we have never

had one dollar misplaced, or not accounted for by anyone who has collected funds from the Saints. All have proven themselves men of God and trustworthy.

I have occasionally mailed to the Saints a brief circular letter, seeking to encourage and strengthen them and urging the demands of our work. This has resulted in much good. I also endeavor to closely affiliate, either directly or through representatives with the people. An almost universal reciprocity on the part of the Saints has resulted.

I have unfailing confidence that as the demands of our work enlarge in territory, willing men and women will rally to its support as they have in the past. Notwithstanding the high cost of living, individual tithes have far surpassed those of any previous year.

The times are perilous, more so than ever before visited mankind. Disaster crowds upon disaster and nations rush madly into the conflict. Conditional protection has been promised to those who honor the law of God, not a negative honoring and not with mental reservation, but fully and completely.

Are we ready to say as one of old, "Speak Lord! thy servant heareth"? "I, the Lord, am bound when ye do what I say, but when you do not what I say, ye have no promise."—Doctrine and Covenants 83: 3.

ELLIS SHORT,

Bishop of Oklahoma and Spring River District.

(In this field Bishop Short reported receipts of \$9,316.81 last year, from Oklahoma, and \$3,285.60 from Spring River District.)

TWO GREAT LIVES---A CONTRAST

(Summary of a sermon by Elder R. D. Weaver. Reported by Sister Ivan Pritchard.)

There is a rule that holds good in nature everywhere and that is, that things are more readily understood and in fact more deeply appreciated by way of contrast. For instance, having never known bitter, we could not enjoy the sweet. Having never known sorrow, we would not be able to appreciate joy. Having never been sick, we would not be able in the fullest sense of the term to appreciate the priceless boon of health, and to-night I believe that you will grant me that all things, to a greater or less extent, are understood by contrast.

So I purpose this evening, if the Lord in his transcending love will deign to give us a portion of his Spirit, to contrast the lives of two famous men of history, from a Biblical standpoint. My texts are in contrast one with the other because one is found in the Old Bible and the other in the New Testament.

Both might be termed the last words of these two great men.

In Ecclesiastes 1: 14, 15, you will find our first text, "All is vanity and vexation of spirit. That which is crooked cannot be made straight." The second is in Paul's letter to Timothy:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—2 Timothy 4: 6-8.

Now the thought that we wish to get before your mind from this reading is, "Henceforth there is laid up for me a crown of righteousness."

These two Bible characters come before us tonight occupying the extremes we have mentioned. First we desire to consider the life of Solomon. When he bursts forth upon our vision first, we find him cradled in the lap of luxury, reared in a palatial home surrounded by every comfort that his heart could desire or money could buy. I presume that he never had a wish that was not granted him. He was his father's joy and pride and while David, his father, occupied as the king of Israel, recognizing the fact that Solomon would take his place, he doubtless inculcated in his life every principle that he felt would be conducive to spirituality and would assist Solomon in occupying wisely as king over the hosts of Israel.

We follow him in his course through boyhood and we see that he was a wonderful boy and grew to be a wonderful man. In childhood his father told him the story of the bitter part. He directed his feet in the proper course and told Solomon the mistakes that he had made and how that in his heart he had yearned to do the work of the Lord, that he had indeed made preparation to a certain extent for the accomplishment of that work, but because he had fastened his eyes upon the rainbows of delusion and centered his hope upon the things of earth rather than the things that are above, God could not and would not permit him to occupy, where his soul yearned to occupy. Here he warns the boy of the pitfalls that are before him.

There is no parent who has tasted of the bitter, but what longs to shield his boy or his girl from the same thing. There is no parent that has wandered from God, but what longs to see his boy or his girl continue within the confines of that straight way, that leads from earth to realms of bliss and happiness in the kingdom of God.

As David took a retrospective view of all his past I see him entering his secret chamber and pouring out his soul to God that the Father would put around his son the protecting arms of his care and shield

him from the pitfalls and dangers in his pathway.

He tells the boy of his heart's desire that yonder on Mount Moriah where the glory of the Lord had been revealed in Moses's time he had longed to rear a structure known as the temple of God. How he had even prepared some of the lumber to place in that wall, an evidence and monument of God's mercy and love. But by reason of the fact that he was a man of war and his soul was stained with sin, God had told him that it was not meet that he should occupy in the capacity of the one who should rear that wonderful edifice.

I believe that David, as he looked back and realized all that he had lost and what little he had gained by his deeds, could indeed say with Whittier, "Of all sad words of tongue or pen, the saddest are these, it might have been."

He tells the boy, however, as the sunset of his life is westering and the shadows are lengthening around him, to come to his bedside and Solomon comes in response to that fond voice and bows at the side of his father.

I see the trembling hand laid upon the young man's head and he tells him the story I have told you—the mistakes of his life had been many, the sins of his heart had been more and he says:

My son, do not make the mistakes that your father has made, do not fall into the ruts that your father has fallen into but may your life be like the snow-flakes—leave a mark, but not a stain. Solomon, my boy, it is my desire that after I am gone, you shall occupy as king over Israel. To this were you born and to this end have I nourished you and taught you. And now I trust that when I am gone you will labor for the accomplishment of the work that I have longed to accomplish and upon Mount Moriah build the temple I hoped to build.

I see the golden treasures of the soul as they stand in the eyes of that young man and he says, "Father, God helping me I will. I will do the best I can for the accomplishment of the work you so much desire." And the spirit leaves David's body and winds its way to the place of rest.

Solomon ascends the throne. The sceptre of Israel is placed in his hands. The royal robe of state is placed upon him and the retinue of servants come and make obeisance to their king. Solomon sets to work to build the temple.

He builds the temple, but before he undertakes this great task I see him one evening as he goes to his room. His servant removes the livery that adorns him and making deep obeisance withdraws himself and leaves Solomon alone with his God. I see that man, upon whose shoulder the burden of the kingdom of Israel rests, bow before his God and I hear him say:

While I am to be the king of Israel, thou art the Monarch of the universe. While I may be looked up to and honored by the people of my kingdom, thou art worthy to receive

honor, glory and power for thou hast created all things and for thy pleasure they are and were created.

As the Spirit of God moves upon this man I hear him supplicate the throne of grace and in language about as follows:

Thou God who hast created me and before whom the angels and archangels bow the knee in humble adoration; thou God of Abraham, Isaac and Jacob and God of my father, David; thou who hast led me all my life long, do thou deign to lend a listening ear unto the cry of thy servant. Thou knowest that I have been called to occupy as the king over Israel, but I feel my nothingness. For as a grain of sand when compared with the mighty mountains, so am I when compared to thee, O God. Before the earth was made and the mountains formed from everlasting to everlasting, thou art God and the earth is thine and the fullness thereof and the cattle upon the thousand hills. But Lord, while I am called to occupy I realize that I am not able of myself to conduct myself in a becoming way before thee. I am not able to take charge of the hosts of Israel in a way that will reflect the knowledge and power of God unless thou dost deign to bless me. So in thy infinite kindness and tender love wilt thou bless me with those things, which in thy superior wisdom thou seest would be for my good.

If Solomon had always occupied in the capacity of humility as when possibly he made such a prayer, the story that I am telling you to-night would never have been told. God listened, and we are told that when Solomon laid down upon his downy couch and his eyes closed in slumber, an angel from the presence of the Deity on high left the shining courts and came to that room.

I see that beautiful room in that beautiful palace adorned with gold and silver and precious stones, aglow with the glory of God. I see the wondrous light that the presence of the heavenly messenger poured around him and I see him as he stoops and lays his hands upon the brow of Israel's king and in his slumber Solomon listens, while the angel informs him that God has heard his prayer and has sent him the angel to ask him what he desires most of all in life and he tells Solomon that it shall be granted him.

I presume that had that been you or I, we would have said,

Lord, I want to occupy in the annals of fame. I desire wealth and honor and to be looked up to and respected. I don't like to go through life bound down by the chains of ignorance, but I desire to be so equipped and qualified that I may occupy anywhere and feel at home there. Lord, fill my coffers with wealth.

But it was not so with Solomon. He knew that God expected more of him than those things. So I see him while he listens and I hear the angel say:

Think well, Solomon, make a wise choice. Decide now, but do not decide too quickly, for when your decision is once made it is made forever. I cannot be recalled.

Friends, I have thought sometimes when I have seen our young people halted between two opinions, the angel of purity standing on their right hand

pointing to that which leads to peace and rest and the angel of sin and of iniquity (possibly in the person of some one whom they love) standing on their left endeavoring to lead them down the old trail that leads ever down, where those who follow, look with shy glances over their shoulder and pursue a meandering course of pleasure and sin until they have lost their all; if they could when they stand with reluctant feet between the two opinions only make the wise choice; if they could only choose the better part and realize that way brings death, while the other way brings life, how much sorrow, misery, woe, despondency and gloom would be spared us. But too often we listen to the siren's song of delusion until the bark of our virtue and purity is dashed upon the shores of sin. Too often we follow the rainbow of delusion looking for the golden bags of treasure and when we find them they bring us only sorrow and leave us an aching void.

So the angel said, "Think well, Solomon, and make a wise choice now," and Solomon says, "Father, the best thing, the greatest thing in all the world to me is wisdom. Lord, endow me with intelligence that I may be able to occupy wisely as mediator between thee and thy people, Israel, as king over the hosts where thou hast placed me. Cause me to know men."

Then the angel returned to God and entering the shining portals delivered the message, and God was so highly pleased that he endowed him with the greatest wisdom that man ever possessed. And because he chose this the Lord said that these other things—wealth, honor, health, and fame should be added to him. It was a wonderful thing.

Solomon was humble then. If he had always remained in that condition, the story I am telling you to-night would never have been told.

Solomon set to work and God gave him wisdom. We find that he wrote 3,000 proverbs and 1,005 songs. He had 40,000 horses and 20,000 horsemen. His one day of provision for the palace alone was 115 bushels of fine flour, 556 bushels of meal, 20 oxen, 100 sheep, roebuck and fallow deer.

Wealth and honor were his to command. His fame spread world wide and his court was one of the most magnificent in the world. His retinue of servants had never been equaled. The queen of the East, (the Queen of Sheba) heard of his fame down in her domain. She could not believe it, so she left her country, journeyed up to Jerusalem, where Solomon showed her through the temple, the palace and the court.

She listens to his wonderful wisdom and she says, "The half has never yet been told."

When I have traveled through cities and have gone through parks beholding the flowers in their dazzling beauty growing in profusion on every side and

listen to the songs of the birds, I wonder could there be anything more beautiful in all the world, then when I read the language of the apostle where he exclaims, "Eye hath not seen nor ear heard, neither has it entered into the heart of man what God has prepared for those who love him," I must exclaim with the Queen of Sheba.

That city where the glory of God's presence glitters o'er the jasper walls; that city that shall be the eternal home of all the faithful of earth who have washed their robes and made them white in the blood of the Lamb.

Solomon in his glory was a wondrous sight to behold. He had one wife, but later his heart departed from the Lord. I believe that one of his first mistakes was forgetting to pray. Had he remembered to be as humble as he had been, he would not have forgotten to pray. But he became so taken up with the cares of life that he says, "Well, now, this morning, I am too busy for family prayer. I have not time," and the next morning he offers a short prayer and says, "Lord, I am too busy to pray any more this morning," and he goes on about his work. It is a fatal mistake. God has said that man should always pray—not a vain prayer, but the soul's sincere desire. God lets his blessings flow as a peaceful river upon those who are in rapport with him. But Solomon forgot to pray.

He forgot his God and fastened his eyes upon women, so we are told that he had seven hundred wives and three hundred concubines. The clown in the circus or in the show used to sing, "Old Brigham Young has forty wives, but I'm content with one." One is enough. I don't want any more.

Solomon says (and surely he ought to know), "He that has found a good wife has found a good thing," but he also says, "It is better to live in a corner of a housetop than with a brawling woman in a whole house." He centered his eyes upon the rainbow of the delusion of this world and he went away from God.

He constructed the great temple known as Solomon's Temple. It took seven years to build it. It took 10,000 men 11 years to cut the trees that were needed; it took 80,000 hewers of wood, 70,000 men to bear burdens and there were 80,000 squared stones in the building. After it was completed he declared a festival of seven days in celebration of the finishing of the work and 120,000 sheep and a lot of oxen were killed and eaten at the dedicatory festivities. He made the most wonderful prayer that man ever made when he dedicated the temple. The roof of that wonderful building was of olive wood covered with the purest gold and it dazzled the eyes of everyone that looked upon it. The building and its courts would accommodate thousands of

people. The pillars were of the finest marble that could be had. The gold on the inside of the building was worth millions of dollars and the silver was also of great value.

But Solomon was not yet satisfied. He looked at it and he knew that it must perish. It was not a building that was made without hands. It would crumble to dust.

He sets to work to beautify the city. After he constructed the great temple he turned his talents to the making of Jerusalem into a beautiful city. Flowers of every kind and hue were there and as he wanders through the courts gazing upon the beauty of nature that grew about everywhere, I see him, dear friends, after he has accomplished all this, that I have called your attention to, one day walking out in his beautiful garden. He stands in the shade of those stately trees, and he sits beside the fountain as it sends up its beautiful spray, the sun shining upon it causing a rainbow to burst forth. He looks at all these things.

Suddenly the door opens and he sees his wives surrounding him. He sees that they are also growing old. He looks at his hands. He sees that he is getting old. He looks at all that there is around him and as he sees he has lost his hope in the world beyond, he wrings his hands and says in the words of our text, "All is vanity."

He looks back over the course he has followed and he sees the first time the bypaths lead him away from God and he says, "That which is crooked cannot be made straight." I cannot go back and live it over. I cannot redeem time, and like one of old when he sold his birthright for a mess of pottage, he cried unto God that God would give him his youth again. "Take me back and let me follow the straight course and I will live my life different."

But, my friends, it was too late. He could not go back. It was impossible; he could not redeem his misspent years. How is it with you and me? Now is the time to remember that though we have the most beautiful things in all the world, if we refuse to sell them all and buy the pearl of great price they will profit us nothing.

(Concluded next week.)

We must admit that the anaemic, sallow likeness of Christ does small credit to his divine Father in whose image he is made, or to the traditional beauty of his mother, while the quality of the contemporary regard which he evoked has a more normal explanation if we conceive him as the fairest among men, who withstood all the temptations of blandishment, and perversion, while he worked out the loftiest beauties of the soul.—G. Stanley Hall.

OF GENERAL INTEREST

A JEWISH TRIUMPH

Mr. Balfour has written to Lord Rothschild a letter conveying, on behalf of the Government, the following declaration of sympathy with Jewish Zionist aspirations approved by the Cabinet:

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

In an article welcoming the declaration as "a Jewish triumph," the "Jewish Chronicle" writes:

"With one step the Jewish cause has made a great bound forward. Amidst all that is so dark and dismal and tragic throughout the world, there has thus arisen for the Jews a great light. It is the perceptible lifting of the cloud of centuries, the palpable sign that the Jew—condemned for 2,000 years to unparalleled wrong—is at last coming to his right. The prospect has at last definitely opened of a rectification of the Jew's anomalous position among the nations of the earth. He is to be given the opportunity and the means whereby, in place of being a hyphenation, he can become a nation.

PROUD AND ERECT

"Instead of, as Jew, filling a picture at best equivocal and doubtful, even to himself, and always with an apologetic cringing inseparable from his position, he can—as Jew—stand proud and erect, endowed with national being. In place of being a wanderer in every clime, there is to be a home for him in his ancient land. The day of his exile is to be ended.

"The determination at which the Government has arrived is doubtless the result of political circumstances which have shaped themselves by the war. And what has probably been one of its chief considerations in the course it has adopted is the necessity for making of Palestine a prosperous country, independent and vigorous, and that by reason of the Empire's obligations to Egypt and its responsibility in respect to the Suez Canal.

"But the idea is by no means of to-day. The setting-up in Palestine of a National Jewish Home was favorably viewed by that great Egyptian Pro-Consul, Lord Cromer, as well as by that far-seeing Im-

perialist, Joseph Chamberlain. Nor has the Government hastily come to the conclusion that a Jewish Palestine would be helpful to the best interests of the Empire. The declaration now made may be traced, for the beginnings of the policy which animates it, to the days when the great founder of the modern Zionist movement, Dr. Herzl, negotiated with the British Government in respect to proposed settlements, first in El Arish and then in East Africa.

ENDING OF BRUTAL SUPPRESSION

"We have called the Government declaration 'a Jewish triumph.' It is in truth much more. It is a triumph for civilization and for humanity. For it points the way to not alone an ending of the brutal suppression of our people from which directly they have suffered the last 2,000 years, but from which civilization, albeit indirectly, has suffered no less certainly.

"It will mean releasing for mankind, as a great spiritual force, the soul of our people, cramped and bound as it has hitherto been because of the world position till now assigned to the Jew. The time can at last be described when the Jews will be able, without let or hindrance, to perform for the world his mission of Judaism, that mission which alone is the justification for his existence as a Jew, and the sense of his responsibility for which has alone enabled him to endure the untellable suffering to which our people have been subjected."—*London Chronicle*, November 9, 1917.

IMPORTANT SERIES OF ARTICLES ON THE JEWS AND PALESTINE

[Believing our readers may wonder how to keep in touch with developments in the Holy Land and increase their knowledge concerning it, we present the announcement *The Sunday School Times* is sending out. It offers some pertinent queries.—EDITORS.]

Did you know that Jewish colonies have been tried in Argentine, Brazil, Canada, the western United States, and Palestine, and *have failed everywhere but in Palestine?*

Did you know that the new question now facing the Jews of Europe is, What shall we do with our freedom?

Did you know what startling success was attending the Zionist or Jewish colonies in Palestine up to the time of the war? For example:

That the Jewish population in Palestine rose from 25,000

in 1880 to 43,000 in 1890, then to 95,000 in 1910, and was still gaining when the war broke out?

That the steamships and sailing vessels clearing from the leading port of entry to Palestine's Jewish colonies increased about 100 per cent in seven years?

That in one of the Jewish colonies the price of irrigable land rose from about \$17 an acre to \$180 an acre in twenty years, while the value of the colony rose from \$6,000 to over \$3,000,000?

That the Jewish colonists increased the productivity of Palestine soil from the Arab's yield of \$5 an acre to their own yield of from \$20 to \$25 an acre?

Did you know that the Jewish National Fund was founded in 1901 to purchase land in Palestine as the inalienable possession of the entire Jewish people, never to be sold, but only leased?

Did you know that the Palestine Land Development Company buys and develops large tracts there for settlers?

Did you know that the Jewish Colonial Trust, Ltd., of London, with its subsidiary, the Anglo-Palestine Co., Ltd., has many branches in Palestine engaged in all kinds of banking business?

Did you know that Palestine is the only land in the world where the use of Hebrew as a spoken language is being successfully revived—and on the lips of children at play?

No, of course you didn't know these things. We Christians have been too busy with our own mistaken programs to pay much attention to what God has said in his Word the Jews would yet do, and what he would do for them.

And so we haven't even read the newspapers intelligently nor kept in touch with the most thrilling of all current events.

But we're learning better. *The Sunday School Times* in a sensational yet soberly scriptural series of articles on the Jews publishes an article by a Jew giving the ardent Jewish Zionist's hopes and convictions.

Elisha M. Friedman, Secretary of the University Zionist Society of New York, who speaks for the Jews as a Jew, has packed his message with startling facts.

It is followed by a Christian Hebrew's interpretation of Zionism: Max I. Reich discusses the meaning of the vigorous movement to give Palestine to the Jews.

Your newspaper and your Bible will teem with new meaning after you have read these articles.

This amazing Jewish series in *The Sunday School Times* includes such topics as the following:

Ought the Jews to Have Palestine?

By the Rev. A. E. Thompson, Pastor of the American Church, Jerusalem.

Why the World Hates the Jew.

By the Rev. David Baron, Hebrew Christian Testimony to Israel, London, England.

Why Is the Jew the Keystone of the World?

By the Rev. William L. Pettingill, Dean of the Philadelphia School of the Bible.

What Kind of Messiah Do the Jews Still Expect?

By the Rev. J. I. Landsman, Hebrew Christian Testimony to Israel, London, England.

What Does Zionism Mean?

By Max I. Reich, Ph. D.

The War Now Raging in Bible Lands.

By Franklin E. Hoskins, D. D. Syrian Protestant College, Beyrout, Syria.

What is Hoped For from the Jewish Congress?

By the Rev. S. B. Rohold, F. R. G. S., Superintendent's Mission to the Jews, Toronto, Canada.

What Does the Jew Think of Christianity To-day?

By C. A. Schonberger, Hebrew Christian Testimony to Israel, London, England.

Are the Jews to Convert the World?

By A. C. Gaebelein, Editor of "Our Hope," New York City. *Has This War Any Relation to the Jews' Prophesied Future?*

By Mark Lev, Editor of Immanuel's Witness, California.

The Seven Phases of Jewish History.

By C. I. Scofield, D. D., Editor of the Scofield Reference Bible.

No other general religious journal is even attempting to gather and interpret these facts for you; and The Sunday School Times Company, 1031 Walnut Street, Philadelphia, will send a specimen copy containing one of the articles in this series to anyone, free, upon request.

LETTER DEPARTMENT

The Christmas Offering—Roll of Honor

Nebraska City, Nebraska, write, "You may be assured our spoke will not wobble. We have it safe now, but cannot say how much more we will be able to do."

Phoenix, Arizona, report, "Our school enrollment is 27 and we have more than the \$54 required to send in a complete spoke when the wheel comes our way. Although we may not be able to send in as much per member as some of our schools, we are going to keep on working and doing our 'bit' till the time allotted for this year's offering is up."

One Sunday school in the Northeastern Missouri District organized on the first of October, with six members, and they now have \$51.50 for their offering at the present time.

Kansas City Central Sunday school report \$562.81, and will doubtless reach \$600. Their membership is 242.

Scammon, Kansas, are still working. They expect to have some class socials, and a final program on Christmas evening. They have \$23.47, and have set their mark at \$100.

Valley Center, Michigan, have a membership of 26. They report that their offering exceeds the \$2 per member mark by \$52, and that more is coming.

Bay Port have more than \$2 per member.

A. G. Miller, wife and family have sent \$2 each to the bishop.

Thurman, Iowa, have a membership of 56 members. They report \$100.15.

Merlin, Ontario, has reached the \$2 per member mark.

The Tulsa Sunday school has 90 enrolled. They have already sent in \$210 to Bishop McGuire, and report that there are more "offerings in sight, so we are hopeful."

Pana, Illinois, have a total attendance of 30. They state, "We want to beat the \$100 mark."

Taylorville, Illinois, have \$200. "We expect to have quite a bit more before Christmas."

The Vinalhaven West Side Sunday school, Maine, has a membership of 14 members. They certainly are doing well. They write, "We have \$174.20 to date. We have gathered it mainly by consecration. Some of us smoked herring and sold them, while three of us who have fish weirs have consecrated the income from a bushel of herring each week, for which we receive from \$1.50 to \$2.50 per bushel."

"We want you to know that we are awake here," writes the Spokane, Washington, Sunday school. Their membership is 75. They set their mark at \$2 per member, but report up to December 1, \$211.17, with the best month yet ahead.

Wiley, Colorado, have passed the \$2 per member enrolled, and state that they "have one more month in which to work." They have 68 enrolled, with an average attendance of 50.

New Liskeard, Ontario, write, "I hereby notify you that we may be among those schools who are in the Roll of Honor, and who have done their best to try to have the church debt paid. We still intend to put forth a strong effort until the last, so that we may receive the blessing that is intended for those that have done their best." They, too, have reached the \$2 per member mark.

Orion, Michigan, write: "We now have about \$1.09, or over five dollars per member. We expect to raise more before December 31."

Fulton, Iowa, Christmas offering last year was a little over \$21. "We have fixed our mark this year at \$100. We have on hand to date, \$67.15."

The following additional schools report \$2 per member, or over:

Henrietta, Missouri; Warrensburg, Missouri; Skiatook, Oklahoma; Little Sioux, Iowa; Sharon, Pennsylvania; Saint Thomas, Ontario; Vancouver, Winnipeg; Corinth, Ontario; Kirtland, Ohio; Blenheim, Ontario; Tulare, California; The Plains, Ohio; Niagara Falls, New York; Plymouth, Massachusetts; Almo, North Dakota; Cherokee, Iowa; Kimball, Ontario; Knox, Indiana; Omaha, Nebraska; Taborville, Missouri; Allen, Nebraska; Sandwich, Illinois; Longwood, Ontario; Elgin, Illinois; Merlin, Ontario; Parsons, Kansas; Herschel, Saskatchewan.

A. W. SMITH.

Church Progress Measured by Ours

A. Carmichael,
Lamoni, Iowa.

Dear Brother: I have just read and reread your sermon as published in the HERALD for the 5th of this month, and I want to congratulate you on the stand you have taken. People are inquiring everywhere what the leading men are doing to redeem Zion, but do not think for a moment that there is anything for them to do, and my effort has been to constantly hold before the Saints that it is the individual effort that is going to count. The leading men of the church can plan and advise till the heavens fall, but if their plans and advice are not taken and put into operation by the individual there can never be any results, but the Saints have been waiting for years to see what the other fellow is going to do, and nine times out of ten if one starts to do something the others will stand around and prophesy failure.

I am asked nearly everywhere I go what progress the church is making, and I always answer that it is making just as much progress as you are making individually, that each person is an integral part of the church, and the church can make progress only as its integral parts are making progress, and that as each member fails to take advantage of the privileges the church offers him, just that long will

the church fail to reach its ideal, and will fail until each person finds his or her place and fills it, and fills it well.

I believe, however, that the church is making progress, so I am not going to be one of these calamity-howlers, but it is making progress only as the Saints wake up to their duties and privileges, and endeavor to cooperate with those whom they have chosen for their leaders, and gradually they are waking up, just as some whom you mention in your sermon are making the effort to carry out the law. May their tribe increase.

May the good work go on, and may God bless you and your colaborers in the work that you are trying to do and may he inspire the hearts and wills of the Saints to sustain you by their *means* as well as by their prayers. Prayers are such empty things without works to back them up.

Yours in bonds,

H. O. SMITH.

MISCELLANEOUS DEPARTMENT

Conference Minutes

MOBILE.—Met at Mobile, Alabama, September 29, 1917, at 7.30 p. m., A. E. Warr, presiding, Elder Cochran clerk. Of the ministry force, 11 reported. Branch reports: Escatawpa, 187; Bay Minette, 363; Mobile, 101. Lester Smith presented for ordination to the office of elder, and provision made for ordination. Delegates to General Conference: A. E. Warr, Mrs. A. E. Warr, F. M. Slover, A. G. Miller, W. L. Booker, Jason Booker, Edna Cochran. Adjourned to meet in Mobile the latter part of November. Edna Cochran, secretary, Escatawpa, Mississippi.

MOBILE.—Met at Mobile, Alabama, November 24, 1917, F. M. Slover and district presidency presiding. Branch reports; Mobile, 100; Theodore, 88 (referred back for complete report); Vancleave, 179. Auditing committee reported financial reports correct. Twenty of the ministry reported. Report of committee on purchase of typewriter was read. Round table discussion at 2 o'clock, p. m. Conference adjourned to meet at Bay Minette, Alabama, at the call of the district presidency. Edna Cochran, secretary, Escatawpa, Mississippi.

Convention Minutes

MOBILE.—Met at Mobile, Alabama, November 23. Delegates elected to General Convention; F. M. Slover, A. E. Warr, A. G. Miller, Lester Smith, Gregory Smith, and D. W. Sherman. A budget of \$7 was adopted to cover expenses till next convention. A session of institute work was held at 7.30 p. m. Adjourned to meet on Friday before the next district conference and at the same place of conference. Edna Cochran, secretary, Escatawpa, Mississippi.

Conference Notices

New York and Philadelphia at Scranton, Pennsylvania, February 22, 23 and 24, 1918. We hope to make this the best conference ever held in our district. Elizabeth Teal, secretary, 318 East Troga Street, Philadelphia, Pennsylvania.

Convention Notices

Far West Stake Sunday school, Religio, and Woman's Auxiliary at Cameron, January 19 and 20, 1918. J. L. Bear, superintendent, 6022 Pryor Avenue, Saint Joseph, Missouri.

Notice to Members of the Disorganized New London, Iowa, Branch

By action of the Nauvoo district conference all names appearing on the old New London, Iowa, branch record, are to be transferred to the record of the Burlington, Iowa, Branch. Will any of the following, or those having information as to their whereabouts, marriages, deaths, etc., please communicate with D. J. Williams, 725 Lewis Street, Burlington, Iowa, that their record may be correct: Gladys Anderson, Flora Bell Bishop, Lydia E. Brown, Maggie J. Brown, William T. Brown, Sarah E. Brown, Florence Beer, Ella Bishop, Arthur

THE SAINTS' HERALD

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Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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Home Department

Owing to ill health of Sister Amend, she was compelled to resign as district home department superintendent. For the Religio Miss Anita Reed, 1415 North Santa Fe Street, Wichita, Kansas, has been appointed in her stead. Home department superintendents and members please take notice. William F. Sage, general superintendent.

Our Departed Ones

ROBINSON.—Hazel Marie Robinson, daughter of Myron and Anna Robinson, was born at Clinton, Iowa, December 17, and passed away at their home December 15, 1917, age 11 months and 29 days. Besides her parents she leaves one sister and one brother. She was blessed August 14, under the hands of E. R. Davis and E. W. Voelpel. Funeral services at the home. Sermon by E. R. Davis, assisted by C. A. Beal.

REACH.—John M. Reach was born August 20, 1846, at Louisville, Kentucky. Married Josephine Fuhs October 6, 1870, who departed this life October 4, 1908. To this union were born 3 children, one son and one daughter having preceded him to the beyond. Married Mrs. Angeline Becker June 16, 1909. Baptized May 9, 1899. Ordained a teacher May 11 by J. M. Scott and M. M. Perkins. Died December 7, 1917. Wife, one daughter, 3 brothers, and one sister survive him. Funeral services were held at his residence. Sermon by J. E. Warne, assisted by Charles Nolan.

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The acme of negation, therefore, is found not in the above denials of historicity but in the liberal repudiation of divine elements in Jesus by the higher criticism. It is impossible without flying in the face of even the *Ur-Markus*, to reduce the central figure of the New Testament to merely human dimensions. Hence the above attempts to reverse this process and consider him as a God from the starting point are opportune.—G. Stanley Hall.

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HERE AND THERE DEPARTMENT

THEY BRING RESULTS, TOO

Elder E. E. Long has had some striking posters made by a professional sign painter, varying from four to six feet in length, all three feet wide, in colors which he uses in conspicuous places, usually in theaters where he is billed to speak. One of his posters bears these words: "This lecture, The Divided House, will open your eyes. It's different. Come and see." Another, illustrated with a man with a megaphone, reads thus: "Ho! The secret is out. Latter Day Saints have been telling the truth. The churches are wrong. Leading ministers admit it. To-night Elder Long will tell the story of The Divided House." The Divided House is a late book by one Reverend Rogers of the Presbyterian faith.

AND EVERYONE APPRECIATED IT

"I have \$7 from subscriptions for my Christmas offering, from a total of 73 orders taken," writes Elder Matthew W. Liston, who simply went out in Flint, Michigan, and easily found them. Others have done almost as well.

HEALED FROM BLINDNESS

Sister James Caffall recently found herself totally blind upon waking in the morning. Brethren Sidney Pitt, sr., and Charles Putnam were called in, and after administration her sight was restored as it had been. She is past ninety years of age, and resides at Magnolia, Iowa.

It was Brother Arber, and not Brother Aylor, who spoke in the evening at Terlton, Oklahoma, dedication. Brother Arber remained two weeks, preaching a series of sermons, baptizing four and blessing two children.

"A good, old-fashioned social meeting," was held in Seattle, Washington, on Thanksgiving Day, largely attended. The sacrament service was very excellent and progressive. The pastor, Brother J. M. Terry, says they are working to advance the spirituality among the members rather than the addition of new members, though both are desirable.

A good book is the precious lifeblood of a master spirit embalmed and treasured up on purpose to a life beyond life.—Milton.

Who that is intuitive, ingenuous, and spontaneous, in bringing himself to bear with all his resources upon some theme or cause, has not had the experience of feeling himself caught up or swept along (or occasionally restrained like Socrates) by a higher power which he felt to be not himself, but which we now interpret as the soul of the race breaking into that of the individual? This complex of submerged constellations, which man has always been prone to conceive as superhuman, divine, or demonic possession, the afflatus or inspiration of a muse, or a revelation from on high, Jesus interpreted as his sonship. Holtzmann, Baumann, and other recent Christologists have emphasized as a chief trait in Jesus' life and character that instead of being occasionally dominated by this higher self he was almost continuously so; that, in a word, he was nearly always a trifle ecstatic, exalted, erethic, or in a state of spiritual second breath.—G. Stanley Hall.